



**Buddhist Legends**  
**Dhammapada Commentary**  
by  
**Eugene Watson Burlingame**

This Collected Edition  
of the  
Dhammapada Commentary Translation

**Buddhist Legends**

contains the complete translation  
that was originally published in three separate volumes.

# **Buddhist Legends Vol I**

Translated from the original Pāli text of the  
Dhammapada Commentary

by

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**Epilogue**

## Editor's Note

In preparing this work for digital publication I have made a few minor changes which I will outline here. I have occasionally added notes to the translation, when I thought something needed explaining or a reference was occasional missed by the translator. To distinguish them from Burlingame's own notes they are prefaced as 'Ed. note:'.

The original publication quoted only the first few words of the verse(s) that the story is attached to; it is the same in the original Pāḷi text which is being translated. Here, though, as I think it helps to know the verse(s) in advance, I have in most cases included a full quotation of the verse(s) at the top of the story, except when the story is so short it hardly makes a difference.

The pagination of the translation is included in square brackets, so that for instance [28.145] means Vol. 28 of the Harvard Oriental Series, pg. 145. The pagination of the text of the Pāḷi Text Society is included in curly brackets. It was released in 4 volumes, so that {2.138} means Vol. 2, pg. 138. For aesthetic reasons I have normally placed the pagination *after* the title, and before the text, though the page of course begins with the title.

There are html, pdf, epub, and mobi<sup>1</sup> versions of this text, but unlike my normal practice I have not yet recorded all the audio.

In September, 2015, I have added in the very useful Introduction by the learned Burlingame, which greatly helps, particularly for those interested in comparative studies.

In April, 2020, I have added the Pāḷi story titles, and assembled the pdf, epub and mobi documents into one, which makes searching, etc. easier.

Anandajoti Bhikkhu  
April, 2020.

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<sup>1</sup> The Introduction is missing from the epub and mobi files because of the difficulty in reproducing the tables well in those formats.

## Introduction

[28.1]

### § 1. Legendary life of the Buddha

**§ 1 a. Birth amid rejoicing of angels.** The legends and stories of this collection assume a knowledge on the part of the reader of at least the principal facts and legends of the life of the Buddha as set forth in the Sacred Scriptures.<sup>2</sup> The Buddha was born in 563 B.C. and died in 483.<sup>3</sup> His father was Suddhodana, king of the Sākiya clan in Kapilavatthu, and his mother was Queen Māyā, daughter of the king of the neighboring Koliya clan. He was born in the Lumbini Garden near Kapilavatthu, his mother standing upright at his birth and supporting herself by a branch of a Sāl-tree.<sup>4</sup> In the Nālaka Sutta of the Sutta Nipāta,<sup>5</sup> one of the oldest of old Buddhist books, we read that at his birth the angels rejoiced and sang. The aged seer Asita asked them, “Why doth the company of angels rejoice?” They replied, “He that shall become Buddha is born in the village of the Sākiyas for the welfare and happiness of mankind; therefore are we joyful and exceeding glad.” [28.2]

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<sup>2</sup> For a brief account of the divisions, contents, and date of the Sacred Scriptures of the Buddhists, see T. W. Rhys Davids's article *Buddhism* in *Encyclopaedia Britannica*, 11th ed. Cf. also Introduction, § 4. For a more comprehensive account, see M. Winternitz, *Geschichte der Indischen Litteratur*: ii. 1, *Die Buddhistische Litteratur*, pp. 1-139. Winternitz gives a useful bibliography of the subject at p. 1, note 1. Rhys Davids holds that the Four Greater Nikāyas and the greater part of such books of the Lesser Nikāya as *Itivuttaka* and *Sutta Nipāta* are as old as 400 B.C., and that of the *Vinaya*, *Mahā Vagga* and *Culla Vagga*, i-x, are as old as 300 B.C. Most scholars consider these dates too early, but there are the best of reasons for believing the greater part of these books to be anterior to the Inscriptions of Asoka; that is to say, older than 250 B.C. The *Jātaka Book* represented by Fausböll's text is a recension made in Ceylon in the early part of the fifth century A.D., but contains a vast amount of material many centuries older. For translations of the Sacred Books, see Introduction, § 17, paragraph 3.

<sup>3</sup> On the date of the Buddha, see J. F. Fleet, *Inscriptions (Indian)*, in *Encyclopaedia Britannica*, vol. xiv. p. 624, col. 1, and bibliography in Winternitz, p. 2, note 1.

<sup>4</sup> On the birth of the Buddha, see *Dīgha*, 14: i. 16-30; *Majjhima*, 123; *Ānguttara*, ii. 130<sup>17</sup>-131<sup>26</sup>; *Nidānakathā*, *Jātaka*, i. 47<sup>21</sup>-53<sup>32</sup>; translated by Rhys Davids, *Buddhist Birth Stories*, pp. 58-68; by Warren, *Buddhism in Translation*, pp. 38-48. On the subject in general, see E. Windisch, *Buddhas Geburt*.

<sup>5</sup> *Sutta Nipāta*, iii. 11, part 1 (Stanzas 679-698).

**§ 1 b. The Buddhist Simeon.**<sup>6</sup> Asita went to Suddhodana's residence and said, "Where is the child? I too wish to see him." The Sākiyas showed him the child. When Asita saw the child, he rejoiced and was exceeding glad. He took him in his arms and said, "Incomparable is he! preëminent among men!" But remembering his own departure, he became sorrowful and wept tears. Said the Sākiyas, "Is any adversity in store for the child?" "No," replied Asita, "this child shall attain Supreme Enlightenment; he shall behold Nibbāna; out of love and compassion for the multitude he shall set in motion the Wheel of the Law; far and wide shall his Religion be dispersed. But as for me, I have not long to live in this world; ere these things shall come to pass, death will be upon me. I shall not hear the Law from the Peerless Champion. Therefore am I stricken with woe, overwhelmed with sorrow, afflicted with grief."

**§ 1 c. Youth and marriage.**<sup>7</sup> When the child was five days old, he was named Siddhattha. Seven Brahmins prophesied that he would become either a Universal Monarch or a Buddha. But the eighth, Koṇḍañña, perceiving that the child possessed the Infallible Signs of a Future Buddha, prophesied that he would become a Buddha. On the same day each of eighty thousand kinsmen dedicated a son to his service. Seven days after his birth his mother died, and he was reared by his aunt and stepmother, Pajāpatī Gotamī. In his nineteenth year<sup>8</sup> he was married to his own cousin Yasodharā, daughter of Suddhodana, passed his youth amid luxury and splendor, in three mansions appropriate to the three seasons, surrounded by forty thousand nautch-girls, like a very god surrounded by troops of celestial nymphs. In his twenty-ninth year he beheld the Four Ominous Signs: an Old Man, a Sick Man, a Corpse, and a Monk. Thereupon he resolved to become a monk.

**§ 1 d. Resolve to seek after Nibbāna.**<sup>9</sup> At this time word was brought to him that his wife had given birth to a son. "Rāhula is born!" he exclaimed, "a Bond is born!" Therefore his son was named Rāhula. As he entered the city in state, Kisā Gotamī, a [28.3] maiden of the Warrior caste, cried out, "Happy the mother,

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<sup>6</sup> *Sutta Nipāta*, iii. 11, part 1. Derived from the same source is *Nidānakathā, Jātaka*, i. 54<sup>11</sup>-55<sup>29</sup>: translated by Rhys Davids, *Buddhist Birth Stories*, pp. 68-71; by Warren, *Buddhism in Translations*, pp. 48-51.

<sup>7</sup> *Nidānakathā, Jātaka*, i. 55<sup>29</sup>-59<sup>32</sup>: translated, *Buddhist Birth Stories*, pp. 71-78; *Buddhism in Translations*, pp. 51-57. See also *Dīgha*, 14: ii. 16-30; *Aṅguttara*, i. 145-146; *Majjhima*, 26: i. 163.

<sup>8</sup> Ed. note: tradition holds it was in fact in his sixteenth year.

<sup>9</sup> *Nidānakathā, Jātaka*, i. 60<sup>20</sup>-61<sup>14</sup>: translated, *Buddhist Birth Stories*, pp. 79-80; *Buddhism in Translations*, pp. 58-60.



happy the father, happy the wife, of such as he!" Thought the Future Buddha, "She says that the heart is thus made happy (*nibbāyati*). Now what must be extinguished (*nibbuta*) that the heart may be happy (*nibbuta*)?" Then the answer came to him, "the Fire of Lust, Hatred, and Delusion is extinguished (*nibbuta*), then only is the heart truly happy (*nibbuta*). She has taught a good lesson. For I am in search of happiness (*nibbāna*). This very day I must renounce the house-life, retire from the world, become a monk, and seek after True Happiness (*Nibbāna*).

**§ 1 e. The Great Retirement.**<sup>10</sup> Returning to his palace, he lay down on his bed, and troops of nautch-girls came in and began to dance and sing. But the Future Buddha no more took pleasure in them and fell asleep. Waking in the night, he beheld those nautch-girls asleep, and disgusted by their loathsome appearance, resolved to make the Great Retirement immediately. So rising from his bed, he called his charioteer Channa and ordered him to saddle his horse Kanthaka. "I will just take a look at my son," thought the Future Buddha, and opened the door of his wife's apartment. But fearing that, if he woke his wife, he might be prevented from carrying out his resolution, he closed the door again and departed without seeing his son.

Mounted on his horse Kanthaka and accompanied by his charioteer Channa, he passed out of the city gate, an angel opening the gate. Māra the Evil One offered him Universal Sovereignty if he would abandon his purpose, but the Future Buddha rebuked the Tempter and passed on. But the Evil One ever followed him, watching his opportunity. The Future Buddha proceeded to the river Anomā, where he received the Eight Requisites of a monk from an angel and dismissed Channa and Kanthaka. Channa returned sorrowfully to the city, but Kanthaka died of a broken heart. The Future Buddha spent the next seven days in Anūpiya Mango Grove in the enjoyment of the bliss of monkhood.

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<sup>10</sup> *Nidānakathā, Jātaka*, i. 61<sup>14</sup>-65, end: translated, *Buddhist Birth Stories*, pp. 80-87; *Buddhism in Translations*, pp. 60-67. See also *Majjhima*, 26: 1. 163.

**1 f. The Great Struggle.**<sup>11</sup> From Anūpiya Mango Grove the [28.4] Future Buddha went on foot to Rājagaha, the capital of King Bimbisāra, and his round for alms door to door. Bimbisāra, pleased with his deportment, offered his kingdom. But the Future Buddha refused his offer, declaring that he renounced all for the sake of attaining Supreme Enlightenment. Bimbisāra then requested him, so soon as he should become a Buddha, to visit his kingdom first, and the Future Buddha gave his promise so to do. The Future Buddha then attached himself to Āḷāra and teachers of the Yoga philosophy. But becoming convinced that the Yoga discipline was not the Way of Salvation, he abandoned the practice of it. The Future Buddha then proceeded to Uruvelā, and attended by Koṇḍañña and four other monks, entered upon the Great Struggle.

For six years he engaged in prolonged fasts and other austerities, hoping thus to win mastery over self and Supreme Enlightenment. While thus engaged, he was approached and tempted to abandon the Great Struggle by Māra the Evil One, accompanied by his Nine Hosts, namely, Lust, Discontent, Hunger and Thirst, Craving, Sloth and Laziness, Cowardice, Doubt, Hypocrisy and Stupidity, Gain, Fame, Honor, and Glory Falsely Obtained, Exaltation of Self, and Contempt of Others. But the Future Buddha rebuked the Evil One, and he departed. One day, while absorbed in trance induced by suspension of the breath, he became utterly exhausted and fell in a swoon. His five companions believed him to be dead, and certain deities went to his father, King Suddhodana, and so informed him. But the king refused to believe this, declaring that his son could not die before attaining Enlightenment. The Future Buddha, convinced that fasting and other forms of self-mortification were not the Way of Salvation, abandoned the Great Struggle. Thereupon his five companions, regarding him as a backslider, deserted him and went to the Deer-park near Benāres.

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<sup>11</sup> *Nidānakathā, Jātaka*, i. 66<sup>1</sup>-68<sup>5</sup>: translated, *Buddhist Birth Stories*, pp. 87-91; *Buddhism in Translations*, pp. 67-71. The story of the Buddha's visit to Rājagaha and interview with Bimbisāra is derived from *Sutta Nipāta*, iii. 1, *Pabbajjā Sutta*, and Commentary, as is expressly stated at *Jātaka*, i. 66<sup>31-33</sup>. For the story of the Buddha's student-days under Āḷāra Kālāma and Uddaka, see *Majjhima*, 26: i. 163-166. For the story of the Great Struggle, see *Majjhima*, 36, and *Majjhima*, 12 (last half) : i. 77<sup>23</sup>-81. For the story of the Temptation by Māra, see *Sutta Nipāta*, iii. 2, *Padhāna Sutta*.

**§ 1 g. The Enlightenment.**<sup>12</sup> One night the Future Buddha beheld [28.5] five visions. After considering their purport, he came to the following conclusion, “This very day I shall attain Enlightenment.” So on the evening of the following day he seated himself under a banyan-tree and formed the following resolution, “Let my skin, my nerves, and my bones dry up, and likewise my flesh and blood; but until I attain Supreme Enlightenment, I will not leave this seat!” Māra the Evil One endeavored to drive him from his seat with the Nine Rains, namely, wind, rain, rocks, weapons, blazing coals, hot ashes, sand, mud, and darkness. But the Future Buddha sat unmoved. Māra then approached the Future Buddha and commanded him to leave his seat. But the Future Buddha refused and rebuked him. Thereupon the Evil One left him, and troops of angels came and honored him. In the first watch of the night the Future Buddha obtained Knowledge of Previous Existences; in the middle watch, Supernatural Vision; and in the last watch, Knowledge of the Causes of Craving, Rebirth, and Suffering. Thus did he attain Supreme Enlightenment and become a Buddha. Thereupon he breathed forth the Song of Triumph of all the Buddhas.

For seven days the Buddha sat motionless on the Throne of Enlightenment, experiencing the Bliss of Deliverance. After spending four weeks in earnest thought near the Tree of Wisdom (the Bo-tree), he spent the fifth week at the Goatherd’s Banyan-tree. Here he was tempted by the three daughters of Māra the Evil One, namely, Craving, Discontent, and Lust. But he repulsed their advances, saying to them, “Begone! The Exalted One has put away Lust, Ill-will, and Delusion.” The sixth and seventh weeks were spent at the Mucalinda-tree and the Rājāyatana-tree respectively. On the last day of the seventh week he received his first converts, two merchants named Tapussa and Bhallika. He then returned to the Goatherd’s Banyan-tree.

Here, according to the Mahā-Parinibbāna Sutta,<sup>13</sup> Māra the Evil One tempted him to accomplish his decease, saying, “Let the Exalted One now pass into

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<sup>12</sup> The first two paragraphs are derived from *Nidānakathā, Jātaka*, i. 68<sup>5</sup>-81<sup>14</sup>: translated, *Buddhist Birth Stories*, pp. 91-111; the story of the Enlightenment is also translated in *Buddhism in Translations*, pp. 71-83. For much simpler accounts of the Enlightenment, see *Dīgha*, 14: ii. 30-35, and *Majjhima*, 26: i. 167. The story of the Temptation of the Buddha by the Daughters of Māra is derived from *Saṃyutta*, iv. 3. 5. This story is alluded to in *Sutta Nipāta*, Stanza 835. A connected account of the Buddha’s life from the Enlightenment to the reception of Sāriputta and Moggallāna into the Order is given in the *Vinaya, Mahā Vagga*, i. 1-24. The *Nidānakathā* follows this account in the main.

<sup>13</sup> *Dīgha*, 16: ii. 112-114.

Supreme Nibbāna.” But the Buddha resisted the temptation, declaring that he should not accomplish his decease until his Religion had been preached far and wide.<sup>14</sup> But according to the [28.6] Vinaya,<sup>15</sup> the Mahāpadāna Sutta,<sup>16</sup> the Ariyapariyesana Sutta,<sup>17</sup> and the Nidānakathā,<sup>18</sup> the Buddha was assailed by doubt as to the wisdom of preaching a Religion so profound and difficult of comprehension to a race in the bondage of desire. The more he considered the matter, the more his heart inclined to a life of inaction and the less to the preaching of the Law. Thereupon Brahmā, fearing that the world would be lost, approached him and besought him to make known what he had himself received. Out of compassion for mankind the Buddha granted his request.

**§ 1 h. Ministry and death.**<sup>19</sup> Thought the Buddha, “To whom shall I first preach the Law.” Immediately he thought of his former teacher Āḷāra Kālāma. But a deity told him that Āḷāra Kālāma had been dead for seven days. Then he thought of Uddaka Rāmaputta. But a deity told him that Uddaka Rāmaputta had died that very evening. Then he thought of the five monks who had been his companions, and perceiving by the power of Supernatural Vision that they were residing in the Deer-park near Benāres, he resolved to go thither and set in motion the Wheel of the Law. On his way thither he met Upaka the Naked Ascetic. “Who are you?” inquired Upaka. “I am the Supreme Buddha.” Upaka expressed neither approval nor disapproval. “It may be,” he remarked, and walked away shaking his head and wagging his tongue.<sup>20</sup>

When the five monks saw him approaching, they exclaimed, “Here comes the backslider! Pay no attention to him!” But the Buddha so completely suffused the hearts of those monks with love that they arose from their seats and prostrated themselves before his feet. To these five monks the Buddha then preached his first sermon, the Discourse on the Four Noble Truths; to wit, the Nature of Suffering, the Origin of Suffering, the Cessation of Suffering, and the Noble Eight-fold Path as the Way thereto. The five monks perceived that whatsoever comes into existence, that must also cease to be, and requested the Buddha to

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<sup>14</sup> Cf. *Dīgha*, 16: ii. 104-106; *Saṃyutta*, li. 10: v. 260-262; *Udāna*, vi. 1: 63-64.

<sup>15</sup> *Vinaya*, *Mahā Vagga*, i. 5.

<sup>16</sup> *Dīgha*, 14: ii. 35-40.

<sup>17</sup> *Majjhima*, 26: i. 167-169.

<sup>18</sup> *Jātaka*, i. 81.

<sup>19</sup> *Nidānakathā*, *Jātaka*, i. 81<sup>14</sup>-94, end: translated, *Buddhist Birth Stories*, pp. 111-133.

The *Nidānakathā* follows closely *Vinaya*, *Mahā Vagga*, i. 6-24, and *Culla Vagga*, vi. 4.

For the death of the Buddha, see *Dīgha*, 16.

<sup>20</sup> Cf. story xxiv. 9.

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receive them into his Order. Thereupon the Buddha founded his Order of Monks by saying in a formal manner to the five, [28.7] “Come, monks! lead the Holy Life, to the utter extinction of Suffering.” The Buddha then preached to the five monks the Discourse on Unreality. Through this sermon they were freed from the Contaminations, that is to say, lust, desire for existence, and ignorance of the Truths, and thus attained Arahatsip.

At that time there lived in Benāres a rich young man named Yasa: He possessed three mansions appropriate to the three seasons and lived amid luxury and splendor, with a large retinue of nautch-girls. One night he beheld those nautch-girls asleep, and disgusted by their loathsome appearance, resolved to abandon the house-life for the houseless life of a monk. So leaving his house, he came to the Buddha by night and said, “How distressing! how oppressing!” Said the Buddha, “Here is naught that distresses or oppresses. Come, Yasa, sit down; let me teach you the Law.” So saying, the Buddha preached the Law of Morality to the rich young man, discoursing on the duty of almsgiving, the Moral Precepts, the folly of gratifying the lusts of the flesh, and the benefits to be gained by renouncing the same. Then, perceiving that the rich young man possessed the dispositions of mind and heart requisite to the understanding of the Law of Deliverance, he preached to him the Sublime Discourse of all the Buddhas, namely. Suffering, the Origin and Cessation thereof, and the Way of Salvation. Yasa and his fifty-four companions were established in Arahatsip. There were thus, exclusive of the Buddha, Sixty Arahats in the world.

And the Buddha said to the Sixty, “I am freed from all fetters, both divine and human. Ye also are freed from all fetters, both divine and human. Go forth and journey from place to place, for the welfare of many, for the happiness of many, out of compassion for the world, for the benefit and welfare and happiness of angels and men. Go no two of you together. Preach the Law, sound in the beginning, sound in the middle, sound in the end, in the spirit and in the letter. Proclaim the Holy Life in all its fullness and purity.” So saying, he sent the Sixty into all the world. He himself set out for Uruvelā. On the way thither he halted in a forest, and meeting thirty young nobles who were seeking a woman, he converted them and received them into the Order. In Uruvelā he converted the three brothers Kassapa, members of the Order of Jaṭilas, together with their thousand followers. Passing on to Gayāsīsa, where he established his new converts in Arahatsip by means of the Discourse on Fire, he proceeded to Rājagaha in order to redeem his promise to King Bimbisāra.

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The king received the Buddha with every mark of courtesy and [28.8] reverence, hearkened to the Law, and together with his retinue obtained the Fruit of Conversion. The king formally presented to the Buddha his own pleasure garden, Bamboo Grove, and the Buddha and the Congregation of Monks there entered upon residence. While the Buddha was in residence at Bamboo Grove, there came to him two monks who had for some time been disciples of Sañjaya, but who had recently obtained the Fruit of Conversion through the preaching of Assaji. These two monks were elevated by the Buddha to the rank of his two Chief Disciples and were thereafter known as Sāriputta and Moggallāna.<sup>21</sup> From Bamboo Grove the Buddha went to his father's city, Kapilavatthu, and there received into the Order his own son Rāhula and his own half-brother Nanda.<sup>22</sup> From Kapilavatthu he returned to Rājagaha, tarrying by the way at Anūpiya Mango Grove and there receiving many converts, among others the Six Princes. At Rājagaha he converted the rich merchant Anāthapiṇḍika, who thereupon purchased the Jetavana Grove, paying for it as many gold pieces as were required to cover the ground, and presented it to him. The Buddha accepted the gift and entered upon residence at the Jetavana. With this event closes the second year of his ministry.

For forty-five years the Buddha journeyed from place to place in this manner, preaching and teaching. The three months of the rains he always spent at the Jetavana or at Bamboo Grove or in some other one place. His missionary journeys took him up and down the valley of the Ganges, throughout the old kingdoms of Magadha and Kosala in the eastern part of North India. At no time did he go farther than 250 miles from Benāres. To this period of his life belong the great majority of the acts and discourses, both real and fictitious, attributed to him, not only in the Sacred Scriptures, but also in this and other later collections of legends and stories.

Among the more interesting legends and stories of this collection relating to this particular period of his life are the following: i. 5, Quarrel among the monks of Kosambi and residence in Protected Forest with a noble elephant; i. 12 b. Intrigues of Devadatta against the Buddha and King Bimbisāra; iv. 3, Annihilation of the Sākiyas by Viḍūḍabha; xiii. 6, Conversion of the robber Finger-garland (Aṅgulimāla); xiii. 9 and xxii. 1, Confutation of false charges brought against the Buddha by suborned nuns; xiv. 2, Twin Miracle, Ascent to Heaven, and Descent from Heaven; xv. 1, Abatement of [28.9] quarrel between

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<sup>21</sup> Story i. 8 contains a brief outline of the entire *Nidānakathā* to this point.

<sup>22</sup> Cf. story i. 9.

the Sākiyas and the Koliyas; xxi. 1, Abatement of the Three Plagues at Vesāli; and xxiii. 8, which tells how, while the Buddha was residing in a forest-hut in the Himālaya, he was tempted by Māra the Evil One to exercise sovereignty and to transmute the Himālaya mountains into gold. The Buddha died in 483 B.C. near the city of Kusināra, his end being hastened by a meal consisting of truffles. His body was cremated with pomp and ceremony, and the relics were divided among princes and nobles.

**§1 i. Buddhist-Christian parallels.** The many striking parallels between passages in the Buddhist Scriptures and passages in the New Testament have for many years attracted the attention of Indologists and students of the History of Religions.<sup>23</sup> The theory of Buddhist loans in the New Testament has been advocated by several scholars, notably R. Seydel,<sup>24</sup> G. A. van den Bergh van Eysinga,<sup>25</sup> and A. J. Edmunds.<sup>26</sup> In one form or another it has won the acceptance of many distinguished scholars, among others O. Pfleiderer,<sup>27</sup> E. Kuhn,<sup>28</sup> R. Pischel,<sup>29</sup> and R. Garbe.<sup>30</sup> M. Winternitz admits the possibility of such

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<sup>23</sup> For a bibliography of this interesting and important subject, see M. Winternitz, *History of Buddhist Literature*, p. 280, note 1. Since Winternitz's book was written Garbe has announced his adhesion to Edmunds's loan theory. See note 8.

<sup>24</sup> R. Seydel, *Das Evangelium von Jesu in seinen Verhältnissen zu Buddha-Sage und Buddha-Lehre*, Leipzig, 1882. *Die Buddha-Legende und das Leben Jesu nach den Evangelien*, erneute Prüfung ihres gegenseitigen Verhältnisses, Leipzig, 1884; 2 Auflage, mit ergänzenden Anmerkungen von Martin Seydel, Weimar, 1897. Cf. Winternitz, I. c, p. 278.

<sup>25</sup> G. A. van den Bergh van Eysinga, *Indische Einflüsse auf evangelische Erzählungen*, Göttingen, 1904; 2 Auflage, 1909. Cf. Winternitz, I. c, p. 279.

<sup>26</sup> A. J. Edmunds, *Buddhist and Christian Gospels*, now first compared from the originals, 4th ed., edited by M. Anesaki, Philadelphia, 1908-09. Cf. Winternitz, I. c, pp. 279 ff. See also the following papers by Edmunds: *Buddhist Loans to Christianity*, in *Monist*, 22. 1912, pp. 129-138; *The Progress of Buddhist Research*, in *Monist*, 22. 1912, pp. 633-635; *The Accessibility of Buddhist Lore to the Christian Evangelists*, in *Monist*, 23. 1913, pp. 517-522; *The Buddhist Origin of Luke's Penitent Thief*, in *Open Court*, 28. 1914, pp. 287-291.

<sup>27</sup> O. Pfleiderer, *Religion und Religionen*, München, 1906. *Die Entstehung des Christentums*, 2 Auflage, München, 1907.

<sup>28</sup> E. Kuhn, in *Nachwort* to Bergh van Eysinga's work, pp. 102 ff.

<sup>29</sup> R. Pischel, *Deutsche Literaturzeitung*, 1904, col. 2938 ff. Pischel here says: "Die Frage, ob sich überhaupt indische Einflüsse in der evangelischen Erzählungslitteratur finden, kann heute nicht mehr verneint werden." See also Pischel, *Leben und Lehre des Buddha*, in the Series *Aus Natur und Geisteswelt*, 2 Auflage, Leipzig, 1910, pp. 17-19. At p. 18, referring to the story of Simeon, Pischel says: "Eine Entlehnung ist hier

[28.10] loans,<sup>31</sup> and H. Oldenberg, who formerly rejected the theory, now holds that the theory can neither be proved nor disproved.<sup>32</sup> Of the opponents of the theory, E. Windisch presents the strongest arguments.<sup>33</sup>

The most striking of these parallels are the following:

1. Infancy legends

- a. Rejoicing of angels at nativity.
- b. Asita-Simeon.

*Sutta Nipāta*, iii. 11, part 1 (679-698); *St. Luke* ii. 8-14, 25-35.  
translated, Introduction, § 1 *a-b*.

See Edmunds, *BCG.*, i. 77-89, 181-191; *Monist*, 22. 1912, pp. 129-131. Edmunds translates *manussaloke hitasukhatāya jāto*, “is born for weal and welfare in the world of men.” The correct translation is, “is born for the weal and welfare of mankind.” Cf. *Dīgha*, ii. 104<sup>1-4</sup>; *Saṃyutta*, v. 259<sup>28-30</sup>; *Udāna*, p. 62, last two lines; *Itivuttaka*, p. 11, last two lines. On the locative construction involved, see Whitney’s *Sanskrit Grammar*, § 303 a.

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sehr wahrscheinlich, und der Weg ist jetzt nicht mehr so schwer nachzuweisen wie früher.” He then discusses at some length the bearings of recent discoveries in Turkestan on the subject.

<sup>30</sup> R. Garbe, *Indien und das Christentum*, Tübingen, 1914, chap. i, pp. 47 ff. (translated, *Monist*, 24. 1914, pp. 481 ff.). Garbe expresses himself as follows: “Ich wende mich nunmehr zu den Fällen — es sind vier an der Zahl —, bei denen ich mich nach langer Ueberlegung davon überzeugt habe, dass buddhistischer Einfluss in den Erzählungen der Evangelien nicht zu leugnen ist. Diese Ueberzeugung fusst im ersten und zweiten Fall wesentlich auf deren neuester Darstellung aus Edmunds’ Feder.” The “four cases” are: 1. The Asita-Simeon legend; 2. Temptations by the Evil One; 3. Peter’s walking on the water; 4. Multiplication of the loaves. The paper by Edmunds referred to is his paper in the *Monist*, 22. 1912, pp. 129-138.

<sup>31</sup> M. Winternitz, *History of Buddhist Literature*, pp. 281 f.

<sup>32</sup> H. Oldenberg, *Die Indische Religion*, in *Die Religionen des Orients*, Teil i, Abteilung iii. 1, of *Die Kultur der Gegenwart*. At p. 80 Oldenberg refers to the loan theory as follows: “... das Eindringen buddhistischer Elemente in die Evangelien — eine weder zu erweisende noch zu widerlegende Hypothese, die ich meinerseits eher unwahrscheinlich finden möchte.”

<sup>33</sup> E. Windisch, *Māra und Buddha*, chap. ix; *Buddhas Geburt*, chap. xii.



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The loan theory is accepted by Pischel, *Leben und Lehre des Buddha*, pp. 17-19; Winternitz, *History of Buddhist Literature*, p. 281; Garbe, *Indien und das Christentum*, chap. i, pp. 47 ff. (translated, *Monist*, 24. 1914, pp. 481 ff.).

### 2. Mission of Sixty (Seventy)

*Vinaya, Mahā Vagga*, i. 11; translated, *St. Luke*, x. 1.  
Introduction, § 1 A, paragraph 4. Cf.  
*Nidānakathā, Jātaka*, i. 82<sup>24-26</sup>.

See Edmunds, *BCG.*, i. 224-229. [28.11]

### 3. Conversion of robber

*Majjhima*, 86; translated. Story xiii. 6. *St. Luke*, xxiii. 39-43.

See Edmunds, *The Buddhist Origin of Luke's Penitent Thief*, in *Open Court*, 28. 1914, pp. 287-291.

### 4. Feeding of five hundred (five thousand)

Introduction to *Jātaka* 78: i. 345-349; *St. Matthew* xiv. 15-21.  
translated, Story iv. 5. *St. Mark* vi. 35-44.  
*St. Luke* ix. 13-17.  
*St. John* vi. 5-14.

The loan theory is accepted by Garbe, *Indien und das Christentum*, chap. i (translated, *Monist*, 24. 1914, pp. 491-492).

### 5. Walking on the sea

Introduction to *Jātaka* 190: i. 111; cf. *St. Matthew* xiv. 28-31;  
the Act of Truth in Story vi. 4. cf. *St. Matthew* xiv. 22-27,  
*St. Mark* vi. 45-54,  
*St. John* vi. 15-21.

The loan theory is accepted by Garbe, *Indien und das Christentum*, chap. i (translated, *Monist*, 24. 1914, pp. 488-491).

### 6. Temptations by the Evil One

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a. As the Future Buddha is about to make the Great Retirement, the Evil One urges him to abandon his purpose, assuring him that in such case he will attain Universal Sovereignty.

*Nidānakathā, Jātaka*, i. 63<sup>17-25</sup>; cf. Introduction, § 1 e, paragraph 2. This legend is from a late source and is probably derived from the first of the two legends marked g.

b. While the Future Buddha is engaged in the prolonged fasts and austerities of the Great Struggle, he is tempted to abandon the Struggle by the Evil One, accompanied by his Nine Hosts, namely, Lust, Discontent, Hunger and Thirst, Craving, Sloth and Laziness, Cowardice, Doubt, Hypocrisy and Stupidity, Gain, Fame, Honor, and Glory Falsely Obtained, Exaltation of Self, and Contempt of Others.

*Sutta Nipāta*, iii. 2; cf. Introduction, § 1 f, paragraph 2. Cf. also *Lalitavistara*, xviii. This legend is from an early source, as is also its sequel d. See Windisch, *Māra und Buddha*, chap, i, pp. 1-32, also pp. 304-315.

c. Immediately before the Enlightenment, the Evil One attempts to drive the Future Buddha from his seat with the Nine Rains, namely, [28.12] wind, rain, rocks, weapons, blazing coals, hot ashes, sand, mud, and darkness.

*Nidānakathā, Jātaka*, i. 71<sup>27-727</sup>; cf. Introduction, § 1 g, paragraph 1. Cf. also *Lalitavistara*, xxi. This legend is from a late source and is probably derived from b.

d. In the fifth week after the Enlightenment, the Buddha is tempted by the three daughters of the Evil One, namely, Craving, Discontent, and Lust.

*Samyutta*, iv. 3. 5; cf. Introduction, § 1 g, paragraph 2. Cf. also *Sutta Nipāta*, Stanza 835. This legend is from an early source and forms a sequel to b. Craving, Discontent, and Lust are numbered among the Nine Hosts of Māra in b. See Windisch, *Māra und Buddha*, pp. 119-124.

e. In the eighth week after the Enlightenment, the Buddha is assailed by doubt as to the wisdom of preaching a Religion so profound and difficult of comprehension to a race in the bondage of desire. The more he considers the matter, the more his heart inclines to a life of inaction.

*Vinaya, Mahā Vagga*, i. 5; *Dīgha*, 14: ii. 35-40; *Majjhima*, 26: i. 167-169; *Nidānakathā, Jātaka*, i. 81; cf. Introduction, § 1 g, paragraph 3. This legend is from an early source

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and is probably the original of *f*. Doubt and Sloth-and-Laziness are numbered among the Nine Hosts of Māra in *b*.

*f*. According to other accounts, the Buddha is at this time tempted by the Evil One to accomplish his decease.

*Dīgha*, 16: ii. 112-114; cf. Introduction, § 1 *g*, paragraph 3. Cf. also *Lalitavistara*, xxiv: p. 489; *Divyāvadāna*, xvii: p. 202. This legend is probably a later form of *e*. See Windisch, *Māra und Buddha*, chap, ii, especially pp. 35, 46, 66, 67; also p. 213. Windisch proves that the order of development of this temptation is as follows: *Lalitavistara*, xxiv; *Udāna*, vi. 1; *Dīgha*, 16; *Divyāvadāna*, xvii.

*g*. While the Buddha is residing in a forest-hut in the Himālaya, he is tempted by the Evil One to exercise sovereignty and to transmute the Himālaya mountains into gold.

*Samyutta*, iv. 2. 10; translated. Story xxiii. 8. This legend is from an early source and is probably the original of *a*. See Windisch, *Māra und Buddha*, pp. 107-109.

*h*. Three months before his death, the Buddha is tempted by the Evil One to accomplish his decease immediately.

*Dīgha*, 16: ii. 104-106. Cf. *Samyutta*, li. 10: v. 260-262, and *Udāna*, vi. 1: 63-64. Cf. also *Divyāvadāna*, xvii: p. 202. As Windisch remarks (*Māra und Buddha*, p. 67), this temptation at the end of the Buddha's life is meaningless. It is of course a duplicate of *f*. [28.13]

The following is a brief outline of Edmunds's theory:<sup>34</sup>

Both religions are independent in the main, but out of eighty-nine chapters in the Gospels, the equivalent of one, mostly in the Gospel according to *St. Luke*, is colored by a knowledge of Buddhism. The sections thus colored especially are:

*a*. The rejoicing of angels at the nativity, and the Simeon episode. (See 1. *Infancy legends*.)

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<sup>34</sup> See Buddhist and Christian Gospels, i. 111-164; also *Monist*, 22. 1912, pp. 633-635; *Monist*, 23. 1913, pp. 517-522; *Open Court*, 28. 1914, pp. 287-291. On trade-relations between India and the West at the Christian era, see W. H. Schoff, *The Periplus of the Erythraean Sea*, New York, 1912. See also Schoff's papers in *Monist*, 22. 1912, pp. 138-149, 638; *JAOS.*, 35. 1915, pp. 31-41. A good introduction to the recent explorations in Central Asia is Sir M. Aurel Stein's *Ruins of Desert Cathay*, 2 vols., London, 1912.

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*b.* The three temptations in *St. Luke* iv. 1-13 and *St. Matthew* iv. 1-11. Edmunds calls these: *a*, temptation to assume empire; *b*, temptation to transmute matter; *c*, temptation to commit suicide. (See the last two of the eight legends outlined in 6. *Temptations by the Evil One.*)

*c.* The seventy missionaries. (See 2. *Mission of Sixty.*)

*d.* The penitent thief. (See 3. *Conversion of robber.*)

At the beginning of the Christian era there were four great powers: the Chinese, the Hindus, the Parthians, and the Romans. Between the Chinese and the Parthians, and extending into parts of India, was a fifth power: the Indo-Scythian empire. This was the seat of an aggressive missionary Buddhism, at that time the most powerful religion in the world. Coins of these Indo-Scythian Buddhist kings, especially those of Kanishka, have come down to our own time, some of them bearing the image of the Buddha, together with his name in Greek letters. The Gentile Evangelist *St. Luke* was a physician of Antioch, a great international metropolis and the terminus of the Chinese silk-trade. There is every reason to believe that he had seen these coins and that he was familiar with the principal legends of the Buddha's life. India, Bactria, and the eastern part of the Parthian empire were covered with his temples. On these temples were sculptured scenes of the Buddha's life, and one of the characters portrayed was a converted robber. Recent finds in Central Asia prove that at the beginning of the Christian era the Buddhist Scriptures were being translated into Sogdian and Tokharish, vernaculars of the Parthian empire, the buffer state between Palestine and India. Parthians were present at Pentecost.

While Edmunds's argument lacks the element of finality, the following conclusions, in the main favorable to his theory, seem to be warranted by the evidence:

The Christian Evangelists, more particularly the Gentile Evangelist *St. Luke*, probably had access to the principal legends of the Buddha's life. The legend of the rejoicing of angels at the nativity and the story of Simeon are probably colored by Buddhist influence. The assumption that *St. Luke* was acquainted with the Buddhist legend of the conversion of a robber is a not unlikely explanation of the discrepancy between *St. Mark* xv. 32 and *St. Luke* xxiii. 39-43. [28.14]

It seems probable that the accounts of the temptations are to some extent colored by Buddhist influence.<sup>35</sup>

## § 2. Teachings of the Buddha

**§ 2 a. The Beginningless Round of Existences.** The primary mission of the Buddha was to deliver mankind from the frightful jungle or ocean of the Round of Existences. In the *Anamatagga Samyutta*<sup>36</sup> he is represented as saying: Without conceivable beginning is this Round of Existences; unknown is a starting-point in the past of beings impeded by the Impediment of Ignorance, fettered by the Fetter of Craving, passing, coursing, from birth to birth. The ancestors of a man are more numerous than all the blades of grass and sticks and branches and leaves in India; more numerous than all the particles of dust that compose the earth. The tears shed, the mother's milk drunk by a man in his previous states of existence, are more abundant than all the water contained in the four great oceans.

How long is a cycle of time? Longer than it would take a range of mountains a league in length, a league in breadth, a league in height, of solid rock, without a cleft, without a crack, to waste and wear away, were it to be wiped once a century with a silken cloth; longer than it would take a heap of mustard-seed of the same dimensions to disappear were a single seed to be removed once a century. Of cycles of time as long as this there have elapsed many hundreds of cycles, many thousands of cycles, many hundreds of thousands of cycles. Indeed, it is impossible to count them in terms of cycles or hundreds of cycles or thousands of cycles or hundreds of thousands of cycles. For example, were each

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<sup>35</sup> Edmunds deals only with the legends marked *g* and *h* in the table of parallels given above. Edmunds calls the third temptation a temptation "to commit suicide." Neither *h* nor its original *f*, however, is a temptation to commit suicide, in the strict sense of the word. Moreover, *f* is probably a later form of *e*, which is a temptation to sloth, pure and simple. On the Christian side the temptation to leap from a pinnacle of the temple is in no sense a temptation to suicide, but rather to pride and vanity. The Buddhist parallels are not *g* and *h*, but *b* and *g*. In *b* the Buddha, emaciated and hungry, is assailed by the Evil One, accompanied by his Nine Hosts, the Third being Hunger and Thirst and the Ninth being Gain, Fame, Honor, and Glory Falsely Obtained, Exaltation of Self, and Contempt of Others. The correspondence between this temptation and the temptations recorded by *St. Luke* and *St. Matthew* hardly needs to be pointed out. Yet Edmunds does not even mention it.

<sup>36</sup> *Samyutta*, xv.

of four centenarians to call to mind a hundred thousand [28.15] cycles of time every day of his life, all four would die or ever they could count them all.

The cycles of time that have elapsed are more numerous than all the sands that lie between the source and the mouth of the Ganges. The bones left by a single individual in his passage from birth to birth during a single cycle of time would form a pile so huge that were all the mountains of Vepulla-range to be gathered up and piled in a heap, that heap of mountains would appear as naught beside it. The head of every man has been cut off so many times in his previous states of existence, either as a human being or as an animal, as to cause him to shed blood more abundant than all the water contained in the four great oceans. For so long a time as this, concludes the Buddha, you have endured suffering, you have endured agony, you have endured calamity. In view of this, you have every reason to feel disgust and aversion for all existing things and to free yourselves from them.

**§ 2 b. The motive of the Religious Life.** The motive of the Religious Life is expressly declared to be the hope of obtaining deliverance from this frightful Round of Existences, the hope of attaining Nibbāna. In the Rathavināta Sutta,<sup>37</sup> Sāriputta is represented as asking Puṇṇa Mantāniputta, “What is the motive of the Religious Life? Do we live the Religious Life for the sake of purity of conduct?” “No.” “For the sake of purity of heart?” “No.” “Of purity of belief?” “No.” “Of purity of certitude?” “No.” “Of purity of insight through knowledge of what is the Way and what is not the Way?” “No.” “Of purity of insight through knowledge of the Path?” “No.” “For the sake of purity of insight through knowledge?” “No.” All these things are necessary, but they are only the means to an end. “For the sake of what, then, do we live the Religious Life?” “That we may, through detachment from the things of this world, attain Supreme Nibbāna.”

**§ 2 c. Impermanence, Suffering, Unreality.** For, according to the Buddha, the things of this world, and the things of heaven as well, possess the following Three Characteristics: Impermanence, Suffering, and Unreality. All things are transitory. In all things inheres suffering. There is no soul. Moreover, the Supreme Being is a fiction of the imagination. There are few finer bits of humor in all literature than the famous passage in the Kevaddha Sutta<sup>38</sup> in which is related the journey of a monk to the World of Brahmā to obtain an answer to

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<sup>37</sup> *Majjhima*, 24.

<sup>38</sup> *Dīgha*, 11. Cf. also *Dīgha*, 1; *Majjhima*, 49; *Samyutta*, vi. 1. 4; *Jātaka* 405.

[28.16] a question which troubled him. The monk first put his question to the gods of the retinue of the Four Great Kings. They replied, “Neither do we know. But there are Four Great Kings who are more powerful and mighty than we. They might know.” The monk next put his question to the Four Great Kings. They referred him to the Thirty-three Gods. They referred him to their king, Sakka. The monk, after visiting six heavens in vain, finally went to the seventh heaven, the highest of all, the World of Brahmā. And having put his question to the gods of the retinue of Brahmā, he received the following reply, “Neither do we know. But there is Brahmā, Great Brahmā, the Supreme Being, the Invincible, the All-Seeing, the Subduer, the Lord, the Maker, the Creator, the Ancient of Days, the Conqueror, the Ruler, the Father of all that are and are to be. He is more powerful and mighty than we. He might know.” So the monk waited for the glory of Brahmā to appear and then put his question. Brahmā replied, “I am Brahmā, Great Brahmā, the Supreme Being, the Invincible, the All-Seeing, the Subduer, the Lord, the Maker, the Creator, the Ancient of Days, the Conqueror, the Ruler, the Father of all that are and are to be.” Said the monk, “I did not ask you this question. I asked you that other.” Then Brahmā took that monk by the arm, led him aside, and said this to him, “Monk, the gods of my retinue imagine that there is nothing I do not know, nothing I do not see. Therefore I did not give you a direct answer to your question in their presence. But, monk, neither do I know the answer to your question. Go to the Buddha, and whatever answer he gives you, that you may safely believe.”

**§ 2 d. The Four Noble Truths regarding Suffering.** There are two extremes, declares the Buddha in his first sermon,<sup>39</sup> which the monk should not pursue: devotion to the pleasures of sense, and the practice of self-mortification. A Middle Way, which avoids both of these extremes, has been discovered by the Tathāgata. It makes for insight, for knowledge; it conduces to tranquillity, to higher wisdom, to enlightenment, to Nibbāna. It is the Noble Eightfold Path, to wit: Right Views (the Four Noble Truths), Right Resolution (to renounce the lusts of the flesh, to bear malice towards none, and to injure no living creature), Right Speech, Right Conduct, Right Means of Livelihood, Right Exertion, Right Mindfulness (Heedfulness), Right Concentration (the Practice of Meditation). [28.17]

The Noble Truth regarding Suffering is this: Birth is Suffering, the Decrepitude of Old Age is Suffering, Disease is Suffering, Death is Suffering, Association with Enemies is Suffering, Separation from Friends is Suffering, Failure to

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<sup>39</sup> *Vinaya, Mahā Vagga*, i. 6. 17-22.

Obtain What One Desires is Suffering; in brief, the Five Elements of Being Which Spring from Attachment are involved in Suffering. The Noble Truth regarding the Origin of Suffering is this: It is Craving that leads to Rebirth; Craving for Sensual Pleasure, Craving for Existence, Craving for Wealth.<sup>40</sup> The Noble Truth regarding the Cessation of Suffering is this: It ceases when Craving ceases. The Noble Truth regarding the Way to the Cessation of Suffering is this: It is the Noble Eightfold Path.

**§ 2 e. The Noble Eightfold Path to Nibbāna.** Ridiculing the idea of a Supreme Being, denying the existence of the soul, declaring that men ought not to be satisfied merely with a life of good works leading to rebirth in heaven, the Buddha urged his hearers to renounce the house-life, the life of the laity, and to adopt the houseless life, the life of the monk and nun. He taught that every living being had passed through states of existence as impossible to number as the sands of the sea; that in each of these states of existence he had endured the sufferings of birth, old age, disease, death, association with enemies, separation from friends, and failure to obtain what he desired; that the cause of rebirth and of the sufferings connected therewith was Craving; that rebirth and the sufferings of repeated existences would come to an end only when Craving had been plucked up by the root and utterly destroyed; that the Way of Escape from the Round of Existences and the sufferings thereof was the Noble Eightfold Path.

The Noble Eightfold Path may briefly be described as follows: Since a correct diagnosis of maladies and the application of proper remedies are essential to the cure of spiritual and physical ills, the seeker after Salvation, which is of course Escape from the Round of Existences, Nibbāna, must first accept the Four Noble Truths.<sup>41</sup> He must resolve to renounce the lusts of the flesh, to bear malice towards none, to refrain from injuring a single living creature, and to cherish love for all living creatures without respect of kind or person. He must observe the Moral Precepts in thought, word, and deed, walking in the Way of Righteousness with Energy and Heedfulness. He must finally, by the Practice of Meditation, so grasp, fix in mind, and [28.18] comprehend, the Three Characteristics of all existing things, Impermanence, Suffering, and Unreality,

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<sup>40</sup> Ed. note: this is a mistranslation by Burlingame, although *vibhava* does mean wealth in other contexts, here it means (*Craving for*) *Non-Existence*.

<sup>41</sup> The Buddha expressly says (*Vinaya, Mahā Vagga*, vi. 29): “It is because both I and you did not understand and comprehend these Four Noble Truths that we have run this long and weary course of the Round of Existences.”



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as to eradicate utterly the cause of rebirth and suffering, namely, Craving. By so doing he becomes what is called an Arahāt, obtains Supernatural Knowledge and the Supernatural Powers, and attains the Nibbāna of the Living. At death the Five Elements of Being of which he is composed are utterly destroyed. His Past Deeds, by the power of which, under other circumstances, a new individual would immediately come into existence, are likewise utterly destroyed. He has at last attained the Summum Bonum, Deliverance from the Round of Existences, Supreme Nibbāna.

Not the Practice of Meditation in and by itself, it will be observed, nor yet the Practice of Morality in and by itself, is the Buddha's Way of Salvation. The Way of Salvation is the Practice of Meditation based upon Morality. There is no other Way to Nibbāna. On neither of these two points, of course, is the Buddha's teaching wholly original. The Buddha, like all other religious teachers, built on the foundations of the past, selecting, rejecting, adding, and combining. The faith and practice of Buddhism have much in common with other Indian systems of philosophy and religion, not to speak of extra-Indian systems. Nevertheless the system of meditation and the code of morality which the Buddha gave his followers contain at least two original contributions to the development of the religious thought of India of the highest importance. They are the Doctrine of the Middle Way between extremes and the Doctrine of Love for all living creatures (Mettā).

For example, the Jains taught the Doctrine of Non-Injury; the doctrine, namely, that it is a wicked thing to injure man, animal, or plant. But this doctrine, noble as it is, they carried to what was perhaps a logical, but for all that, quite absurd extreme. The Buddha also taught the Doctrine of Non-Injury, but took pains to confine it within reasonable limits.<sup>42</sup> He condemned the killing of animals even

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<sup>42</sup> What may be the genesis of this holy horror of injuring and killing we do not know for certain. But we know what it was not. It was not, as has frequently been asserted by uninformed persons, fear of injuring a deceased relative in animal form and thus incurring his vengeance. There is not a word in all the Sacred Scriptures of the Buddhists which would afford the slightest justification for such a theory. It is quite probable that fundamentally and essentially there is nothing moral or religious about it at all. Even a European or an American shrinks from treading on a caterpillar. In a country like India the sight and smell of death in revolting and horrible forms, the ever-present spectacle, for example, of insects and creeping things trodden underfoot, carcasses of animals in various stages of decay, and exposed corpses, cannot but arouse physical repulsion for death and horror of death-dealing acts. What may be in origin merely squeamishness and disgust would easily and quickly take on a moral

[28.19] for food, but did not altogether forbid the eating of flesh and fish. But he was not satisfied merely to condemn the injuring and killing of living creatures; he taught no such merely negative doctrine. Instead he taught the most sublime doctrine that ever fell from the lips of a human being; the doctrine, namely, of love for all living creatures without respect of kind or person and for the whole visible creation: A man must love his fellow-man as himself, returning good for evil and love for hatred. But this is not all. He must extend his love to the fishes of the sea and the beasts of the field and the fowls of the air, to the plants and the trees, to the rivers and the mountains. A man must not kill his fellow-man even in self-defense. All war is unholy.

The Doctrine of the Middle Way between the two extremes of self-indulgence and self-mortification, which was preached for the first time in India by the Buddha, illustrates in a most striking manner, not only the spirit of moderation which pervades his teaching, but also the points of contact between his own teachings and the teachings of his predecessors and contemporaries. Pischel has shown that the Buddha derived the materials for his system of meditation from the Yoga system of philosophy and self-discipline. The ascetic practices of the Yoga system, however, many of which were as horrible methods of self-torture as can well be imagined, the Buddha rejected in their entirety, as having no spiritual value whatever.<sup>43</sup> But again the Yoga system emphasized the importance of Right Conduct, while the related Sāṃkhya system emphasized the importance of Right Knowledge to the exclusion of all else. The Buddha emphasized the importance of both. Now the beginning of the Noble Eightfold Path is Right Knowledge, the middle is Right Conduct and Right Meditation, and the end is Nibbāna. Not one of these elements is new. Yet the Noble Eightfold Path is new.

### **§ 3. Practice of Meditation**

Since the Religion of the Buddha knows no God, prayer forms no part of the religious life and is not even mentioned. Frequent mention is made of the Earnest Wish, which is simply the formal expression [28.20] of an intense desire for advantage of some kind in a later existence. But this Earnest Wish is not in any sense a prayer, for it is not addressed to any deity, much less to a Supreme

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and religious character. Disgust is indeed one of the most powerful motives of the Religious Life in Buddhism.

<sup>43</sup> For a brief account of Hindu Asceticism, see A. S. Geden, in Hastings, *Encyclopaedia of Religion and Ethics*, ii. 87-96.

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Being. The Earnest Wish sometimes takes on high religious character. For example, in i. 8 the Future Buddha is said to have attained Enlightenment as the fruit of an Earnest Wish made under twenty-four previous Buddhas, and many other examples are given.

However, the Earnest Wish as a religious act always accompanies a work of merit, and is thus analogous to the Intention with which a Catholic performs a work of merit, as when a priest celebrates Mass or a lay person hears Mass or gives alms for a certain Intention. The Earnest Wish also plays an interesting role in the avenging of murder. In i. 4, v. 7, and viii. 2 the victim of a brutal murder, in each case a woman, utters at the moment of death the Earnest Wish that she may be reborn as an ogress, able to wreak vengeance on her murderer. Here again the Earnest Wish is religious in character, for the Wish becomes the instrument, and the maker of the Wish the agent, of the Power of Past Deeds by which, in a later existence, the murderer reaps the fruit of his sin.

For the ordinary purposes of everyday life the Act of Truth supplies, to some extent at least, the place of prayer. An Act of Truth is simply a formal declaration of fact, accompanied by a command that the purpose of the agent shall be accomplished. For example, in xvii. 3 *b* a jealous woman throws boiling oil on Uttarā. Uttarā makes the following Act of Truth, "If I cherish anger towards her, may this oil burn me; if not, may it not burn me." The boiling oil becomes to her like cold water. Other examples are given in vi. 4 *b* and xiii. 6. Frequent mention is made also of prayers and vows to deities and spirits, for the purpose of obtaining temporal blessings or averting disaster of some kind. But neither the Earnest Wish nor the Act of Truth nor yet prayers and vows to deities and spirits have any part in the religious life strictly so called. The place of Prayer is supplied by the Practice of Meditation.

Meditation, in the Buddhist sense of the word, is not mere desultory reflection, but a severe exercise in attention, discipline of will and mind, and concentration of thought. The Practice of Meditation, based on Morality and leading to the Higher Wisdom, is as essential to the attainment of Nibbāna according to the Buddhist scheme of Salvation as are Mental Prayer, Meditation, and the Sacraments of Penance and the Eucharist to final perseverance according to the Catholic [28.21] scheme. But whereas the Practice of Meditation, is superimposed on the Catholic system, anything like methodical meditation being unknown before the fifteenth century, it is the Way of Salvation par excellence in the Buddhist scheme. It thus corresponds, although not in kind, at least in dignity and importance, to the Greater Sacraments of the Church rather than to

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the Spiritual Exercises of St. Ignatius Loyola and similar Catholic systems of meditation.

The system of Meditation in vogue in Ceylon in the early part of the fifth century A.D. is outlined and described in minute detail by Buddhaghosa in the Second Part of his *Visuddhi-Magga*. To this system of Meditation constant reference is made in the legends and stories of this collection. The novice is taken in hand by a preceptor, who studies his disposition and temperament and assigns him a Subject of Meditation suited to his needs, choosing one of the following

### **Forty Subjects of Meditation**

<b>Ten Pleasing</b>	<b>Ten Disgusting</b>	<b>Ten Reflections</b>	<b>Ten Higher States</b>
The Kasiṇas			
Four Elements:	The Corpses:	The Triad:	Four Exalted States:
1 Earth	11 Bloated	21 Buddha	31 Love
2 Water	12 Purple	22 Doctrine	32 Compassion
3 Fire	13 Festering	23 Order	33 Joy
4 Wind	14 Fissured		34 Indifference
	15 Gnawed	24 Morality	
	16 Scattered	25 Generosity	Four Formless States:
Four Colors:	17 Pounded and	26 Deities and	35 Infinity of Space
5 Blue	Scattered	Spirits	36 Infinity of
6 Yellow	18 Bloody	27 Death	Consciousness
7 Red	19 Wormy	28 Body	37 Nothingness
8 White	20 Bony	29 In-and-Out-	38 Neither Consciousness
		Breathing	nor Unconsciousness
Light and Space:		30 Quiescence	
9 Light			One Realization: of the
10 Glimpse			39 Loathsomeness of Food
of Sky			
			One Analysis: of the
			40 Four Elements

The Ten Disgusting Subjects (11-20) and Meditation on the Thirty-two Constituent Parts of the Body (28) lead to the First Trance. The first three of the Four Exalted States (31-33) lead to the Third Trance. [28.22] The Ten Kasiṇas (1-10), the Meditation on In- and Out-Breathing (29), the last of the Four Exalted States (34), and the Four Formless States (35-38) lead to the Fourth

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Trance. Ten Subjects of Meditation do not lead to the Trances at all: the first seven and the last of the Ten Reflections (21-27, 30), Realization of the Loathsomeness of Food (39), and Analysis of the Four Elements (40). These Trances are of course nothing but self-induced hypnotic states. The Four Trances and the Four Formless States are counted as the Eight Attainments. The Forty Subjects of Meditation and the Four Trances lead to Detachment and to the Cessation of Craving; that is to say, to the destruction of the cause of Rebirth and Suffering, to Deliverance from the Round of Existences, to Nibbāna.

The novice retires to a quiet, secluded spot, preferably his own cell or a forest solitude, seats himself cross-legged, and begins his Meditation. More likely than not his preceptor has directed him to meditate on the Impurity of the Body, this Subject of Meditation being regarded as particularly efficacious in enabling the young to overcome the temptations of the flesh. Summoning up all the powers of his will and concentrating his attention, he begins to repeat the Formula of the Thirty-two Constituent Parts of the Body. This Formula he repeats, not once only, but hundreds and hundreds of times. Gradually the thought comes to his mind that the body, outwardly fair and beautiful, is in point of fact utterly impure and vile, a mere assemblage of decaying elements, transitory and perishable. Having obtained this mental reflex, he enters into a state of supernatural ecstasy and calm, the First Trance.

Very possibly his preceptor will next assign him the Earth-Kasiṇa. The novice drives four stakes into the ground, spreads them basket wise, and stretches a piece of cloth or a skin over them. He then kneads a disk of light-red clay, a few inches in diameter, and places it on the frame. Having so done, he seats himself cross-legged at a short distance from the frame, fixes his eyes on the disk, and begins his Meditation. He considers the worthlessness of the pleasures of sense, reflects on the virtues of the Buddha, the Law, and the Order, and concentrates his mind on the element of earth, repeating its various names and dwelling on the thought that his body is naught but earth. He gazes steadfastly at the disk, sometimes with his eyes open, sometimes with his eyes closed. As soon as the disk appears equally visible, whether his eyes are open or closed, and he has thus obtained the proper mental reflex, he rises from his seat, goes to his place of abode, [28.23] and develops the reflex. Having entered into the ecstasy and calm of the First Trance, he considers and investigates his Subject of Meditation. Having so done, he abandons consideration and investigation, and thus enters into the Second Trance. Freeing himself from ecstasy, he enters into the supernatural calm of the Third Trance. From the Third Trance he passes into the Fourth Trance, becoming utterly indifferent to pleasure and pain alike.

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In xx. 9 we read that the son of a goldsmith once became a monk under Elder Sāriputta. Sāriputta, desiring to enable the youth to ward off the attacks of lust, directed him to meditate on the Impurity of the Body. The youth failed miserably in his meditations. Sāriputta, not knowing what was the matter, took him to the Buddha. The Buddha surveyed the previous states of existence of the youth and perceived that in five hundred successive states of existence the youth had been reborn in the family of that same goldsmith. Knowing that in all these states of existence the youth had wrought flowers and other beautiful objects in ruddy gold, the Buddha concluded that Meditation on a Disgusting Subject was entirely unsuitable for him; that he must be assigned a Pleasant Subject.

Accordingly the Buddha created a lotus of gold, gave the lotus to the young monk, and told him to set it up on a heap of sand, to sit down cross-legged before it, and to repeat the words, “Blood-red! blood-red!” The young monk did so. He had no difficulty whatever in developing all Four Trances. The Buddha, desiring to assist the young monk to develop Specific Attainment to the uttermost, caused the lotus to wither. Immediately the young monk thought, “If things which have no attachment for the world thus decay and die, how much more will living beings who are attached to the world decay and die!” Thus he came to realize the Three Characteristics of all things, namely, Impermanence, Suffering, and Unreality.

In ii. 3 *b* the Buddha gives Little Wayman a clean cloth and directs him to face the East, rub the cloth, and repeat the words, “Removal of Impurity!” After Little Wayman has rubbed the cloth for a time, he observes that it has become soiled, and thus obtains the mental reflex of Impermanence. This was because in a previous state of existence he obtained the reflex of Impermanence by contemplating a cloth which had become soiled by the sweat of his brow. The Buddha appears to him in a vision and says, “Impurity is Lust, Hatred, Delusion. Remove these.” Little Wayman immediately attains Arahātship. [28.24]

In i. 6 Mahā Kāḷa obtains the mental reflex of Impermanence by contemplating the destruction by fire of the corpse of a beautiful girl. In i. 8 *d* we are told that Yasa, in a previous state of existence, acquired a sense of the Impurity of the Body by contemplating the corpse of a pregnant woman. For this reason, the moment he beheld the loathsome appearance of his sleeping nautch-girls, he became disgusted with the pleasures of sense and obtained the concept of Impurity and Impermanence. In iii. 5 we are told that Cittahattha, disgusted with the revolting appearance of his pregnant wife as she lay asleep, which

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reminded him of nothing so much as that of a bloated corpse, instantly obtained the mental reflex of Impermanence.

In xi. 5 and xxiv. 5 vain women obtain the mental reflex of decay and death by contemplating the decay and death of a phantom woman. In x. 10 and xxv. 10 a monk attains Arahatsip by contemplating a ragged garment which he wore as a layman. In xxv. 8 we are told that some monks, while engaged in meditation, observed jasmine flowers, which had blossomed that very morning, dropping from their stems. Thereupon they thought, "So also will we obtain release from Lust, Hatred, and Delusion." Applying themselves to meditation with renewed energy, they attained Arahatsip.

In ii. 8 we read of a monk who failed miserably in the Practice of Meditation. Resolving to ask the Buddha to assign him a Subject better suited to his needs, he set out to return to the Buddha. On the way he saw a forest-fire. Hastily climbing a bare mountain, he watched the fire, concentrating his mind on the following thought, "Even as this fire advances, consuming all obstacles both great and small, so also ought I to advance, consuming all obstacles both great and small by the Fire of Knowledge of the Noble Path." He immediately attained Arahatsip. Under similar circumstances, in iv. 2 and xiii. 3, monks see a mirage and a waterfall and concentrate their minds on the following thoughts, "Even as this mirage appears substantial to those that are far off, but vanishes on nearer approach, so also is this existence unsubstantial by reason of birth and decay. Just as these bubbles of foam form and burst, so also is this existence formed and so also does it burst." In viii. 12 a nun obtains a mental reflex of Impermanence, Decay, and Death by contemplating vanishing drops of water, and in viii. 13 by contemplating a flickering lamp. In viii. 11 a discontented monk resolves to commit suicide and applies the razor to his throat. As he reflects on his past conduct, he perceives that it is flawless. Thereupon a thrill of joy pervades his whole body. [28.25] Suppressing the feeling of joy and developing Insight, he attains Arahatsip together with the Supernatural Faculties.

#### § 4. Dhammapada: its place in the Buddhist Canon

The Sacred Scriptures of the Buddhists fall into three principal divisions: Vinaya Piṭaka, Sutta Piṭaka, and Abhidhamma Piṭaka. The Vinaya Piṭaka consists of the Books of Discipline of the Order of Monks founded by the Buddha. Incidentally it contains an account of the first two years of his ministry and of many other interesting events in his career. The Abhidhamma Piṭaka contains a systematic exposition of what may be called the Buddhist psychology of sensation; with it we are not concerned. The Sutta Piṭaka, the largest of the three divisions, contains the Books of Doctrine. The Sutta Piṭaka consists of five groups, called Nikāyas, namely, Four Nikāyas the Greater and One Nikāya the Less.

The first Four Nikāyas (also called Āgamas) are as follows: (1) Dīgha, (2) Majjhima, (3) Saṃyutta, (4) Aṅguttara. The Dīgha and Majjhima contain the long and medium-length discourses of the Buddha respectively. These are cast in the form of dialogues, somewhat after the manner of the Dialogues of Plato. The Saṃyutta and Aṅguttara contain explanations of points of doctrine, arranged in catechism fashion according to topic and number respectively. The Lesser Nikāya, called the Khuddaka, consists of fifteen books, grouped in three pentads. Of these fifteen books, perhaps the most interesting and important are the Jātakas, or Buddhist Birth Stories; the Sutta Nipāta, a collection of poetical dialogues and epic pieces (probably the oldest single book in the entire Canon); the Udāna, or Solemn Utterances of the Buddha (antique verse, together with a prose commentary ranking as canonical); and the Dhammapada.

The Dhammapada is an anthology of 423 Sayings of the Buddha in verse. This anthology is divided into twenty-six parts, or books (vaggas), the arrangement of the Stanzas being by subjects. These Stanzas are for the most part taken from other books of the Pāli canon and embody, if not the very words of the Buddha's utterance, at least the actual spirit of his teaching.<sup>44</sup> In one recension or another the Dhammapada was dispersed throughout the Buddhist world. [28.26] The most noteworthy versions, in addition to the Pāli version, are the four Chinese versions from the Sanskrit, the earliest of which, an anthology of 500 Stanzas, was brought from India in 223 A.D. and, together with the rest of the Tripiṭaka,

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<sup>44</sup> See the Introduction to F. Max Müller's translation of the *Dhammapada*, in *Sacred Books of the East*, vol. x; also Winternitz, *History of Buddhist Literature*, pp. 63-65.



printed from blocks in 972 A.D., nearly seven centuries before Gutenberg.<sup>45</sup> Unfortunately this version has never been translated into any Occidental language. Next in importance is the Tibetan Udānavarga, also from the Sanskrit. The Udānavarga, which corresponds closely to the Udāna and the Dhammapada of the Pāli Tipiṭaka, was many years ago translated into English by W. W. Rockhill. Fragments of other versions of the Dhammapada are among the finds of recent explorations in Central Asia.

### **§ 5. Commentary: general character and structure of parts**

From Vedic times Hindu commentators have delighted to introduce illustrative stories into their commentaries. The Brāhmaṇas, like the Talmud, abound in quaint and interesting tales. In the case of commentaries on Vedic and Sanskrit texts the principal purpose of the author is, as might be expected, to interpret and explain the words of the text. Since it frequently happens that a good story illustrates the meaning of a word or passage even better than a philological discussion, the author always allows himself the liberty of introducing such stories as may serve his purpose. At the same time he is careful to subordinate the element of fiction to his main purpose, namely, the exegesis of the text. He never introduces a good story merely for the sake of the story.

The tendency of commentators on the Pāli texts, however, is just the reverse. The verbal glosses begin to shrink, both in size and importance, and the stories begin to grow. Finally, as in the case of the Dhammapada Commentary, the exegesis of the text becomes a matter of secondary importance altogether and is relegated to the background. Ostensibly at least, and in name and form, the commentary remains a commentary. But in point of fact, and to all intents and purposes, what was once a commentary has become nothing more or less than a huge collection of legends and folk-tales.

Such a commentary is the Dhammapada Commentary. Ostensibly it is a commentary on the Stanzas of the Dhammapada. The author or compiler or translator says this very solemnly in the Introductory [28.27] and Concluding Stanzas. There exists, he says, in the Island of Ceylon, an erudite Commentary on the Dhammapada which has been handed down from time immemorial. But it is in the Cingalese language, and is therefore of use only to the few. The

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<sup>45</sup> See Bunyiu Nanjio, *Catalogue of the Chinese Translation of the Buddhist Tripiṭika*. (There is a copy of this valuable and important work in the Library of the Peabody Institute, Baltimore.)

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suggestion has been made to him by Elder Kumāra Kassapa that, were it to be translated into Pāli, it would conduce to the welfare of the whole world. The suggestion seems to him to be a good one, and he purposes to carry it into effect. It is his intention, therefore, to translate this Cingalese Commentary into Pāli. He will thus make clear everything that has not been made clear in the Stanzas themselves, whether in letter or in word. The rest he will also tell in Pāli, but more freely, *in accordance with the spirit* of the Stanzas.

Just what he means by the last statement is not at once apparent. But a study of the Commentary as a whole, in its relation to the Sacred Scriptures and to other Commentaries, makes his meaning abundantly plain. The reader will wish to know, first of all, who uttered the Stanza. He must be told that every one of the Stanzas is the very Word of the Buddha himself. But this will not satisfy his curiosity. He will ask many other questions about the Stanza; such, for example, as the following: Where was it uttered? when? why? for what purpose? with reference to what situation? with reference to what person or persons? The commentator will satisfy the reader's curiosity on all of these points. He is thoroughly familiar with the Sacred Scriptures, and the Sacred Scriptures tell him that the Stanza was uttered either on one certain occasion or on any number of different occasions. He is familiar also with voluminous Commentaries, both In Pāli and in Cingalese. Moreover, he has at his command the immense storehouse of Hindu legend.

If a legend or story which he finds in the Sacred Scriptures or Commentaries can be improved on by alteration or expansion or compression, he makes such changes in it as suit his purpose. If a story will do very well just as it stands, he copies it word for word, sometimes telling where he got it, but more often not. Or it may suit his purpose better to tell the story in his own words, introducing original touches here and there. Or he may have heard a good story from a traveler or a sailor or a villager or a fellow-monk. No matter where he read the story, no matter where he heard it, no matter what its character, it becomes grist for his mill.<sup>46</sup> Some of the stories he tells sound as though [28.28] they had come out of drinking-taverns, and it is quite possible that they did. Like Kipling's Homer, "Wot 'e thought 'e might require, 'e went and took." Not only does he display good judgment in selecting stories, and consummate skill in adapting them to his purpose, but he is also a first-rate story-teller on his own account.

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<sup>46</sup> For a detailed discussion of the author's methods of handling motifs and story material generally, see Story v. 1, note 1.

## Introduction - I

Many of the best stories cannot be traced to other sources, and of these at least a considerable number are doubtless original.

It will be observed that he does not claim to be the author of the verbal glosses. It is well for his reputation that he does not. Semi-occasionally a gloss is of some assistance in the interpretation of the text. But more often than not the glosses are not only of no assistance whatever, but are positively misleading. Words and expressions from eight to ten centuries old, whose meaning and history are perfectly well known to us, the glossographer, whoever he may be, interprets after the manner of the scholastics of the fifth century A.D. Such etymologies as he gives are, like all other Hindu etymologies, the merest puns and utterly valueless. The problem of really difficult words, he generally evades, either by not noticing the words at all, or by the familiar expedient of including the term defined in the definition. There are only two glosses of any real interest or value in the entire collection: the long glosses on Stanzas 324 and 354 (end of Stories xxiii. 3 and xxiv. 10 respectively). These have been translated in full. As an illustration of the glossographer's stupid handling of difficult words, the short gloss on Stanza 415 (near the end of Story xxvi. 32) has been translated. All other glosses have been omitted from the translation.

The author or redactor or compiler of these legends and stories appears to have used as his models chiefly the prose-and-verse Udāna and the prose-and-verse Jātaka Book. In most cases there is no organic connection between the prose and the verse of the Udāna, and the same remark applies to the Dhammapada Commentary. So far as the stories of this collection conform to the type of the prose-and-verse Udāna, and a very large number do, no more need be said of them than that they consist of a Stanza and an illustrative tale. The structure of such stories as conform to the prose-and-verse Jātaka type, which form the bulk of the collection, is much more complex. Ordinarily each story of this type consists of eight subdivisions, as follows: (1) citation of the stanza (gāthā) to which the story relates; (2) mention of the person or persons with reference to whom the story was told; (3) story proper; or, more strictly, Story of the Present (paccuppanna-vatthu), [28.29] closing with the utterance of the (4) stanza or stanzas; (5) word-for-word commentary or gloss on the stanza; (6) brief statement of the spiritual benefits which accrued to the hearer or hearers;<sup>47</sup> (7)

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<sup>47</sup> This enumeration of spiritual benefits generally takes the following form: "At the conclusion of the stanza (or discourse), that monk (or layman) was established in the Fruit of Conversion, and many others in the Fruits of the Second and Third Paths. The company present also profited thereby." Since this formula adds nothing to the

Story of the Past; or, more accurately, Story of Previous Existences (atīta-vatthu); (8) identification of the personages of the Story of the Past with those of the Story of the Present. Sometimes the Story of the Past precedes the Story of the Present, and not infrequently more than one Story of the Past is given.

## § 6. Subject-matter and motifs of the stories

**§ 6 a. Fruit of Past Deeds and Rebirth as motifs.** As in other collections of Hindu tales, the psychic motif and literary device most frequently employed is the Fruit of Past Deeds and Rebirth. It is no exaggeration to say that in each and every story it is at least the ostensible purpose of the writer to illustrate the truth of the maxim, “Whatsoever a man soweth, that shall he also reap.” Every story is in a very strict, although by no means narrow, sense a “moral tale.” Sometimes, it is true, the obligation to point a moral weighs so heavily upon the writer that he deliberately spoils a good story for the sake of the moral. But this is infrequently the case. Ordinarily he selects, remodels, and invents, with the utmost freedom, stories of all sorts and kinds, ranging all the way from stories of heroic virtue and sanctity to stories of unspeakable villainy and unbelievable wickedness, moved apparently by one and only one consideration, namely, that of telling the best story he can think of.

The earth is always ready to yawn and swallow up a sinner, and the Avīci hell to envelop him with its flames. The troubles and woes of a sinner are frequently more amusing and picturesque than the evil deeds that brought them upon him. A sinner is certain to be punished sooner or later. If retribution does not overtake him in one state of existence, it surely will in a later state. The worse a man behaves in one state of existence, the better the chance to tell a good story about him in a later state. It will thus be apparent that the requirement that each story shall be a “moral tale,” far from hampering or restricting [28.30] the story-teller, opens up to him a field of immense possibilities. Sometimes even the temporary discomfiture of a sinner or the conversion of a sinner from his evil ways is a more effective device in the hands of the story-teller than his punishment. There are few more effective denouements in the world’s fiction than the disproof of the false accusation brought against the Buddha by the wandering nun Ciñcā (xiii. 9) and the conversion of the robber Aṅgulimāla (xiii. 6).

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story, and the repetition of it becomes very wearisome, it has been omitted in the translation.

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A correct understanding of the Buddhist doctrine of the Fruit of Past Deeds is essential to a just appreciation of its importance and effectiveness as a psychic motif and literary device. Good deeds, works of merit, a life of righteousness conformed to the ethical teachings of the Buddha, lead to happiness and prosperity in this life, and at death to rebirth either in a happier human estate or in one of the heavens. To be sure, this is not Salvation, for Salvation is Escape from the Round of Existences, Attainment of Nibbāna. Not Morality, but the Practice of Meditation, is the Way of Salvation, although of course Morality is the indispensable prerequisite to the Practice of Meditation. The merely moral man, however, will forever remain in the Round of Existences, and is therefore in a very real sense as far from Salvation as the sinner. But the Practice of Meditation, leading to Attainment of Nibbāna, while not without value as a literary motif, is of slight importance as compared with the Fruit of Past Deeds, more particularly the Fruit of Evil Deeds, and with it we are not chiefly concerned.

Just as good deeds lead to happiness, both here and hereafter, so evil deeds lead to sorrow and pain and adversity in this life, and at death to rebirth in one of the hells, in the animal kingdom, in the world of ghosts, or in the world of the fallen deities. The power of past deeds (kammabala), whether of the accumulated merit of good deeds (puñña) or of the accumulated merit of evil deeds (apuñña), is superior to all other powers spiritual or physical, human or superhuman. No man or deity or devil can stay the operation of the power of past deeds; there is no forgiveness of sins; every evil deed must be wiped out with the blood and tears of the evildoer. Moreover, as the Buddha makes abundantly clear in the Fifteenth Saṃyutta, the Round of Existences is without conceivable beginning; of it no starting-point in the past is known. Nor will there ever be an end of it for any human being unless by the Practice of Meditation, pursued with Energy and Heedfulness, he tear up by the roots and utterly destroy Craving, the cause of it. Now it is the burden of the Buddha's complaint that most men walk in ways of wickedness, few in the way of [28.31] righteousness, and fewer still in the Way of Salvation. It is therefore not surprising that in Buddhist works of fiction, as in Hindu fiction in general, such extensive use should be made of this motif of the Fruit of Past Deeds; there is simply no limit to its possibilities as an instrument in the hands of the story-teller. A glance at a few of the most interesting instances of its employment in the legends and stories of this collection will make this abundantly clear.

In ii. 7 we are told that Sakka (Indra), King of the Thirty-three Gods, was at one time a Brahman youth named Magha, and that Magha obtained rebirth as Sakka

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by fulfilling Seven Vows. The rest of the Thirty-three Gods were in their human estate associated with Magha in the performance of works of merit. Vissakamma (the Indian Vulcan) was a common carpenter. Likewise three virtuous women of Magha's household, by the performance of works of merit, obtained rebirth as wives of Sakka. The fourth, thinking it a sufficient distinction to be a cousin of Magha, did nothing but adorn herself and was therefore reborn as a crane. However, by observing the Five Precepts even to the point of abstaining from the eating of live fish, she obtained rebirth as a potter's daughter; by persevering in the observance of the Five Precepts, she obtained rebirth as an Asura maiden and eventually became one of Sakka's wives.

The story of the seven marvelous escapes from death of the luck-child Ghosaka (ii. 1. 2) well illustrates, often in a most amusing way, the great variety of ways in which this motif is frequently employed within the limits of a single story. Ghosaka, in a previous existence as Kotūhalaka, cast his young son away in time of famine and was reborn as a dog. Dying of a broken heart for love of a Private Buddha, because of his straightforwardness and lack of deceit (which, the writer remarks, distinguish dogs from human beings), he was reborn as a god in the Heaven of the Thirty-three. In consequence of indulging in the pleasures of sense, he was reborn as the son of a courtesan. Because in his existence as Kotūhalaka he cast his own son away, he was himself cast away seven times. Because in his existence as a dog he made friends with a Private Buddha, he was miraculously preserved from death. The daughter of a rich man, because in his existence as Kotūhalaka she was his wife, fell in love with him at first sight and married him.

In xxvi. 33 *d* we are told that one day a monk who was an Arahāt stopped at the house of a goldsmith to solicit gold for the erection of the shrine of the Buddha Kassapa. At that moment the goldsmith was [28.32] engaged in a quarrel with his wife. Irritated at the sight of the monk, he said angrily to his wife, "Throw your Teacher into the water!" As the fruit of this sin, in seven successive existences he was cast into the water on the day of his birth. But because he made reparation for the insult by offering three vessels of golden flowers at the shrine of the Buddha, a mountain of gold uprose for him in his seventh existence as Jaṭila.

The power of habit is considered to be the fruit of past deeds. In xxvi. 25 we are told that the monks once complained to the Buddha that one of their fellows was in the habit of accosting everybody he met with the epithet commonly applied to

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outcasts. The Buddha, after surveying the previous existences of the accused monk, informed his accusers that in five hundred successive existences the monk had been reborn as a Brahman, and that he used the epithet, not out of ill-will, but simply from the force of habit. There is a similar explanation in xviii. 9 of the various attitudes of five laymen while the Buddha was preaching. In five hundred successive existences the first had been a dragon, and therefore fell asleep; the second had been an earthworm, and therefore dug the earth with his finger; the third had been a monkey, and therefore shook a tree; the fourth had been an astrologer, and therefore gazed at the sky; the fifth had been a repeater of the Veda, and therefore listened attentively.

All manner of physical disabilities are looked upon as the fruit of past deeds. In xvii. 1 we read of a maiden who suffered from an eruption of the skin because in a previous existence as a queen, in a fit of jealousy and anger, she had ruined the complexion of a nautch-girl. In iii. 7 a monk suffers from an eruption of the skin because in a previous existence as a fowler he had been guilty of cruelty to birds. In v. 7 we are told that a youth once spat upon a Private Buddha. Moreover, in company with three other youths, he once murdered a courtesan for her jewels. At the moment of death the courtesan made the Earnest Wish that she might be reborn as an ogress, able to kill her murderers. The youth, because he spat upon a Private Buddha, was reborn as a leper. One day, shortly after he had obtained the Fruit of Conversion, he was set upon by a heifer and kicked in the head. As a matter of fact, the heifer was none other than the courtesan, who had been reborn as an ogress and who had disguised herself as a heifer to get revenge.

In i. 1 *a* a wicked physician blinds a woman who attempts to cheat him out of his fee for curing her of an affection of the eyes. In his next [28.33] existence as a monk he attains Arahatship and loses his eyesight at one and the same moment. In ix. 9 a wicked physician who was seeking employment for his services would have allowed a snake to bite some small boys. But one of the boys threw the snake on the physician's head, and he was bitten to death. In his next existence as a hunter he tormented a monk and was devoured by his own dogs. In v. 3 a niggard is reborn as a monstrosity and is forced to beg his food from door to door. In xxiv. 1 an insolent monk is reborn as a fish with a bad breath. In vii. 9 *c* Sīvali remained in the womb of his mother for seven days and seven months and seven years for no other reason than that in a previous existence he once blockaded a city and reduced the inhabitants to starvation.

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The killing of animals, no less than the murder of human beings, brings down upon the guilty person's head the direst forms of retribution. In V. 1 c a queen once killed a ewe for food, and was reborn in hell. Afterwards, since the fruit of her wicked deed was not yet exhausted, her own head was cut off just as many times as there were hairs in the ewe's fleece. In i. 10 a pig-killer goes stark mad and for seven days crawls about his house, squealing and grunting like a pig. Dying, he is reborn in the Avīci hell. In xviii. 1 a cow-killer cuts off the tongue of a live ox, has it cooked, and sits down to eat. The moment he places a piece of ox-tongue in his mouth, his own tongue is cleft in twain and falls out of his mouth. Going stark mad, he crawls about on his hands and knees, bellowing like an ox. Dying, he is reborn in the Avīci hell. In xii. 1 c we are told that because in a previous state of existence Prince Bodhi ate some bird's eggs he was destined to remain childless all his life. In xxiv. 11 a rich man remains childless because he once killed his nephew for his money.

In x. 7 Moggallāna the Great, one of the Two Chief Disciples of the Buddha, is torn limb from limb by brigands and his bones ground into powder because in a previous existence he killed his mother and father. In xii. 5 Mahā Kāla, a faithful layman, is beaten to death because in a previous existence he beat a traveler to death in order to obtain possession of his wife. In ix. 11 a crow is burned to a crisp in mid-air because in a previous existence as a farmer he burned a lazy ox to death; the wife of a sea-captain is cast overboard as a Jonah because in a previous existence she drowned her dog; and seven monks are imprisoned in a cave for seven days because in a previous existence as young cowherds they thoughtlessly allowed a lizard to remain imprisoned in an ant-hill for seven days. Revenge pursued through [28.34] successive existences, the motive power being supplied by the Earnest Wish, is the theme of i. 4 and xxi. 2. In iii. 9, in consequence of expressing a wicked wish, a man is transformed into a woman, and thus is created the extraordinary situation of one and the same person being both the father and the mother of children. The writer remarks in the most matter-of-fact sort of way that there are no men who have not been women at some time or other, and no women who have not, at some time or other, been men.



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§ 6 b. **Other motifs.**<sup>48</sup> Among the motifs found in this collection which are most frequently repeated in both Hindu and European fiction are the following:

Act of Truth:<sup>49</sup> curse, i. 3 a; to cross rivers on dry foot, vi. 4 b; to ease childbirth, xiii. 6 (cf. xxvi. 31); to cool boiling oil, xvii. 3 b.

Arrow pierces five hundred warriors at once; on removing armor, they fall dead, iv. 3.

Arrow turns back, ii. 1. 6.

Bad company mars manners, xxv. 5 a.

Baling out the ocean, xx. 8 a.

Beauty fades, xi. 5, xxiv. 5.

Braggart, but of humble origin, xviii. 8.

Bow requiring a thousand men to string, ii. 1. 6, iv. 3.

Captive king and captor's daughter, ii. 1. 4.

Change of sex, iii. 9.

Charm inadvertently recited, disperses robbers and saves king's life, ii. 3 c.

Charm to attract and banish elephants, ii. 1. 1, ii. 1. 4.

Charmed life borne by luck-child, ii. 1. 2.

Child's query, "Have we no relatives?" ii. 3 a, iv. 3.

Conflict between Devas and Asuras, ii. 7 6.

Cure for death, viii. 13 6.

Cure for gluttony, xv. 6, xxiii. 4.

Cure for love, xi. 2.

Daughter her father's senior, i. 13.

Daughter of rich man falls in love with her inferior: with hunter, ix. 8; with slave, ii. 3 a, viii. 12; with thief, viii. 3.

David and Uriah, v. 1.

Death-warrant borne by self, ii. 1. 2. [28.35]

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<sup>48</sup> On the subject of repeated motifs in Hindu fiction, see the following papers by Professor Maurice Bloomfield: *On Recurring Psychic Motifs in Hindu Fiction, and the Laugh and Cry Motif*, in *Journal of the American Oriental Society*, 36. 1916, pp. 54- 89; *On Talking Birds in Hindu Fiction*, in *Festschrift für Ernst Windisch*, pp. 349-361; *The Character and Adventures of Mūladeva*, in *Proceedings of the American Philosophical Society*, 52. 1913, pp. 616-650.

<sup>49</sup> For a discussion of this motif, see E. W. Burlingame, *The Act of Truth* (Saccakiriya); *a Hindu Spell and its Employment as a Psychic Motif in Hindu Fiction*, in *Journal of the Royal Asiatic Society*, 1917.

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Delayed pursuit, ii. 1.4.

Destroyer of friendships, xx. 6 *a*.

Disloyal children: daughters, viii. 14; sons, xxiii. 3.

“Don’t count your chickens before they’re hatched,” iii. 4.

Drunkenness: drunken Asuras, ii. 7 6; drunken prince, x, 9, xiii. 4; drunken asses, vi. 8; drunken women, xi. 1; drunkenness of Suppabuddha, ix. 12.

Earnest Wish, i. 4 (xxi. 2), i. 8, iv. 8 *a*, v. 7, viii. 2.

Enchanted hunter, ix. 8.

Fakirs: bat-wing, xxvi. 11; with radiance from navel, xxvi, 30 6; skull-tapper, xxvi. 37.

False accusation of Buddha by suborned nuns, xiii. 9, xxii. 1.

Fruit of Past Deeds, see Introduction, § 6 *a*.

Golden maiden, xvi. 5.

Haunted forest, i. 1, iii. 6.

Haunted pool, x. 8 *a*.

Head splitting into seven pieces, i. 1, i. 3, xiii. 10.

Heir in disguise, ii. 2.

Homesickness, iv. 3 *a*, xxi. 6.

Hunger-strike (*āhāra-upaccheda*), viii. 3, xv. 3, xvi. 6.

“I have conquered!” iii. 5, ix. 1.

Identification: by footprint, ii. 1. 5 (cf. xiv. 1), ix. 8; by ring and mantle, ii. 1. 1; by the voice, ii. 2.

Jealous woman maltreats rival, xvii. 1 *b*, xxii. 6.

Jonah, v. 3, ix. 9, ix. 11 *b*.

Joseph and Potiphar’s wife, xiii. 9 *a*.

King in disguise eavesdropping, ii. 3 *c*.

Laugh, ii. 1. 2 (p. 265), xvii. 3 *b*.

Laugh and cry, v. 16 *c*.

Cf. also Smile.

Lioness mother of a human being, xxv. 9.

Longing of pregnancy, iv. 3.

Magic bird, xii. 1 *a*.

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Mind-reading, iii. 2, ii. 1. 6.

Moses in the bulrushes, xxvi. 33 *c*.

Multiplication of food by miracle, iv. 5, xviii. 10.

Multiplication of men by miracle, ii. 3 *b*.

Niggardliness, i. 2, iv. 5.

Oath to wash bench with human blood, iv. 3.

Pious fraud, ii. 7 *b*, iv. 10.

Pride goeth before a fall, i. 3, i. 14, v. 5, vi. 3, xviii. 4, xviii. 8. [28.36]

Rebirth, see Introduction, § 6 *a*.

Reflection in jeweled walls frightens warriors, xxvi. 34.

Removed, yet unremoved, xxvi. 23.

Riddling charm, ii. 3 *c*.

Riddling injunctions, iv. 8, xxi. 8.

Riddling phrases, ix. 8, i. 13.

Riddling questions, xiii. 7.

Riddling song, xiv. 3.

Slip of tongue, ii. 1. 2, xi. 7.

Smile of Buddha, x. 9, xi. 9, xxiv. 2, xxvi. 32.

Smile of Moggallāna, v. 12, v. 13, x. 6, xx. 6, xxii. 2.

Sounds of evil omen, v. 1.

Spit-fire monk and dragon, xiv. 6.

“Strike, but hear!” ix. 10.

Substitution of live cocks for dead cocks, ii. 1, 6.

Substitution of letter, ii. 1. 2.

Sword breaks, viii. 9 *a*.

Sycophants and rich youth, xi. 9.

Talkative tortoise, xxv. 3 *a*.

Talkativeness cured by tossing pellets of dung into the mouth, v. 13 *a*.

Transmutation of baser substances into gold, viii. 13 *a*, xvii. 3 *a*, xxiii. 8.

Treacherous wife, xxiv. 7 *a*.

Vow to spirits, i. 1, v. 1 *b*, viii. 3, viii. 9.

“We were three, we were two, I alone am left,” ii. 1. 3.

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Women and monks: former wives, i. 6; innocent monk beaten by husband, xxvi.

22; phantom woman, x. 4; St. Antony motif, vii. 10, xxvi. 32.

Wooden elephant filled with warriors, ii. 1. 4.

**§ 6 c. Humorous stories.** The book abounds in humorous stories and amusing situations. Niggardliness, drunkenness, pride, and the temptations of women are favorite themes. In i. 2 we read of a Brahman, very appropriately named Never-Gave, of disposition so niggardly that when he wished to have a pair of ear-rings made for his son, he beat out the gold himself to save the expense of employing a goldsmith; when his son was attacked by jaundice, he refused the request of his wife that a physician be called, for fear of having to pay him his fee, but inquiring of various physicians what remedies they were accustomed to prescribe for such and such ailments, prescribed for his son himself; and when, as the result of his treatment, his son grew steadily worse and was about to die, he carried him out of the house and laid him down on the terrace, fearing that persons who called to see his dying son might get a glimpse of the wealth the house contained. When his son died, he had the body burned, and went daily to the [28.37] burning-ground and wept and lamented. The son, reborn as a deity, decided to teach the father a lesson, and resuming human form, went to the burning-ground and wept and lamented also. "Why are you weeping?" inquired the father. "I want the sun and the moon," replied the son. "You are a fool." "But which of us is the bigger, fool, I who weep for what exists, or you who weep for what does not exist?"

In iv. 5 we read of another miser, a rich man named Niggardly. One day he saw a half-starved countryman eating a round cake stuffed with sour gruel. The sight made him hungry; but for fear that, if he said anything to his wife, many others might wish to eat with him and his substance might thus be wasted, he walked about all day long, enduring the pangs of hunger as best he could, until finally he was forced to take to his bed. His wife begged him to tell her what was the matter with him, suggesting that perhaps the king or some member of his household might be the cause of his woe. "Nothing of the sort." "Then perhaps you have a craving for something." When Niggardly heard this, he was struck dumb. Finally he admitted that he should like a round cake to eat. "Why didn't you tell me so before? I will bake enough cakes for all the residents of the street." "Why for them." "Then enough for you and your children and your wife." "Why for them?" "Then enough for you and me." "Why for you?" "Very well, I will bake just enough for you." But for fear others might get wind of the fact that there was cooking going on in the house, Niggardly compelled his wife to bake the cake on the top floor of the house. By direction of the Buddha, Elder

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Moggallāna flew through the air to Niggardly's house and stood poised in the air outside of the window. When Niggardly saw the Elder, knowing very well that he had come for food, he sputtered and blustered, declaring that, for all the Elder's pains, he should get nothing. Finally the Elder began to belch forth smoke, whereupon Niggardly said to his wife, "Cook one tiny little cake for him and let's get rid of him. But each cake his wife baked grew bigger than the previous one, and when his wife tried to take a single cake from the basket, the cakes all stuck together. In despair Niggardly presented cakes, basket, and all to the Elder.

We are told in ii. 7 *b* that when Magha and his thirty-two companions were reborn in the World of the Thirty-three as Sakka and the Devas, the Asuras prepared strong drink to welcome the new deities. Sakka and his companions would not touch it, but the Asuras got very [28.38] drunk. Then Sakka gave the signal, and his companions picked up the Asuras by the heels and flung them into the abyss. We read in x. 9 that King Pasenadi, pleased with his Prime Minister Santati, turned over his kingdom to him for seven days and gave him a nautch-girl. For seven days Santati steeped himself in liquor, and on the seventh day, magnificently adorned, seated on the back of the state elephant, set out for the bathing-place on the river. Even the Buddha smiled when he saw him, for he knew that he was destined on that very day to pass into Nibbāna. Returning from the river, Santati seated himself in his drinking-hall, and his nautch-girl stepped on the stage and began to dance and sing. Now the nautch-girl had fasted for seven days to improve her figure, and suddenly dropped dead of heart-failure. "Look to the lady!" cried Santati. "She is dead." Instantly, says the text, all the liquor he had drunk during the preceding week vanished away like drops of water in a red-hot potsherd.

In xi. 1 we read that on a certain drinking festival five hundred men of Sāvatti intrusted their wives to Visākhā and went on a spree for seven days. On the eighth day the drum announced resumption of work, and the men obeyed. But their wives, discovering that a great quantity of liquor remained, drank it surreptitiously and became uproariously drunk. In order to escape punishment at the hands of their husbands, they took to their beds and pretended to be sick. But their husbands discovered what was the matter with them and beat them well. At a subsequent drinking festival they accompanied Visākhā to the monastery, carrying jugs of liquor under their cloaks. After drinking the liquor, they seated themselves in the Hall of Truth in the presence of the Buddha. Visākhā requested the Buddha to preach the Law to them. But those same women were so drunk that their bodies swayed back and forth, and suddenly they took it into

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their heads to dance and sing. An evil spirit, seeing his opportunity, took possession of them. Immediately some of them clapped their hands and laughed, while others began to dance. The Buddha sent forth a ray of light from his eyebrow, and straightway there was black darkness. So terribly were those women frightened, says the text, that instantly the strong drink within their bellies dried up. In ix. 12 we are told that the Buddha's father-in-law, Suppabuddha, because of a fancied grievance, intoxicated himself, sprawled in the street, and refused to allow the Buddha to pass. Seven days later, because of this insult, Suppabuddha fell down seven flights of stairs, was swallowed up by the earth, and was reborn in the Avīci hell. [28.39]

Amusing stories of pride, insolence, and obstinacy are i. 3, i. 14, v. 5, vi. 3, xviii. 4, and xviii. 8. In i. 3 we have an account of the haughty behavior of Elder Tissa, a cousin of the Buddha, towards some monks who came to pay their respects to him. Even when the Buddha directed Tissa to apologize to the monks, he refused to do so; whereupon the Buddha, remarking that this was not the first time Tissa had proved intractable, related the story of Devala and Nārada (i. 3 a). This story, one of the most entertaining and interesting in the entire collection, begins with a quarrel between two monks, culminates in curse and counter-curse, and ends with the avoidance of the consequences of the curse by the guilty monk by means of a trick. In xviii. 4 a proud monk is driven away with sticks and stones and falls into a cesspool. In xviii. 8 we have the age-long story of the youth of humble origin, who, when away from home, finds fault with everything and everybody and boasts and brags about how much better things are at home.

In i. 6 we read of the attempts of the former wives of two brothers who had become monks to recover their husbands. The two wives of the younger brother made their husband the butt of their ridicule, tore off his monastic robes, clothed him in white robes, and thus succeeded in their purpose. Now while the younger brother had only two wives, the older brother had eight, and the monks therefore expressed the opinion that the older brother would immediately succumb to their wiles. The Buddha, however, assured them that they were wrong. And so they were. For when the eight wives of the older brother sought to strip him of his monastic robes, he put forth his supernatural power, flew up into the air, and thus escaped from their clutches.

One of the most delightful stories in the entire collection is i. 9, the story of Nanda. Nanda became a monk in spite of himself, became dissatisfied with the Religious Life, and was won to complete obedience by the promise of a retinue

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of celestial nymphs, just as in a previous existence as a recalcitrant donkey he was won to obedience by the promise of a beautiful mate. Another good story is iii. 2, which turns on mind-reading. A monk is entertained in the house of a female lay disciple, who, as an Arahāt, has the power of reading the thoughts of others. The monk has but to think of his needs, and his host immediately supplies them. But suddenly the thought occurs to him, "If I should entertain a single sinful thought, my host would doubtless seize me by the topknot and treat me like a criminal. I had best leave this house." And this he does, returning to the Buddha. [28.40] The Buddha, however, sends him back, admonishing him to control his thoughts. In no long time the monk attains Arahātship. One day, curious to know what may have been the relations between him and his host in previous existences, he calls up before his mind ninety-nine previous existences, and to his horror perceives that in each of these existences his host murdered him. "Oh, what a sinner she has been!" thinks the monk. "Call up one more existence," replies his host from her own chamber. The monk obeys. Calling up before his mind the hundredth existence, he perceives that in that existence she spared his life. Thereat he rejoices greatly and immediately passes into Nibbāna. The St. Antony motif is effectively employed in vii. 10 and xxvi. 32.

Common stupidity is, as might be expected, the theme of several ludicrous stories. In iv. 4 we are told that a hundred of our years are equal to a night and a day in the World of the Thirty-three Gods. One day Garland-wearer, a deity resident in the World of the Thirty-three, is informed that although men live only a hundred years, they are ever heedless and given to wicked ways. "Can it be possible that men are so stupid!" he exclaims. In i. 8 *b* Upatissa and Kolita invite their former teacher Sañjaya to accompany them to the Buddha. "No," replies Sañjaya, "I am too old to become anybody's pupil. Let the wise men go to the wise monk Gotama, and let the stupid come to stupid me." In xi. 7 *a* a young farmer spends an entire year learning a single stanza which he is to recite by way of petition to the king. The stanza closes with the words, "Pray give me another ox." When, however, the young farmer recites the stanza before the king, following his usual habit of saying the wrong thing instead of the right thing, he closes his petition as follows, "Pray take my other ox."

In ii. 3 *c* we read of another young man who was so stupid that his teacher despaired of ever teaching him anything. But wishing to provide him with some means of earning his living, his teacher taught him a charm, impressing upon him the importance of repeating it constantly, to avoid forgetting it. And this was the charm, "You're rubbing! you're rubbing! why are you rubbing? I know too!" By this charm, recited inadvertently, the young man frightens robbers out

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of his house, and the king is saved from death at the hands of his barber. Out of gratitude the king appoints the young man Prime Minister. In ii. 1. 4 we read of another charm which did not work so well. King Udena had an elephant-charm which had always worked admirably until one day he tried it on what turned out to be a wooden elephant, posted on his frontier to entrap him. The wooden elephant was fitted [28.41] with mechanical appliances worked from the inside by sixty men and could move very rapidly. Moreover, its belly contained also a quantity of elephant-dung, which the men inside dumped at regular intervals. King Udena suddenly found himself the captive of his rival. King Caṇḍa Pajjota, who, it appears, had resorted to this ruse to get possession of Udena's elephant-charm. Udena refused to teach him the charm unless he would pay him homage, but agreed to teach it to another. Caṇḍa Pajjota seated Udena on one side of a curtain and his own daughter on the other side, first telling Udena that his pupil was a hunchback and telling his daughter that her teacher was a leper. But Caṇḍa Pajjota lost both charm and daughter when Udena, in a fit of impatience, cried out, "Dunce of a hunchback!" and his pupil in indignation asked him to look and see for himself that she was no such thing.

In iv. 12 we are told that a disciple of the Buddha, angered by the repeated assertions of a friend that the Jain ascetics knew all about the past, the present, and the future, and could tell unerringly just what was going to happen and just what was not going to happen, resolved to teach those same ascetics a good lesson. So first preparing a trap for them, he invited them to his house. Suddenly they were all tipped over backwards and flung heels over head into a ditch filled with filth. In v. 13 *a* a cripple, seated behind a curtain, cures a house-priest of talkativeness by tossing pellets of goat's dung into his mouth. In iii. 4 a discontented young monk, who has resolved to return to the life of a layman, muses on ways and means of earning a living as he stands and fans his uncle. Roused to a high pitch of anger at the thought that his future wife may disobey him, he swings his fan vigorously and brings it down on the head of the older monk. The older monk, who happens to be his uncle, knowing the thoughts that are passing through the mind of his nephew, calmly remarks, "Nephew, you didn't succeed in hitting your wife; but why should an old monk suffer for it?" In viii. 10 a monk enters into a state of trance. A pack of thieves mistake him for the trunk of a tree, pile their sacks on his head and body, and lie down to sleep. In the morning they discover their mistake, beg the monk's pardon, and are converted.

There is grim humor in the ruse by which, in ii. 1. 6, King Udena makes Māgandiyā confess her guilt to the crime of causing the death by fire of



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Sāmāvati. “Whoever did this deed must have loved me greatly.” “It was I.” “I am delighted! Send for your relatives, and I will reward you all properly.” Thereupon many persons in no [28.42] way related to Māgandiyā come forward and claim relationship. When the king has them all in his power, he causes them to be tortured and put to death. Grim humor attaches also to the device by which, in xi. 2, the Buddha cures a monk of love. It appears that a monk once fell in love with the female lay disciple Sirimā, a former courtesan. Sirimā sickened and died. By order of the Buddha the corpse was exposed for four days and then offered to the highest bidder. No one would take her, even as a gift. “See,” said the Buddha, “this woman used to bring a thousand pieces of money a night; but now there is no one who will take her, even as a gift.” The monk was cured of love.

Many amusing stories are told about Sakka, the king of the gods. In xxvi. 23 Sakka, disguised as an old Brahman, finds himself an unwelcome guest in the house of another Brahman. “Put him out!” cries the Brahman’s wife. The Brahman tries to, but Sakka refuses to stir from where he sits. Then the Brahman’s wife suggests, “You take hold of one arm and I’ll take hold of the other.” The Brahman and his wife manage to drag him out of the house. But as soon as they turn around, they see Sakka sitting just where he sat before, waving his hands back and forth! In xvii. 1 c four deities quarrel over the possession of a celestial nymph and refer the decision to Sakka. The moment Sakka looks upon the nymph he desires her for himself. So he says to the four deities, “What manner of thoughts have arisen within you since you saw this nymph?” The first replies that his thoughts have been as restless as a battle-drum; the second, that his thoughts have run wild like a mountain torrent; the third, that his eyes have popped out like the eyes of a crab; the fourth, that his thoughts have been as restless as the banner on a shrine. Says Sakka, “Friends, I see that your thoughts are all on fire. My decision is that I will take her for myself.”

**§ 6 d. Animal stories.** The elephant appears more frequently in the stories of this collection than any other animal. Perhaps the best elephant-story in the book is i. 5 b, in which are related at length the ministrations of the noble elephant Pārileyaka to the Buddha during the residence of the latter in Protected Forest. A monkey attempts to imitate the elephant, but comes to grief. When the Buddha takes leave of the elephant, the elephant dies of a broken heart, just as does the dog in ii. 1. 2 and the horse Kanthaka in the Nidānakathā. In i. 7 a a noble elephant, instead of crushing a hunter, rebukes him. Trained elephants appear in ii. 1. 1, ii. 7 b, and xiii. 10. In vi. 1 a [28.43] we read of an elephant who presented his son to some carpenters to show his gratitude to them

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for removing a thorn from his foot. In xxiii. 3 *a* the homesick elephant Dhanapāla will not eat for love of his mother. In xxv. 5 *a* we read of the elephant Damsel-face, who behaved very well with the well-behaved, but very badly with the ill-behaved. In xxiii. 6 we read of a warrior-elephant who stuck fast in the mud. His keeper arrayed himself as for battle and caused the battle-drum to be beaten. The moment the warrior-elephant heard the battle-call he made a tremendous effort and pulled himself out of the mud. In xiii. 10 a rogue elephant, holding a parasol in his trunk, is led up to the monk Aṅgulimāla. Now Aṅgulimāla, before his conversion, was a notorious brigand and murderer. When, therefore, the rogue elephant is led up to the former brigand, he is immediately cowed. He thrusts his tail between his legs, drops both his ears, closes his eyes, and stands motionless. "What a way for a rogue elephant to behave!" remarks the king. In ii. 1 *b* an elephant refuses to trample the virtuous. Similarly in ii. 1. 2 a bull and draft-oxen refuse to trample the child Ghosaka, and a she-goat gives him suck. In ii. 1. 1 and viii. 12 birds mistake human beings for pieces of meat and carry them off. Perhaps the most entertaining animal stories in the collection are i. 9 *c*, the story of the recalcitrant donkey; xii. 2 *a*, the story of the otters and the jackal; and xxvi. 11 *a*, the story of the ascetic and the lizard. The wail of a louse is the theme of xviii. 3.

**§ 6 e. Legends of the Saints.** Especially noteworthy among the many legends of heroic sanctity found in the collection are the following: iv. 8, Visākhā; viii. 12, Paṭācārā; viii. 13 6, Kisā Gotamī; xiii. 6, Aṅgulimāla; and xiii. 7, The Weaver's Daughter. Visākhā, a young woman of remarkable beauty, profound wisdom, and noble character, daughter of the wealthy Dhanañjaya and a disciple of the Buddha, is married to Puṅṇavaddhana, son of the wealthy Migāra, an adherent of the Jains. The story turns in a measure on the interpretation by Visākhā of Ten Riddling Injunctions given her by her father within the hearing of her father-in-law. Visākhā's whole life is devoted to good works, and she lives to be a hundred and twenty years old. Paṭācārā, daughter of a wealthy merchant, runs away from home with her lover and in the course of time gives birth to two children. Her husband is bitten to death by a snake, one of her children is carried off by a hawk and the other swept away by a river, and her mother and father and brother perish in a whirlwind. Driven mad by [28.44] her sufferings, she is restored to sanity by the Buddha and attains Arahatship. Kisā Gotamī, daughter of a poverty-stricken house, loses her child by death and asks the Buddha for medicine wherewith to cure him. The Buddha tells her to obtain a pinch of mustard-seed in some house wherein no one has ever died. By degrees it dawns upon her that she has undertaken a futile task. When she returns to the Buddha and tells him that her quest has been in vain, the Buddha comforts her,

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admonishing her that death is common to all living beings. She too attains Arahatsip. Aṅgulimāla, a notorious brigand and murderer, was converted by the Buddha and became a model disciple. The Weaver's Daughter meditated on death for three years, answered correctly Four Riddling Questions asked her by the Buddha, and died on the same day.

**§ 6 f. Stories of seven-year-old novices.** One of the finest groups of stories in the collection is a group of six stories relating to seven-year-old novices. In v. 15 we read of a seven-year-old novice who acquired four names: Tissa, Food-giver, Blanket-giver, and Forest-dweller. Tissa won all hearts, received gifts in profusion, and walked with the Buddha. In vi. 5 we read of a novice named Wiseman and in x. 11 *b* of a novice named Happy, these names being given to them by reason of the fact that, from the day they were born, wisdom and happiness prevailed in their respective households. The two stories are closely similar and turn on the motif of the Practice of Meditation. The story of Spearman, viii. 9, a story of unusual interest for a variety of reasons, tells of the miraculous birth and miraculous preservation from death of another seven-year-old novice. In xxv. 12 *c* we read of the adventures of the novice Flower with a dragon. The story of the Four Novices, xxvi. 23, is one of the most amusing stories in the collection.

**§ 6 g. Stories of good and evil spirits.** Stories of benevolent and kindly tree-spirits, who, however, sometimes show resentment to the monks for intruding into their forest solitudes, are the following: i. 1, ii. 1. 6, iii. 6, vii. 9, xvii. 2, xix. 3. Allusions to the offering of human sacrifice to spirits of forest and mountain are contained in v. 1 *b*, viii. 3, and viii. 9 *a*. Man-eating ogres and ogresses appear in i. 4 (cf. xxi. 2) and x. 8 *a*. Instances of demoniacal possession are xi. 1, xv. 2, xxiii. 5, and xxvi. 21. The last two are plain cases of epileptic seizure. Stories of ghosts are the following: v. 12, v. 13, x. 6, xx. 6, xxii. 2. [28.45]

## § 7. Literary relations of the Dhammapada Commentary

**§ 7 a. Relation to the Four Āgamas.** The Dhammapada Commentary derives only a few stories from the Dīgha, Majjhima, and Aṅguttara Nikāyas. The story of the visit of Subhadda to the Buddha on his deathbed (xviii. 12) is derived from the Mahā-Parinibbāna Sutta of the Dīgha (16. 23-30), and the story of the entertainment of the Buddha by Bodhi-rājakumāra (xii. 1) is derived either from the Sutta of the same name in the Majjhima (85) or from the Vinaya (Culla Vagga, v. 21). From the Aṅguttara are derived the following stories: iii. 1, Meghiya; iv. 9, Ānandathera-pañha (almost word for word); vii. 6, Sāriputta; and (through the medium of Jātaka 40) the first page of ix. 4, Anāthapiṇḍika.

From the Saṃyutta are derived seventeen stories, fifteen of them almost word for word. Brief outlines of Saṃyutta stories are: xv. 2, Māra, and xxii. 2, Aṭṭhisamkhalikapetādayo. Verbally identical with the Saṃyutta, or nearly so, are the following: Introduction to ii. 7, Mahālīpañha; iv. 11, Godhika; Introduction to v. 12, Ahipeta; Introduction to v. 13, Saṭṭhikūṭapeta; Introduction to x. 6, Ajagarapeta; xv. 6, Pasenadi Kosala; Introduction to xx. 6, Sūkarapeta; xxi. 6, Vajjiputtaka; xxiii. 3, Parijññabrāhmaṇaputtā; xxiii. 5, Sāṇu sāmaṇera; xxiii. 8, Māra; xxiv. 11, Aputtaka seṭṭhi; xxv. 11, Vakkali; xxvi. 16, Akkosaka; and xxvi. 40, Devahita. Five of these stories are stories about petas and are taken from the Lakkhaṇa Saṃyutta. It is possible that this group of stories forms the connecting link between the Lakkhaṇa Saṃyutta and the prose stories of the Petavatthu Commentary.

### Synoptical Table A

A star means that the correspondence is close

Saṃyutta Nikāya	Dhammapada Commentary
i. 4. 3. 7, last stanza	*iii. 221 <sup>18-21</sup> = iv. 81 <sup>4-7</sup>
iii. 1. 9. 2-3: i. 75-76	*ii. 7 <sup>6-13</sup>
iii. 2. 3: i. 81-82	*xv. 6: iii. 264-267 *xxiii. 4: iv. 15-17 (brief)
iii. 2. 10: i. 91-92	*xxiv. 11: iv. 76-79
iv. 2. 8: i. 113-114	*xv. 2: iii. 257-259
iv. 2. 10: i. 116-117	*xxiii. 8: iv. 31-33

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Sāmyutta Nikāya	Dhammapada Commentary
iv. 3. 3: i. 120-122	*iv. 11: i. 431-433
vi. 1. 10: i. 149-153	iv. 91 <sup>4-6</sup> (reference)
vii. 1. 1: i. 160-161	*xxvi. 16: iv. 161-163 [28.46]
vii. 2. 3: i. 174-175	*xxvi. 40: iv. 233
vii. 2. 4: i. 175-177	*xxiii. 3: iv. 7-13
viii. 12, last stanza	*iv. 127 <sup>18-19</sup>
ix. 9: i. 201-202	*xxi. 6: iii. 460-462
x. 5: i. 208-209	*xxiii. 5: iv. 18-25
xi. 2. 3: i. 230-231	*ii. 7 a: i. 263 <sup>13</sup> -265 <sup>15</sup>
xv: ii. 178-193	*ii. 32 <sup>14-15</sup> (reference)
xix: ii. 254-262	*v. 12: ii. 64
	*v. 13: ii. 68 <sup>20</sup> -69 <sup>8</sup>
	*x. 6: iii. 60 <sup>13</sup> -61 <sup>11</sup>
	*xx. 6: iii. 410 <sup>11</sup> -411 <sup>17</sup>
	*xxii. 2: iii. 479
xxii. 84: iii. 106-109	i. 37 <sup>15-18</sup> (reference)
xxii. 87: iii. 119-124	*xxv. 11: iv. 117-119

**§ 7 b. Relation to the Vinaya.** From the Vinaya are derived the following seventeen stories of the Dhammapada Commentary: i. 5, Kosambakā bhikkhū; the story of Sāriputta and Moggallāna in i. 8; the story of Rāhula in i. 9; i. 12, Devadatta; v. 14, Citta and Sudhamma; vi. 2, Assajipunabbasukā; vi. 3, Channa; vi. 8, Disorderly monks; vii. 3, Monk stores food; ix. 2, Seyyasaka; x. 1, Chabbaggiyā; X. 2, Chabbaggiyā; xii. 1, Bodhi-rājakumāra; xii. 7, Devadatta; the story of Piṇḍola in xiv. 2; xvii. 2, Monk and tree-spirit; xvii. 8, Chabbaggiyā; and xviii. 10, Meṇḍaka the Magician. The story of the monks' quarrel in i. 5 is almost word for word the same as Jātaka 428, which in turn is derived from the Vinaya; the account of the Buddha's sojourn in the forest in the same story is derived immediately from the Vinaya. The story of Rāhula in i. 9 is almost word for word the same as the corresponding story in the Nidānakathā, which in turn is derived from the Vinaya.

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**Synoptical Table B**

<b>Mahā Vagga, Vinaya</b>	<b>Dhammapada Commentary</b>
i. 6. 7-9: i. 8	xxiv. 9: iv. 71-72
i. 14: i. 23-24	ii. 32 <sup>11-12</sup> (reference)
i. 23-24.4: i. 39 <sup>23</sup> -43 <sup>7</sup>	i. 8 <i>b</i> : i. 88 <sup>15</sup> -96 <sup>21</sup>
i. 54. 1-2, 4-5: i. 82 <sup>5-17</sup> 82 <sup>30</sup> -83 <sup>5</sup>	i. 116 <sup>15</sup> -118 <sup>1</sup> (through Jātaka, i. 91 <sup>17</sup> -92 <sup>18</sup> )
v. 6: i. 188 <sup>9</sup> -189 <sup>3</sup>	xvii. 8: iii. 330
v. 8. 1: i. 190 <sup>1-5</sup>	iii. 451 <sup>16-22</sup> (quotation)
v. 34: i. 240 <sup>5</sup> -245 <sup>7</sup>	xviii. 10: iii. 363-375
vi. 23. 1-9: i. 216-218	i. 411 <sup>1-10</sup>
viii. 1: i. 268-281	ii. 164 <sup>6</sup> (reference) [28.47]
viii. 15: i. 290-294	i 408 <sup>2</sup>
x. 1-5: i. 337-357	i 5: i. 53-65 (pp. 53-56 through Jātaka, iii. 486-587)
<b>Culla Vagga, Vinaya</b>	
i. 13: ii. 9 <sup>29</sup> -13 <sup>22</sup>	vi. 2: ii. 108-109
i. 18: ii. 15 <sup>29</sup> -18 <sup>30</sup>	v. 14: ii. 74-83
v. 8: ii. 110-112	iii. 199 <sup>12</sup> -203 <sup>22</sup>
v. 21: ii. 127-129	xii. 1 <i>b</i> : iii. 136-137
vi. 11: ii. 166-167	x. 1: iii. 48-49
vii. 1-4: ii. 180-203	i. 12: i. 133-150
vii. 2. 5, stanza	iii. 156 <sup>22-23</sup>
vii. 3. 17: ii. 198 <sup>17-35</sup>	xii. 7: iii. 154
xi. 1. 12-16: ii. 290 <sup>9</sup> -292 <sup>26</sup>	vi. 3: ii. 110-112

**Pārājika, Vinaya**

i. 1-4: iii. 1-11	vi. 8: ii. 153-155
iv. 1: iii. 87-91	xxii. 3: iii. 480-481

**Samghādisesa, Vinaya**

i. 1: iii. 110-112	ix. 2: iii. 5
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**Pācittiya, Vinaya**

xi. 1: iv. 34	xvii. 2: iii. 299-302
xxxiv. 1: iv. 78-79	ii. 149 <sup>10</sup> (reference)
xxxviii. 1: iv. 86-87	vii. 3: ii. 170-173
lxxiv. 1: iv. 145-146	x. 1: iii. 48-49
lxxv. 1: iv. 146-147	x. 2: iii. 49-50

**§ 7 c. Relation to the Udāna.** The Udāna is the source of twelve stories of the Dhammapada Commentary and contains parallels to three more. Two stories, i. 9, Nanda, and xxvi. 31, Sīvali, are almost word for word the same as the Udāna. In three stories, ii. 1. 6, Sāmāvatī, iv. 10, Mahā Kassapa, and v. 7, Suppabuddha kuṭṭhī, the Udāna is referred to by name and the prose of the Udāna is quoted. The following six stories are free versions of Udāna stories: iii. 8, Nanda gopala; viii. 2, Bāhiya Dārucīriya; xvi. 3, Visākhā; xxiv. 1, Kapilamaccha; xxv. 7, Soṇa Koṭikaṇṇa; and xxvi. 25, Pilindavaccha. The story of Sundarī, xxii. 1, is almost word for word the same as the Introduction to Jātaka 285, which in turn is derived from the Udāna. Parallel to stories of the Udāna are the story of Buddha and the elephant in i. 5, derived from the Vinaya (Mahā Vagga, x. 4. 6-7); the story of Devadatta's schism in i. 12, also derived from the Vinaya (Culla Vagga, vii. 3. 17); and the story of Meghiya, iii. 1, derived from [28.48] the Aṅguttara. About one third of the Udāna is embodied in the Dhammapada Commentary.

**Synoptical Table C**

<b>Udāna</b>	<b>Dhammapada Commentary</b>
i. 10: 6-9, Bāhiya Dārucīriya	viii. 2: ii. 209-217
ii. 8: 15-18, Suppavāsā	xxvi. 31: iv. 192-194, Sīvali
iii. 2: 21-24, Nanda	i. 9: i. 115-125
iii. 3: 24-27, Yasoja	xxiv. 1: iv. 37-46, Kapilamaccha
iii. 6: 28-29, Pilindavaccha	xxvi. 25: iv. 181-182
iii. 7: 29-30, Mahā Kassapa	iv. 10: i. 423-430
iv. 1: 34-37, Meghiya	iii. 1: i. 287-289
iv. 3: 38-39, gopalaka	iii. 8: i. 322-325, Nanda gopala
iv. 5: 41-42, Pālileyaka	(i. 5): i. 56 <sup>14</sup> -59 <sup>16</sup> , Pārileyaka
iv. 8: 43-45, Sundarī	xxii. 1: iii. 474-478
v. 3: 48-50, Suppabuddha kuṭṭhī	v. 7: ii. 33-37
v. 6: 57-59, Soṇa Koṭikaṇṇa	xxv. 7: iv. 101-112
v. 8: 60-61, Devadatta	(i. 12): i. 141-142
vii. 10: 79, Sāmāvatī	(ii. 1. 6): i. 221-222
viii. 8: 91-92, Visākhā	xvi. 3: iii. 278-279

**§ 7 d. Relation to the Works of Buddhaghosa.** So little of Buddhaghosa's work has been published that no more than a brief sketch of the relation of the Dhammapada Commentary to his writings is here possible. The principal works of Buddhaghosa are the Visuddhi-Magga and the Commentaries on the Dīgha, Majjhima, Saṃyutta, and Aṅguttara Nikāyas. The approximate date of the Visuddhi-Magga is 410 A.D. The rest of his works are later, for they presuppose the existence of the Visuddhi-Magga and frequently refer to it. [28.49]

The Dhammapada Commentary is demonstrably later than the works of Buddhaghosa, for much the same reason that the Commentaries on the four greater Nikāyas are later than the Visuddhi-Magga. Nothing is more certain than that the Jātaka Book is earlier than the Dhammapada Commentary. The Dhammapada Commentary refers frequently to the Jātaka and contains from forty to fifty stories derived from it, nearly one half of them being verbally



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identical with Jātaka stories. If, therefore, references occur in the Jātaka Book to the Commentaries of Buddhaghosa, the priority of the latter both to the Jātaka Book and to the Dhammapada Commentary is clearly established. The Jātaka Book refers at least twice to Commentaries of Buddhaghosa: at i. 131<sup>23-24</sup> to Aṅguttara Commentary and at v. 38<sup>4-5</sup> to Saṃyutta Commentary.

Moreover, there is evidence in the Dhammapada Commentary itself of the existence of Buddhaghosa's Commentaries. The story of Sāṇu the novice, xxiii. 5: iv. 18-25, is almost word for word the same as the story of Sāṇu in the Commentary on Saṃyutta x. 5 (see Dhammapada Commentary, iv. 255, note 1). At iv. 91<sup>4-6</sup> Dhammapada Commentary refers to the Kokālika Sutta and to the Commentary thereon; that is to say, either to Saṃyutta vi. 1. 10 and Commentary or to Sutta-Nipāta iii. 10 and Commentary. The Dhammapada Commentary makes such extensive use of Saṃyutta material, taking over more than a dozen stories of the Saṃyutta word for word, that the reference is probably to the Saṃyutta and to the Saṃyutta Commentary. The balance of probability in favor of the Saṃyutta is still further increased by the fact that the form of the name given as the title of the Sutta is Kokālika in the Dhammapada Commentary and in the Saṃyutta, but Kokāliya in the Sutta-Nipāta.

### **Synoptical Table D 1**

The Commentaries on the Dhammapada, Therī-Gāthā, and Aṅguttara have the following stories in common:

<b>Commentary</b>	<b>Dhammapada</b>	<b>Therī-Gāthā</b>	<b>Aṅguttara</b>
1 Kuṇḍalakesī	viii. 3: ii. 217-227	xlvi. 9-102	<i>JRAS.</i> , 1893, pp. 771-785
2 Paṭācārā	viii. 12: ii. 260-270	xlvi. 108-112	“ “ “ 552-560
3 Kisā Gotamī	viii. 13: ii. 270-275	liii. 174-176	“ “ “ 791-796
4 Nandā	xi. 5: iii. 113-119	xli. 80-86	“ “ “ 763-766
5 Khemā	xxiv. 5: iv. 57-59	lii. 126-128	“ “ “ 527-532
6 Dhammadinnā	xxvi. 38: iv. 229-231	xii. 15-16	“ “ “ 560-566

[28.50] A comparison of the text of the Therī-Gāthā Commentary with the text of the Dhammapada Commentary and of the Aṅguttara Commentary reveals the

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fact that in the case of Stories 1, 3, 5, and 6 the Therī-Gāthā Commentary follows the Aṅguttara Commentary, frequently word for word; but that in the case of Stories 2 and 4 the compiler of the Therī-Gāthā Commentary uses both the Aṅguttara Commentary and the Dhammapada Commentary as authorities.

In Story 2, Paṭācārā, Th. 2. cm. 108<sup>8</sup>-109<sup>4</sup> follows A. cm. almost word for word; but Th. 2. cm. 109<sup>8</sup>-112<sup>28</sup> is almost word for word the same as Dh. cm. ii. 262<sup>21</sup>-270<sup>11</sup>. In Story 4, Nandā, Th. 2. cm. 80<sup>31</sup>-81<sup>12</sup> follows A. cm. almost word for word; but Th. 2. cm. 81<sup>31</sup>-82<sup>12</sup> although much briefer than Dh. cm., is almost word for word the same as Dh. cm. iii. 113<sup>5</sup>-118<sup>11</sup>. Nanda is called Janapada-Kalyāṇī Rūpa-Nandā in Dh. cm. and A. cm., and Sundarī Nandā Janapada-Kalyāṇī in Th. 2. cm. Abhirūpa-Nandā (Th. 2. cm. xix) is her double, just as Vāsithī (Th. 2. cm. li) is Paṭācārā's double. Story 5, Khemā, is similar to Story 4, Nandā.

A comparison of the text of the Dhammapada Commentary with the text of the Aṅguttara Commentary tends to show that in every case the Dhammapada Commentary version and the Aṅguttara Commentary version are derived independently of each other from a common original. The Story of the Past, a prominent feature of the Aṅguttara Commentary versions, is entirely lacking in the Dhammapada Commentary version of Stories 1, 3, 4, and 5, and is only briefly referred to in the same version of Stories 2 and 6.

### **Synoptical Table D 2<sup>50</sup>**

<b>Dhammapada Commentary</b>	<b>Title</b>	<b>Aṅguttara Commentary</b>
i. 8 b g: i. 96-97, 104-112	Aggasāvaka	i. 2-3: 91-100
i. 8 c: i. 97-99	Aññā-Koṇḍañña	i. 1: 84-88
i. 9: i. 115-125	Nanda	iv. 8: 190-192
ii. 1: i. 169-191, 199-231	Udena (Parts 2, 3, 5, 6)	vii. 3-4: 249-264
ii. 3: i. 239-255	Culla Panthaka	ii. 1-2: 129-135
iv. 8: i. 384-420	Visākhā	vii. 2: 241-249

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<sup>50</sup> The references [to the Aṅguttara Commentary] are to the native subdivisions of the Commentary on the Etadagga Vagga and to the pages of the Colombo edition of 1904.

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<b>Dhammapada Commentary</b>	<b>Title</b>	<b>Aṅguttara Commentary</b>
V. 14: ii. 74-83	Citta-Sudhamma	vi. 3: 229-231
vi. 4: ii. 112-127	Mahā Kappina	iv. 9: 192-196
vii. 9: ii. 188-200 (cf. xxvi. 31)	Khadiravaniya Revata	ii. 5: 137-141
viii. 2: ii. 209-217	Bāhiya Dārucīriya	iii. 8: 170-173
viii. 3: ii. 217-227	Kuṇḍalakesī	v. 9: 220-224 [28.51]
viii. 12: ii. 260-270	Paṭācārā	v. 4: 213-215
viii. 13: ii. 270-275	Kisā Gotamī	v. 12: 225-227
ix. 1: iii. 1-5	Culla Ekasāṭaka	i. 4: 102-104
xi. 5: iii. 113-119	Nandā (Janapada-Kalyāṇī)	v. 6: 217-218
xiv. 2: iii. 199-230	Yamaka Pāṭihāriya	Introd.: 77-79
xvii. 3: iii. 302-314	Uttarā	vii. 5: 264-268
xvii. 5: iii. 317-321	Nakulapitā	vi. 10: 238-239
xxiv. 5: iv. 57-59	Khemā	v. 2: 205-207
xxv. 7: iv. 101-112	Soṇa-Kātiyānī	vii. 8: 270-271
xxv. 11: iv. 117-119	Vakkali	ii. 10: 152-153
xxvi. 25: iv. 181-182	Pilindavaccha	iii. 7: 169-170
xxvi. 31: iv. 192-194 (cf. vii. 9)	Sīvali	ii. 9: 149-152
xxvi. 37: iv. 226-228	Vaṅḡsa	iii. 4: 163-165
xxvi. 38: iv. 229-231	Dhammadinnā	v. 5: 215-217

In every case the two versions appear to be derived independently of each other from a common original. It is perhaps worthy of note that the first three and last

three pages of the Cullasetṭhi Jātaka are verbally identical with Buddhaghosa's version of the story of Culla Panthaka.<sup>51</sup>

Versions of all of the six stories which go to make up the story of Udena, ii. 1: i. 161-231, occur in the writings of Buddhaghosa. For Buddhaghosa's version of Parts 2, 3, 5, and 6, see his Aṅguttara Commentary, pages 249-264, as noted above. The story of the birth and youthful career of Udena (cf. ii. 1. 1) and the story of the winning of Vāsuladattā by Udena (cf. ii. 1. 4) are related briefly in the Commentary on Majjhima 85 (see F. Lacôte, *Essai sur Guṇādhya et la Bṛhatkathā*, p. 251). The story of the compassing of Sāmāvati's death by Māgandiyā (cf. ii. 1. 6: i. 210-231) is related briefly in Visuddhi-Magga, xii. 169 ff. Visuddhi-Magga, xii. 149 ff., contains a brief outline of the story of the death of Moggallāna (cf. x. 7: iii. 65-71). These stories of Buddhaghosa and the parallel stories in the Dhammapada Commentary are undoubtedly drawn from a common source.

The Khuddaka-Pāṭha Commentary is the only work of Buddhaghosa which has been published in its entirety. Buddhaghosa is undoubtedly the author of it, for it closely resembles, in language and [28.52] style, Buddhaghosa's better known writings and frequently quotes from the Visuddhi-Magga and from the principal Commentaries of Buddhaghosa. Three stories of the Dhammapada Commentary are derived from the Khuddaka-Pāṭha Commentary. The story of Sāriputta and Moggallāna, i. 100<sup>17</sup>-104<sup>21</sup> is substantially the same story as Khuddaka-Pāṭha Commentary, 202<sup>4</sup>-206<sup>6</sup>. The story of the monks and the tree-spirits, iii. 6: i. 313-316, is a much abbreviated version of Khuddaka-Pāṭha Commentary, 232<sup>7</sup>-235<sup>23</sup>, 251<sup>25</sup>-252<sup>20</sup>. The story of the Buddha's visit to Vesālī, xxi. 1: iii. 436-439, is almost word for word the same as Khuddaka-Pāṭha Commentary, 160<sup>22</sup>-165<sup>10</sup>, 196<sup>22</sup>-201<sup>6</sup>. At 129<sup>16-21</sup> Buddhaghosa refers to the stories of Sumana the gardener, Mallikā, and others as instances of benefits received for rendering honor to whom honor is due, and at 129<sup>21</sup>-130<sup>24</sup> he gives an outline of the story of Sumana referred to. It is in all respects the same as Dhammapada Commentary, v. 9: ii. 40-47, save only that the latter version lacks the cliché of the Buddha's smile.

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<sup>51</sup> Compare Jātaka 4 (i. 114-123) with Aṅguttara Commentary 129-135. That the redactor of the Jātaka Book has borrowed most of his story from the Aṅguttara Commentary is plain from the reference to the Aṅguttara Commentary at Jātaka i. 131<sup>23</sup>. The compiler of the Dhammapada Commentary has in turn borrowed the story of Culla Panthaka (ii. 3 *a b*) from the Jātaka Book, and while still retaining the Jātaka stanza, has substituted an entirely different Story of the Past.

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Here again Buddhaghosa and the compiler of the Dhammapada Commentary have drawn from the same source.

**§ 7 e. Relation to the Jātaka Book.** The Dhammapada Commentary is more intimately related to the Jātaka Book than to any other book, canonical or uncanonical, and derives a greater amount of material from the Jātaka than from all other known sources combined. Over fifty stories of the Dhammapada Commentary, representing from one fifth to one quarter of its bulk, are either derivatives of Jātaka stories or close parallels. In addition many other Jātaka stories are referred to and many Jātaka stanzas are quoted. For example, in i. 12, fourteen Jātakas are referred to and twelve stanzas are quoted.

Verbally identical with Jātaka stories, or nearly so, are the following: story of the monks' quarrel in i. 5; story of Rāhula in i. 9; story of Culla Panthaka in ii. 3 (Story of the Past entirely different); story of Sakka and the parrot in ii. 9; iv. 3, Viḍūḍabha; iv. 5, Macchariyakosiya; ix. 4, Anāthapiṇḍika (brief); x. 8, Bahubhaṇḍika; xiii. 9, Ciñcā; xv. 1, Nātikalahavūpasamana (brief); xvii. 5, Sāketa brāhmaṇa; xx. 8, Sambahulā mahallakā; xxii. 1, Sundarī; xxiv. 4, Bandhanāgāra; xxv. 2, Haṃsaghātaka; and story of tortoise and geese in xxv. 3. Closely following the Jātaka versions, but yet not word for word, are the following: v. 2, Kassapa's companion; story of the stone-thrower in v. 13; ix. 9 a, Physician, boys, and snake; xii. 4, Birth of Kumāra Kassapa; xxvi. 32, Sundarasamudda.

Free versions of Jātaka stories are the following: i. 2, Maṭṭhakuṇḍali; [28.53] i. 7, Devadatta (more detailed); i. 12, Devadatta (very free); story of Magha in ii. 7; iii. 5, Cittahattha; iv. 3 a, Kesava; story of Hell-Pot in V. 1; vi. 7, Mother of Kāṇā; vi. 8, Pack of vagabonds; vii. 9 c, Sīvali's previous states of existence; x. 7, Death of Moggallāna; xi. 1, Visākhā's companions (very free); xi. 7, Lāḷudāyi; xii. 2, Upananda; xii. 3, Padhānikatissa (very free); xiv. 2, Twin Miracle (much longer and more detailed); xvi. 5, Anitthigandha; xviii. 5, Discontented monk; xviii. 8, Tissadahara; xx. 5, Padhānakammika; xxiv. 7, Culla Dhanuggaha; xxiv. 11, Aputtaka seṭṭhi; xxv. 1, Pañca bhikkhū; xxv. 5, Vipakkhasevaka; xxvi. 11, Kuhaka brāhmaṇa; xxvi. 31, Sīvali. Similar stories: i. 3 a, Devala and Nārada, is similar to the story of Jātimita and the Bodhisatta in Jātaka 497; v. 1 c. Woman and ewe, is similar to Jātaka 18; viii. 3, Kuṇḍalakesī, is similar to Jātaka 419, Sulasā; xvi. 2, Loss of a son, is similar to Introduction to Jātaka 354.

**Synoptical Table E**

The letter I signifies that the correspondence is with the Introduction to the Jātaka (Story of the Present); the letter J that the correspondence is with the Jātaka proper (Story of the Past). An asterisk (\*) signifies that the correspondence is close. References are to the number of the story and to the volume and page of the text.

<b>Jātaka Book</b>		<b>Dhammapada Commentary</b>
4:1.114-120, Cullaka Setṭhi	(I*)	ii. 3: i. 239-250, Culla Panthaka
6:1.126-133, Devadhamma	(I* J*)	x. 8: iii. 72-78, Bahubhaṇḍika
12: i. 145-149, Nigrodhamiga	(I*)	xii. 4: iii. 144-149, Kumāra Kassapa
14: i. 156-159, Vātamiga	(I*)	xxvi. 32: iv. 194-199 Sundarasamudda
18: i. 166-168 Matakabhatta	(J)	v. 1 c: ii. 17 <sup>14</sup> -18 <sup>14</sup> Woman and ewe
26:1.185-188 Mahilāmukha	(I)	xxv. 5: iv. 95-97 Vipakkhasevaka
31: i. 198-206 Kulāvaka	(J)	ii. 7: i. 263-281 Magha
40:1.226-231 Khadiraṅgāra	(I)	ix. 4: iii. 9-15 Anāthapiṇḍika
65: i. 301-302 Anabhirati	(I J)	xviii. 5: iii. 348-351 Aññatara kulaputta
68: i. 308-310 Sāketa	(I* J*)	xvii. 5: iii. 317-321 Sāketa
70: 1. 311-315 Kuddāla	(I J)	ill. 5: i. 305-313 Cittahattha [28.54]
71: i. 316-319 Varaṇa	(I)	xx. 5: iii. 407-410 Padhānakammika Tissa
78: i. 345-349 Ilīsa	(I*)	iv. 5: i. 366-376 Macchariya Kosiya
80: i. 355-356 Bhīmasena	(I)	xviii. 8: iii. 357-359 Tissa dahara
96: i. 393-401 Telapatta	(J)	xxv. 1: iv. 83-86 Pañca bhikkhū
100: i. 407-408 Asātarūpa	(I)	xxvi. 31:iv. 192-194 Sīvali
	(J)	vii. 9 c: ii. 196-200
107: i. 418-420 Sālittaka	(J*)	v. 13 a: ii. 68-73 Saṭṭhikūṭapeta
	(I*)	xxv. 2: iv. 86-88 Hamsaghātaka

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<b>Jātaka Book</b>		<b>Dhammapada Commentary</b>
119: i. 435 Akālarāvi	(I)	xii. 3: iii. 142-144 Padhānika Tissa
137: i. 477-480 Babbu	(I J)	vi. 7: ii. 149-153 Kāṇā-mātā
138: i. 480-482 Godha	(J)	xxvi. 11: iv. 152-156 Kuhaka
146: 1.497-499 Kāka	(I J*)	xx. 8: iii. 421-425 Sambahulā mahallakā
182: ii. 92-94 Saṃgāmāvacara	(I*)	i. 9: i. 115-122 Nanda
183: ii. 95-97 Vālodaka	(I J)	vi. 8: ii. 153-157 Pack of vagabonds
201: ii. 139-141 Bandhanāgāra	(I* J*)	xxiv. 4: iv. 53-57 Bandhanāgāra
211: ii. 164-167 Somadatta	(I J)	xi. 7: iii. 123-127 Lāḷudāyi
215: ii. 175-178 Kacchapa	(I J*)	xxv. 3: iv. 91-93 Kokālika
221: ii. 196-199 Kāsāva	(I J)	i. 7: i. 77-83 Devadatta
263: ii. 328 Culla Palobhana	(J )	xvi. 5: iii. 281-284 Anitthigandha
276: ii. 365-381 Kurudhamma	(I* J)	xxv. 2: iv. 86-90 Hamsaghātaka
285: ii. 415-417 Maṇisūkara	(I*)	xxii. 1: iii. 474-478 Sundarī
314: iii. 43-48 Story of the Hell-Pot	(I J)	v. 1: ii. 1-19
321: iii. 71-74 Kuṭidūsaka	(I* J)	v. 2: ii. 19-25 Kassapa's pupil [28.55]
325: iii. 84-86 Godha	(J)	xxvi. 11: iv. 152-156 Kuhaka brāhmaṇa
328: iii. 93-94 Ananusociya	(J)	xvi. 5: iii. 281-284 Anitthigandha
346: iii. 142-145 Kesava	(J)	iv. 3 a: i. 342-345 Kesava
354: iii. 162-168 Uruga	(I)	xvi. 2: iii. 276-278 Aññatara kuṭumbika
367: iii. 202-203 Sāliya	(J*)	ix. 9 a: iii. 33 Physician, boys, and snake
374: iii. 219-224 Culla Dhanuggaha	(I J)	xxiv. 7: iv. 65-69 Culla Dhanuggaha
390: iii. 299-303 Mayhaka	(I J)	xxiv. 11: iv. 76-80 Aputtaka seṭṭhi

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<b>Jātaka Book</b>		<b>Dhammapada Commentary</b>
400: iii. 332-336 Dabbhapuppha	(I J)	xii. 2: iii. 139-142 Upananda
419: iii. 435-438 Sulasā	(J)	viii. 3: ii. 217-227 Kuṇḍalakesī
428: iii. 486-490 Quarrel of the monks at Kosambi	(I*)	i. 5: i. 53-66
429: iii. 491-494 Mahāsuka	(J*)	ii. 9: i. 283-286 Nigamavāsī Tissa
449: iv. 59-62 Maṭṭhakuṇḍali	(I J)	i. 2: i. 25-37 Maṭṭhakuṇḍali
454: iv. 79-87 Ghata	(J)	i. 2: i. 25-37 Maṭṭhakuṇḍali
455: iv. 90-95 Mātīposaka	(J)	xxiii. 3: iv. 13-15 Verbal gloss
465: iv. 144-153 Bhaddasāla	(I*)	iv. 3: i. 337-362 Viḍūḍabha
466: iv. 158-159 Samuddavāṇija	(I)	i. 12: i. 133-150 Devadatta
472: iv. 187-196 Mahā Paduma	(I* J)	xiii. 9: iii. 178-183 Ciñcā
483: iv. 263-267 Sarabhamiga	(I)	xiv. 2: iii. 199-230 Yamaka Pāṭihāriya
497: iv. 388-389 Jātimanta	(J)	i. 3 a: i. 39-43 Devala
507: iv. 469 Mahā Palobhana	(J)	xvi. 5: iii. 281-284 Anitthigandha [28.56]
512: v. 11 Kumbha	(I)	xi. 1: iii. 100-103 Drunken women
522: V. 125-127 Sarabhaṅga	(I)	x. 7: iii. 65-71 Mahā Moggallāna
531: V. 282-285 Kusa	(J)	xvi. 5: iii. 281-284 Anitthigandha
533: v. 333-337 Culla haṃsa	(I)	i. 12: i. 133-150 Devadatta
536: V. 412-416 Kuṇāla	(I*)	xv. 1: iii. 254-257 Ñāṭikalāhavūpasamana
536: V. 433 <sup>28</sup> -434 <sup>8</sup> Kuṇāla	(J*)	xxvi. 32: iv. 194-199 Sundarasamudda
542: vi. 129-131 Khaṇḍahāla	(I)	i. 12: i. 133-150 Devadatta

§ 7 f. **Relation to the Commentaries of Dhammapāla.** Internal evidence proves conclusively that the Commentaries of Dhammapāla on the Thera-Gāthā,



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Therī-Gāthā, Vimānavatthu, and Petavatthu are later than the Dhammapada Commentary. Dhammapāla refers to the Dhammapada Commentary four times in Thera-Gāthā Commentary (cxc, ccv, ccxxx, ccxl) and once in Vimānavatthu Commentary (iii. 8). Thera-Gāthā Commentary refers (xxvi) to Therī-Gāthā Commentary as yet to come, and Vimānavatthu Commentary is referred to four times by Petavatthu Commentary.<sup>52</sup> Internal evidence further proves that between twenty-five and thirty stories contained in these four Commentaries are derived from the Dhammapada Commentary.

From the Dhammapada Commentary are derived most of the following stories of the Thera-Gāthā Commentary: Ix, Sīvali; Ixii, Vajjiputta; Ixvi, Meghiya; Ixviii, Ekudāniya; Ixix, Channa; xcv, Cakkhupāla; cxxxvi, Mahā Kāla; cxxxix, Nanda; clxxviii, Yasoja; cxc, Jambuka; ccv, Vakkali; ccxv, Sappadāsa; ccxix, Sumana; ccxxiv, Sundarasamudda; ccxxxv, Mahā Kappina; ccxl, Saṃkicca; cclix, Sāriputta; and cclxiv, Vaṅgīsa. Dhammapāla names the Dhammapada Commentary as the source of stories cxc and ccxl, and Aṅguttara Commentary and Dhammapada Commentary as the sources of story ccv.

In two stories of the Therī-Gāthā Commentary, xli and xlvii, Dhammapāla employs both Aṅguttara Commentary and Dhammapada Commentary as authorities. In the case of story xli, Nanda, the first fourteen lines are almost word for word the same as Aṅguttara Commentary; the rest of the story, although briefer than the original, is almost word for word the same as Dhammapada Commentary. Similarly in the story of Paṭācārā, xlvii, the first page is almost word for word the same as Aṅguttara Commentary; but the last four pages [28.57] are almost word for word the same as Dhammapada Commentary. For further details, see Introduction, § 7 d.

Four stories of the Vimānavatthu Commentary are derived from the Dhammapada Commentary, vii. 9, Maṭṭhakuṇḍali, is a free version of Dhammapada Commentary, i. 2. Verbally identical with Dhammapada Commentary are stories i. 15, Uttarā (= Dh. cm. xvii. 3); i. 16, Sirimā (= Dh. cm. xi. 2); and v. 2, Revatī (= Dh. cm. xvi. 9, Nandiya). Three stories of the Petavatthu Commentary are derived from the Dhammapada Commentary: i. 3, Pūtimukha (from Dh. cm. XX. 6); iv. 15 (cf. iv. 1), story of the Hell-Pot (from Dh. cm. v. 1); iv. 16, Saṭṭhikūṭa (from Dh. cm. v. 13).

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<sup>52</sup> See *Petavatthu Commentary*, 71<sup>30-32</sup> 92<sup>17-29</sup>, 244<sup>6-10</sup>, 257<sup>5-11</sup>.

**Synoptical Table F**

<b>Psalms of the Brethren</b>		<b>Dhammapada Commentary</b>
xxxix. 43-44	Tissa	i. 3: i. 37-45
xliv. 48-49	Sāṇu	xxiii. 5: iv. 18-25
lx. 60-62	Sīvali	xxvi. 31: iv. 192-194 (vii. 9 6): ii. 192-195
lxii. 63	Vajjiputta	xxi. 6: iii. 460-463
lxvi. 67	Meghiya	iii. 1: i. 287-289
lxviii. 68-69	Ekudāniya	xix. 3: iii. 384-386
xcv. 88-89	Cakkhupāla	i. 1: i. 3-24
cxxxvi. 123-124	Mahā Kāḷa	i. 6: i. 66-77
cxxxix. 126-127	Nanda	i. 9:i. 115-125
clxxviii. 166-167	Yasoja	xxiv. 1: iv. 37-46
cxc. 179-180	Jambuka	V. 11: ii. 52-63
ccv. 197-200	Vakkali	xxv. 11: iv. 117-119
ccxv. 214-215	Sappadāsa	viii. 11: ii. 256-260
ccxix. 220-221	Sumana	(xxv. 12): iv. 129-137
ccxxiv. 228-230	Sundarasamudda	xxvi. 32: iv. 194-198
ccxxx. 241 refers to ccxxxv. 254-257	Mahā Kappina	iv. 12: i. 434-447 vi. 4:ii. 112-127
ccxl. 266-268	Samkicca	viii, 9: ii. 240-253
cclix. 340-342	Sāriputta	(i. 8): i. 88-96
ccxiv. 395-397	Vaṅgīsa	xxvi. 37: iv. 226-228

**§ 8. Date of the Dhammapada Commentary: 450 A.D.**

The facts brought out in the preceding discussion of the relation of the Dhammapada Commentary to the works of Buddhaghosa, to the Jātaka Book, and to the Commentaries of Dhammapāla make it abundantly clear that the

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works with which we are chiefly concerned must be arranged in the following chronological order: [28.58]

1. Buddhaghosa's Visuddhi-Magga and Commentaries, 410-432 A.D.<sup>53</sup>
2. Jātaka Book (Jātaka-Aṭṭhavaṇṇanā); redactor unknown.<sup>54</sup>
3. Dhammapada Commentary (Dhammapada-Aṭṭhakathā); compiler unknown.<sup>55</sup>
4. Dhammapāla's Commentaries, latter part of fifth century A.D.<sup>56</sup>

An apparently naïve remark by the compiler of the Dhammapada Commentary in the story of the Hell-Pot, v. 1, gives us a possible clue to the date of the work. At the end of the story of the four adulterers, ii. 11<sup>13-16</sup>, he remarks, "Although the four wicked wights have been sinking in the Pot ever since King Pasenadi Kosala heard those sounds, not even yet (ajjāpi) have a thousand years elapsed."

If Pasenadi is the king so often referred to as warring with Ajātasattu, we may set 500 B.C. as his approximate date.<sup>57</sup> The remark referred to would then be good evidence that the Dhammapada Commentary was composed between 450 and 500 A.D. Moreover, the particle api would seem to indicate that at the time of writing the period of a thousand years was not quite up, but nearly so.

The evidence furnished by this remark agrees perfectly with the evidence we find in the Dhammapada Commentary regarding the chronological order of Buddhaghosa's works, Jātaka Book, Dhammapada Commentary, and Dhammapāla's Commentaries. It is certain that the Dhammapada Commentary is later than the Jātaka Book, and that the Jātaka Book is later than the works of Buddhaghosa. Now the date of Buddhaghosa's literary activity is approximately 410-432 A.D. Therefore we shall probably be not far from right if we fix 440

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<sup>53</sup> For Buddhaghosa's life and work, see Rhys Davids's articles in the *Encyclopaedia Britannica* and in Hastings, *Encyclopaedia of Religion and Ethics*. Cf. also Winternitz, *History of Buddhist Literature*, pp. 152-154, 157-161, 164-166.

<sup>54</sup> On the *Jātaka Book*, see Rhys Davids, *Buddhist India*, chap. xi, pp. 189-209; Winternitz, *History of Buddhist Literature*, pp. 89-127, 153-154; and Winternitz's article in Hastings, *Encyclopaedia*.

<sup>55</sup> On the *Dhammapada Commentary*, cf. Winternitz, *History of Buddhist Literature*, pp. 153-157, and his article on the *Jātaka*, in Hastings, *Encyclopaedia*.

<sup>56</sup> On Dhammapāla, see Winternitz, *History of Buddhist Literature*, pp. 161-164, and Rhys Davids's article in Hastings, *Encyclopaedia*. According to Rhys Davids, Dhammapāla flourished in the last quarter of the fifth century A.D.

<sup>57</sup> On Pasenadi, see Rhys Davids, *Buddhist India*, pp. 8-11. Vincent A. Smith, *Early History of India*, 2d ed., p. 44, puts Ajātasattu at 500-475 B.C.

A.D. as the approximate date of the redaction of the Jātaka Book and 450 A.D. as the approximate date of the Dhammapada Commentary. [28.59]

### § 9. Authorship of the Dhammapada Commentary

The authorship of the Dhammapada Commentary is ascribed in the colophon to Buddhaghosa. This colophon, however, is the only evidence the four volumes of text contain that such is the case. The question is one which affects not only the Dhammapada Commentary, but the Jātaka Commentary as well. Indeed, so closely does the Dhammapada Commentary resemble the Jātaka Commentary, both in form and content, and so dependent on the Jātaka Commentary is the Dhammapada Commentary, that the problem of their authorship is a single problem, not to be divided, and best approached from the side of the Jātaka.

Buddhaghosa expressly names himself as the author of the Visuddhi-Magga, the Commentary on the Vinaya Piṭaka, and the Commentaries on the four greater Nikāyas in the introductory stanzas to these works. In the Gandhavaṃsa, a Burmese work of the seventeenth century A.D., he is also named as the author of the Commentaries on the Pātimokkhas, Abhidhamma Piṭaka, Khuddaka-Pāṭha, Dhammapada, Sutta-Nipāta, Jātaka, and Apadāna.<sup>58</sup> In the second part of chapter xxxvii of the Mahāvaṃsa, which contains an account of Buddhaghosa's literary career, the yet more sweeping statement is made that Buddhaghosa "translated all the Cingalese Commentaries into Pāli."<sup>59</sup>

Rhys Davids, in discussing the authorship of the Jātaka Commentary, argues that this statement by no means implies that Buddhaghosa is the author of all the Commentaries we possess.<sup>60</sup> In his opinion Buddhaghosa would certainly not have begun work on the Jātaka Commentary before completing Visuddhi-Magga, Vinaya Commentary, and the Commentaries on the four greater Nikāyas. Yet this is practically what we are asked to believe. Otherwise we should expect to find in the introductory stanzas to the Jātaka Commentary at least a reference to Buddhaghosa's principal works. As a matter of fact, while three elders are there mentioned with respect, there are no references to Buddhaghosa's teachers in India and Ceylon and no allusions to his conversion, journey from India, or previous writings. The argument from silence seems to Rhys Davids to be convincing. [28.60]

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<sup>58</sup> *Gandhavaṃsa*, JPTS., 1886, p. 59.

<sup>59</sup> Text in Andersen's *Pāli Reader*, part 1, pp. 113-114 (114<sup>27-28</sup>).

<sup>60</sup> See Rhys Davids, *Buddhist Birth Stories*, pp. lxiii-lxvi.

Fausböll, referring to the statement of the Gandhavamsa that Buddhaghosa is the author of the Jātaka Commentary, argues that while it is certain that Buddhaghosa is the author of the Visuddhi-Magga, the Commentary on the Vinaya, and the Commentaries on the four greater Nikāyas, it is incredible that he should have written six others equally long, especially if he remained only three years in Ceylon and was not only a translator, but also an independent writer.<sup>61</sup>

The arguments of Rhys Davids and Fausböll are convincing and apply also to the Dhammapada Commentary.<sup>62</sup> Indeed, on account of the dependent relation of the Dhammapada Commentary to the Jātaka Commentary, they apply with even greater force to the Dhammapada Commentary. But the strongest argument of all is this: The Jātaka Commentary and the Dhammapada Commentary differ so widely in language and style from the genuine works of Buddhaghosa as to make it in the highest degree improbable that he is the author of either of them.<sup>63</sup> The cumulative force of these three arguments is irresistible.

Buddhaghosa is not the author of the Jātaka Commentary or of the Dhammapada Commentary. Their authors are unknown.

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<sup>61</sup> See the Postscriptum to Fausböll's edition of the *Jātaka*, vol. vii. pp. viii-ix.

<sup>62</sup> Cf. Winternitz, *History of Buddhist Literature*, pp. 152-154.

<sup>63</sup> In Hastings, *Encyclopaedia of Religion and Ethics*, vol. ii. p. 886, col. 2, Rhys Davids says of the *Jātaka Commentary* and the *Dhammapada Commentary*: "In both style and matter each of these books differs from the other, and from such portions of the works of Buddhaghosa as are accessible to us." The last half of this statement is quite correct, but the first half is utterly wrong. The *Jātaka Book* and the *Dhammapada Commentary* are so similar in language and style and subject-matter as to arouse the suspicion that they are by the same author. There is no absolute proof that this is the case, however. See Introduction, § 7 e. For a comparative study of the *Dhammapada Commentary* and *Aṅguttara Commentary* versions of a typical story, see E. Hardy, *Story of the Merchant Ghosaka*, in *JRAS.*, 1898, pp. 741-794.

## § 10. References to Dhammapada Commentary stories in Milindapañha iv and vi

It has long been the opinion of scholars that, while Books ii and iii of the Milindapañha date from the beginning of the Christian era. Books iv-vii and parts of Book i are as late as the fifth century A.D.<sup>64</sup> Books iv-vii are full of references to the Jātaka Book, and Books iv and vi refer to many stories and legends found only in fifth century Commentaries. The publication of the Dhammapada Commentary [28.61] enables us to identify a considerable number of these stories. Book iv, at p. 115 of the text and p. 291, refers to a group of seven stories, and Book vi, at p. 350, to a group of ten additional stories, all of which (with a single exception) occur either in the Dhammapada Commentary or in the Jātaka Book or in the Vimānavatthu Commentary. Most of these stories, however, occur in the Dhammapada Commentary and nowhere else.

The Dhammapada Commentary stories referred to are as follows: i. 2, Maṭṭhakuṇḍali; (possibly) iv. 8, Suppiyā; iv. 12, Garahadinna; V. 3, Ānanda seṭṭhi; v. 9, Sumana mālākāra; v. 11, Jambuka ājīvaka; ix. 1, Ekasāṭaka brāhmaṇa; xi. 2, Sirimā nagarasobhinī; xiii. 7, Pesakāradhitā; xvii. 3, Puṇṇa bhātaka; xvii. 5, Sāketa-brāhmaṇassa ālāhanadassana; xvii. 6, Puṇṇā dāsī; xxi. 8, Cullā Subhaddā. In addition Milindapañha at 349<sup>21</sup>, 350<sup>3</sup>, and 350<sup>4</sup> refers respectively to the three principal legends of the Dhammapada Commentary version of the Twin Miracle, xiv. 2; namely, 1. Twin Miracle, 2. Preaching of the Abhidhamma in the World of the Thirty-three, 3. Descent to earth of the Buddha and attendant deities. Most of the references at Milindapañha 349 appear to be to the Commentary on the Sutta-Nipāta.

These references are of little assistance in fixing the date of the Dhammapada Commentary, but tend to prove that Books iv-vii of Milindapañha are as late as the beginning of the sixth century A.D.

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<sup>64</sup> See Schrader, *Fragen des Konigs Menandros*, Einleitung, pp. vii-xxxv; also Winternitz, *History of Buddhist Literature*, pp. 139-146.

**Synoptical Table G**

<b>I Milindapañha 115<sup>12-16</sup></b>	<b>Dhammapada Commentary</b>	<b>Other Commentaries</b>	<b>Milindapañha</b>
1* Sumana mālākāra	v. 9: ii. 40-47		291 <sup>19-21</sup>
2* Ekasāṭaka brāhmaṇa	ix. 1: iii. 1-5	A. cm. 102-104	291 <sup>21-23</sup>
3* Puṇṇa bhataka	xvii. 3: iii. 302-307		291 <sup>9-11</sup>
4 Mallikā devī		Jā. cm. iii. 405-406	291 <sup>17-19</sup>
5 Gopalamātā			291 <sup>11-14</sup>
6 Suppiyā upāsikā	(iv. 8): i. 411 <sup>6-10</sup>	(Cf. Vin. 1. 217 <sup>10</sup> -218 <sup>10</sup> )	291 <sup>14-17</sup>
7* Puṇṇā dāsī	xvii. 6: iii. 321-325	Jā. cm. ii. 286-287	
<b>II Milindapañha 350<sup>9-15</sup></b>			
1* Sumana mālākāra	V. 9: ii. 40-47 (47 <sup>18</sup> )	See Story 1 above	
2* Garahadinna	iv. 12: i. 434-447 (446 <sup>14</sup> )		
3* Ānanda seṭṭhi	v. 3: ii. 25-29 (29 <sup>7</sup> )		
4* Jambuka ājīvaka	V. 11: ii. 52-63 (63 <sup>19</sup> )		
5 Maṇḍūka devaputta		Vv. cm. 216-219 (219 <sup>26</sup> )	
6* Maṭṭhakuṇḍali devaputta	i. 2: i. 25-37 (37 <sup>7</sup> )	Vv. cm. 322-330 (330 <sup>33</sup> ); Jā. cm. iv. 59-62	

<b>II Milindapañha 350<sup>9-15</sup></b>	<b>Dhammapada Commentary</b>	<b>Other Commentaries</b>
7 Sulasā nagarasobhinī		Jā. cm. iii. 435-439
8* Sirimā nagarasobhinī	xi. 2: iii. 104-109 (109 <sup>17</sup> )	
9* Pesakāradhītā	xiii. 7: iii. 170-176 (175 <sup>15</sup> )	
10* Cullā Subhaddā	xxi. 8: iii. 465-471 (471 <sup>5</sup> )	
11* Sāketa-brāhmaṇassa āḷāhanadassana	xvii. 5: iii. 317-321 (320 <sup>10</sup> )	Jā. cm. i. 308-310

### § 11. Parallels to Story-Cycle of Udena<sup>65</sup>

The story of Udena is the longest, and in many respects the most interesting, of all the stories of the Dhammapada Commentary. It is in reality a cycle of six stories of diverse origin and character, dealing with the fortunes of Udena, his principal treasurer, and his three queen-consorts. Only two of the stories are mainly concerned with the fortunes of Udena, the rest being introduced by simple and familiar literary devices. The story of the fortunes of Udena in the Dhammapada Commentary stands in much the same relation to the embedded stories as the frame-story of Udena in the Kathāsaritsāgara to the rest of the collection. Parallels to one or more of the stories are found in Buddhaghosa's Visuddhi-Magga, Buddhaghosa's Commentaries on the Majjhima and Aṅguttara, the Divyāvadāna, Kathāsaritsāgara, and other Sanskrit collections, and the Tibetan Kandjur. The kernel of two of the stories is derived from the Sutta-Nipāta and the Udāna.

Story ii. 1. 1: i. 161-169 relates the circumstances of the birth and youthful career of Udena. The same story is related briefly by Buddhaghosa in his Commentary on Majjhima 85 (see Lacôte, p. 251). A somewhat different version of the story is found in chapter ix of the Kathāsaritsāgara.

Story ii. 1. 2: i. 169-187 relates the seven marvelous escapes from death of the luck-child Ghosaka, and is preceded by an account of Ghosaka's previous kamma. The same story is related in detail by Buddhaghosa in his Commentary

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<sup>65</sup> See F. Lacôte, *Essai sur Guṇādhyā et la Bṛhatkathā*, pp. 247-273.



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on the Etadagga Sutta of the Aṅguttara.<sup>66</sup> For a comparative study of the two versions, see E. Hardy, *JRAS.*, 1898, pp. 741-794. Parallels occur in many Sanskrit collections, and in fact in almost all of the literatures of the world. For a comparative study of the Oriental versions, see J. Schick, *Das Glückskind mit dem Todesbrief*.<sup>67</sup> [28.63]

Story ii. 1. 3: i. 187-191 relates the circumstances under which Sāmāvātī became one of the queen-consorts of Udena.<sup>68</sup> Similar in all respects is the story of Pradyota and Çāntā (Sāmāvātī) in the Kandjur. See A. Schiefner, *Mahākātjājana und König Tskanḍa-Pradjota*:<sup>69</sup> V, Epidemie zu Udshdshajinī (pp. 14-17).

Story ii. 1. 4: i. 191-199 relates the capture of Udena by Caṇḍa-Pajjota and the winning of Vāsuladattā by Udena. Close parallels to this story occur in the Kathāsaritsāgara and Kandjur. See Kathāsaritsāgara, frame-story of chapters xi-xiv; and Schiefner, *Mahākātjājana*, xv, Udajana's Gefangennehmung und Rettung (pp. 35-40). The same story is related very briefly by Buddhaghosa in his Commentary on Majjhima 85 (see Lacôte, p. 251).

Story ii. 1. 5: i. 199-203 (cf. xiv. 1: iii. 193-199) relates the Buddha's rejection of Māgandiyā's offer of his daughter in marriage. The source of this story is Sutta-Nipāta, iv. 9, or some derivative thereof. A close parallel is Divyāvadāna, xxxvi, part 1, pp. 515-529. For a Sanskrit parallel from Eastern Turkestan, see A. F. R. Hoernle, *JRAS.*, 1916, pp. 709 ff.

Story ii. 1. 6: i. 208-231 relates the compassing of Sāmāvātī's death by Māgandiyā, and is preceded by the stories of the three treasurers, the monks and the tree-spirit, and Khujjuttarā. A close parallel to this story is Divyāvadāna, xxxvi, part 2, pp. 529-544. Brief outlines of the story occur in Buddhaghosa's Visuddhi-Magga, xii. 169 ff., and in Schiefner, *Lebensbeschreibung Çākyamuni's* (from the Kandjur), p. 47 (247). The burning of Sāmāvātī and her

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<sup>66</sup> See footnote number 1 on next page.

<sup>67</sup> J. Schick, *Corpus Hamleticum* (Berlin, 1912): 1 Abteilung, 1 Band, *Das Glückskind mit dem Todesbrief, Orientalische Fassungen*.

<sup>68</sup> Buddhaghosa's version of Parts 2, 3, 5, and 6 of the Udena-cycle is found in his Aṅguttara Commentary at pages 249-264, as stated above at p. 50, Synoptical Table D 2. – Postscript footnote.

<sup>69</sup> Memoires de l'academie impériale des sciences de St.-Pétersbourg, viie série, tome xxii, No. 7.

five hundred women is the subject of Udāna, vii. 10. The Dhammapada Commentary quotes the Udāna-passage word for word.

**§ 12. Parallels to Dhammapada Commentary stories in Sanskrit  
(Divyāvadāna) and Tibetan (Kandjur)**

The Divyāvadāna contains four parallels to stories of the Dhammapada Commentary. The story of Meṇḍhaka, chaps, ix-x, pp. 123-135, is a close parallel to the Dhammapada Commentary story of Meṇḍaka, xviii. 10: iii. 363-376. The story of the Twin Miracle in Divyāvadāna, chap, xii, pp. 143-166, is closer to Jātaka 483: iv. 263-267, than to [28.64] Dhammapada Commentary, xiv. 2: iii. 199-230. The Divyāvadāna version of the story of Culla Panthaka, Cūḍāpaksha, chap, xxxv, pp. 483-515, differs materially from the version common to Jātaka 4: i. 114-120, and Dhammapada Commentary, ii. 3: i. 239-250. The Story of the Past is the story of the mouse-merchant, as in the Jātaka. Part 1 of the story of Mākandika, chap, xxxvi, pp. 515-529, is a close parallel to the story of Māgandiyā in Dhammapada Commentary, xiv. 1: iii. 193-199 (cf. ii. 1. 5: i. 199-203). Part 2 of the story of Mākandika, chap, xxxvi, pp. 529-544, is a close parallel to the story of the compassing of Sāmāvatī's death by Māgandiyā in Dhammapada Commentary, ii. 1. 6: i. 213-231. In Divyāvadāna, Māgandiyā's motive is jealousy; in Dhammapada Commentary, it is hatred of the Buddha. On Divyāvadāna, xxxvi, see Lacôte, pp. 258-262.

The Tibetan Kandjur exhibits parallels to stories of our collection. Thus three stories in Schiefner, *Mahākātjājana und König Tshaṇḍa-Pradjota*, are strikingly similar to stories of the Dhammapada Commentary. Stories v and xv, corresponding respectively to Dhammapada Commentary, ii. 1. 3 and ii. 1. 4, have been discussed above. The third story, xix, Pradjota's Träume und deren Deutung durch Mahākātjājana, relates Mahā Kātyāyana's interpretation of twelve words heard and eight visions seen in a dream by King Pradyota. It is a striking parallel to the story in Dhammapada Commentary, v. 1: ii. 1-12, and Jātaka 314: iii. 43-48, of the Buddha's interpretation of four syllables heard by King Pasenadi; to the story in Jātaka 418: iii. 428-434, of the Bodhisatta's interpretation of eight sounds heard by the King of Benāres; and to the Buddha's interpretation of the sixteen dreams of King Pasenadi in Jātaka 77: i. 334-346. Stories xix-xx form a striking parallel to the story of the king's dreams in Bidpai's Fables. See Keith-Falconer, Introduction, pp. xxxi-xxxiii, and translation, pp. 219-247; also Knatchbull's translation, pp. 314-338.

**§ 13. Hardy's Legends of Gotama Buddha (Cingalese)**

Chapter vii of Robert Spence Hardy's Manual of Buddhism contains fifty-two legends of Gotama Buddha, representing in bulk nearly one half of the work. Most of these legends are derived from a Cingalese translation of the Jātaka Book or from medieval Cingalese collections of legends and stories. From a comparison of the contents of the Dhammapada Commentary with the contents of this [28.65] chapter it appears likely that nearly one half of Hardy's Legends are indirectly, through the medium of medieval Cingalese collections, derived from the Dhammapada Commentary. The correspondences are indicated in the following table:

<b>Hardy's Legends of Gotama Buddha</b>		<b>Subject</b>	<b>Dhammapada Commentary</b>	
Number	Page (Ed. 2)		Book	Story
10	200-203	Sāriputta and Moggallāna	i	8 <i>b</i>
[11	203-210	Buddha visits Kapila	i	9 <i>a</i> ]
12	210-212	Nanda and Rāhula	i	9 <i>a-b</i>
17	226-234	Visākhā	iv	8
18	234-242	Anuruddha-Sumana	xxv	12
19	242-244	Buddha visits Vesāli	xxi	1
21	257-261	Aṅgulimāla	xiii	6
29	284-286	Ciñcā	xiii	9
30	287-290	Mind-reading	iii	2
31	290-292	Bandhula	iv	3
32	292-294	Vāsabhakhattiyā	iv	3
35	296-297	Chattapāṇi	iv	7
36	297-298	Asadisadāna	xiii	10
38	300-308	Yamakapāṭihāriya	xiv	2 <i>a-d</i>
39	308-313	Yamakapāṭihāriya	xiv	2 <i>e-f</i>
40	313-314	Aggidatta	xiv	6

<b>Hardy's Legends of Gotama Buddha</b>		<b>Subject</b>	<b>Dhammapada Commentary</b>	
41	314-317	Sounds of evil omen	v	1
42	317-320	Sākiyas and Koliyas	xv	1
43	326-333	Devadatta and Ajātasattu	i	12
45	337-340	Death of Devadatta	i	12
49	349-351	Death of Moggallāna	x	7
50	351-352	Suppabuddha	ix	12

#### § 14. Rogers's Buddhaghosha's Parables (Burmese)

In 1870 Captain T. Rogers published under the title *Buddhaghosha's Parables* an English translation of twenty-nine Burmese legends and stories. Of these, fifteen are late Burmese versions of legends and stories of the *Dhammapada Commentary*. The correspondences are indicated in the following table:

<b>Buddhaghosha's Parables</b>		<b>Title</b>	<b>Dhammapada Commentary</b>	
Chapter	Page		Book	Story
1	1-11	Cakkhupāla	i	1
2	12-17	Maddhakuṇḍali	i	2
3	18-24	Tissa Thera	i	3
4	25-31	Culla Kāla and Mahā Kāla	i	6
5	32-60	Udena <sup>70</sup>	ii	1 [28.66]
6	61-71	Culla Panthaka	ii	3
7	72-77	Probationer Tissa	v	15
8	78-86	Mahā Kappina Thera	vi	4

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<sup>70</sup> The story of Ghosaka is omitted and the story of Sāmāvati is compressed into one paragraph.

<b>Buddhaghosha's Parables</b>		<b>Title</b>	<b>Dhammapada Commentary</b>	
9	87-97	Probationer Paṇḍita	vi	5
10	98-102	Kisā Gotamī	viii	13
11	103-104	Girl and Hen	xxi	2
12	105-106	Hen and Little Sow	xxiv	2
13	107-119	Culla Sumana	xxv	12
15	125-135	Hell-Pot	v	1
24	160-163	Dhammadāna	xxiv	10

### § 15. Previous translations of Dhammapada and of parts of Commentary

The Dhammapada has been translated many times. The following list contains the titles and names of authors of all the complete translations: *Pāli into Latin: Dhammapadam*, V. Fausböll, Haunia, 1855. Revision of the same: *The Dhammapada*, V. Fausböll, London, 1900. *Pāli into English: Buddha's Dhammapada, or Path of Virtue*, F. Max Müller (in the Introduction to Captain T. Rogers, *Buddhaghosha's Parables*), London, 1870. Also the following revisions of the same: *The Dhammapada*, F. Max Müller, forming part 1 of volume x of the Sacred Books of the East, 1st ed., Oxford, 1881; 2d ed., Oxford, 1898. *Dhammapada*, James Gray, 1st ed., Rangoon, 1881; 2d ed., Calcutta, 1887. *Hymns of the Faith (Dhammapada)*, Albert J. Edmunds, Chicago, 1902. *The Buddha's Way of Virtue*, in the *Wisdom of the East Series*, W. D. C. Wagiswara and K. J. Saunders, New York, 1912. *Pāli into German: Das Dhammapadam*, A. Weber, in *ZDMG.*, 14. 1860; reprinted in *Indische Streifen*, 1. 1868. *Worte der Wahrheit*, L. V. Schroeder, Leipzig, 1892. *Der Wahrheitspfad*, K. E. Neumann, Leipzig, 1893. *Pāli into French: Le Dhammapada*, Fernand Hû, Paris, 1878. *Pāli into Italian: Il Dhammapada*, P. E. Pavolini, Mailand, 1908. *Sanskrit into Chinese into English: Texts from the Buddhist Canon, commonly known as Dhammapada*, Samuel Beal, London, 1878. *Sanskrit into Tibetan into English: Udānavarga*, W. W. Rockhill, London, 1883.

Only a few of the stories of the *Dhammapada Commentary* have ever been translated. The first four stories are translated by C. Duroiselle in volume ii of the review *Buddhism*, Rangoon, 1905-08. The first two stories are translated by Godefroy de Blonay and Louis de la [28.67] Vallée Poussin in the *Revue de l'Histoire des Religions*, 26. 1892. Stories i. 5 and iv. 3 are translated by the same scholars in the same *Revue*, 29. 1894. Warren, *Buddhism in Translations*, contains iv. 4 (pp. 264-267), i-v. 8 (pp. 451-481), iv. 11 (pp. 380-383), x. 7 (pp. 221-226), xvii. 2 (pp. 430-431), and xxv. 2 (pp. 432-433). A translation of the story of Ghosaka (ii. 1. 2, Story of the Present) by E. Hardy is given in *JRAS.*, 1898, pp. 741-794. For an analysis of the stories of Books i-iv, see my paper, *Buddhaghosa's Dhammapada Commentary*, in *Proceedings of the American Academy of Arts and Sciences*, 45, pp. 467-550. For translations of parallel stories in the *Jātaka Book*, see the Cambridge translation into English, or J. Dutoit's translation into German. The German version is vastly superior to the English.

## **§ 16. Editions of the text of the Dhammapada Commentary**

In 1855 extracts from the Commentary were published by V. Fausböll in his edition of the *Dhammapada*. These extracts form the basis of the admirable translations by H. C. Warren in *Buddhism in Translations* (see Introduction, § 15, paragraph 2). In 1906 the Pāli Text Society began the publication of a complete edition of the text, under the editorship of H. C. Norman of Benāres. The contents and date of publication of the several installments are as follows: Vol. i, part 1, containing Book i, 1906. Vol. i, part 2, containing Books ii-iv, 1909. Vol. ii, containing Books v-viii, 1911. Vol. iii, containing Books ix-xxii, 1912. Vol. iv, containing Books xxiii-xxvi, 1914. Vol. v. Indexes, 1915. Much to the regret of all students of Pāli literature, Professor Norman died on April 11, 1913, before the publication of the fourth and last volume of the text. The revision of the last three or four sheets of the text and the copying and revision of the Indexes was completed by a pupil of Norman's, Pandit Lakshman Shastri Tailang. There are two excellent native editions of the Commentary: a Burmese edition by Ū Yan, Rangoon, 1903, and a Cingalese edition by W. Dhammānanda Mahā Thera and M. Nāṇissara Thera, Colombo, 1898-1908. The Pāli Text Society edition of the Commentary contains so many errors, the result not only of careless proof-reading, but of failure to exercise good judgment and common sense in the choice of readings, that the translator has been obliged to rely mainly on the Burmese native edition. The readings of this edition are generally given (although not always correctly) in the footnotes of the London edition. [28.68]

## § 17. Brief list of books on the life and teachings of the Buddha

Many books have been written about the Buddha, but not many good ones. **Bibliography:** *Buddhism*, a list of references in the New York Public Library. Compiled by Ida A. Pratt, New York Public Library, 1916. **On the life of the Buddha**, see T. W. Rhys Davids's article *Buddha* in the *Encyclopaedia Britannica*, 11th ed., and A. S. Geden's article *Buddha* in Hastings, *Encyclopaedia of Religion and Ethics*. **On the teachings of the Buddha**, see Rhys Davids's article *Buddhism* in the *Britannica*. The best handbook of the life and teachings of the Buddha is R. Pischel, *Leben und Lehre des Buddha*, in the Series *Aus Natur und Geisteswelt*, Band 109, 2 Auflage, Leipzig, 1910. The following books will also be found useful: T. W. Rhys Davids, *Buddhism: its History and Literature*, in *American Lectures on the History of Religions*, New York and London, 1904. Edmund Hardy, *Der Buddhismus nach älteren Pāli-Werken dargestellt*, Münster, 1890. Edmund Hardy's brief manual *Buddha* in the *Sammlung Göschen*, Leipzig, 1905. Hermann Oldenberg, *Buddha: Sein Leben, seine Lehre, seine Gemeinde*, 6 Auflage, Stuttgart und Berlin, 1914. Reginald S. Copleston, *Buddhism, Primitive and Present, in Magadha and Ceylon*, 2d ed., London, 1908. H. Kern, *Manual of Indian Buddhism*, in the *Grundriss der Indoarischen Philologie*, Strassburg, 1896.

**On Primitive Buddhism** in its relation to other Indian religions, see G. F. Moore, *History of Religions*, vol. i, chap. ii, and H. Oldenberg, *Die Indische Religion*, in *Die Religionen des Orients*, Teil i, Abteilung iii. 1, of *Die Kultur der Gegenwart*. **For a comprehensive sketch of Buddhism as a world-religion**, see H. Hackmann, *Buddhism as a Religion*, in *Probsthain's Oriental Series*, vol. ii, London, 1910. **On the early history of Buddhism in India**, see T. W. Rhys Davids, *Buddhist India*, in *The Story of the Nations*, London and New York, 1911. **On the history of the Buddhist sects**, see Rhys David's article *Hīnayāna* in Hastings, *Encyclopaedia of Religion and Ethics*. On the Buddhist literature, see M. Winternitz, *Die Buddhistische Litteratur*, in *Geschichte der Indischen Litteratur*, Zweiter Band, Erste Hälfte, Leipzig, 1913; also A. A. Macdonell's article *Literature (Buddhist)* in Hastings, *Encyclopaedia of Religion and Ethics*, and Rhys Davids's article *Buddhism* in the *Britannica*.

**Translations of Selections:** H. C. Warren, *Buddhism in Translations*, in *Harvard Oriental Series*, vol. iii, Cambridge, Massachusetts, Sixth Issue, 1915; J. Dutoit, *Das Leben des Buddha*, Leipzig, 1906; K. Seidenstücker, *Pāli-*

*Buddhismus in Übersetzungen*, Breslau, 1911; M. Winternitz, *Buddhismus*, in A. Bertholet, *Religionsgeschichtliches [28.69] Lesebuch*, Tübingen, 1908. **Complete Translations of Texts:** Of the *Vinaya*, *Pātimokkha*, *Mahā Vagga*, and *Culla Vagga* have been translated by T. W. Rhys Davids and H. Oldenberg in *Sacred Books of the East*, vols, xiii, xvii, and xx. Of the *Dīgha*, Suttas 1-13 (vol. i) have been translated by K. E. Neumann, *Die Reden Gotamo Buddhos aus der längeren Sammlung Dīghanikāyo des Pāli-Kanons*, I Band, München, 1907; Suttas 1-23 (vols, i-ii) by T. W. Rhys Davids, *Dialogues of the Buddha*, vols, i-ii (vols, ii-iii of the *Sacred Books of the Buddhists*), London, 1899, 1910. The entire *Majjhima* has been translated by K. E. Neumann, *Die Reden Gotamo Buddhos aus der mittleren Sammlung Majjhimanikāyo des Pāli-Kanons*, 3 Bde., Leipzig, 1896-1902; Suttas 1-50 have been translated into English by the Bhikkhu Sīlacāra, *Discourses of Gotama the Buddha*, vols, i-ii, London, 1912, 1913. Of the *Aṅguttara*, *Nipātas* 1-3 (vol. i) have been translated by E. R. J. Gooneratne, Galle, Ceylon, 1913. For translations of the *Dhammapada*, see Introduction, § 15. The *Udāna* has been translated by D. M. Strong, London, 1902. The *Itivuttaka* has been translated by J. H. Moore, *Sayings of the Buddha*, New York, 1908. The *Sutta Nipāta* has been translated by V. Fausböll, part 2 of volume x of the *Sacred Books of the East*, 1st ed., Oxford, 1881; 2d ed., Oxford, 1898; also by K. E. Neumann, *Die Reden Gotamo Buddhos aus der Sammlung der Bruchstücke Suttanipāto des Pāli-Kanons*, Leipzig, 1905, 2 Auflage, 1911. The *Thera-Gāthā* and *Therī-Gāthā* have been translated by K. E. Neumann, *Die Lieder der Monche und Nonnen Gotamo Buddhos*, Berlin, 1899; also, together with the greater part of the stories in prose from the *Commentaries of Dhammapāla*, by Mrs. C. A. F. Rhys Davids, *Psalms of the Early Buddhists: i. Psalms of the Sisters (Therī-Gāthā Commentary)*, London, 1909; ii, *Psalms of the Brethren (Thera-Gāthā Commentary)*, London, 1913. Of the *Jātaka Book* there are two complete translations: the Cambridge translation into English and the far superior translation into German of J. Dutoit. The *Nidānakathā* has been translated by T. W. Rhys Davids, *Buddhist Birth Stories*, London, 1880. The *Milindapañha* has been translated by T. W. Rhys Davids in *Sacred Books of the East*, vols, xxxv, xxxvi. – **Addendum.** *Dīghanikāya* in *Auswahl übersetzt* by R. Otto Franke, Göttingen, 1913. Suttas 1-5, 8, 9, 11, 13, 16, 21, 26, 27.



## **Translation of the Legends of the Dhammapada Commentary**

### **Prologue<sup>71</sup>**

{1.1} [28.145]

Praise be unto him that is Highly Exalted, All-Holy, Supremely Enlightened.

I bow myself before the feet of the Supremely Enlightened, the All-Glorious. I honor his Good Law. I salute his Order.

Shrouded in darkness of error profound was the world, and he dwelt therein and beheld the ends thereof. With wonder-working power alight he lighted the lamp of the Good Law.

Skilled was he to know the true from the false in every matter. He, the Teacher, composed the Sentences of the Good Law, and moved with compassion, taught the pleasing Sentences of the Law, which yield increase of joy and satisfaction to gods and men alike.

“A subtile Commentary thereon has been handed down from generation to generation in the island of Ceylon. But because it is composed in the dialect of the island, it is of no profit or advantage to foreigners. It might perhaps conduce to the welfare of all mankind.”

This was the wish expressed to me by Elder Kumāra Kassapa, self-conquered, living in tranquillity, steadfast in resolve. His earnest request was made to me because of his desire that the Good Law might endure. {1.2}

Therefore I shall discard this dialect and its diffuse idiom and translate the work into the pleasing language of the Sacred Texts. Whatever in the Stanzas has not been made clear in the Stanzas themselves, whether in letter or in word, all that will I make clear. The rest I will also tell in Pāli, in accordance with the spirit of the Stanzas. Thus will I bring to the minds of the wise joy and satisfaction in matters both temporal and spiritual.

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<sup>71</sup> See Introduction, § 5. Text: N i. 1-2.

## Book I. Pairs, Yamaka Vagga

### I. 1. “If Thine Eye Offend Thee, Pluck It Out”<sup>72</sup>

#### Cakkhupālattheravatthu

{1.3} [28.146]

**1. Thought is of all things first, thought is of all things foremost, of thought are all things made.**

**If with thought corrupt a man speak or act,  
Suffering follows him, even as a wheel follows the hoof of the beast of burden.**

Where was this religious instruction given? At Sāvatti. With reference to whom? Cakkhupāla the Elder.

At Sāvatti, we are told, lived a householder named Great-Wealth, Mahā-Suvaṇṇa. He was rich, possessed of great wealth, possessed of ample means of enjoyment, but at the same time he was childless. One day, as he was on his way home from bathing at a ghat, he saw by the roadside a large forest tree with spreading branches. Thought he, “This tree must be tenanted by a powerful tree-spirit.” So he caused the ground under the tree to be cleared, the tree itself to be inclosed with a wall, and sand to be spread within the inclosure. And having decked the tree with flags and banners, he made the following vow: “Should I obtain a son or a daughter, I will pay you great honor.” Having so done, he went on his way.

Now in no long time his wife conceived a child in her womb. {1.4} So soon as his wife knew that she was with child, she informed her husband, and he performed the Protection of the Embryo for her. On the expiration of ten lunar months she gave birth to a son. Since the merchant obtained a son by protecting the tree, he named his son Protector, Pāla. After a time he obtained a second son. The younger son he named Protector junior, Culla Pāla, calling the older Protector senior, Mahā Pāla. When they reached manhood, their parents obtained wives for them. After a time the mother and father died, leaving the entire estate to be administered by the two sons.

At this time the Teacher, having set in motion the glorious Wheel of the Law, after journeying from place to place, took up his residence at Jetavana, a

<sup>72</sup> Derived from this story are *Thera-Gāthā Commentary*, xcv, and Rogers, *Buddhaghosha’s Parables*, i, pp. 1-11. Text: N i. 3-24.

monastery erected by the wealthy merchant [28.147] Anāthapiṇḍika at a cost of fifty-four crores of treasure. While in residence at Jetavana, he established the multitude in the Way to Heaven and the Way to Deliverance. (For the Tathāgata kept residence during but a single rainy season at the monastery erected by twice eighty thousand families of kinsmen, eighty on his mother's side, eighty on his father's. At Jetavana monastery, erected by Anāthapiṇḍika, he kept residence during nineteen rainy seasons; at Pubbārāma, erected by Visākhā at a cost of twenty-seven crores, he kept residence during six rainy seasons. Thus, by reason of the great merit of these two families, he kept residence near Sāvatti during twenty-five rainy seasons.)

Anāthapiṇḍika and Visākhā, the eminent female lay disciple, went regularly twice every day to wait upon the Tathāgata. Knowing that the young novices would expect alms from them, they never went empty-handed. Before breakfast {1.5} they took food, both hard and soft; after breakfast they took the five medicaments and the eight beverages. Moreover, in their residences seats were always prepared for two thousand monks. Whoever wished food or drink or medicine was immediately provided with just what he wished.

Not a single day had Anāthapiṇḍika asked the Teacher a question. Anāthapiṇḍika, we are told, refrained from asking questions by reason of his excessive love for the Teacher. He thought to himself, "The Tathāgata is a delicate Buddha, a delicate prince. Were the Teacher, because of the thought, 'This householder is my supporter,' to preach the Law to me, he would grow weary." Therefore he asked the Teacher no questions. But so soon as Anāthapiṇḍika took his seat, the Teacher thought to himself, "This merchant protects me where I have no need to be protected. For I spent four Incalculables and a hundred thousand cycles of time in addition fulfilling the Perfections. My own gloriously adorned head have I cut off; my eyes have I torn out; my heart's flesh have I uprooted; both son and wife, dear to me as life, have I renounced, solely that I might preach the Law to others. This man protects me where I have no need to be protected." And straightway he preached a sermon on the Law.

At this time seventy million people dwelt in Sāvatti. Of these, fifty million became Noble Disciples after hearing the discourse of the Teacher, but twenty million remained unconverted. The Noble Disciples had two duties: before breakfast they gave alms; after breakfast, bearing perfumes and garlands in their hands, with [28.148] servants bearing garments, medicaments, and beverages, they went to hear the Law.

## Book I. Pairs, Yamaka Vagga - 4

Now one day Mahā Pāla saw the Noble Disciples going to the monastery with perfumes and garlands in their hands. {1.6} When he saw them, he asked, “Where is this great throng going?” “To hear the Law.” “I will go too,” said he. So he went, paid obeisance to the Teacher, and sat down in the outer circle of the congregation.

Now when the Buddhas preach the Law, they have regard to the predispositions of their hearers for the Refuges, the Moral Precepts, and Retirement from the World. Thus they always preach the Law with reference to the disposition of mind of each individual. When, therefore, the Teacher preached the Law on that day, he had regard to Mahā Pāla’s predispositions. And he preached in orderly sequence, expounding one subject after another; to wit, Almsgiving, the Moral Precepts, Heaven, the evil consequences and folly and defilement of Sensual Pleasures, and the blessings of Retirement from the World.

Mahā Pāla the householder listened. Thought he, “When a man goes to the next world, neither sons nor daughters nor riches follow him; nay, even his own body goes not with him. Of what profit is it for me to live the house-life? I will become a monk.” So at the end of the discourse he approached the Teacher and asked to be received into the Order. The Teacher asked him, “Have you no kinsman of whom it is proper that you should ask leave?” “Why yes, Reverend Sir, I have a younger brother.” “Well then, ask him.” To this Mahā Pāla agreed, and said, “Very well.” So he paid obeisance to the Teacher and went home. Summoning his younger brother, he said to him,

“Dear brother, whatever wealth is in this house, whether animate or inanimate, all this I give into your hands; take possession thereof.” “But you, master?” “I shall enter the Order under the Teacher.” “What say you, dear brother? When my mother died, I gained in you as it were a mother; when my father died, as it were a father. Your house contains great wealth. Surely you can do works of merit even though you live the house-life. {1.7} Do not so.” “Dear brother, after hearing the Teacher preach the Law, I can no longer live the life of a householder. For the Teacher preached a Law lovely in its beginning, its middle, and its end, and established precisely and exactly the Three Characteristics of existing things: Impermanence, Suffering, and Absence of Individuality. I cannot fulfill the Law amid the [28.149] cares of the household life; I must enter the Order, dear brother.” “Dear brother, now you are young. Wait until you are old, and then enter the Order.” “Dear brother, in the case of an old man, even hands and feet are disobedient and answer not to his will; how much more so his kinsmen? No, I will not do as you say; I will fulfill the duties of a monk.

Book I. Pairs, Yamaka Vagga - 5

Hands and feet weakened by old age are disobedient;  
How shall he whose strength is impaired fulfill the Law?

Dear brother, I shall enter the Order despite all considerations to the contrary.”

In spite of his brother’s lamentations Mahā Pāla went to the Teacher and asked to be admitted to the Order. He was admitted and professed and spent five rainy seasons in residence with teachers and preceptors. When he had completed his fifth residence and celebrated the terminal festival,<sup>73</sup> he approached the Teacher, paid obeisance to him, and asked, “Reverend Sir, how many Duties are there in this religion?” “Two Duties only, monk: the Duty of Study and the Duty of Contemplation.” “Reverend Sir, what is meant by the Duty of Study, and what is meant by the Duty of Contemplation?” “The Duty of Study necessitates gaining a knowledge of the Word of the Buddha in a manner conformable to one’s understanding, the mastery of one or two Nikāyas, or indeed of the whole Tipiṭaka, bearing it in mind, reciting it, teaching it. {1.8} On the other hand the Duty of Contemplation, which leads to Arahatsip, involves frugal living, satisfaction with a remote lodging, fixing firmly in one’s mind the idea of decay and death, and the development of Spiritual Insight by persistent effort.” “Reverend Sir, since I became a monk in old age, I shall not be able to fulfill the Duty of Study. But I can fulfill the Duty of Contemplation; teach me a Formula of Meditation.”

So the Teacher taught him a Formula of Meditation leading to Arahatsip. Then he paid obeisance to the Teacher, sought monks to accompany him, and having obtained sixty, departed with them. When he had proceeded a distance of twenty leagues, he arrived at a larger border-village, and accompanied by his retinue, entered the village for alms. The inhabitants, observing that the monks were faithful in the performance of their duties, were favorably disposed to them, provided them with seats, and served them with savory food. Then they inquired, “Reverend Sirs, whither go the noble monks?” “Lay brethren, to a suitable retreat.” Then the wise villagers knew [28.150] within themselves, “The reverend monks seek lodgings wherein to spend the rainy season.”

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<sup>73</sup> Ed. note: i.e. the *pavāraṇa*, or *invitation* to other monastics to point out faults seen heard or suspected.

## Book I. Pairs, Yamaka Vagga - 6

Said they, “If the noble monks would reside here during these three months, we would abide steadfast in the Refuges and receive the Moral Precepts.” The monks, thinking to themselves, “Through these families we shall effect escape from the round of existences,” gave their consent. The villagers, having obtained the consent of the monks, proceeded to erect a monastery, building night-quarters and day-quarters, and when it was finished, presented it to the monks. The monks resorted regularly to that village only for alms. And a certain physician came to them and offered his services, saying, “Reverend Sirs, where many reside, disease is inevitable. Should sickness arise, pray send me word, and I will prescribe remedies for you.”

When the monks entered upon residence on the first day of the rainy season, the Elder, addressing them, asked this question, {1.9} “Brethren, in how many Postures will you spend these three months?” “In all Four Postures, Reverend Sir.” “But, brethren, is this proper? Assuredly we must be heedful, for it was from the living Buddha that we received our Formula of Meditation on coming hither; and the favor of the Buddhas may not be won by double-dealing, but only by the manifestation of upright intent. Four States of Suffering await whoso is heedless, that he may enter therein as into his own habitation. Therefore, brethren, be heedful.” “But you, Reverend Sir?” “I shall spend the time in the Three Postures; I shall not stretch out my back, brethren.” “Very well, Reverend Sir. Be heedful.”

At the end of the first month the Elder, who allowed himself no sleep, began to suffer from an affection of the eyes. Streams of tears trickled from his eyes, as streams of water from a broken jar. All night long he devoted himself to meditation, and with the coming of dawn entered his cell and sat down. When it was time for the monks to go the rounds for alms, they came to the Elder and said to him, “Reverend Sir, it is time for us to go the rounds for alms.” “Very well, brethren; take bowl and robe.” Having thus directed them to take their own bowls and robes, he himself set out. The monks observed that his eyes were running and asked him, “What is the matter, Reverend Sir?” “The wind cuts my eyes, brethren.” “Were we not offered the services of a physician, Reverend Sir? We will inform him.” “Very well, {1.10} brethren.” [28.151]

They informed the physician, who prepared an ointment and sent it to the Elder. The Elder applied the ointment to his nose, remaining seated as he did so, and then entered the village. The physician, seeing him, said to him, “Reverend Sir, I am informed that the wind hurts your reverence’s eyes.” “That is true, lay disciple.” “Reverend Sir, did you apply to your nose an ointment which I

prepared and sent you?” “Yes, lay disciple.” “How do you feel now?” “The pain continues just the same, lay disciple.” The physician thought to himself, “The ointment which I sent him should have cured him with only one application. How is it that he is not cured?” So he asked the Elder, “Were you seated when you applied the ointment, or were you lying down?” The Elder remained silent. Though the physician repeated the question several times, he answered not a word. The physician thought to himself, “I will go to the monastery and have a look at his cell.” So he dismissed the Elder, saying to him, “That will do, Reverend Sir.” And going to the monastery, he inspected the Elder’s cell. Seeing only a place to walk and a place to sit down, but no place to lie down, he asked the Elder, “Reverend Sir, were you seated when you applied the ointment, or were you lying down?” The Elder remained silent. “Reverend Sir, do not act in this way; the duties of a religious can be performed only so long as the body is properly cared for. Were you lying down when you applied the ointment?” After the physician had repeated the question several times, the Elder replied, “Go your way, brother; I will take counsel and decide the matter for myself.”

Now the Elder had no kinsmen or blood-relatives there. With whom, therefore, was he to take counsel? Therefore he took counsel with his own person, saying, {1.11} “Come now, brother Pālita, tell me this. Will you regard your eyes or the Religion of the Buddha? For in the round of existences without conceivable beginning, there is no counting the number of times you have been without eyes. But while unnumbered hundreds of Buddhas and thousands of Buddhas have passed, your experience does not cover the period of even a single Buddha. Now in this rainy season you resolved not to lie down for three months. Therefore let your eyes perish or decay. Keep only the Law of the Buddha, not your eyes.” And admonishing his own physical body, he uttered the following Stanzas,

My eyes perish, my ears perish, so also my body,  
All that has to do with my body perishes;  
Why, Pālita, continue heedless? [28.152]

My eyes wear out, my ears wear out, so also my body,  
All that has to do with my body wears out;  
Why, Pālita, continue heedless?

My eyes decay, my ears decay, so also my body,  
All that has to do with my body decays;  
Why, Pālita, continue heedless? {1.12}

Having thus admonished himself in three Stanzas, he applied the ointment to his nose, remaining seated as before, and then entered the village for alms. The physician, seeing him, asked him, “Reverend Sir, have you applied the ointment to your nose?” “Yes, lay disciple.” “How do you feel?” “The pain continues just the same, lay disciple.” “Reverend Sir, were you seated when you applied the ointment, or were you lying down?” The Elder remained silent. The physician repeated the question several times, but the Elder answered never a word. Then the physician said to him, “You are not doing as you ought for your own good. Henceforth do not say, ‘So and So prepared ointment for me’ and I will not say, ‘I prepared ointment for you.’”

Given up by the physician, the Elder went to the monastery. Said he, “Monk, though you have been given up by the physician, do not give up your Posture.”

You are given up as incurable, you are abandoned by your physician.  
Destined to the King of Death, why, Pālita, are you heedless?

Having admonished himself in this Stanza, he resumed his meditations. At the end of the middle watch his eyes and his Depravities were blotted out simultaneously, and he became an Arahāt dwelling in the bliss of Spiritual Insight. He entered his cell and sat down. When the time came for the monks to go the rounds for alms, they came to the Elder and said to him, “Reverend Sir, it is time for us to go the rounds for alms.” “Is it time, brethren?” “Yes, Reverend Sir.” “Well then, go your way.” “But you, Reverend Sir?” “The sight of my eyes is gone, brethren.” They looked at his eyes, and their own eyes filled with tears. “Do not worry, Reverend Sir; {1.13} we will look after you,” said they to the Elder, comforting him. And having performed the various duties required of them, they entered the village for alms.

Not seeing the Elder, people asked the monks, “Brethren, where is our noble Elder?” When they learned what had happened, they sent rice-porridge to him. Afterwards, taking food, they went in person, [28.153] paid obeisance to the Elder, and rolling on the ground before his feet, poured out their lamentations. Then they comforted him, saying, “We will care for you, Reverend Sir; do not worry,” and went their way. From that time on they sent rice-porridge regularly to the monastery.



The Elder constantly admonished the other sixty monks, and they carried out his admonitions so faithfully that at the next *Pavāraṇā* all of them became Arahats possessed of the Supernatural Faculties. At the end of the rainy season, desiring to see the Teacher, they said to the Elder, “Reverend Sir, we desire to see the Teacher.” When the Elder heard their request, he thought to himself, “I am weak, and on the way is a forest haunted by evil spirits. If I go with them, all will become weary and will be unable to obtain alms. I will send them on ahead.”

So he said to them, “Brethren, you go on ahead.” “But you, Reverend Sir?” “I am weak, and on the way is a forest haunted by evil spirits. If I go with you, you will all become weary; therefore you go on ahead.” “Do not so, Reverend Sir; we will go only with you.” “Brethren, please do not do so; if you do so, it will displease me. When my younger brother sees you and asks after me, tell him that {1.14} I have lost the sight of my eyes, and he will send someone to guide my steps. Greet in my name the Possessor of the Ten Forces<sup>74</sup> and the eighty Chief Elders.” So saying, he dismissed them.

They begged the Elder to pardon them for their insistence, and entered the village for alms. The villagers provided them with seats, presented them with alms, and asked them, “Reverend Sirs, may we know why the noble monks are leaving?” “Yes, lay disciples, we desire to see the Teacher.” The villagers repeatedly begged the monks to remain, but finding that they were firm in their determination to go, accompanied them on their way weeping, and then turned back.

After journeying from place to place, the monks arrived at Jetavana and greeted the Teacher and the eighty Chief Elders in the name of the Elder. Having so done, they entered for alms the street where lived the Elder’s younger brother. The householder recognized them, received them cordially, provided them with seats, and asked them, “Where is my dear brother the Elder?” They told him what had happened. Flinging himself at their feet, he rolled on the ground and wept.

Then he asked them, “Now, brethren, what is to be done?” “The Elder wishes to have someone come from here, that he may return [28.154] with him.” “Brethren, here is my sister’s son Pālita. Send him.” “It will never do to send him, for there is danger by the way. We might, however, send him, after first

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<sup>74</sup> Ed. note: *Dasabala*, i.e. the Buddha.

receiving him into the Order.” “Do so and send him, brethren.” So they received him into the Order and for a fortnight instructed him in such matters as the proper manner of putting on the robe. Then, showing him the way, they sent him forth.

After journeying from place to place, he arrived at the village. Seeing an old man at the village gate, he asked him, “Is there a forest hermitage near this village?” “There is, Reverend Sir.” “Who lives there?” “An Elder named Pālita, Reverend Sir.” “Show me the way there.” “Who are you, Reverend Sir?” “I am the son of the Elder’s sister.” So the old man took him and {1.15} led him to the hermitage. He paid obeisance to the Elder and for a fortnight performed the major and minor duties for him, ministering to him faithfully. Then he said to him, “Reverend Sir, the householder my mother’s brother desires to have you come to him. Let us go thither.” “Very well, take hold of my staff.” Taking hold of the staff by the tip, he entered the village with the Elder. The villagers provided the Elder with a seat and asked him, “Reverend Sir, may we know your purpose in going?” “Yes, lay disciples, I am going to pay my respects to the Teacher.” The villagers sought by all means in their power to persuade them to remain, but failing in their efforts, escorted them part of the way, and then turned back weeping.

When the novice had gone part of the way with the Elder, holding the tip of the Elder’s staff, he arrived at a forest village named Katṭhanagara, near which the Elder formerly resided. As the novice came out of the village, he heard in the forest the voice of a woman singing away as she gathered firewood. As he listened to her song, he fell in love with her voice. (There is no sound to be compared with a woman’s voice for power to thrill man’s whole frame. Therefore said the Exalted One, “Monks, I know of no other single sound which so completely takes possession of the heart of a man as this, monks; namely, a woman’s voice.”<sup>75</sup>)

The novice, fascinated by her voice, let go his hold of the Elder’s staff. Said he, “Wait just a moment, Reverend Sir; I have some business.” So saying, {1.16} he went in the direction of the woman. When she saw him, she became silent. The novice violated the law of [28.155] chastity with her. The Elder thought to himself, “Just now I heard the sound of someone singing, and it was none other than a woman’s voice. The novice tarries; he must have violated the law of chastity.” When the novice had finished his business, he returned to the Elder

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<sup>75</sup> *Āṅguttara*, i. 1.

and said, "Come, Reverend Sir, let us be off." But the Elder asked him, "Novice, have you committed sin?" The novice remained silent, and though questioned repeatedly, answered never a word. Then said the Elder to him, "A sinner like you can never hold the tip of my staff."

The novice, overwhelmed with remorse, removed his yellow robes, clothed himself in the garb of a householder, and said, "Reverend Sir, before I was a novice; now I have become a layman again. It was not through faith that I became a monk, but because I feared the dangers of the journey. Come, let us be off." The Elder replied, "An evildoer is an evildoer, be he layman or be he novice. While you were a novice, you were unable to keep the law of chastity. Will you be a better man for having become a layman? A sinner like you can never hold the tip of my staff." "Reverend Sir, the road is infested with evil spirits and you are blind. How can you remain here?" The Elder answered, "Brother, don't worry about that. No matter whether I lie down right here and die, or wander hither and thither, with you I will never go." So saying, he pronounced the following Stanzas,

Alas! I have lost the sight of my eyes; a weary way have I come;  
I will lie down and go no farther; with a simpleton no fellowship may be.

{1.17}

Alas! I have lost the sight of my eyes; a weary way have I come;  
I shall die; I will go no farther; with a simpleton no fellowship may be.

When the novice heard this, he was overwhelmed with remorse. And he cried out, "A grievous sin indeed have I committed, a deed of violence and impropriety!" And wringing his hands and weeping, he plunged into the forest and made off.

By the power of the Elder's virtue the Yellowstone Throne of Sakka king of gods, sixty leagues long, fifty leagues wide, fifteen leagues thick, of the color of the Jayasumana flower, which has a way of lowering itself when Sakka sits down and of rising again when he stands up, manifested signs of heat. "Who, pray, can be seeking to thrust me from my seat?" thought Sakka. Surveying the world with Supernatural Vision, he saw the Elder. Therefore said those of old time, [28.156]

Book I. Pairs, Yamaka Vagga - 12

The king of gods, possessing a thousand eyes, purified the Divine Eye;  
This sin-abhorring Pāla purified his life.

The king of the gods, possessing a thousand eyes, purified the Divine Eye;  
This Pāla, reverer of the Law, sat delighting in Religion.

Then this thought occurred to him, “Should I fail to go to the assistance of such a sin-abhorring, Law-revering Elder, my head is likely to split into seven pieces. I will go to him.” And so

The king of the gods, possessed of a thousand eyes, bearing majestic sway  
over the gods,  
In a single instant approaching, approached Cakkhupāla. {1.18}

Accordingly Sakka approached the Elder. When he was quite near him, he shuffled his feet. “Who is there?” asked the Elder. “It is I, Reverend Sir, a traveler.” “Where are you going, lay disciple?” “To Sāvatti, Reverend Sir.” “Continue your journey, brother.” “But, Reverend Sir, where is your reverence going?” “I am going there too.” “Well then, let us go together, Reverend Sir.” “I am weak, brother. If you go with me, you will be delayed.” “I have no urgent business. Besides, if I go with you, I can avail myself of one of the ten ways and means of acquiring merit. Let us go together, Reverend Sir.”

The Elder thought to himself, “This is without doubt some pious man.” So he said to him, “Very well, take hold of the tip of my staff, lay brother.” Sakka did so. And Sakka shortened the distance so that they arrived at Jetavana at eventide. The Elder, hearing the noise of trumpets, drums, and other instruments of music, asked, “Where is that noise?” “At Sāvatti, Reverend Sir.” “Lay brother, when I came here before, we were a long time in coming.” “I know a short cut, Reverend Sir.” At that moment the Elder perceived within himself, “This is no human being; it must be a divinity.”

The king of gods, possessing a thousand eyes, bearing majestic sway over  
the gods,  
Shortening the distance, came quickly to Sāvatti.

Sakka conducted the Elder to a hut of leaves and grass which his younger brother had made for his express use, {1.19} seated him on a couch, and then, disguising himself as a dear friend of the younger brother, went to summon him. “Friend Pāla!” he called out. “What is it, friend?” “Do you know that the Elder

has arrived?” “No; is it true that the Elder has arrived?” “Yes, friend, I have just returned from the hermitage, and saw the Elder seated in the hut of leaves and grass you built for him.” So saying, he departed. [28.157]

The householder went to the hermitage. When he saw the Elder, he flung himself at his feet, rolled on the ground, and wept. Then he said, “I knew this would happen, Reverend Sir. It was for this reason that I withheld from you my permission to become a monk.” After talking with him for some time, he freed two slave-boys, had the Elder receive them into the Order, and committed him to their care, saying, “Bring rice-porridge and other kinds of food from the village and minister to the Elder.” The novices ministered to the Elder, performing the major and minor duties faithfully.

Now one day a party of monks residing in foreign parts came to Jetavana to see the Teacher, After paying their respects to the Teacher and seeing the eighty Chief Elders, they made the rounds of the monastery. Coming to Cakkhupāla’s retreat, they said to each other, “Let us see him too.” So when evening came, they set out to visit him. Just at that moment a severe storm arose. So they turned back, saying, “It is now evening, and a storm has arisen. Therefore we will go and see him in the morning.” The rain continued during the first watch, but ceased in the second. The Elder, a man of great energy, accustomed to walking, came down into the cloister in the last watch. Now at that time many insects had come out of the newly wet earth, {1.20} and as the Elder walked up and down, they perished in great numbers. The resident monks did not sweep betimes where the Elder walked. When the visiting monks arrived, saying, “We would see the place where the Elder resides,” and saw the insects in the cloister, they asked, “Who was it that walked in this cloister?” “Our master. Reverend Sirs.” They were offended and said, “See what the monk has done. When he had the sight of his eyes, he lay down and slept and did no sin. But now that he has lost his eyesight, saying to himself, ‘I will take a walk,’ he has destroyed these insects. ‘That which is right I will do,’ said he; but that which was not right he has done.” So they went and reported the matter to the Tathāgata, saying, “Reverend Sir, the Elder Cakkhupāla, saying to himself, ‘I will take a walk,’ has destroyed many insects.” “But did you see him killing them?” “We did not, Reverend Sir.” “Precisely as you did not see him, so also did he not see these insects. Monks, they that are freed from the Depravities have no thought of killing.” “Reverend Sir, seeing that he was destined to become an Arahāt, how was it that he became blind?” “Monks, it was by reason of his misdeed in a former existence.” “Why, Reverend Sir, what did he do?” “Well then, monks, listen.” [158]

**1 a. Story of the Past: The wicked physician and the woman<sup>76</sup>**

In times long past, when the king of Kāsi reigned at Benāres, a certain physician went through towns and villages practicing his profession. Seeing a certain woman with weak eyes, he asked her, “What is the matter with you?” “My eyesight has failed.” “I will prescribe for you.” “Do so, master.” “What will you give me?” “If you succeed in making my eyes well and strong again, I will become your slave, and my sons and daughters too.” “Very well,” said he. So he prescribed a remedy for her, and with a single application of the remedy her eyes became well and strong again. {1.21}

Upon this she thought, “I promised to become his slave, and my sons and daughters too. But he will not treat me kindly. Therefore I will deceive him.” So when the physician came and asked her how she was getting on, she answered, “Before, my eyes pained me a little; but now they hurt me worse than ever.” The physician thought, “This woman is deceiving me because she is unwilling to give me anything. I don’t want her fee; now I will make her blind.” So he went home and told his wife about the matter. His wife said nothing. Then he compounded an ointment, went to the woman’s house, and directed her to rub it into her eyes. She did so, and her eyes went out like the flame of a lamp. That physician was Cakkhupāla. *End of Story of the Past.*

“Monks, the evil deed then committed by my son followed him ever after; for an evil deed follows the evildoer even as a wheel follows the hoof of the ox that bears the yoke.” After relating this story, the King of Righteousness joined the connection, even as a king seals an edict with the royal seal after the clay has been affixed, and pronounced the following Stanza,

**1. Thought is of all things first, thought is of all things foremost, of thought  
are all things made.**

**If with thought corrupt a man speak or act.**

**Suffering follows him, even as a wheel follows the hoof of the beast of  
burden.**

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<sup>76</sup> Cf. Story ix. 9 a. Physician, boys, and snake.

## I. 2. Why Cry for the Moon?<sup>77</sup>

### Maṭṭhakuṇḍalivatthu

[28.159]

**2. Thought is of all things first, thought is of all things foremost, of thought are all things made.**

**If with thought of faith a man speak or act,  
Happiness follows him, even as a shadow never fading.**

The Second Stanza also, beginning with the words, “Thought is of all things first,” was recited in the same city, Sāvatti, with reference to Maṭṭhakuṇḍali. {1.25}

At Sāvatti, we are told, lived a Brahman named Never-Gave, Adinnapubbaka. He never gave anything to anybody, and that is why they called him Never-Gave, Adinnapubbaka. He had an only son who was his darling and delight. Now he desired to have a set of ornaments made for him. But knowing that in case he gave the commission to a goldsmith, he should have to pay him a fee, he beat out the gold himself, made him a pair of burnished earrings, and gave them to him. In this way his son received the name Burnished-Earrings, Maṭṭhakuṇḍali.

When his son was sixteen years old, he had an attack of jaundice. The mother looked at the boy and said, “Brahman, your son is sick; have him treated by a physician.” “Wife, if I send for a physician, I shall have to pay him a fee in rice; you care nothing about the loss of my substance.” “Well, Brahman, what are you going to do about it?” “I shall manage things in such a way as to lose none of my wealth.” So he went to various physicians and asked, “What are you in the habit of prescribing for such and such an ailment?” They mentioned to him bark of trees and this or that.

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<sup>77</sup> Parallels: *Jātaka* 449: iv. 59-62; *Jātaka* 454: 85-87; *Vimāna-Vatthu Commentary*, vii. 9: 322-330 (cf. *Peta-Vatthu Commentary*, ii. 5: 92); Rogers, *Buddhaghosha's Parables*, ii, pp. 12-17. The author has evidently worked over *Jātaka* 449, both Introduction and Story of the Past, making one story out of two and expanding the original considerably. The Buddha's conversion of Maṭṭhakuṇḍali, a prominent feature of the *Dhammapada Commentary* story, is lacking in the *Jātaka* version. The *Vimāna-Vatthu Commentary* version is derived, not from the *Jātaka Book*, but from the *Dhammapada Commentary*. It is much briefer at the beginning and end; elsewhere more diffuse. *Vv. cm.*, 325<sup>3</sup>-326<sup>13</sup>, is word for word the same as *Dh. cm.*, i. 29-30. This story is referred to at *Milindapañha*, 350<sup>11-12</sup>. Text: N i. 25-37.

So he procured these and prepared a remedy for his son. But in spite of all he did, his son's condition grew worse and worse, until finally he was past help. The Brahman, perceiving that his son was very weak, sent for a physician. The physician looked at the youth and said, "I have important business to attend to; send for some other physician and have him treat him." {1.26} Having thus refused to treat the boy, he turned and left the house. The Brahman realized [28.160] that his son was at the point of death. Thought he, "All who come to see this youth will see the wealth in my house; therefore I will place him outside." So he carried his son out of the house and laid him down on the terrace.

On that day, very early in the morning, the Exalted One arose from a Trance of Great Compassion. And for the purpose of seeing those who had made their Earnest Wish under previous Buddhas, those the roots of whose merit were fully developed, brethren capable of conversion, he surveyed the universe with the Eye of a Buddha, spreading the Net of his Knowledge over the ten Cakkavāḷa Worlds. Straightway Maṭṭhakuṇḍali, lying outside on the terrace, appeared within the Net of his Knowledge. As soon as the Teacher saw him, he became aware that he had been removed from the house and laid there; and considering within himself, "Have I sufficient reason for going to him?" he saw the following:

"This youth will repose faith in me, will die, and will be reborn as a deity in the Heaven of the Thirty-three, in a golden mansion, with a retinue of a thousand celestial nymphs. The Brahman will burn his body and will go about the burning-ground weeping. The deity will survey his own person, three-quarters of a league in height, adorned with sixty cart-loads of ornaments, surrounded by a thousand celestial nymphs. And considering within himself, 'Through what merit have I attained this attainment of splendor?' he will perceive that he obtained it by reposing faith in me. Then he will say to himself, 'My father, who failed to provide medicine for me for fear of wasting his wealth, has now gone to the burning-ground and is weeping. I will effect a change in his attitude.' And provoked at his father, he will take the form of Maṭṭhakuṇḍali, will go {1.27} to a place not far from the burning-ground, and will fling himself on the ground and weep.

"The Brahman will ask him, 'Who are you?' He will reply, 'I am your son Maṭṭhakuṇḍali.' 'Where were you reborn?' 'In the World of the Thirty-three.' The Brahman will ask him, 'What deed of merit did you perform?' and Maṭṭhakuṇḍali will tell him that he was reborn in the World of the Thirty-three by reposing faith in me. Then the Brahman will ask me, 'Are there any that have



been reborn in Heaven by reposing faith in you?’ and I will reply to him, ‘It is not so many hundreds or thousands or hundreds of thousands—there is no counting the number of them.’ I will then recite a Stanza in the Dhammapada. At the conclusion of the Stanza eighty-four [28.161] thousand living beings will obtain Comprehension of the Law, Maṭṭhakuṇḍali will receive the Fruit of Conversion, and so will Adinnapubbaka the Brahman. Thus through this noble youth many will obtain Comprehension of the Law.”

Of all this the Teacher became aware. Accordingly, on the following day, having attended to his toilet, he surrounded himself with a large company of monks, entered Sāvatti for alms, and in due course arrived at the house of the Brahman. At that moment Maṭṭhakuṇḍali was lying with face turned towards the house. The Teacher, observing that he did not see him, sent forth a ray of light. “What is that radiance?” asked the youth, turning over. Seeing the Teacher from where he lay, he said, “On account of a foolish father, I have been deprived of the privilege of approaching so excellent a Buddha, nor have I obtained the privilege either of waiting upon him or of giving him alms or of hearing the Law. Now I cannot even control the movements of my hands; there is nothing else I can do.” So saying, he reposed faith in the Buddha. The Teacher said, “He has done enough,” and departed.

As the Tathāgata receded from his range of vision, {1.28} he died with a believing heart, and as if awaking from sleep, was reborn in the World of the Gods in a golden mansion thirty leagues in extent. The Brahman burned the body of his son, and resorting to the burning-ground, abandoned himself entirely to lamentation. Every day he would go to the burning-ground and weep and say, “Where are you, my only son.’ ”

The deity his former son surveyed his own glory and considered within himself, “By what deed of merit have I obtained this?” Perceiving that it was by reposing faith in the Teacher, he said to himself, “This Brahman failed to provide medicine for me when I was sick, but now goes to the burning-ground and weeps; I must effect a change in his attitude.” Accordingly he took the form of Maṭṭhakuṇḍali, went to a place not far from the burning-ground, and stood wringing his hands and weeping. The Brahman saw him and thought to himself, “As for myself, I am weeping because of sorrow for my son; why is yonder youth weeping.’ I will ask him.” So he asked him in the following Stanza,

Richly adorned, wearing earrings of burnished gold.

Bearing garlands, with protuberances of yellow sandal.

Book I. Pairs, Yamaka Vagga - 18

You wring your hands and weep.  
Why are you afflicted in the midst of the forest? [28.162]

Said the youth,

I have obtained a chariot-body.  
Shining, of solid gold,  
But I cannot find a pair of wheels for it;  
Through grief over this I shall lose my life. {1.29}

Then said the Brahman to him,

Name wheels of gold, of precious stones,  
Of copper, or of silver.  
Name them to me, good youth,  
And I will procure you a pair of wheels.

Hearing this, the youth thought to himself, "This Brahman failed to provide medicine for his son. But seeing that I look like his son, he says, 'I will procure wheels for your chariot, either of gold or of precious stones or of copper or of silver.' Very well! I will humble him." So he said, "How large a pair of wheels will you make for my chariot?" "As large as you wish." "I want the moon and the sun," said the youth. "Give them to me." By way of request

Said the youth to the Brahman, the moon and the sun are brothers twain.  
My chariot is of solid gold; with such a pair of wheels it would shine.

The Brahman replied.

Youth, you are a simpleton to seek for what cannot be obtained.  
I suppose you will die, for you will never obtain the moon and the sun.

But the youth said to him, "But which is the greater simpleton, he who weeps for what exists, or he who weeps for what does not exist?" {1.30}

Book I. Pairs, Yamaka Vagga - 19

They are seen that go and come;  
The property of color is seen on both sides of the street;  
But he that is dead and gone cannot be seen;  
Which of us that weep here is the greater simpleton?

Hearing this, the Brahman came to the conclusion, "What this youth says is sensible." And he said to him.

Youth, what you say is quite true; it is I that am the greater simpleton of  
the two that weep;  
Like a child crying for the moon, I desired a son that is dead and gone.

Having thus spoken, freed from sorrow by the words of the youth, the Brahman pronounced the following Stanzas in praise of the youth.

When I was all on fire, and the fire was as if fed with ghee,  
You poured water on the fire, as it were, and extinguished all my grief.  
[28.163]

You drew out the arrow that was in me, the sorrow that was in my heart;  
Although I was dead with sorrow, you removed my sorrow for my son.

The arrow of my grief has been withdrawn, and I am tranquil and happy;  
Having heard your words, youth, I sorrow no more, nor do I weep. {1.31}

Then the Brahman asked him, "Who are you?"

Are you a devatā or a gandhabba, or are you Sakka Purindada?  
Who are you? whose son are you? how am I to know you?

The youth replied,

I am he for whom you lament, he for whom you weep.  
Your son, whom you yourself burned in the burning-ground.  
By the performance of a work of merit  
I have attained the Society of the Thirty.

In these words the youth gave him the information he asked for. Then said the Brahman,

Book I. Pairs, Yamaka Vagga - 20

I never saw you give alms, either little or much, in your own home.  
Nor did you so much as keep fast-day; by what work of merit did you  
attain the World of the Gods?

The youth replied,

As I lay in my own home, sick, afflicted, oppressed with a grievous  
ailment, my body weakened by disease,  
I beheld the Buddha, free from passion, free from doubt, happy, of lofty  
wisdom.

With joyful mind and believing heart I did homage to the Tathāgata, with  
hands reverently clasped;  
By the performance of this work of merit I attained the Society of the  
Thirty. {1.32}

As the youth spoke, the whole body of the Brahman was suffused with joy. And  
this joy he made known in the following Stanza,

Wonderful! marvelous! that such as this should be the fruit of a reverent  
salutation.  
I too with joyful mind and believing heart seek refuge in the Buddha this  
very day.

Then said the youth,

This very day with believing heart seek refuge in the Buddha, the Law,  
and the Order;  
Likewise take upon yourself the Five Precepts, and keep them unbroken  
and unimpaired;  
Refrain from taking life, from this moment; take not that which is not  
given to you in this world;  
Drink not strong drink; speak not falsely; be content with your own wife.

“Very well,” said the Brahman, agreeing. And he pronounced the following  
Stanzas, [28.164]

You desire my weal, yakkha; you desire my welfare, divinity;  
I will obey your words; you are my teacher.

I seek refuge in the Buddha, and likewise in his incomparable Law,  
And in the Order of the Prince of Men do I seek refuge.

From the taking of life do I refrain, from this moment; I abstain from  
taking that which is not given to me in this world;

I drink not strong drink; I speak not falsely; I am content with my own  
wife. {1.33}

Then said the deity to him, “Brahman, you have much wealth in your house. Approach the Teacher, give alms, listen to the Law, and ask him questions.” So saying, he disappeared. The Brahman went home and said to his wife, “Wife, I shall invite the monk Gotama to my house and ask him questions; therefore prepare hospitality.” Then he went to the monastery, and without saluting the Teacher or expressing any pleasure at seeing him, stood on one side and said, “Sir Gotama, consent for to-day to take a meal in my house with your company of monks.” The Teacher consented. As soon as the Brahman received his consent, he returned home quickly and caused food, both hard and soft, to be prepared in his house.

The Teacher, accompanied by the Congregation of Monks, went to his house and sat down on the seat prepared for him. The Brahman waited upon him respectfully. A multitude of people assembled. We are told that when a man who holds false views invites the Tathāgata, two classes of people assemble. Those who hold false views assemble with the thought in their minds, “To-day we shall see the monk Gotama embarrassed by the questions that are asked him.” Those who hold orthodox views assemble with the thought, “To-day we shall see the power of a Buddha and the grace of a Buddha.”

Now when the Tathāgata had finished his meal, the Brahman approached him, seated himself on a low seat, and asked him the following question, “Sir Gotama, are there any that have been reborn in Heaven, without giving alms to you, without rendering honor to you, without hearing the Law, without keeping fast-day, solely by making an act of faith?” “Brahman, why do you ask me? Did not your own son Maṭṭhakuṇḍali tell you that he had been reborn in Heaven by reposing faith in me?” “When, Sir Gotama?” “Did you not go to the burning-ground to-day, and while you were weeping, see a youth near you wringing his hands and weeping? {1.34} And did you not say to him, ‘Richly adorned, wearing earrings of burnished gold, bearing garlands, with protuberances of yellow sandal?’” [28.165] Continuing, the Teacher related in detail the conversation of the two and told the whole story of Maṭṭhakuṇḍali.

For this very reason the Teacher pronounced this Word of the Buddha, “Brahman, it is not a question of one hundred or two hundred – there is no counting the number of those who have been reborn in Heaven by reposing faith in me.” The multitude were not free from doubt. The Teacher, perceiving that they were not free from doubt, commanded, “Let the deity Maṭṭhakuṇḍali come hither in his mansion.” Thereupon Maṭṭhakuṇḍali drew near, three-quarters of a league in height, his person adorned with celestial adornments. Descending from his mansion, he paid obeisance to the Teacher and stood respectfully on one side. The Teacher asked him, “What work of merit did you perform to attain this glory?”

Divinity, you who possess surpassing beauty,  
Illuminating all four quarters like the herb-star,  
I ask you, god of mighty power,  
What meritorious act did you perform in your human estate?

When the Teacher had completed this Stanza, the deity replied, “Reverend Sir, I obtained this glory by reposing faith in you.” “You obtained it by reposing faith in me?” “Yes, Reverend Sir.”

The populace surveyed the god and exclaimed, “Marvelous, indeed, are the powers of the Buddhas! the son of the Brahman Adinnapubbaka {1.35} obtained glory such as this simply by reposing faith in the Teacher, without doing a single other work of merit!” And they were filled with joy. Then the Teacher said to them, “Our thoughts are the source of all our actions, both good and bad, and by our thoughts are our actions controlled. For, like a shadow, an act done with thought of faith never leaves a man who goes to the World of the Gods or the world of men. Having related this story, the King of Truth joined the connection, and sealing, as it were, with the royal seal an edict to which the clay had been attached, pronounced the following Stanza,

**2. Thought is of all things first, thought is of all things foremost, of thought  
are all things made.**

**If with thought of faith a man speak or act,  
Happiness follows him, even as a shadow never fading.**

**I. 3. Tissa the Fat<sup>78</sup>**  
**Thullatissattheravatthu**

[28.166]

**3. “He abused me, he struck me, he defeated me, he robbed me;”  
If any cherish this thought, their hatred never ceases.**

**4. “He abused me, he struck me, he defeated me, he robbed me;”  
If any cherish not this thought, their hatred ceases.<sup>79</sup>**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Tissa. {1.37}

It seems that this Venerable Elder was the son of the sister of the father of the Exalted One. He was an old man when he retired from the world, and very fat. He enjoyed the gain and honor of the Buddhas; his clothes were always smooth from constant beating; he always sat in the center of the monastery in the Hall of State.

One day some visiting monks came to see the Tathāgata, and supposing Tissa to be some Great Elder, asked to be allowed the privilege of waiting upon him, offering among other things to rub his feet. Tissa remained silent. Thereupon a certain young monk asked him, “How many seasons have you kept residence?” “No seasons at all,” replied Tissa; “I was an old man when I retired from the world.” Said the young monk, “You wretched old monk, {1.38} you overestimate your own importance. Seeing before you, as you do, all these Great Elders, you are not even civil to them. To their offers to perform various services for you, you answer by silence. Moreover, you show not the slightest regret for your misconduct.” So saying, he snapped his fingers. Recovering the pride of a member of the Warrior caste, Tissa asked them, “Whom did you come to see?” “We came to see the Teacher.” “But with reference to me, you say to yourselves, ‘Who is he?’ I will extirpate your whole race.” So saying, he went to the Teacher, weeping and sad and sorrowful.

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<sup>78</sup> Derived from this story are *Thera-Gāthā Commentary*, xxxix, and Rogers, *Buddhaghosha’s Parables*, iii, pp. 18-24. Cf. *Saṃyutta*, xxii. 84: iii. 106-109. Text; N i. 37-45.

<sup>79</sup> Ed. note: from here onwards the commentary normally just quotes the first few words of the verse at the beginning, and the whole verse at, or near, the end; but for better understanding of what the story is meant to be illustrating I give the whole verse (or verses) at the beginning, except where the story is exceptionally short.

The Teacher asked him, “Tissa, how is it that you come to me sad and sorrowful, with tears in your eyes, weeping?” The monks said to themselves, “If he goes alone, he may cause some trouble.” So they went right with him, paid obeisance to the Teacher, and sat down respectfully on one side. Tissa answered the Teacher’s question as follows, “Reverend Sir, these monks are abusing me.” “But where were you sitting?” “In the center of the monastery in the Hall of State, Reverend Sir.” “Did you see these monks when they came?” “Yes, Reverend Sir, I saw them.” “Did you rise and go to meet them?” “No, Reverend Sir, I did not.” “Did you offer to take their monastic utensils?” “No, Reverend Sir, I did not offer to take them.” [28.167]

“Did you offer to wait upon them and to provide them with water to drink?” “No, Reverend Sir, I did not offer to do either of these things.” “Did you bring seats for them and rub their feet?” “I did not, Reverend Sir,” “Tissa, you should have performed all these services for the old monks, for he who does not do this has no right to sit in the center of the monastery. You alone are to blame; ask pardon of these monks.” “But they {1.39} abused me, Reverend Sir; I will not ask their pardon.” “Tissa, do not act thus. You alone are to blame; ask their pardon.” “I will not ask their pardon, Reverend Sir.” The monks said to the Teacher, “He is an obstinate monk, Reverend Sir.” The Teacher replied, “Monks, this is not the first time he has proved obstinate; he was obstinate also in a previous state of existence.” “We know all about his present obstinacy, Reverend Sir; but what did he do in a previous state of existence?” “Well then, monks, listen,” said the Teacher. So saying, he told the following

### **3 a. Story of the Past: Devala and Nārada<sup>80</sup>**

Once upon a time, when a certain king of Benāres reigned at Benāres, an ascetic named Devala, who had resided for eight months in the Himālaya country, desiring to reside near the city during the four months of the rains, returned from the Himālaya for salt and vinegar. Seeing two boys at the gate of the city, he asked them, “Where do monks who come to this city spend the night?” “In the potter’s hall, Reverend Sir.” So Devala went to the potter’s hall, stopped at the door, and said, “If it is agreeable to you, Bhaggava, I should like to spend one night in your hall.” The potter turned over the hall to him, saying, “I have no work going on in the hall at night, and the hall is a large one; spend the night here as you please, Reverend Sir.”

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<sup>80</sup> Cf. the story of Jātimanta and the Future Buddha in *Jātaka* 497: iv. 388-389.



No sooner had Devala entered the hall and sat down than another ascetic named Nārada, returning from the Himālaya, asked the potter for a night's lodging. The potter thought to himself, "The ascetic who arrived first may or may not be willing to spend the night with him; I will therefore relieve myself of responsibility." {1.40} So he said to the ascetic who had just arrived, "Reverend Sir, if the ascetic who arrived first approves, spend the night at his pleasure." So Nārada approached Devala and said, "Teacher, if it is agreeable to you, I should like to spend one night here." Devala replied, "The hall is a large one; therefore come in and spend the night on one side." So [28.168] Nārada went in and sat down behind the ascetic who had gone in before him. Both exchanged friendly greetings.

When it was bedtime, Nārada noted carefully the place where Devala lay and the position of the door, and then lay down. But when Devala lay down, instead of lying down in his proper place, he lay down directly across the doorway. The result was that when Nārada went out at night, he trod on Devala's matted locks. Thereupon Devala cried out, "Who is treading on my locks?" Nārada replied, "Teacher, it is I." "False ascetic," said Devala, "you come from the forest and tread on my locks." "Teacher, I did not know that you were lying here; pardon me." Nārada then went out, leaving Devala weeping as if his heart would break.

Devala thought to himself, "I will let him tread on me when he comes in also." So he turned around and lay down, placing his head where his feet had been before. When Nārada came in, he thought to himself, "The first time I injured the teacher; this time I will go in past his feet." The result was that, when Nārada entered, he trod on Devala's neck. Thereupon Devala cried out, "Who is that?" Nārada replied, "It is I, teacher." "False ascetic," said Devala, "the first time you trod on my locks; this time you tread on my neck. I will curse you." "Teacher, I am not to blame. I did not know that you were lying in this position. When I came in I thought to myself, 'The first time I injured the teacher; this time I will go in past his feet.' Pardon me." {1.41} "False ascetic, I will curse you." "Do not so, teacher." But Devala, paying no attention to what Nārada said, cursed him all the same, saying,

The sun possesses a thousand rays and a hundred flames, is dispeller of  
darkness.

When the sun rises on the morrow, may your head split into seven pieces.

Nārada said, “Teacher, I told you it was not my fault. But in spite of what I said, you have cursed me. Let the head of the guilty man split into seven pieces, not that of the innocent.” Thereupon Nārada pronounced the following curse,

The sun possesses a thousand rays and a hundred flames, is dispeller of darkness.

When the sun rises on the morrow, may your head split into seven pieces.

Now Nārada possessed great supernatural power and could call to mind eighty cycles of time, forty cycles in the past and forty in the future. So considering, “On whom will the curse fall?” and perceiving that it would fall on his brother-ascetic, he felt compassion for him, and [28.169] therefore put forth the power of his magic and prevented the sun from rising.

When the sun failed to rise, the citizens assembled before the gate of the king’s palace and wailed, “Your majesty, the sun has not risen, and you are king. Make the sun rise for us,” The king surveyed his own deeds, words, and thoughts, and seeing no impropriety, thought to himself, “What can be the cause?” Suspecting that it might be because of a quarrel of the monks, he inquired, “Are there any monks in this city?” “Your majesty, last evening there were some arrivals at the potter’s hall.” {1.42} The king immediately went there with torches carried before him, paid obeisance to Nārada, seated himself respectfully on one side, and said,

Nārada, the people of the Land of the Rose-Apple are unable to pursue their wonted occupations.

Why is the world overspread with darkness? Tell me in answer to my question.

Nārada told him the whole story. “For this reason,” said he, “I was cursed by this ascetic. So I cursed him back, saying, ‘I am not to blame; let the curse fall upon whichever of us is to blame.’ But when I had cursed him, I considered within myself, ‘Upon whom will the curse fall?’ and perceived that, as soon as the sun rose, the head of my brother-ascetic would split into seven pieces. Therefore, out of pity for him, I am not permitting the sun to rise.” “But, Reverend Sir, how can he escape destruction?” “He may escape destruction by begging my pardon.”

“Well then,” said the king to Devala, “beg his pardon.” Devala replied, “Great king, this fellow trod on my matted locks and on my neck; I will not beg pardon of this false ascetic.” “Beg his pardon, Reverend Sir; do not act thus.” “Great

king, I will not beg his pardon.” “Your head will split into seven pieces.” “Nevertheless I will not beg his pardon.” “I am convinced that you will not beg his pardon of your own free will,” said the king. Thereupon, taking him by the hands, feet, belly, and neck, the king compelled him to bow down before Nārada’s feet. Nārada said, “Rise, teacher, I pardon you.” Then said Nārada to the king, “Great king, since this ascetic does not ask pardon of his own free will, {1.43} take him to a certain lake not far from the city, put a lump of clay on top of his head, and make him stand in the water up to his neck.”

The king did so. Then said Nārada to Devala, “Teacher, I will put forth my magical power and cause the sun to rise. At that moment [28.170] duck in the water, rise in a different place, and go your way.” As soon as the sun’s rays touched the lump of clay, it split into seven pieces. Thereupon Devala ducked in the water, rose in a different place, and ran away. *End of Story of the Past.*

When the Teacher had given this religious instruction, he said, “Monks, at that time the king was Ānanda, Devala was Tissa, and Nārada was I myself; at that time also he was obstinate.” Then he addressed the Elder Tissa as follows, “Tissa, if a monk allows himself to think, ‘So and So abused me. So and So struck me. So and So defeated me. So and So robbed me of my goods,’ his hatred never ceases. But if he does not cherish such thoughts, his hatred ceases.” So saying, he pronounced the following Stanzas,

**3. “He abused me, he struck me, he defeated me, he robbed me;”  
If any cherish this thought, their hatred never ceases.**

**4. “He abused me, he struck me, he defeated me, he robbed me;”  
If any cherish not this thought, their hatred ceases.**

**I. 4. “Not Hatred for Hatred”<sup>81</sup>**  
**Kāḷiyakkhinīvatthu**

[28.166]

**5. For not by hatred are hatreds ever quenched here in this world.  
By love rather are they quenched. This is an eternal law.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain barren woman. {1.45}

It appears that a certain householder’s son, on the death of his father, did all the farm and household work by himself alone and took care of his mother to boot. Now his mother said to him, “Dear son, I will fetch you a young woman to wife.” “Dear mother, speak not thus; my sole desire is to care for you so long as you shall live.” “Dear son, you alone are doing all the farm and household work, and I am not satisfied to have it so; let me fetch you a young woman to wife.” He protested time and again, and then held his peace.

The mother left the house, intending to go to a certain family and fetch home the daughter of that family. Her son asked her, “To what family are you going?” “To such and such a family.” He would not let her go to the family she had in mind, but told her of a family he liked better. So she went to the family he fancied, selected a wife [28.171] for her son, and having set the day, installed her in her son’s house. The woman turned out to be barren.

Then said the mother to the son, “Son, you had me fetch you a wife you yourself selected. Now she turns out to be barren. Without children a family {1.46} dies out, and the line is not continued. Therefore let me fetch you another young woman to wife.” “Enough said, dear mother,” replied the son; but the mother repeated her request time and again. The barren wife heard the talk and thought to herself, “It is certain that sons cannot disobey the words of their mothers and fathers. Now if she fetches him a wife who is fruitful, they will treat me like a slave. Suppose I were to fetch him a young woman of my own selection?”

So the barren wife went to a certain family and selected a young woman for him. But she immediately encountered the opposition of the young woman’s parents, who said to her, “Woman, what say you?” The barren wife replied, “I am a barren woman, and without children a family dies out. If your daughter gives birth to a son, she will be mistress of the family and the wealth thereof.

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<sup>81</sup> With this story cf. Stories xxi. 2 and x. 8 a and *Jātakas* 510 and 513. Text: N i. 45-53.

Therefore give your daughter to me for my husband.” She finally prevailed upon them to grant her request, and taking the young woman with her, installed her in her husband’s house.

Then this thought occurred to her, “If my rival gives birth to a son or a daughter, she alone will be mistress of the household. I must see to it that she shall not give birth to a child.” So the barren wife said to her rival, “As soon as you have conceived a child in your womb, pray let me know.” “Very well,” replied her rival. In accordance with her promise, as soon as she had conceived, she told her fellow-wife.

Now the barren wife was accustomed to give her rival a meal of rice-porridge regularly every day with her own hand. {1.47} So along with the food she gave her a drug to cause abortion. The result was that her rival had a miscarriage. Again the second time the fruitful wife conceived a child and informed the barren wife. And again her fellow-wife did as before and brought about a miscarriage.

The women who lived in the neighborhood asked the fruitful wife, “Is not your rival putting an obstacle in your way?” When she told them the facts, they said to her, “You foolish woman, why did you do this? This woman was afraid you would get the upper hand. So she mixed a preparation to bring about a miscarriage and gave it to you. Do not tell her again.” Accordingly the third time the fruitful wife [28.172] said nothing to her rival. But the barren wife, seeing her belly, said to her, “Why did you not tell me that you had conceived a child?” Said the fruitful wife, “It was you who brought me here, and twice you have caused me to suffer a miscarriage; why should I tell you?”

“Now I am lost,” thought the barren wife. From that time on she watched to catch her rival off her guard. When the babe in the womb was fully matured, she took advantage of an opportunity, mixed a drug, and gave it to her. But because the babe in her womb was fully mature, an abortion was out of the question, and the result was that the child lodged across the neck of the womb. Immediately the mother suffered acute pains and feared that her hour had come.

“You have killed me!” she cried. “It was you alone that brought me here; it was you alone that killed my three children. Now I also am going to die. When I have passed out of this existence, may I be reborn as an ogress able to devour your children.” And having made this Earnest Wish, she died, {1.48} and was reborn in that very house as a cat. The husband seized the barren wife, and

saying to her, “It was you who destroyed my family,” beat her soundly with elbows, knees, and otherwise. As the result of the beating she received, she sickened and died, and was reborn in that very house as a hen.

So the fruitful wife was reborn as a cat, and the barren wife was reborn as a hen. The hen laid eggs, and the cat came and ate them. This happened three times. Said the hen, “Three times have you eaten my eggs, and now you are seeking an opportunity to eat me too. When I have passed out of this existence, may I be able to eat you and your offspring.” And having made this Earnest Wish, she passed out of that existence, and was reborn as a leopardess. The cat was reborn as a doe.

So the barren wife, at the end of her existence as a hen, was reborn as a leopardess; and the fruitful wife, at the end of her existence as a cat, was reborn as a doe. Thrice the doe brought forth young, and thrice the leopardess went and devoured the doe’s offspring. When the doe came to die, she said, “Thrice this beast has devoured my offspring, and now she purposes to devour me too. When I have passed out of this existence, may I be able to devour her and her offspring.” And having made this Earnest Wish, she was reborn as an ogress. When the leopardess passed out of that existence, she was reborn at Sāvatti as a young woman of station.

So the fruitful wife, at the end of her existence as a doe, was reborn as an ogress; and the barren wife, at the end of her existence as a [28.173] leopardess, was reborn at Sāvatti as a young woman of station. When the latter grew up, she was married and went to live with her husband’s family in a little settlement near the gate of the city. After a time she gave birth to a son. The ogress disguised herself as a dear friend of the young woman and went to see her. “Where is my friend?” said the ogress. “In the inner room; she has just given birth to a child.” “Did she give birth to a son or a daughter? I should like to see her.” So saying, the ogress went in. While pretending to be looking at the child, she seized him, devoured him, and then went out. Again a second time she devoured a child of the young wife in the same way.

The third time the young wife was great with child she addressed her husband, “Husband, in this place an ogress has devoured two sons of mine and escaped. {1.49} This time I intend to go to the house of my parents to give birth to my child.”

Now at this time that ogress was away doing her turn at drawing water. (For Vessavaṇa's ogresses take their turn at drawing water from lake Anotatta, passing it along from the source. At the expiration of four or five months they are released; the others die of exhaustion.) The moment the ogress was released from her turn at drawing water she went quickly to the young wife's house and inquired, "Where is my friend?" "Where you will not see her. There is an ogress that devours every child she bears in this house, and therefore, she has gone to the house of her parents." "She may go wherever she likes, but she will not escape from me." Spurred on by an impulse of hatred, the ogress dashed towards the city.

On the day appointed for the naming of the child the mother bathed him, gave him a name, and then said to her husband, "Husband, now we will go back to our own home." Accordingly she took the boy in her arms and set out with her husband along the path leading through the grounds of the monastery. When they reached the monastery pool, the young wife gave the boy to her husband and bathed in the pool. When she had finished her bath, her husband bathed in the pool. While the husband was bathing, the wife remained near, giving suck to her child.

Just then the ogress drew near. The young wife saw her coming and recognized her. Immediately she screamed with a loud voice, "Husband! husband! come quickly! come quickly! here is that ogress!" Not daring to wait until her husband came, {1.50} she turned and dashed into the monastery.

Now at this time the Teacher was preaching the Law in the midst [28.174] of the congregation. The young wife laid her boy at the feet of the Tathāgata and said, "I give you this child; spare the life of my son." The deity Sumana, who resided in the embattled chamber over the gate, prevented the ogress from entering. The Teacher addressed the Elder Ānanda, saying, "Go, Ānanda, summon that ogress within." The Elder summoned her within. The young wife said, "Here she comes, Reverend Sir." Said the Teacher, "Let her come; make no noise."

When the ogress came and stood before him, the Teacher said, "Why have you so done? Had you not come face to face with a Buddha like me, you would have cherished hatred towards each other for an aeon, like the Snake and the Mongoos,<sup>82</sup> who trembled and quaked with enmity, like the Crows and the

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<sup>82</sup> *Panchatantra*, Book v, Frame-story, Harvard Oriental Series, xiv., p. 131.

Owls.<sup>83</sup> Why do you return hatred for hatred? Hatred is quenched by love, not by hatred.” And when he had thus spoken, he pronounced the following Stanza,

**5. For not by hatred are hatreds ever quenched here in this world.  
By love rather are they quenched. This is an eternal law. {1.51}**

At the conclusion of the Stanza the ogress was established in the Fruit of Conversion.

The Teacher said to the woman, “Give your child to this ogress.” “I am afraid to, Reverend Sir.” “Fear not. You have no reason to be alarmed because of her.” The young wife gave her child to the ogress. The ogress kissed and caressed him, gave him back again to his mother, and began to weep. The Teacher asked her, “Why do you weep?” “Reverend Sir, in the past I have managed somehow or other to get a living, but I have never had enough to eat. Now how am I to live?” Then the Teacher comforted her, saying, “Do not worry.” And turning to the mother, he said, {1.52} “Take this ogress home with you, let her live in your own house, and feed her with the choicest rice-porridge.”

So the young wife took the ogress home with her, lodged her on the central rafter of the hut, and fed her with the choicest rice-porridge. Now when the rice was threshed and the flail was raised, she feared that it would strike her head. So she said to her friend, “I shall not be able to live here any longer; lodge me elsewhere.” She was lodged successively in the flail-hut, the water-chatty, the bake-house, the storeroom for nimbs, the dust-heap, and the village gate. But she refused [28.175] to live in any of these places, saying, “Here the flail rises as if it would split my head in two; here boys empty out slops; here dogs lie down; here boys attend to nature’s needs; here they throw away sweepings; here village boys practice fortune-telling.” So they lodged her in a quiet place by herself outside of the village, and there they brought her the choicest rice-porridge.

The ogress said to her friend, “This year there will be abundance of rain; therefore plant your crops in a dry place. This year there will be a drought; therefore plant your crops in a moist place.” Other people’s crops were destroyed either by excessive moisture or by drought, but the crops of the young wife flourished above measure.

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<sup>83</sup> *Panchatantra*, Book iii, Frame-story, *ibidem*, p. 90.



Book I. Pairs, Yamaka Vagga - 33

People asked the young wife, “Woman, your crops are destroyed neither by excessive moisture nor by drought. When you plant your crops, you seem to know in advance whether the season will be wet or dry. How is this?” The young wife replied, “I have a friend, an ogress, {1.53} who tells me whether the season will be wet or dry; and I plant my crops according to her directions on high or low ground. Don’t you see? Every day the choicest rice-porridge and other kinds of food are carried out of our house; to her are they carried. Do you also carry the choicest rice-porridge and other kinds of food to her, and she will look after your crops also.”

Straightway all the residents of the city rendered honor to her. On her part, from that time forth, she looked after the crops of all. And she received abundant gifts and a large retinue. Subsequently she established the Eight Ticket-foods, which are kept up even to this present day.

## I. 5. The Quarrelsome Monks of Kosambi<sup>84</sup>

### Kosambakavatthu

**6. But others do not understand that we must here control ourselves;  
Yet let them understand this, and straight dissensions cease.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the monks of Kosambi. [28.176]

#### 5 a. Quarrel among the monks

For at Kosambi, in Ghosita monastery, resided two monks, each with a retinue of five hundred monks. Of the two monks, one was a student of the Discipline, the other a preacher of the Law. One day the preacher of the Law, after easing himself, left in a vessel what remained of the water in which he had washed in the bathroom and came out. Afterwards the student of the Discipline went {1.54} in and saw the water. When he came out, he asked his companion, “Brother, was it you that left the water?” “Yes, brother.” “But do you not know that it is a sin so to do?” “Indeed I do not.” “But, brother, it is a sin.” “Well then, I will make satisfaction for it.” “Of course, brother, if you did it unintentionally, inadvertently, it is no sin.” Thus the preacher of the Law came to look upon the sin as no sin.

Notwithstanding, the student of the Discipline said to his own pupils, “This preacher of the Law, although he has committed sin, does not realize it.” They, seeing the pupils of the preacher of the Law, said, “Your preceptor, although he has committed sin, does not realize it.” The preacher’s pupils went and informed their own preceptor. The preacher of the Law spoke thus, “This student of the Discipline said before, ‘It’s no sin.’ Now he says, ‘It is a sin.’ He’s a liar.” The preacher’s pupils went and said, “Your teacher is a liar.” Thus did they foment a quarrel between the two. Then the student of the Discipline, seizing the opportunity, pronounced sentence of excommunication against the preacher of the Law for failing to recognize his sin. Thenceforth even the supporters who

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<sup>84</sup> Parallels: *Jātaka* 428: iii. 486-490; *Vinaya, Mahā Vagga*, x. 1-5: i. 337-357; *Udāna*, iv. 5: 41-42. The story of the quarrel among the monks is almost word for word the same as *Jātaka* 428, which in turn is derived from the *Vinaya*. The story of the Buddha’s residence in Protected Forest with an elephant for his attendant is for the most part an elaboration of *Vinaya*, i. 350-357. The story of the monkey is an original touch of the redactor. The redactor follows the *Vinaya* account rather than that of the *Udāna*. Text: N i. 53-66.

furnished them the Requisites formed two factions. Even the nuns receiving instruction, even the protecting deities; their friends and intimates, the deities who dwell in the sky; beginning with these and extending to the world of Brahmā, all beings, even the unconverted, formed two factions. The quarrel extended from the Realm of the Four Great Kings to the Heaven of the Gods Sublime.

Now a certain monk drew near the Tathāgata and told him that those who pronounced the sentence of excommunication held the view that the monk had been excommunicated according to law; {1.55} but that the partisans of the excommunicated monk held the view that he had been excommunicated contrary to law, and that the latter had gathered round in support of him, in spite of the fact that those who pronounced the sentence of excommunication forbade them to do so. Twice the Exalted One sent word, “Let them be united,” and received [28.177] the reply, “Venerable Sir, they refuse to be united.” The third time he exclaimed, “The congregation of monks is rent asunder! The congregation of monks is rent asunder!” So saying, he went to them and pointed out to those who had pronounced sentence of excommunication the wrong involved in their act, and to those who had failed to recognize sin the wrong involved in theirs. Again he enjoined upon them the holding of fast-day and other ceremonies right there within the boundary, and laid down the rule that those who quarreled in refectories and elsewhere were to occupy separate seats in the refectory.

Hearing that they were quarreling again, he went to them, and beginning his discourse with the words, “Enough, monks! No quarreling!” he continued, “Monks, quarrels, strifes, contentions, disputes, – all these are unprofitable. For because of a quarrel even a tiny quail brought about the destruction of a noble elephant.” And he told the Birth-Story of the Tiny Quail.<sup>85</sup> Continuing, he said: “Monks, be united; engage not in disputes. For because of a dispute many thousand quails lost their lives.” And he told the Birth-Story of the Quails.<sup>86</sup>

But in spite of this they paid no attention to his words, and a certain heretical teacher, who wished the Tathāgata to be relieved of annoyance, said to him, “Reverend Sir, let the Exalted One, the Lord of Truth, remain at home. Reverend Sir, let the Exalted One live a life of inaction and ease in this present world. {1.56} We shall make ourselves notorious by our quarrels, strifes,

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<sup>85</sup> *Jātaka* 357: iii. 174-177.

<sup>86</sup> *Jātaka* 33: i. 208-210. Cf. *Panchatantra*, Book ii. Frame-story.

contentions, and disputes.” Thereupon the Tathāgata told the following Story of the Past:<sup>87</sup>

“Once upon a time, monks, Brahmadata reigned at Benāres as king of Kāsi. Brahmadata fought against Dīghati Kosala, took away his kingdom, and killed him while he was living in disguise. Dīghati’s son, Prince Dīghāvu, although he knew that Brahmadata was the murderer of his father, spared his life. Thenceforth they were at peace with each other. Such, monks, is said to have been the patience and gentleness of these kings who took scepter and sword. How much more, monks, should you, who have retired from the world under a Law and Discipline so well taught, let your light so shine in this world as to be known of men as patient and gentle.” Thus did the Teacher admonish them. [28.178]

But in spite of his admonition he was unable to reunite them. Thereupon, unhappy because of the crowded conditions under which he lived, he reflected, “Under present conditions I am crowded and jostled and live a life of discomfort. Moreover, these monks pay no attention to what I say. Suppose I were to retire from the haunts of men and live a life of solitude.”

After making his round for alms in Kosambi, without bidding the Congregation of Monks farewell, he took his own bowl and robe, and went quite alone to the village of Bālaka, the salt-maker, where he discoursed to the Elder Bhagu on the solitary life; thence he went to Eastern Bamboo Deer-park, where he discoursed to the three youths of station on the bliss of the sweets of concord; {1.57} and from there he went to Pārileyaka. There, at the foot of a beautiful Sāl-tree, in Protected Forest, near Pārileyaka, the Exalted One spent the rainy season pleasantly, attended by the elephant Pārileyaka.

When the lay brethren resident at Kosambi went to the monastery and failed to see the Teacher, they asked, “Reverend Sirs, where has the Teacher gone?” “To Pārileyaka Forest.” “For what reason?” “He strove to reunite us, but we would not be reunited.” “Do you mean, Reverend Sirs, that after receiving admission as monks at the hands of the Teacher, you refused to agree when he asked you to do so?” “Precisely so, brethren.” People said, “These monks, after receiving admission at the hands of the Teacher, were unwilling to patch up their differences when the Teacher asked them to do so. It’s all their fault that we

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<sup>87</sup> For a translation of the complete version of this beautiful story, see *Sacred Books of the East*, xvii (Vinaya Texts), pp. 293-305.

were unable to see the Teacher. To these monks, assuredly, we will neither give seats nor offer respectful salutations or other civilities.” And from that time on they showed them not so much as a sign of civility.

The monks got so little food that they were nearly famished, and it required only a few days to bring them to a better state of mind. Then they confessed their sins, one to another, asked to be pardoned, and said, “Brethren, we are reconciled; be to us as before.” “Reverend Sirs, have you begged the Teacher’s pardon?” “No, we haven’t, brethren.” “Well then, beg the Teacher’s pardon, and as soon as the Teacher has pardoned you, we will be to you as before.” But as the rainy season was then at its height, they were unable to go to the Teacher and spent the rainy season very uncomfortably. The Teacher, however, spent the time pleasantly, attended by an elephant. For this elephant, of noble breed, left his herd {1.58} and entered the forest for the sole purpose of having a pleasant time. As it is said, [28.179]

### **5 b. The Buddha, the elephant, and the monkey**

“Here I live, crowded by elephants, female elephants, elephant calves, and young elephants. They have chewed off the tips of the grass I eat; they eat branch after branch I break down; they muddy the water I have to drink. Whenever I plunge into the water, or come up out of the water, the female elephants come and rub against my body. Suppose I were to retire from the herd and live all alone.”<sup>88</sup>

So then this noble elephant withdrew from the herd and drew near to Pārileyyaka, to Protected Forest, to the foot of the beautiful Sāl-tree; even to where the Exalted One was, thither did he draw near. And when he had drawn near and paid obeisance to the Exalted One, he looked all about for a broom. And seeing none, he smote with his foot the beautiful Sāl-tree below and hewed away with his trunk at the Sāl-tree above. And taking a branch, he then swept the ground.

Then he took a water-pot in his trunk and procured drinking-water. And as hot water was required, he prepared hot water. (How was that possible?) First he produced sparks with a fire-drill which he worked with his trunk; then he dropped sticks of wood on the sparks. Thus did he kindle a fire. In the fire he heated small stones; these he rolled along with a stick and dropped into a little depression in the rock. Then, lowering his trunk and finding the water hot

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<sup>88</sup> Ed. note: See *Udāna*, 4.5.

enough, he went and made obeisance to the Teacher. The Teacher asked, “Is your water hot, Pārileyaka?” and went there {1.59} and bathed. After that the elephant brought various kinds of wild fruits and presented them to the Teacher.

Now when the Teacher enters the village for alms, the elephant takes his bowl and robe, puts them on top of his head, and accompanies him. When the Teacher reaches the vicinity of the village, he bids the elephant bring him his bowl and robe, saying, “Pārileyaka, farther than this you are not permitted to go. Fetch me my bowl and robe.” The Teacher then enters the village, and the elephant stands right there until he returns. When the Teacher returns, the elephant advances to meet him, takes his bowl and robe just as he did before, deposits them in the Teacher’s place of abode, pays him the usual courtesies, and fans him with the branch of a tree. At night, to ward off danger from beasts of prey, he takes a big club in his trunk, says to himself, “I’ll protect the Teacher,” and back and forth in the interstices of the forest he paces until sunrise. (From that time forth, [28.180] we are told, that forest was called “Protected Forest.”) When the sun rises, the elephant gives the Teacher water wherewith to bathe his face, and in the manner before related performs all of the other duties.

Now a monkey saw the elephant up and doing each day, performing the lesser duties for the Tathāgata, and he said to himself, “I’ll do something too.” One day, as he was running about, he happened to see some stick-honey free from flies. He broke the stick off, took the honey-comb, stick and all, broke off a plantain-leaf, placed the honey on the leaf, {1.60} and offered it to the Teacher. The Teacher took it. The monkey watched to see whether or not he would eat it. He observed that the Teacher, after taking the honey, sat down without eating. “What can be the matter?” thought he. He took hold of the stick by the tip, turned it over and over, carefully examining it as he did so, whereupon he discovered some insect’s eggs. Having removed these gently, he again gave the honey to the Teacher. The Teacher ate it.

The monkey was so delighted that he leaped from one branch to another and danced about in great glee. But the branches he grasped and the branches he stepped on broke off. Down he fell on the stump of a tree and was impaled. So he died. And solely because of his faith in the Teacher he was reborn in the World of the Thirty-three in a golden mansion thirty leagues in measure, with a retinue of a thousand celestial nymphs.

It became known over all the Land of the Rose-apple that the Teacher was residing in Protected Forest, attended by a noble elephant.<sup>89</sup> From the city of Sāvatti, Anāthapiṇḍika, Visākhā, the eminent female lay disciple, and other such great personages sent the following message to the Elder Ānanda,

“Reverend Sir, obtain for us the privilege of seeing the Teacher.” Likewise five hundred monks residing abroad approached the Elder Ānanda at the close of the rainy season and made the following request, “It is a long time, Ānanda, since we have heard a discourse on the Law from the lips of the Exalted One. We should like, brother Ānanda, if you please, to have the privilege of hearing a discourse on the Law from the lips of the Exalted One.”

So the Elder took those monks with him and went to Protected Forest. When he reached the forest, he thought to himself, “The [28.181] Tathāgata has resided in solitude for a period of three months. It is therefore not fitting that I should approach him all at once with so many monks as these.” {1.61} Accordingly he left those monks outside and approached the Teacher quite alone. When the elephant Pārileyyaka saw the Elder, he took his staff and rushed forward. The Teacher looked around and said to the elephant, “Come back, Pārileyyaka; do not drive him away. He is a servitor of the Buddha.” The elephant immediately threw away his staff and requested the privilege of taking the Elder’s bowl and robe. The Elder refused. The elephant thought to himself, “If he is versed in the rules of etiquette, he will refrain from placing his monastic requisites on the stone slab where the Teacher is accustomed to sit.” The Elder placed his bowl and robe on the ground. (For those who are versed in the rules of etiquette never place their own monastic requisites on the seat or bed of their spiritual superiors.) The Elder, after saluting the Teacher, seated himself on one side.

The Teacher asked him, “Did you come alone?” The Elder informed him that he had come with five hundred monks. “But where are they?” asked the Teacher. “I did not know how you would feel about it, and therefore I left them outside and came in alone.” “Tell them to come in.” The Elder did so. The Teacher exchanged friendly greetings with the monks. Then the monks said to the Teacher,

“Reverend Sir, the Exalted One is a delicate Buddha, a delicate prince. You must have endured much hardship, standing and sitting here alone as you have during these three months. For of course you had no one to perform the major and

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<sup>89</sup> Cf. Story xxiii. 7.

minor duties for you, no one to offer you water for bathing the face or to perform any of the other duties for you.” The Teacher replied,

“Monks, the elephant Pārileyaka performed all of these offices for me. For one who obtains such a companion as he may well live alone; did one fail to find such, {1.62} even so the life of solitude were better for him.” So saying, he pronounced these three Stanzas in the Nāga Vagga,

328. Should one find a prudent companion to walk with, an upright man  
and steadfast,  
Let one walk with him, joyful, mindful, overcoming all dangers.

329. Should one not find a prudent companion to walk with, an upright  
man and steadfast,  
Then like a king renouncing the kingdom he has conquered, let one walk  
alone,  
Like an elephant roaming at will in an elephant-forest. [28.182]

330. The life of solitude is better; one cannot be friends with a simpleton;  
Let a man live in solitude, and do no evil deeds,  
Taking his ease, like an elephant roaming at will in an elephant-forest.

At the conclusion of the Stanzas the five hundred monks were established in Arahatsip.

The Elder Ānanda then delivered the message sent by Anāthapiṇḍika and the rest, saying, “Reverend Sir, fifty million Noble Disciples headed by Anāthapiṇḍika desire your return.” “Very well,” said the Teacher, “take bowl and robe.” Causing them to take bowl and robe, he set out. The elephant went and stood crosswise on the road. “Reverend Sir, what is the elephant doing?” “Monks, he desires to give alms to you. For a long time he has served me; it is not right to hurt his feelings. Turn back, monks!” The Teacher and the monks {1.63} turned back. The elephant entered the forest, gathered bananas and various other fruits, heaped them together, and on the following day gave them to the monks. The five hundred monks were unable to dispose of them all. When they had finished eating, the Teacher took bowl and robe and set out. The elephant, threading his way through the monks, went and stood crosswise in front of the Teacher.



“Reverend Sir, what is the elephant doing?” “Monks, having sped your parting, he desires to make me turn back.” Said the Teacher to the elephant, “Pārileyaka, I am going now, never to return. You cannot hope in this existence to enter into states of trance, or to attain Spiritual Insight, or the Paths, or the Fruits. Halt!” When the elephant heard that, he thrust his trunk into his mouth and retreated very slowly, weeping as he went. (Could he have made the Teacher turn back, he would have cared for him in the very same way to the end of his days.)

Now when the Teacher reached the vicinity of the village, he said, “Pārileyaka, farther than this it is unsafe for you to go. The habitations of men are fraught with danger to you. Halt!” The elephant halted where he was and wept. As the Teacher slowly passed out of sight, he died of a broken heart. Through faith in the Teacher he was reborn in the World of the Thirty-three in a golden mansion thirty leagues in measure, with a retinue of a thousand celestial nymphs. God Pārileyaka was his name.

The Teacher arrived in due course at Jetavana. The monks of Kosambi, {1.64} hearing of the Teacher’s return to Sāvatti, went thither to beg his pardon. The king of Kosala, hearing [28.183] that the quarrelsome monks of Kosambi had come to Sāvatti, approached the Teacher and said, “Reverend Sir, I’ll not allow those monks to come into my country.” “Great king, these monks are good men; only because of a dispute they had with each other they paid no attention to my words. Now they are coming to beg my pardon; let them come, great king.” Anāthapiṇḍika also said, “I’ll not allow those monks to enter the monastery.” But the Teacher took issue with him as he had with the king, and he was silent.

Now when those monks reached Sāvatti, the Exalted One gave orders that separate lodging should be prepared and given to them. The other monks neither sit nor stand in their company. One after another those who come ask the Teacher, “Where, Reverend Sir, are the quarrelsome monks of Kosambi?” The Teacher points them out, saying, “There they are!” “There they are! There they are!” One after another those who come point their fingers at them, until for shame they are unable to lift their heads. Then they threw themselves at the feet of the Exalted One and asked him to pardon them. Said the Teacher,

“Monks, grievous was the sin you committed when, after receiving admission as monks at the hands of a Buddha like me, in spite of my efforts to reconcile you, you refused to obey my words. Even wise men of old hearkened to the admonition of their mother and father under sentence of death, {1.65}

disobeyed it not, even while their parents were being deprived of life, and afterwards established their sovereignty over two kingdoms.” So saying, he related the Kosambika Jātaka once more, concluding as follows,

“Thus, monks, Prince Dīghāvu, even while his mother and father were being deprived of life, disobeyed not their admonition and afterwards, obtaining Brahmadata’s daughter in marriage, bore sway over the two kingdoms of Kāsi and Kosala. You, however, disobeyed my words, and thereby committed a grievous sin.” So saying, he pronounced the following Stanza,

**6. But others do not understand that we must here control ourselves;  
Yet let them understand this, and straight dissensions cease. {1.66}**

At the conclusion of the Stanza the assembled monks were established in the Fruit of Conversion.

### **I. 6. Kāḷa Junior and Kāḷa Senior<sup>90</sup> Cullakāḷa-Mahākāḷavatthu**

[28.184]

**7. Whoever lives looking for pleasure, exercising no restraint over his senses,  
Immoderate in his enjoyments, indolent, inert,  
Him Māra overpowers, even as the wind overpowers a tree of little strength.**

**8. Whoever lives looking not for pleasure, exercising restraint over his senses,  
Moderate in his enjoyments, endowed with faith, exerting the power of his  
will,  
Him Māra does not overpower, even as the wind does not overpower a  
mountain of rock.**

This religious instruction was given by the Teacher while he was in residence near the city Setavya with reference to Kāḷa junior and Kāḷa senior, Culla Kāḷa and Mahā Kāḷa.

For Culla Kāḷa, Majjhima Kāḷa, and Mahā Kāḷa were three householders who lived in Setavya, and they were brothers. Culla Kāḷa and Mahā Kāḷa, the oldest and youngest respectively, used to travel abroad with their caravan of five hundred carts and bring home goods to sell, and Majjhima Kāḷa sold the goods they brought. Now on a certain occasion the two {1.67} brothers, taking wares

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<sup>90</sup> Derived from this story are *Thera-Gāthā Commentary*, cxxxvi, and Rogers, *Buddhaghosha’s Parables*, iv, pp. 25-31. Text: N i. 66-77.

of various kinds in their five hundred carts, set out for Sāvatti, and halting between Sāvatti and Jetavana, unharnessed their carts.

At eventide Mahā Kāḷa saw Noble Disciples, residents of Sāvatti, with garlands and perfumes in their hands, going to hear the Law. “Where are they going?” he asked. Receiving the answer that they were going to hear the Law, he thought to himself, “I will go too.” So he addressed his youngest brother, “Dear brother, keep watch over the carts; I am going to hear the Law.” So saying, he went and paid obeisance to the Tathāgata and sat down in the outer circle of the congregation.

On that day the Teacher preached the Law in orderly sequence with reference to Mahā Kāḷa’s disposition of mind, and quoting the Sutta on the Aggregate of Suffering,<sup>91</sup> and other Suttas, discoursed on the sinfulness and folly and contamination of sensual pleasures. Mahā Kāḷa, after listening to the discourse, thought to himself, “So a man must needs leave all things behind him when he goes hence. When a man goes to the world beyond, neither wealth nor kinsmen can follow him. Why should I continue to live the life of a householder? I will become a monk.” Accordingly, when the multitude had paid obeisance to the Teacher and departed, he requested the Teacher to receive him into the Order.

“Have you no kinsman of whom it is proper that you should ask permission?” inquired the Teacher. “I have a younger brother, Reverend Sir.” “Ask his permission.” “Very well, Reverend Sir.” So Mahā Kāḷa went to Culla Kāḷa and said to him, “Dear brother, [28.185] receive all this wealth.” {1.68} “But you, brother?” “I intend to retire from the world under the Teacher.” Culla Kāḷa used all manner of arguments to dissuade his brother from carrying out his intention, but in vain. Finally he said to him, “Very well, master; do as you wish.” So Mahā Kāḷa went and became a monk under the Teacher. Culla Kāḷa likewise became a monk. But the thought in Culla Kāḷa’s mind was, “After a time I will return to the world and take my brother with me.”

Somewhat later Mahā Kāḷa made his full profession, and approaching the Teacher, asked him, “How many duties are there in this Religion?” The Teacher informed him that there were two. Said Mahā Kāḷa, “Reverend Sir, since I became a monk in old age, I shall not be able to fulfill the Duty of Study, but I can fulfill the Duty of Contemplation.” So he had the Teacher instruct him in

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<sup>91</sup> Ed. note: Presumably it refers to *Mahādukkhakkhandhasutta*, MN 13.

the Pure Practice of a Burning-ground,<sup>92</sup> which leads to Arahatsip. At the end of the first watch, when everyone else was asleep, he went to the burning-ground; and at dawn, before anyone else had risen, he returned to the monastery.

Now the keeper of the burning-ground, a certain woman named Kālī, whose duty was to burn the bodies of the dead, saw the Elder as he stood up and sat down and walked about. And she thought to herself, “Who can this be that comes here? I will find out about him.” But she was unable to find out what she wished to find out about him. So one night she lighted a lamp in the hut of the burning-ground, and taking son and daughter with her, hid herself on one side of the burning-ground. When she saw the Elder approach, she approached him, paid obeisance to him, and asked him, “Reverend Sir, does our noble monk reside in this place?” “Yes, lay sister.” “Reverend Sir, {1.69} those that reside in a burning-ground have certain rules to observe.” The Elder did not say, “Do you think I shall observe any rules of your telling?” Instead he said, “What ought I to do, lay sister?”

Said the keeper of the burning-ground, “Reverend Sir, they that reside in a burning-ground are bound to declare the fact to the keepers of the burning-ground, to the Chief Elder at the monastery, and to the village headman.” “Why?” “Thieves who commit depredations, when pursued by lawful owners of property, frequently flee to a burning-ground and leave their spoils there; then the owners come and threaten residents of the burning-ground with harm. But if the authorities are duly informed, they can avert trouble by saying, [28.186] ‘We know for a fact that this reverend monk has resided here for such and such a length of time; he is no thief.’ For this reason you are bound to declare your intention to the authorities I have mentioned.”

Mahā Kāḷa then asked, “Is there anything else I ought to do?” “Reverend Sir, so long as your reverence resides in a burning-ground, you must abstain from fish, flesh, sesame, flour, oil, and molasses. You must not sleep by day. You must not be slothful. You must live with high resolve, exerting all the powers of your will, avoiding double-dealing and deceit. At eventide, when all are asleep, you must leave the monastery and come here; at dawn, before any have risen, you must return to the monastery.

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<sup>92</sup> Ed. note: an odd translation, it refers to the ascetic practice of living in a charnel ground.

“In case, Reverend Sir, while you reside in this burning-ground, you succeed in reaching the goal of the Religious Life, and they bring a dead body here and cast it away, I will place it on the funeral pyre, and rendering the usual honors with perfumes and garlands, I will perform the funeral rites over the body. If you do not succeed, I will light the pyre, drag the body along with a stake, {1.70} throw it outside, chop it to pieces with an axe, throw the pieces into the fire, and burn it.” The Elder said to her, “Very well, woman. But in case you should see a corpse which you think would afford me a suitable Subject of Meditation on Material Form, be good enough to tell me.” “Very well,” said she, promising him to do so.

In accordance with his intention the Elder Mahā Kāḷa performed his meditations in the burning-ground. The Elder Culla Kāḷa, however, busy and active, thinking always of the house-life, remembering son and wife, said to himself, “It is an excessively difficult task my brother is engaged in.”

Now a certain young woman of station was attacked by a disease, and the very moment the disease attacked her, she died, at eventide, without a sign of withering or weariness. In the evening her kinsfolk and friends brought her body to the burning-ground, with firewood, oil, and other requisites, and said to the keeper of the burning-ground, “Burn this body.” And paying the keeper the usual fee, they turned the body over to her and departed. When the keeper of the burning-ground removed the woman’s dress and beheld her beautiful golden-hued body, she straightway thought to herself, “This corpse is a suitable Subject of Meditation to show to his reverence.” So she went to the Elder, paid obeisance to him, and said, “I have a remarkably good Subject of Meditation; pray look at it, Reverend Sir.”

“Very well,” said the Elder. So he went and caused the dress [28.187] which covered the corpse to be removed, and surveyed the body from the soles of the feet to the tips of the hair. Then he said, {1.71} “Throw this beautiful golden-hued body into the fire, and so soon as the tongues of fire have laid hold of it, please tell me.” So saying, he went to his own place and sat down.

The keeper of the burning-ground did as she was told and went and informed the Elder. The Elder came and surveyed the body. Where the flames had touched the flesh, the color of her body was like that of a mottled cow; the feet stuck out and hung down; the hands were curled back; the forehead was without skin. The Elder thought to himself, “This body, which but now caused those who looked thereon to forget the Sacred Word, has but now attained decay, has but

now attained death.” And going to his night-quarters, he sat down, discerning clearly Decay and Death.

Impermanent are all existing things. It is their nature to come into existence and to decay.

They come into existence and perish. It is well when they have ceased to be.<sup>93</sup>

Having recited this Stanza, Mahā Kāḷa developed Spiritual Insight and attained Arahātship, together with the Supernatural Faculties.

When Mahā Kāḷa attained Arahātship, the Teacher, surrounded by the Congregation of Monks, traveling from place to place, arrived at Setavya and entered the Simsapā forest. Culla Kāḷa’s wives, hearing that the Teacher had arrived, thought to themselves, “Now we shall recover our husband.” So they sent and invited the Teacher. Now when a visit is expected from the Buddhas, it is customary to prepare a seat in a place which is not circumscribed, and in order to insure that this shall be done, it is customary for a single monk to go in advance and give warning. For the Seat of the Buddhas must be set in the midst, {1.72} on the right of the Buddha must be placed the seat of the Elder Sāriputta, on his left that of the Elder Mahā Moggallāna, and next to these on both sides must be arranged the seats for the Congregation of Monks. Therefore the Elder Mahā Kāḷa, standing in the place where the bowls and robes were kept, sent forth Culla Kāḷa, saying, “You go in advance and give warning to arrange the seats.”

From the moment the members of the household caught sight of Culla Kāḷa, they made a jest of him, putting the low seats at the ends [28.188] where the Elders of the Assembly were to sit, and the high seats where the novices were to sit. Culla Kāḷa said to them, “Do not arrange the seats thus; do not put the low seats above and the high seats below.” But the women, pretending not to hear him, said, “What are you doing here, walking about? What right have you to give orders about the arrangement of the seats? By whose leave did you become a monk? Who made a monk of you? What made you come here?”

And having thus made a mock of him, they tore off his under and upper garments, clothed him with white garments instead, placed a garland-coil on his head, and packed him off, saying, “Go fetch the Teacher; we will arrange the

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<sup>93</sup> *Dīgha*, ii. 157.

seats.” Now those who have been monks but a short time, and have returned to the world before keeping a single residence, are without a sense of shame. Therefore Culla Kāḷa, free from any anxiety on the score of his clothing, went to the Teacher, paid obeisance to him, and taking with him the Congregation of Monks presided over by the Buddha, returned.

When the Congregation of Monks had finished their meal, Mahā Kāḷa’s wives thought to themselves, “Culla Kāḷa’s wives recovered their husband; let us also recover ours.” {1.73} Accordingly they invited the Teacher for the following day. But on this occasion a different monk came to arrange the seats, and so Mahā Kāḷa’s wives failed of an opportunity to embarrass him. When they had seated the Congregation of Monks presided over by the Buddha, they presented them with food. Now Culla Kāḷa had two wives, Majjhima Kāḷa had four, and Mahā Kāḷa had eight. Those of the monks who desired to eat sat down and ate their meal; those who desired to go out arose and went out. The Teacher sat down and ate his meal. When he had finished his meal, those women said to him, “Reverend Sir, Mahā Kāḷa will pronounce the formula of thanksgiving and then return; you go on ahead.” The Teacher said, “Very well,” and went on ahead.

When the Teacher reached the village gate, the Congregation of Monks were offended and said, “What a thing for the Teacher to do! Did he do it wittingly or unwittingly? Yesterday Culla Kāḷa came in advance, and that was the end of his monastic life. But to-day a different monk came in advance, and nothing of the sort happened.” The Teacher sent Mahā Kāḷa back and continued on his way. Said the monks, “The monk Mahā Kāḷa is virtuous and upright. Will they put an end to his monastic life?” [28.189]

Hearing their words, the Teacher stopped and asked them, “What is it you are saying, monks?” When they told him, he said, “But, monks, you do not think that Mahā Kāḷa is like Culla Kāḷa?” “Yes, Reverend Sir; Culla Kāḷa has two wives, but Mahā Kāḷa has eight. If his eight wives gather about him and seize him, what can he do, Reverend Sir?” Said the Teacher, “Monks, do not speak thus. Culla Kāḷa lives a busy and active life and allows his thoughts to dwell on many pleasing objects. My son {1.74} Mahā Kāḷa, on the other hand, does not live looking for pleasure, but is immovable, like a mountain of solid rock.” So saying, he pronounced the following Stanzas,

**7. Whoever lives looking for pleasure, exercising no restraint over his senses,  
Immoderate in his enjoyments, indolent, inert,  
Him Māra overpowers, even as the wind overpowers a tree of little strength.**

**8. Whoever lives looking not for pleasure, exercising restraint over his senses,  
Moderate in his enjoyments, endowed with faith, exerting the power of his  
will,  
Him Māra does not overpower, even as the wind does not overpower a  
mountain of rock. {1.77}**

Mahā Kāḷa's former wives surrounded him and said to him, "By whose leave did you become a monk? Will you now become a householder?" Having said this and much more to the same effect, they sought to strip him of his yellow robes. But the Elder, divining their intention, rose from the seat where he had been sitting and flew upwards by his supernatural power, rending the peak of the pagoda asunder. And having soared through the air, he descended to the ground as the Teacher spoke the concluding words of the Stanzas, praising the golden body of the Teacher and paying obeisance at the feet of the Tathāgata.

### **I. 7. Devadatta Wears an Unbecoming Robe<sup>94</sup> Devadattavatthu**

**9. Whoever, not free from impurity, lacking self-restraint and truth,  
Puts on the yellow robe, he is not worthy of the yellow robe.**

**10. Whoever is free from impurity, firmly established in the moral precepts,  
Possessed of self-restraint and truth, he is worthy of the yellow robe.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Devadatta's assumption of the yellow robe at Rājagaha.

For on a certain occasion the two Chief Disciples, each with a retinue of five hundred monks, took leave of the Teacher and went from Jetavana to Rājagaha. The residents of Rājagaha united by twos and threes and in larger groups and gave alms in accordance with the custom of giving alms to visitors. Now one day Venerable Sāriputta [28.190] said, in making the Address of Thanksgiving, {1.78} "Lay brethren, one man himself gives alms, but does not urge another to give; that man receives in succeeding states of existence the blessing of wealth,

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<sup>94</sup> Cf. *Jātaka* 221: ii. 196-199. Text: N i. 77-83.



but not the blessing of a retinue. Another man urges his neighbor to give, but does not himself give; that man receives in succeeding states of existence the blessing of a retinue, but not the blessing of wealth. Another man neither himself gives alms nor urges others to give; in succeeding states of existence that man receives not so much as a bellyful of sour rice-gruel, but is forlorn and destitute. Yet another both himself gives alms and urges his neighbor to give; that man in succeeding states of existence, in a hundred states of existence, in a thousand states of existence, in a hundred thousand states of existence, receives both the blessing of wealth and the blessing of a retinue.” Thus did Venerable Sāriputta preach the Law.

A certain wise man heard him and thought to himself, “Sir, the preaching of the Law is indeed a wonderful thing; well has the means of happiness been expounded. It behooves me to do works of merit productive of these two Attainments.” So he invited the Elder to take a meal with him, saying, “Reverend Sir, accept my hospitality for to-morrow.” “How many monks have you need of, lay disciple?” “But how many monks are there in your retinue, Reverend Sir?” “A thousand, lay disciple.” “Bring all your monks with you to-morrow and accept my hospitality, Reverend Sir.” The Elder accepted the invitation.

The lay disciple went through the street of the city urging others to give alms, saying, “Men and women, I have invited a thousand monks. How many monks will you be able to provide with food? how many will you?” The people promised to provide food, each according to his means, saying, {1.79} “We will give to ten; we will give to twenty; we will give to a hundred.” The lay disciple then directed them to bring their offerings to one place, saying, “Well then, let us assemble in one place and cook the food as one body. All of you bring together in one place the sesame, rice, ghee, molasses, and other articles of food.”

Now a certain householder presented a perfumed yellow robe worth a hundred thousand pieces of money, saying, “If your combined alms prove insufficient, sell this and devote the proceeds to supplying the deficiency; if they are sufficient, you may give it to whatever monk you please.” The combined offerings proved sufficient for the householder’s purpose; there was nothing lacking. The lay disciple therefore said to [28.191] the men, “Honorable Sirs, this yellow robe, given by a certain householder for such and such a purpose, is superfluous. To whom shall we give it?”

Some said, “Let us give it to the Elder Sāriputta.” Others said, “The Elder Sāriputta has a way of coming and going when the crops are ripe. But Devadatta is our constant companion, both on festival days and on ordinary days, and is ever ready like a water-pot. Let us give it to him.” After a long discussion it was decided by a majority of four to give the robe to Devadatta. So they gave the robe to Devadatta. Devadatta cut it in two, fashioned it, dyed it, put one part on as an undergarment and the other as an upper garment, and wore it as he walked about. When they saw him wearing his new robe, they said, “This robe does not become Devadatta, but does become the Elder Sāriputta. Devadatta is going about wearing under and upper garments which do not become him.” {1.80}

Now a certain monk who lived in foreign parts came from Rājagaha to Sāvatti, and when he had paid obeisance to the Teacher and expressed his pleasure at seeing him, the Teacher asked him about the well-being of the two Chief Disciples. The monk thereupon told him the whole episode of the robe from beginning to end. Said the Teacher, “Monks, this is not the first time Devadatta has worn robes unbecoming to him; in a previous state of existence also he wore robes which did not become him.” So saying, he related the following

#### **7 a. Story of the Past: The elephant-hunter and the noble elephant**

Once upon a time, when Brahmadata ruled at Benāres, there dwelt at Benāres a certain elephant-hunter who made a living by killing elephants and marketing their tusks, claws, entrails, and solid flesh. Now in a certain forest several thousand elephants found pasture. One day, when they went to the forest, they saw some Private Buddhas.<sup>95</sup> From that day, both going and coming, they fell down on their knees before the Private Buddhas before proceeding on their way.

One day the elephant-hunter saw their actions. Thought he, “It is only with great difficulty that I can kill these beasts. But every time they come and go they pay obeisance to the Private Buddhas. What is it they see that makes them pay obeisance?” Coming to the conclusion that it was the yellow robe, he thought to himself, “I too ought to get a yellow robe immediately.” So he went to a pool used [28.192] by a certain Private Buddha, and while the latter was bathing and his robes lay on the bank, stole his robes. Then he went and sat down on the path by which the elephants came and went, with a spear in his hand and the robe drawn over his head. The elephants saw him, and taking him for a Private Buddha, paid obeisance to him, and then went their way. The elephant which

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<sup>95</sup> Ed. note: *Paccekabuddha*.

came last of all he killed with a thrust of his spear. And taking the tusks and other parts which were of value and burying the rest of the dead animal in the ground, he departed. {1.81}

Later on the Future Buddha, who had been reborn as an elephant, became the leader of the elephants and the lord of the herd. At that time also the elephant-hunter was pursuing the same tactics as before. The Great Being observed the diminution of his retinue and asked, "Where do these elephants go that this herd has become so small?" "That we do not know, master." The Great Being thought to himself, "Wherever they go, they must not go without my permission." Then the suspicion entered his mind, "The fellow who sits in a certain place with a yellow robe drawn over his head must be causing the trouble; he will bear watching,"

So the leader of the herd sent the other elephants on ahead and brought up the rear himself, walking very slowly. When the rest of the elephants had paid obeisance and passed on, the elephant-hunter saw the Great Being approach, whereupon he gathered his robe together and threw his spear. The Great Being fixed his attention as he approached, and stepping backwards, avoided the spear. "This is the man who killed my elephants," thought the Great Being, and forthwith sprang forwards to seize him. But the elephant-hunter jumped behind a certain tree and crouched down. Thought the Great Being, "I will encircle both the hunter and the tree with my trunk, seize the hunter, and dash him to the ground." Just at that moment the hunter removed the yellow robe and allowed the elephant to see it. When the Great Being saw it, he thought to himself, "If I offend against this man, the reverence which thousands of Buddhas, Private Buddhas, and Arahats feel towards me will of necessity be lost." Therefore he kept his patience. Then he asked the hunter, "Was it you that killed all these kinsmen of mine?" "Yes, master," replied the hunter. "Why did you do so wicked a deed? You have put on robes which become those who are free from the passions, but which are unbecoming to you. In doing such a deed as this, you have committed a grievous sin." So saying, he rebuked him again for the last time, saying, {1.82} [28.193]

Whoever, not free from impurity, lacking self-restraint and truth,  
Puts on the yellow robe, he is not worthy of the yellow robe.

Whoever is free from impurity, firmly established in the moral precepts,  
Possessed of self-restraint and truth, he is worthy of the yellow robe.

“Unbecoming is the deed you have done,” said he.

When the Teacher had ended this lesson, he identified the characters in the Jātaka as follows, “At that time the elephant-hunter was Devadatta, and the noble elephant who rebuked him was I myself. Monks, this is not the first time Devadatta has worn a robe which was unbecoming to him; he did the same thing in a previous state of existence also.” So saying, he pronounced the following Stanzas,

**9. Whoever, not free from impurity, lacking self-restraint and truth,  
Puts on the yellow robe, he is not worthy of the yellow robe.**

**10. Whoever is free from impurity, firmly established in the moral precepts,  
Possessed of self-restraint and truth, he is worthy of the yellow robe.**

**I. 8. The Chief Disciples<sup>96</sup>**  
**Aggasāvakaṅvattu**

**11. They who think to find the truth in falsehood, they who discern but falsehood in the truth,  
They never attain the goal of truth, but abide in the pasture-ground of error.**

**12. They who have rightly discerned the true in its truth and the false in its falsity,  
They attain the goal of truth and abide in the pasture-ground of right thinking. {1.83}**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana, and it was with reference to the announcement made by the Chief Disciples of Sañjaya's refusal to go to the Teacher. From first to last the story is as follows:

**8 a. Life of the Buddha**

Four Incalculables and a hundred thousand cycles of time in the past our Teacher was born as a Brahman prince in the city of Amaravatī, and his name was Sumedha. After acquiring proficiency in all the arts, he renounced wealth amounting to countless millions which he inherited on the death of his mother and father, retired from the world, adopted the life of an anchorite, took up his residence in the Himālaya country, and there won for himself by Ecstatic Meditation<sup>97</sup> the Supernatural Powers. Now it came to pass on a certain day that [28.194] Dīpaṅkara, Master of the Ten Forces, set out from Sudassana monastery to go to the city Ramma, and the populace came forth to clear the way. As Sumedha came flying through the air on that day, he observed that a road was being cleared. Therefore selecting for himself a portion of the road which had not yet been cleared, when the Teacher approached, he made of himself a bridge for him, spread his mantle of antelope skin in the mud, laid himself thereon, and

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<sup>96</sup> 8 a is a brief outline of *Nidānakathā*, *Jātaka*, i. 2<sup>13</sup>-85<sup>24</sup>: translated by Rhys Davids, *Buddhist Birth Stories*, pp. 2-119. 8 b is derived from *Vinaya, Mahā Vagga*, i. 23-24. 4: i. 39<sup>23</sup>-43<sup>7</sup> Cf. Hardy, *Manual of Buddhism*, pp. 200-203. With 8 f (*Dh. cm.*, I. 100<sup>17</sup>-104<sup>21</sup>) cf. *Khuddaka Pāṭha Commentary*, 202<sup>4</sup>-206<sup>6</sup>, and *Peta Vatthu Commentary*, 19<sup>22</sup>-23<sup>16</sup>. *Peta Vatthu Commentary* is here almost word for word the same as *Khuddaka Pāṭha Commentary*. Text: N i. 83-114.

<sup>97</sup> Ed. note: Burlingame's translation for *jhāna*.

said, “Let not the Teacher with his company of disciples tread upon the mud. Let him rather tread upon me; so let him proceed upon his journey.”

When the Teacher beheld Sumedha, he said, “Yonder prince is a nascent Buddha; four Incalculables and a hundred thousand cycles of time hence {1.84} he will become a Buddha named Gotama.” Thus did the Teacher Dīpaṅkara prophesy regarding the Brahman prince Sumedha. After Dīpaṅkara came the following Buddhas: Koṇḍañña, Maṅgala, Sumana, Revata, Sobhita, Anomadassī, Paduma, Nārada, Padumuttara, Sumedha, Sujāta, Piyadassī, Atthadassī, Dhammadassī, Siddhattha, Tissa, Phussa, Vipassī, Sikhī, Vessabhū, Kakusandha, Koṇāgamana, and Kassapa. One after another these twenty-four Buddhas arose in the world and enlightened the world, and from each of them the Brahman prince Sumedha received the prophecy that he should one day become a Buddha. Now after Sumedha had fulfilled the Ten Perfections and the Ten Minor Perfections and the Ten Major Perfections, making in all Thirty Perfections, he was reborn as Vessantara; and in his existence as Vessantara he bestowed mighty alms which caused the earth to quake, and in that existence also he renounced both son and wife. When the term of life allotted to him was come to an end, he was reborn in the Heaven of the Tusita gods; and when he had remained in this state of existence during the term of life allotted to him, the deities of the Ten Thousand Worlds assembled together and thus addressed him,

The time is come, mighty hero; descend into the womb of your mother;  
Rescue the worlds of men and gods; discover the Region of the Deathless.

Thereupon he made the Five Great Observations, and passing from that state of existence, received a new existence in the royal household of the Sākiyas. In this royal household he was brought up amid great splendor and in the course of time attained auspicious youth. He spent his youth in three mansions appropriate to the three seasons of the year, enjoying splendor and majesty of sovereignty comparable [28.195] to the splendor of the World of the Gods. In the course of time it came to pass that, as he proceeded on three successive days to the garden to amuse himself, he beheld the Three Heavenly Messengers; namely, a man worn out by old age, a man afflicted with disease, and a dead man. {1.85} On each of the three days he returned to his palace, overcome with emotion.

On the fourth day he beheld a man who had retired from the world and adopted the life of a monk. “It were well for me to retire from the world and adopt the life of a monk,” said he, conceiving a desire for the religious life; and with this thought in mind, he proceeded to the garden and spent the entire day sitting on

the bank of the royal pool. While he sat there, the god Vissakamma approached him, disguised as a barber, and dressed him in rich apparel and adorned him with all manner of adornments. There also he received the message that a son had been born to him, Prince Rāhula; and realizing the strength of affection for a son, he reflected, “I must straightway break this bond, lest it become too strong for me.” In the evening, as he entered the city, Kisā Gotamī, daughter of his father’s sister, pronounced the following Stanza,

Happy indeed is that mother, happy indeed is that father,  
Happy indeed is that wife whose husband is such a one as he.

When he heard Kisā Gotamī pronounce this Stanza, he said, “This woman has taught me where true happiness is to be found;” and taking off a string of pearls, he sent it to her as a present. Having entered his own residence, he lay down on the royal couch, and as he lay there beheld the disgusting appearance of the nautch-girls asleep. Heartsick he roused his courtier Channa, caused his steed Kanthaka to be brought to him, mounted Kanthaka, and taking Channa with him as his companion, and surrounded by the deities of the Ten Thousand Worlds, he went forth and made the Great Retirement. Proceeding to the bank of the river Anoma, he retired from the world and adopted the life of a monk.

Having adopted the life of a monk, he proceeded to Rājagaha and went about the city receiving alms. Then he retired to Paṇḍava mountain and seated himself in Paṇḍava mountain cave. While he was sitting there, the king of Magadha came to him and offered to bestow his kingdom upon him, but this offer of the king he straightway refused. He promised the king, however, to visit his kingdom so soon as he should attain Omniscience. Then he approached [28.196] Ālāra and Uddaka; but after following their system of discipline, failed to win the Attainment which distinguishes one who has attained Arahatsip. Thereafter, for a period of six years, he engaged in the Great Struggle.

Early in the morning on the day of full moon of the month Visākhā {1.86} he ate rice-porridge presented to him by Sujāta, caused his golden bowl to float on the river Nerañjarā, and spent the day in Mahāvana Grove in the various degrees of Ecstatic Meditation. In the evening he listened to the praise of his noble qualities bestowed upon him by Kāḷa, King of the Dragons, ascended the Throne of Wisdom, received the bundles of grass presented to him by Sotthiya, scattered the grass before him, and formed the following resolution, “I will not abandon this posture until I have ceased utterly to care for the things of this world and my heart has thus rid itself of the Depravities.”

Thereupon he sat down facing the east, and before the sun had set overcame the host of Māra. In the first watch he acquired the knowledge of previous states of existence; in the second watch he acquired the knowledge of the vanishing of creatures from one state of existence and of their reappearance in another; at the conclusion of the last watch he acquired the knowledge of the Causes of Existence, fathoming the depths of Omniscience and acquiring the Ten Forces, the Four Subjects of Confidence, and all of the Noble Qualities. For seven weeks he remained on the Throne of Wisdom; in the eighth week he seated himself under the Goatherd's Banyan-tree and meditated upon the depths of the Law, finally arriving at misgivings as to his ability to preach the Law to others.

Straightway Sahampati Brahmā, accompanied by the retinue of the Ten Thousand Worlds with which Mahā Brahmā is wont to be accompanied, approached him and requested him to preach the Law to others. Surveying the world with the eye of a Buddha, he acceded to Brahmā's request. "To whom, pray, shall I first preach the Law?" thought he. Surveying the world, he became aware of the death of Āḷāra and Uddaka. But remembering the devoted services of the Five Monks, he arose from his seat {1.87} and went to Kāśipura, meeting Upaka by the way and talking with him.

On the day of full moon of the month Āsāḷha he arrived at Isipatana in the Deerpark, at the place of residence of the Five Monks; and when the Five Monks addressed him improperly, he instructed them how properly to address him. Then he set in motion the Wheel of the Law, giving to drink of the Deathless to a hundred and eighty millions of [28.197] angels, but above all to the monk Añña-Koṇḍañña. Having set in motion the glorious Wheel of the Law, on the fifth day of the half-month he established all those monks in Arahatship. On the same day also he perceived that the noble youth Yasa possessed the dispositions requisite for Conversion; and when the noble youth Yasa left his house in disgust at what he saw during the night, he saw him and summoned him and made a monk of him, saying, "Come, Yasa!" In that same night also he caused him to attain the Fruit of Conversion, and on the following day caused him to attain Arahatship. Afterwards he made monks of his fifty-four companions, employing the formula, "Come, monks!" And having made monks of them, he caused them to attain Arahatship.

There were thus sixty-one Arahats in the world. Having kept residence during the season of the rains, and having celebrated the terminal festival, he sent out the sixty monks into all the world, saying, "Go forth, monks, preaching and teaching." He himself proceeded to Uruvelā, on the way thither, in Kappāsika



grove, instructing the Thirty Youths known as the Bhaddavaggiyas. Of these the least attained the Fruit of Conversion and the greatest attained the Fruit of the Third Path. All these youths he received into the Order with the single formula, “Come, monks!” And when he had so done, he sent them out into all the world. Arriving at Uruvelā, he performed three thousand five hundred miracles {1.88} and converted Uruvelā-Kassapa, Nadī-Kassapa, and Gayā-Kassapa. These were three brothers, ascetics who wore matted hair, with a following of a thousand disciples. These ascetics he instructed in the Law. And when he had so done, he received them into the Order with the single formula, “Come, monks!” Seating them at Gayāsīsa, he established them in Arahatsip by preaching the Fire Sermon; then, attended by a thousand Arahats, he went to Latthivana Garden near the city of Rājagaha, intending to redeem the promise he had given to King Bimbisāra.

“The Teacher has arrived,” went forth the cry. Hearing the report, King Bimbisāra approached with twelve nahutas of Brahman householders, and to him the Buddha preached the Law in a pleasing manner, establishing the king and eleven nahutas of Brahmans in the Fruit of Conversion and one nahuta of Brahmans in the Refuges. On the following day he listened to the praise of his noble qualities by Sakka king of the gods disguised as a Brahman youth, and then entered the city of Rājagaha. Having eaten his meal in the royal [28.198] residence, he accepted the gift of Veḷuvana monastery and took up his residence there. And there it was that Sāriputta and Moggallāna came to him.

### **8 b. Life of Upatissa (Sāriputta) and Kolita (Moggallāna)<sup>98</sup>**

Before the Buddha appeared in the world, there were two Brahman villages not far from Rājagaha named Upatissa village and Kolita village. One day a Brahman’s wife named Rūpasārī, who lived in Upatissa village, conceived a child in her womb; and on the same day a Brahman’s wife named Moggalī, who lived in Kolita village, likewise conceived a child in her womb. We are told that for seven generations these two families had been firmly knit and bound together in the bonds of friendship; they performed the Protection of the Embryo for the two expectant mothers on the same day. On the expiration of ten lunar months, both women gave birth to sons.

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<sup>98</sup> Ed. note: for the canonical story see, <http://www.ancient-buddhist-texts.net/Texts-and-Translations/Mahakhandhako/41-Sariputta-Moggallana.htm>.

On the day appointed for the naming of the children, they gave the name Upatissa to the son of the Brahman woman whose name was Sārī, because he was the son of the principal family in Upatissa village; {1.89} to the other boy, because he was the son of the principal family in Kolita village, they gave the name Kolita. As they grew up, both boys attained the highest proficiency in all the arts and sciences. Whenever the youth Upatissa went to the river or the garden to disport himself, five hundred golden litters accompanied him; five hundred chariots drawn by thoroughbreds accompanied the youth Kolita. The two youths had retinues of five hundred boys apiece.

Now there is a festival celebrated every year in Rājagaha which goes by the name of Mountain-top festival. A couch for the two youths was set up in one place, and the two youths sat together and witnessed the passing show. When there was occasion to laugh, they laughed; when there was occasion to weep, they wept; when it was time to give alms, they gave alms. In this way they witnessed the festivities for several days. But one day, when they had grown wiser, there was no laugh when they might have laughed, as on preceding days, there were no tears when they might have wept, and when their alms were sought they gave no alms.

The following thought, we are told, occurred to the two youths, “Why should we look at this? Before a hundred years have passed, all these people will have gone hence and will no more be seen. It behooves us rather to seek the Way of Release.” And taking this [28.199] thought to heart, they sat down. Then Kolita said to Upatissa, “Friend Upatissa, you do not appear to be pleased and delighted as on previous days. Nay rather, you are afflicted with melancholy. What is in your mind?” “Friend Kolita, I sit thinking, ‘There is no lasting satisfaction in looking upon these folk; {1.90} this is all unprofitable; it behooves me rather to seek the Way of Release for myself.’ ‘But why are you melancholy?’” Kolita said the same thing. When Upatissa discovered that Kolita’s thoughts were one with his own, he said, “Both of us have had a happy thought. It behooves us both to seek the Way of Release and to retire from the world together. Under what teacher shall we retire from the world?”

Now at this time a wandering ascetic named Sañjaya entered the city of Rājagaha, accompanied by a large retinue of wandering ascetics. “We will retire from the world and become monks under Sañjaya,” said Upatissa and Kolita. So they dismissed five hundred retainers, saying to them, “Take the litters and the chariots and go,” and together with the remaining five hundred, retired from the world and became monks under Sañjaya. From the day when these two youths

retired from the world and became monks under Sañjaya, Sañjaya reached the pinnacle of gain and renown. In but a few days they had passed the bounds of Sañjaya's teaching. Therefore they asked him, "Teacher, is this all the religious truth you know, or is there something more besides?" "This is all there is; you know all."

Upatissa and Kolita thought to themselves, "If this is the case, it is profitless for us to remain pupils of this teacher any longer. The Way of Release we retired from the world to seek for, we certainly cannot obtain from this teacher. But the Land of the Rose-apple is an extensive country. Let us journey through villages, market-towns, and royal cities. We shall surely find some teacher who will expound to us the Way of Release." From that time forth, wherever they heard there was a learned monk or Brahman, they went to him and held converse with him. The questions Upatissa and Kolita asked, the others {1.91} were not able to answer; but every question the others asked, Upatissa and Kolita answered. In this manner they traveled all over the Land of the Rose-apple; then they retraced their steps and returned to their own homes again. Before they separated, Upatissa said to Kolita, "Friend Kolita, whichever of us first attains the Deathless is to inform the other." Having made this agreement, they separated.

While they were living under this agreement, the Teacher, after [28.200] traveling from place to place as has been related above, arrived at Rājagaha, accepted the gift of Veḷuvana monastery, and took up his residence at Veḷuvana. Now after the Teacher had sent forth the sixty-one Arahats to proclaim the virtues of the Three Jewels, saying, "Go forth, monks, preaching and teaching," one of the Band of Five, the Great Elder Assaji, turned back, came to Rājagaha, and on the following day, early in the morning, taking his bowl and his robe, entered Rājagaha for alms. On the same day, early in the morning, the wandering ascetic Upatissa ate his breakfast, and proceeding to the hermitage of the wandering ascetics, saw the Elder. When he saw him, he thought to himself, "Never before have I seen a monk like this monk. He must be one of those monks who have attained Arahatship in this world, or who have entered upon the path leading to Arahatship. Suppose I were to approach this monk and ask him, 'For whose sake, brother, have you retired from the world? And who is your teacher? And whose doctrine do you profess?' " Then this thought occurred to him, "It is not the proper time to ask this monk questions, for he is going from house to house for alms. Suppose I were to follow close in the footsteps of this monk, as those are wont to do who seek some favor?"

## Book I. Pairs, Yamaka Vagga - 60

Therefore, observing that the monk had received a portion of alms and was on his way to a certain place, and perceiving that he desired to sit down, {1.92} he placed his own monk's stool on the ground and offered it to him; and when the monk had finished his meal, offered him water from his own water-pot. Having thus performed the duties of a pupil to a teacher, he exchanged pleasant greetings with the Elder after the meal was over and said to him, "Calm and serene, brother, are your organs of sense; clean and clear is the hue of your skin. For whose sake, brother, did you retire from the world? And who is your teacher? And whose doctrine do you profess?"

The Elder thought to himself, "These wandering ascetics are hostile to the religion I profess; therefore I will show this monk the profundity of our religion." But first he explained that he was himself a mere novice, saying, "Brother, I am as yet a mere novice; no long time have I been a monk; but recently did I approach this Doctrine and Discipline; just now I shall not be able to expound the Law at length." Thought the wandering ascetic, "I am Upatissa; say much or little according to your ability; I will undertake to fathom the meaning in a hundred ways or a thousand ways." Therefore he said, [28.201]

Say little or much; tell me the substance only;  
I have need of the substance only; why utter many words?

In response the Elder pronounced the first line of the Stanza,

Of all things that proceed from a cause,  
of these the cause the Tathāgata hath told.

So soon as the wandering ascetic heard the first line, he was established in the Fruit of Conversion, perfect in a thousand ways. {1.93} So soon as he was established in the Fruit of Conversion, the Elder completed the second line,

And also how these cease to be,  
this too the mighty monk hath told.

But after he had attained the Fruit of Conversion, the Higher Excellence failed to appear. Therefore he considered, “There must be a reason for this,” and said to the Elder, “Do not carry your teaching of the Law any further; let this suffice. Where does our Teacher reside?” “At Veḷuvana, brother.” “Well then, Reverend Sir, you go on ahead. I have a friend, and he and I made the following agreement with each other, ‘Whichever of us first attains the Deathless is to inform the other.’ I wish first to redeem this promise. I will bring my friend with me and go to the Teacher, following the same path you take.” So saying, Upatissa prostrated himself before the feet of the Elder with the Five Rests,<sup>99</sup> walked thrice around him sunwise, and then took leave of him and went to meet the leader of the wandering ascetics.

The wandering ascetic Kolita saw him approaching from afar and said to himself, “To-day my friend’s face has a hue not as on other days; it must be that he has attained the Deathless.” Therefore he asked him at once whether he had attained the Deathless. Upatissa said in reply, “Yes, brother, I have attained the Deathless.” So saying, he pronounced the same Stanza Assaji had pronounced. At the conclusion of the Stanza Kolita was established in the Fruit of Conversion. Thereupon Kolita said, “Friend, where does our Teacher reside?” “At Veḷuvana, friend. So I was informed by our teacher the Elder Assaji.” “Well then, friend, let us go; let us see the Teacher.”

Now it was a distinguishing trait of the Elder Sāriputta that he always held a teacher in profound respect. Therefore said he to his friend, “Friend, let us inform our teacher, the wandering ascetic Sañjaya, that we have attained the Deathless. {1.94} Thus will his mind be awakened, and he will comprehend. But should he fail to [28.202] comprehend, he will at any rate believe what we say to be true; and so soon as he has listened to the preaching of the Buddhas, he will attain the Path and the Fruit.” Accordingly the two wandering ascetics went to Sañjaya. When Sañjaya saw them, he asked, “Friends, did you succeed in finding anyone able to show you the Way to the Deathless?” “Yes, teacher, such a one have we found. The Buddha has appeared in the world, the Law has appeared, the Order has appeared. You, sir, are walking in vain unreality. Come, sir, let us go to the Teacher.” “You may go; I cannot go.” “For what reason?” “In the past I

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<sup>99</sup> Ed. note: it means he worshipped by placing five places on the ground, his hands, feet and head.

have gone about as a teacher of the multitude. For me to become a pupil again would be as absurd as for a chatty to go to the well. I shall not be able to live the life of a pupil.”

“Do not act thus, teacher.” “Never mind, friends, you may go, but I cannot go.” “Teacher, from the moment of the Buddha’s appearance in the world the populace will take perfumes, garlands, and so forth in their hands and will go and do honor to him alone. Let us also go there. What do you intend to do?” “Friends, which are more numerous in this world, the stupid or the wise?” “Teacher, the stupid are many, the wise are few.” “Well then, friends, let the wise men go to the wise monk Gotama, and let the stupid come to stupid me. {1.95} You may go, but I shall not go.” “You will become a famous man, teacher!” said his two former pupils, and departed. As they departed, Sañjaya’s congregation broke up; at that instant the grove was empty. When Sañjaya saw that the grove was empty, he vomited hot blood. Five hundred wandering ascetics accompanied the two on their journey a little way. Of these, two hundred and fifty remained loyal to Sañjaya and turned back; the other two hundred and fifty wandering ascetics the two received as their own pupils and took with them to Veļuvana.

As the Teacher sat in the midst of the fourfold congregation preaching the Law, he saw the two wandering ascetics approaching from afar. Straightway he addressed the monks, “Monks, here come two friends, Kolita and Upatissa. They will become my pair of disciples, my chief and noble pair.” The two wandering ascetics paid obeisance to the Teacher, sat down respectfully on one side, and spoke thus to the Teacher, “Reverend Sir, we should like to receive admission to the Order at the hands of the Exalted One; we should like to make our full profession.” Said the Exalted One, “Come, monks! The Law has been well taught. Lead the holy life, to the end that all suffering may be utterly done away.” Instantly they became possessed of [28.203] bowls and robes created by supernatural power, and became as it were Elders of a hundred years’ residence.

By the acts of the company of his disciples the Teacher caused the preaching of the Law constantly to increase. With the exception of the two Chief Disciples all attained Arahatsip. The two Chief Disciples, however, did not complete the meditations leading to the Three Higher Paths. (What was the reason for this? It was because of the magnitude of the Perfection of Knowledge of Chief Disciples.)

Now Venerable Moggallāna the Great, {1.96} residing near the village Kallavāḷa in the kingdom of Magadha, fell into sloth and torpor on the seventh day after the day of his reception into the Order. But aroused by the Teacher, he shook off sloth and torpor, and applying himself to the Formula of Meditation on the Elements given him by the Tathāgata, completed the meditations leading to the Three Higher Paths and attained the goal of the Perfection of Knowledge of Chief Disciples.

As for the Elder Sāriputta, he spent the fortnight following his reception into the Order with the Teacher, residing at Sūkarakhata Cave near the same city Rājagaha. Having heard an exposition of the Vedanāpariggaha Suttanta by his own sister's son, the wandering monk Dīghanakha,<sup>100</sup> he applied his mind to the Sutta, and like a man who eats rice boiled for another man, attained the goal of the Perfection of Knowledge of Chief Disciples.

(Surely the Venerable Sāriputta is a man of great intelligence. Why, then, does he require a longer time than Moggallāna the Great to attain the goal of the Perfection of Knowledge of Chief Disciples? Because the preliminaries are so elaborate. We must understand that the case is analogous to that of a king, who, when he wishes to set out on a journey, is obliged to make great preparations, such as caparisoning riding-elephants. On the other hand a poor man, no matter where he may wish to go, immediately goes there without more ado.)

On the very day when Sāriputta and Moggallāna were received into the Order, as the shadows of evening lengthened, the Teacher gathered his disciples together at Veḷuvana, assigned the place of Chief Disciples to the newcomers, and then recited the Pātimokkha. The monks were offended and said, "The Teacher shows favoritism in bestowing this distinction. In bestowing the place of Chief Disciples, he ought to give the preference to those who were the first to retire from the world; namely, the Band of Five. If he disregard their claims, he ought to give the preference to the Elder Yasa and his [28.204] Fifty-four Companions. If he disregard their claims, {1.97} he ought to give the preference to the Thirty Youths. If he disregard their claims, he ought to give the preference to the Three Brothers, Uruvelā-Kassapa, Nadī-Kassapa, and Gayā-Kassapa. In rejecting the prior claims of all these monks and giving the place of Chief Disciples to those who retired from the world last of all, the Teacher shows favoritism."

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<sup>100</sup> Ed. note: this refers to MN 74. The translation should read: to his own sister's son, not by... the discourse is given by the Buddha to Dīghanakha.

The Teacher asked them, “Monks, what is the subject you are discussing?” When they told him, he said, “Monks, I show no favoritism in bestowing this distinction. On the contrary I bestow on these monks and on all others that for which each has made his Earnest Wish. For Añña-Koṇḍañña gave the first fruits of a certain crop nine times, but in so doing did not make an Earnest Wish for the place of Chief Disciple. On the contrary, in bestowing his gift, he made the Earnest Wish that he might be the first to win the foremost estate of all; namely, Arahatsip.” “When was that, Reverend Sir?” “Listen, monks.” “Yes, Reverend Sir.” Thereupon the Exalted One related the following

### **8 c. Story of the Past: Kāḷa junior and Kāḷa senior**

Monks, ninety-one cycles of time in the past the Exalted Vipassī appeared in the world. At that time two brothers, Mahā Kāḷa and Culla Kāḷa, both of them householders, caused a great field to be planted with rice. One day Culla Kāḷa went to the rice-field, hulled a kernel of rice, and ate it, and found it unusually sweet. Shortly afterwards he desired to make a gift of unripe rice to the Congregation of Monks presided over by the Buddha. So he went to his older brother and said to him, “Brother, let us have unripe rice hulled and cooked in a manner suitable for the Buddhas, and let us bestow the same in alms.” “What say you, brother? No one has ever yet had unripe rice hulled and given in alms, nor is anyone likely to do such a thing in the future; don’t spoil the crop.”

The younger brother repeated his suggestion several times. {1.98} Finally the older brother said, “Very well, divide the field into two parts. Do not touch my portion, but do whatever you like in your own portion of the field.” “Very well,” said Culla Kāḷa. So he divided the field into two parts, hired a large number of men for manual labor, caused grains of unripe rice to be hulled, had it cooked in rich milk, adding ghee, honey, and sugar, and presented the rice thus prepared to the Congregation of Monks presided over by the Buddha, saying [28.205] at the conclusion of the meal, “Reverend Sir, by virtue of this my gift of first-fruits may I be the first to win the foremost estate of all; namely, Arahatsip.” “So be it,” said the Teacher, returning thanks. When he went back to the field and looked at it again, he saw that the entire field was filled with heads of growing rice, bound together, as it were, in sheaves. At this sight he experienced the five kinds of joy. Thought he, “I am indeed fortunate.” When the rice was in the ear, he gave first-fruits of rice in the ear. In association with the residents of the village he bestowed the first-fruits of the crop. When the rice was reaped, he gave the first-fruits of the reaping; when it was in the sheaf, the first-fruits of



the sheaves; when it was in the shock, the first-fruits of the shocks; when it was in the rick, the first-fruits of the ricks; when it was threshed, the first-fruits of the threshing-floor; when it was ground, the first-fruits of the flour; when it was measured, the first-fruits of the measuring; when it was put away in the storehouse, the first-fruits of the store. Thus he bestowed the first-fruits of a single crop nine times. Whatever he took away was made up, and he had a bumper harvest. Goodness keeps him who keeps it. Therefore said the Exalted One, {1.99}

Righteousness truly keeps him who keeps righteousness; righteous living brings happiness.

Herein is the advantage of living righteously, that he who walks righteously will never go to a state of suffering.

Thus, in the dispensation of the Supremely Enlightened Vipassī, did Añña-Koṇḍañña bestow the gift of first fruits nine times, making the Earnest Wish to be the first to attain the foremost of all estates. Likewise in the dispensation of the Buddha Padumuttara, a hundred thousand cycles of time in the past, in the city Hāmsavatī, he gave mighty gifts, and falling at the feet of that Exalted Buddha, made the Earnest Wish to be the first to attain the foremost of all estates; namely, Arahatsip. Thus I bestowed on him only that for which he made his Earnest Wish. I show no favoritism in bestowing distinction.

#### **8 d. Story of the Past: Yasa and fifty-four companions**

Reverend Sir, what work of merit did the fifty-five noble youths led by Yasa perform? – They too made an Earnest Wish for Arahatsip at the feet of a certain Buddha and did many works of merit. Subsequently, but before the present Buddha had appeared in the world, they became friends, banded themselves together for [28.206] the performance of works of merit, and devoted themselves to the care of the corpses of paupers. One day, seeing the dead body of a pregnant woman, they carried the body to the cemetery for the purpose of burning it. To Yasa and four of his companions was assigned the duty of burning the corpse; the rest returned and entered the village.

As the youth Yasa burned the body, piercing it with stakes and turning it over and over, he grasped the thought of the Impurity of the Body. This thought he communicated to his four companions also, saying, “Behold, brethren, this body. Here and there the skin has burst open; it resembles nothing so much as the skin of a mottled cow. It is impure, stinking, {1.100} repulsive.” Straightway his four

companions also grasped the thought of the Impurity of the Body. In their turn these five companions went to the village and informed the rest of their friends. As for Yasa, he went home and informed his mother and father and wife, and they all developed the thought of Impurity. This is the work of merit these youths performed in a previous state of existence. And because of this very work of merit, consciousness of the Impurity of the Body arose within Yasa's mind in the women's apartments. And thus, because they had acquired the faculties requisite thereto, all of them developed Specific Attainment. Therefore these youths also obtained precisely that for which they made their Earnest Wish. I show no favoritism in bestowing distinction.

### **8 e. Story of the Past: Thirty noble youths**

But, Reverend Sir, what work of merit did the thirty noble youths perform? – They also made an Earnest Wish for Arahatsip at the feet of previous Buddhas and performed works of merit. Subsequently, but before the present Buddha appeared in the world, they were reborn as thirty evildoers; but hearing the admonition addressed to Tuṇḍila, they kept the Five Precepts for sixty thousand years. Thus these men also obtained only that for which they made their Earnest Wish. I show no favoritism in bestowing distinction.

### **8 f. Story of the Past: Three brothers Kassapa**

But, Reverend Sir, what work of merit was performed by the three brothers Kassapa: Uruvelā-Kassapa, Nadī-Kassapa, and Gayā-Kassapa? – They also performed works of merit, making an Earnest Wish to attain Arahatsip. Ninety-two cycles of time in the past, two [28.207] Buddhas appeared in the world at the same time, Tissa and Phussa; Phussa's father was King Mahinda. When Phussa attained Enlightenment, the king's youngest son became his Chief Disciple, and the son of the house-priest became his Second Disciple. The king went to the Teacher and said, "My oldest son is the Buddha, my youngest son is Chief Disciple, and the son of my house-priest is Second Disciple." And looking upon the three, he said, "My very own is the Buddha, my very own is the Law, my very own is the Order." And thrice he breathed forth the Solemn Utterance, "Praise be unto Him that is Highly Exalted, All-Worthy, Supremely Enlightened." Then he prostrated himself before the feet of the Teacher and said, {1.101} "Reverend Sir, now, at the end of a life lasting ninety thousand years, it is time, as it were, for me to sit down and close my eyes in slumber. So long as I live, go not to the door of others' houses, but receive the Four

Requisites from me alone.” Having thus obtained the Teacher’s consent, the king thereafter ministered to him regularly.

Now the king had three other sons besides, the eldest of whom had a retinue of five hundred soldiers, the middlemost three, and the youngest two. One day they sought permission of their father to entertain their brother, the Buddha Phussa, but failed to obtain it. This happened many times. Shortly afterwards an insurrection broke out on the frontier, and they were sent to suppress it. Succeeding in restoring order on the frontier, they returned to their father. Their father embraced them, kissed their heads, and said to them, “Dear sons, I grant you whatever you desire.” “Very well, your majesty,” said they, accepting his offer. When, after a few days, their father again said, “Dear sons, I grant you whatever you desire,” they replied, “Your majesty, we desire naught else but only this, that henceforth we may entertain our brother; grant us this boon.” “I will not grant you this boon, dear sons.” “If you are unwilling to grant us this privilege permanently, then grant it to us for seven years.” “That will I not, dear sons.” “Well then, grant us the privilege for six years, or five, or four, or three, or two years, or for one year; or for seven months, or six, or five, or four, or three, or two months, or for one month.” “That will I not, dear sons.” “Well then, your majesty, make it one month for each of us; grant us this privilege for three months in all.” “Very well, dear sons; then entertain your brother for three months.”

Now all three brothers had a single treasurer and a single steward, the latter of whom had a retinue of twelve nahutas of serving-men. [28.208] The three brothers summoned the treasurer and the steward {1.102} and said to them, “During the coming three months we shall take upon ourselves the Ten Precepts, put on yellow robes, and reside with the Teacher. In our absence it will be your duty to administer the alms; every day you are to provide all the food, both hard and soft, for ninety thousand monks and a thousand soldiers. From henceforth we shall have nothing at all to say.” So the three brothers took their retinue of a thousand men, took upon themselves the Ten Precepts, put on yellow robes, and began residence in the monastery.

The treasurer and the steward joined forces and performed the duty of almsgiving by turns, taking provisions from the storehouses of the three brothers and bestowing them in alms. But when the children of the serving-men cried for rice-porridge and other kinds of food, the treasurer and the steward would give them what they cried for, even before the Congregation of Monks arrived. The result was that the Congregation of Monks received only what was left over at

the end of a meal, and not a fresh supply of food at all. Finally the treasurer and the steward became so greedy that they would take food, and pretending that they were going to give it to the children, eat it themselves. The mere sight of the pleasing food they were unable to resist. They and their associates numbered eighty-four thousand men. Because they ate food which it was their duty to give to the Congregation of Monks, when they died and their bodies were dissolved, they were reborn in the World of Ghosts.

When the three brothers and their thousand men died, they were reborn in the World of the Gods and spent ninety-two cycles of time in passing from one celestial world to another. Thus did those three brothers perform works of merit at that time, making the Earnest Wish to attain Arahathship. What they received was only that for which they made their Earnest Wish. I show no favoritism in giving what I give. (Now at that time {1.103} their steward was Bimbisāra, their treasurer was the lay disciple Visākha, and the three royal princes were the three ascetics of the matted locks.)

Their serving-men, reborn at that time among the ghosts, after passing from one state of existence to another, both good and evil, were reborn in this present world-cycle in the World of the Ghosts for the space of four Buddha-intervals. In this present world-cycle they approached first of all the Exalted Kakusandha, whose term of life was forty thousand years, and asked him, "Tell us when we shall obtain something to eat." He replied, "You will receive nothing to [28.209] eat in my time; but after me the great earth will be elevated a league, and the Buddha Koṇāgamana will appear; you had best ask him." They waited all that time, and when the Buddha Koṇāgamana appeared, asked him. He replied, "You will receive nothing to eat in my time; but after me the great earth will be elevated a league, and the Buddha Kassapa will appear; you had best ask him." They waited all that time, and when the Buddha Kassapa appeared, asked him. He replied, "You will receive nothing to eat in my time; but after me the great earth will be elevated a league, and the Buddha Gotama will appear. At that time your kinsman Bimbisāra will be king; he will give alms to the Teacher and will make over to you the merit acquired by that act; at that time you will receive something to eat."

The length of the period intervening between two Buddhas was to them as the morrow. When the Tathāgata appeared in the world and King Bimbisāra gave alms on the first day and they failed to receive the fruit thereof, they waited until it was night, and then made a fearful noise and showed themselves to the king. When the king went to Veḷuvana on the following day, {1.104} he related

the incident to the Tathāgata. Said the Teacher, “Great king, ninety-two cycles of time in the past, in the dispensation of the Buddha Phussa, these ghosts were kinsmen of yours. They ate food which it was their duty to give to the Congregation of Monks, and because of this were reborn in the World of Ghosts. Passing through the round of existences, they asked the Buddhas Kakusandha, Koṇāgamana, and Kassapa when they should obtain food, and the Buddhas told them this and that. All this time they desired greatly to receive your alms; and the reason why they acted as they did last night was that, when you gave alms, they failed to receive the fruit thereof.” “But, Reverend Sir, in case I were to give alms now, would they receive the fruit thereof?” “Yes, great king.”

On the following day the king invited the Congregation of Monks presided over by the Buddha, bestowed abundant offerings, and said, “Reverend Sir, henceforth may celestial food and drink be the portion of these ghosts.” And when he had thus transferred to the ghosts the merit of his offering, they received celestial food and drink. On the following day the ghosts made their appearance naked. Said the king to the Buddha, “To-day, Reverend Sir, these ghosts made their appearance naked,” and asked him what he should do. Said the Teacher, “Great king, you did not give them clothes.” So on the following day the king presented robes to the Congregation of Monks [28.210] presided over by the Buddha, saying, “Henceforth may they possess celestial raiment.” And when he had thus made over to them the merit of his offering, instantly they became possessed of celestial raiment, whereupon they put off their ghostly forms and took on the forms of celestial beings. When the Teacher returned thanks, he said, “Without the walls they stand,”<sup>101</sup> reciting the extra-mural formula. At the conclusion of his words of thanksgiving eighty-four thousand living beings obtained Comprehension of the Law. Thus did the Teacher expound the Law, relating the story of the three brothers of the matted locks.

### **8 g. Story of the Past: Sarada and Sirivaḍḍha**

But, Reverend Sir, what work of merit did the Chief Disciples perform? – They made their Earnest Wish to attain the station of Chief Disciples. For an Incalculable of cycles of time and a hundred thousand cycles of time additional in the past, Sāriputta was reborn in the family of a Brahman of great wealth, and his name was Prince Sarada. Moggallāna {1.105} was reborn in the family of a

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<sup>101</sup> Ed. note: this refers to Khp 7, Tirokuḍḍasutta.

householder of great wealth, and his name was Householder Sirivaḍḍha. The two youths were friends from the time when they played in the dirt together.

Prince Sarada came into a large family-inheritance on the death of his father. One day, when he was alone by himself, he thought, "I have certain knowledge of the life of this world only; I know nothing of the life of the world beyond. All they that are born are certain to die. I ought to retire from the world, enter some Order, and seek the Way of Release." Therefore he approached his friend and said, "Friend Sirivaḍḍha, it is my intention to retire from the world and seek the Way of Release. Can you, or can you not, retire from the world with me?" "Friend, I cannot retire from the world; you alone retire from the world." Prince Sarada thought to himself, "No one ever yet went to the world beyond with companions or kinsmen or friends. What one does, he must do by himself."

Accordingly he threw open the doors of his treasure-house and bestowed abundant alms on paupers and travelers and beggars. Having so done, he retired to the foot of a certain mountain and adopted the life of an anchorite. First one, then two, then three, then many others followed his example in adopting the monastic life. Finally there were seventy-four thousand ascetics with matted locks. Sarada [28.211] acquired the Five Supernatural Faculties and the Eight Higher Attainments, and taught those ascetics of the matted locks the processes necessary to the practice of Ecstatic Meditation. All of them acquired the Five Supernatural Faculties and the Eight Higher Attainments.

At this time the Buddha Anomadassī appeared in the world. His city was Candavatī. His father was Yasavanta, of the Warrior caste, and his mother was Lady Yasodharā. His Bo-tree was the ajjuna-tree. Nisabha and Anoma were his Chief Disciples, Varuṇa was his supporter, and Sundarā and Sumanā were his principal female lay disciples. His term of life was a hundred thousand years, his stature {1.106} was fifty-eight cubits, and the radiance from his body flashed twelve leagues. He had a retinue of a hundred thousand monks. One day at dawn, arising from a Trance of Great Compassion, he surveyed the world and beheld the ascetic Sarada. Thereupon he became aware of the following, "To-day, through my approaching the ascetic Sarada, there will be mighty preaching of the Law. Sarada will make his Wish for the place of Chief Disciple, and his friend, Householder Sirivaḍḍha, will make his Wish for the place of Second Disciple. At the conclusion of the discourse the seventy-four thousand ascetics with matted locks who compose his retinue will attain Arahatsip. Therefore it behooves me to go there." Accordingly, taking his own bowl and robe, saying not a word to anyone else, proceeding in solitude like a lion, he commanded,

“Let Sarada know that I am the Buddha.” And while the ascetic Sarada’s pupils were absent seeking various kinds of fruits, he descended from the sky and alighted on the earth before Sarada’s very eyes.

When the ascetic Sarada beheld the supernatural power of the Buddha and the perfection of form of the Buddha, he pondered in his mind the memorial verses relating to the characteristics of a great man. And he said to himself, “One endowed with these marks, if he lives the house-life, is a King, a Universal Monarch. Living the life of retirement, he is one who has rolled back the veil of passion, an Omniscient Buddha. This man is without doubt a Buddha.” Therefore he advanced to meet him, paid obeisance to him with the Five Rests, prepared a seat and offered it to him. The Exalted One seated himself in the seat prepared for him, and the ascetic Sarada, selecting a seat appropriate to himself, sat down respectfully on one side.

At that moment the seventy-four thousand ascetics of the matted locks, who had been absent gathering various kinds of sweet and juicy fruits, returned to their teacher. Seeing the Buddha seated and their [28.212] own teacher seated near him, they said, {1.107} “Teacher, we used to go about this world thinking to ourselves, ‘There is no one greater than you.’ But as for this man, we are certain that he is greater than you.” “Friends, what say you? Do you mean to compare a grain of mustard seed to Mount Sineru, sixty-eight thousand leagues high? Little sons, do not compare me to an Omniscient Buddha.” Then those ascetics thought to themselves, “Were this an insignificant man, our teacher would not use such a comparison as this. How great indeed must this man be!” And forthwith they fell before his feet and prostrated themselves before him.

Then their teacher said to them, “Friends, we have here no offering suitable to present to the Buddhas, and the Teacher has come here at a time when we usually go the rounds for alms; let us give him gifts according to our ability. Fetch hither all manner of fruits that are choicest.” And having thus caused them to fetch fruits, he washed his hands and himself placed the fruits in the bowl of the Tathāgata. The moment the Teacher touched the fruits which were brought, the deities imparted a celestial flavor to them. The ascetic Sarada also himself filtered water and presented it to the Teacher. After the meal was over, while the Teacher still remained seated, Sarada summoned all of his pupils, and sitting down, discoursed pleasantly with the Teacher.

Thought the Teacher to himself, “Let the two Chief Disciples approach, together with the Congregation of Monks.” Straightway those two ascetics with their

retinue of a hundred thousand Arahats approached, paid obeisance to the Teacher, and sat down respectfully on one side. Then the ascetic Sarada {1.108} addressed his pupils as follows, “Friends, the seat wherein sit the Buddhas is low, and there is no seat for the hundred thousand monks. To-day you should render high honor to the Buddha. Fetch from the foot of the mountain flowers possessing bright colors and sweet perfumes.”

There is a saying, “Time occupied in talk is wasted; inconceivable is the range of magical power possessed by one endowed with supernatural power;” and so it was in this case. In but an instant those ascetics brought back flowers possessing bright colors and sweet perfumes and arranged a cushion of flowers a league long for the Buddhas. Then they arranged a cushion of flowers three gavutas long for the two Chief Disciples. The cushions for the rest of the monks were half a league long or less; those for the novices were an usabha long. It is not permissible to ask the question, “How could seats of such great [28.213] size be arranged in this hermitage?” This was made possible by the power of magic. When the seats had thus been made ready, the ascetic Sarada took his stand before the Tathāgata, and raising his clasped hands in an attitude of reverent salutation, said, “Reverend Sir, ascend this bed of flowers to my everlasting welfare and salvation.” Therefore it is said,

He gathered together various flowers and perfumes,  
Prepared a bed of flowers, and spoke these words,

“Here, mighty hero, have I prepared a seat suitable for you.  
Sit down on this bed of flowers, and render my heart tranquil.

“For seven nights and days the Buddha sat upon my bed of flowers.  
Rendering my heart tranquil, gladdening the world of men and the  
Worlds of the Gods.”

While the Teacher sat thus, the two Chief Disciples with the rest of the monks {1.109} sat each in the seat which had been prepared for him. The ascetic Sarada, taking a great flower-parasol, held it over the head of the Tathāgata. Said the Teacher, “May this honor rendered to me by the ascetics of the matted locks yield rich fruit.” And straightway he entered into a state of trance, attaining the Attainment of Cessation. Observing that the Teacher had attained the Attainment of Cessation, the two Chief Disciples likewise entered into a state of trance and attained the Attainment of Cessation. For seven days the Teacher sat there, enjoying the bliss of the Attainment of Cessation. When it



was time to seek food, Sarada's pupils went into the forest and ate wild fruits and other varieties of fruits. The rest of the time they stood holding out their hands in an attitude of reverent salutation before the Buddhas. The ascetic Sarada, however, went not to seek food, but for seven days continuously held the flower-parasol over the Buddha, experiencing thereby intense joy and pleasure.

When the Teacher arose from trance, he said to his Chief Disciple the Elder Nisabha, who sat on his right hand, "Nisabha, return thanks to the ascetics who have honored us with flowers and seats." Thereupon the Elder, like a mighty warrior who has just received high distinction at the hands of a Universal Monarch, his heart filled with joy, manifesting the Perfection of Knowledge capable of attainment by a disciple, began the address of thanksgiving for the flowers and seats. At the end of the discourse the Buddha addressed the Second Disciple as follows, "Do you also preach the Law to the monks." Thereupon the Elder Anoma, pondering the Tipiṭaka, the Word of [28.214] the Buddhas, preached the Law. But although the two Chief Disciples preached the Law, not a single monk present attained Comprehension of the Law. Then the Teacher, manifesting the infinite power of a Buddha, began to preach the Law, with the result that at the conclusion of his discourse all seventy-four thousand ascetics of the matted locks attained Arahatsip, with the sole exception of the ascetic Sarada. Then the Teacher stretched forth his hand and said to them, "Come, monks!" Instantly their hair and beard disappeared, and the Eight Requisites were attached to their persons.

Do you ask, "Why did not the ascetic Sarada attain Arahatsip?" It was because his mind was distracted. We are told that when he seated himself in the seat of the Second Disciple of the Buddhas, {1.110} and the Chief Disciple, manifesting the Perfection of Knowledge of a disciple, preached the Law, at the very moment when he began to listen to the preaching of the Law by the Chief Disciple, the following thought arose in his mind, "Oh that at some time in the future, in the dispensation of a Buddha who shall arise hereafter, I might receive the burden which this disciple has received! Because of this thought, we are told, he was unable to attain the Path and the Fruit.

Sarada, however, paid obeisance to the Tathāgata, and standing face to face with him, said, "Reverend Sir, what is the title in your Religion borne by the monk who sits in the seat next to you?" "He it is that follows me in setting in motion the Wheel of the Law which I have set in motion; he it is that has reached the pinnacle of the Perfection of Knowledge capable of attainment by a disciple; he it is that has grasped the Sixteen Forms of Knowledge; he it is that is

therefore called in my Religion Chief Disciple,” “Reverend Sir, here for seven days have I stood holding the flower-parasol over you, thereby rendering honor to you. As the fruit of this work of merit, I do not wish for a second existence as Sakka or Brahmā. But at some time in the future may I become the Chief Disciple of a certain Buddha, even as is this present Elder Nisabha.”

When Sarada had made this Earnest Wish, the Teacher considered within himself, “Will the Wish of this man be fulfilled?” Therefore he sent forth his perception into the future, and surveying the ages of the future, he passed before his mind a period of incalculable length and a hundred thousand cycles of time in addition; whereupon he saw that his Wish would be fulfilled. So when the Teacher saw that his Wish would be fulfilled, he said to the ascetic Sarada, “This Earnest Wish of yours will not be in vain. For at the end of a period of incalculable [28.215] length and a hundred thousand cycles of time in addition, Gotama Buddha will appear in the world. His mother will be Lady Mahā Māyā, his father will be King Suddhodana, his son will be Rāhula, his servitor will be Ānanda, and his Second Disciple will be Moggallāna. And you will be his Chief Disciple, the Captain of the Faith, and your name will be Sāriputta.” {1.111}

When the Teacher had thus predicted the future of the ascetic, he preached the Law, and then, surrounded by his company of monks, flew up into the air and departed. The ascetic Sarada sought out the pupils and elders and sent the following message to his friend, Householder Sirivaḍḍha, “Reverend Sirs, say to my friend, ‘Your friend the ascetic Sarada fell down before the feet of the Buddha Anomadassī and made his Earnest Wish for the place of Chief Disciple under the dispensation of the Buddha Gotama, who shall hereafter arise in the world. Do you make your Earnest Wish for the place of Second Disciple.’ ” And when he had thus spoken, he preceded the Elders by a different route and went and stood at the door of Sirivaḍḍha’s residence.

When Sirivaḍḍha saw him he said, “At last, after a long absence, my noble friend has returned.” And straightway he seated his friend in a seat, and having seated himself in a lower seat, asked him, “But, Reverend Sir, have you no pupils and attendants?” “Yes, my friend, the Buddha Anomadassī came to our hermitage, and we did him honor to the extent of our power. The Teacher preached the Law to all, and at the conclusion of his discourse all the members of our community excepting me attained Arahatsip and entered the Order. When I saw the Chief Disciple of the Teacher, the Elder Nisabha, I made my Earnest Wish for the place of Chief Disciple under the dispensation of the Buddha Gotama, who shall hereafter arise in the world. Do you also make your

Earnest Wish for the place of Second Disciple under his dispensation.” “But, Reverend Sir, I am not on terms of familiar acquaintance with the Buddhas.” “I will assume the burden of talking with the Buddhas; you prepare a Great Resolve.”

When Sirivaḍḍha heard his words, he adorned a space eight karīsas in extent before the door of his residence with the respect due to a king, sprinkled sand, {1.112} scattered flowers of five kinds, including lāja flowers, caused a pavilion to be erected with a thatch of blue lotuses, caused the Seat of the Buddha to be made ready, and seats for the monks also to be prepared. And having caused abundant offerings and gifts to be prepared, he directed the ascetic Sarada to [28.216] invite the Buddhas. So the ascetic Sarada took the Congregation of Monks presided over by the Buddha and went with them to Sarada’s residence. Sarada advanced to meet them, took the bowl from the hand of the Tathāgata, conducted them into the pavilion, seated the Congregation of Monks on the seats prepared for them, offered them Water of Donation, and provided them with the choicest food.

At the conclusion of the meal, having clothed the Congregation of Monks with robes of great price, he said to the Teacher, “Reverend Sir, it was for the purpose of gaining no mean place that this entertainment was undertaken. Show your gracious compassion by remaining here in this manner for a period of seven days.” The Teacher condescended to remain. For seven days Sirivaḍḍha bestowed abundant offerings in this manner. At the end of his almsgiving he paid obeisance to the Teacher, and standing before him with hands clasped in an attitude of reverent salutation, said, “Reverend Sir, my friend the ascetic Sarada made his Earnest Wish to become Chief Disciple of a certain Teacher. May I also become the Second Disciple of that same Teacher.”

The Teacher looked into the future, and beholding the fulfillment of his Earnest Wish, made the following prophecy, “At the end of a period of incalculable length and a hundred thousand cycles of time in addition, you will become the Second Disciple of Gotama Buddha.” Hearing this prophecy of the Buddhas, Sirivaḍḍha was filled with joy and satisfaction. The Teacher returned thanks for the offering of food, and then, surrounded by the company of monks, returned to the monastery. This, monks, was the Earnest Wish made by my sons at that time. They have received precisely that for which they made their Earnest Wish. When I give, I give without respect of persons. *End of Stories of the Past.* {1.113}

When the Teacher had thus spoken, the two Chief Disciples paid obeisance to the Exalted One and said, “Reverend Sir, when we were yet householders, we went to see the festivities of Mountain-top;” and then told the entire story of the events which had recently taken place, to their attainment of the Fruit of Conversion at the hands of the Elder Assaji. Then they said, “Reverend Sir, we went to our teacher, desiring to lead him to your feet, and pointed out to him the shallowness of his own views, and dwelt upon the advantages of his coming here. But he said to us, ‘For me to try to live the life of a pupil now would be as absurd as for a chatty to go to the well. I shall not be able to live the life of a pupil.’ We replied, ‘Teacher, [28.217] the populace will now take perfumes, garlands, and so forth in their hands, and will go to do honor to the Teacher alone. What do you intend to do?’ Said he, ‘Which are the more numerous in this world, the stupid or the wise?’ We replied, ‘Teacher, the stupid are many; the wise are few.’ ‘Well then,’ said he, ‘let the wise men go to the wise monk Gotama, and let the stupid come to stupid me. As for you, go where you like.’ With these words, Reverend Sir, did he refuse to come hither.”

When the Teacher heard this, he said, “Monks, by reason of the false views which he holds, Sañjaya has mistaken falsehood for truth and truth for falsehood. But you, by reason of your own wisdom, have rightly discerned that which is true in its truth and that which is false in its falsity, and you have done wisely to reject that which is false and accept that which is true.” So saying, he pronounced the following Stanzas,

**11. They who think to find the truth in falsehood, they who discern but  
falsehood in the truth,  
They never attain the goal of truth, but abide in the pasture-ground of error.**

{1.114}

**12. They who have rightly discerned the true in its truth and the false in its  
falsity,  
They attain the goal of truth and abide in the pasture-ground of right  
thinking.**

**I. 9. Nanda the Elder<sup>102</sup>**  
**Nandattheravatthu**

**13. Even as rain breaks through an ill-thatched house,  
So lust breaks through an ill-trained mind.**

**14. Even as rain breaks not through a well-thatched house,  
So lust breaks not through a well-trained mind.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Venerable Nanda. {1.115}

**9 a. Nanda becomes a monk in spite of himself**

For after the Teacher had set in motion the glorious Wheel of the Law, he retired to Rājagaha and took up his residence at Veļuvana. Thereupon his father, the great king Suddhodana, sent ten ambassadors to him, one after the other, each with a retinue of a thousand men, saying to them, “Fetch my son hither and show him to me [28.218] before my face.” After nine ambassadors had gone thither, attained Arahatsip, and failed to return, Elder Kāḷa Udāyi went thither and attained Arahatsip. And knowing that it was the proper time for the Teacher to go, he described the beauties of the journey and conducted the Teacher with his retinue of twenty thousand Arahats to Kapilapura. And there, in the company of his kinsfolk, the Teacher, taking a shower of rain for his text, related the Vessantara Jātaka.<sup>103</sup> On the following day he entered the city for alms. By the recitation of the Stanza, “A man should exert himself and should not live the life of Heedlessness,”<sup>104</sup> he established his father in the Fruit of Conversion; and by the recitation of the Stanza, “A man should live righteously,”<sup>105</sup> he established Mahā Pajāpatī in the Fruit of Conversion and his father in the Fruit of the Second Path. And at the end of the meal, with

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<sup>102</sup> 9 a follows *Nidānakathā, Jātaka*, i. 85<sup>24</sup>-92<sup>14</sup>, frequently word for word. 9 b is almost word for word the same as *Udāna*, iii. 2: 21<sup>18</sup>-24<sup>13</sup>. Parallel to 9 b is *Jātaka* 182: ii. 92-94. 9 c is entirely different from the Story of the Past in *Jātaka* 182. Cf. also Hardy, *Manual of Buddhism*, pp. 203-212; Chavannes, *Cinq cents Contes et Apologues*, 409: iii. 87-94; *Thera-Gāthā Commentary*, cxxxix; *Āṅguttara Commentary on Etadagga Vagga, Story of Nanda*; and Winternitz, *History of Buddhist Literature*, p. 207.

<sup>103</sup> *Jātaka* 547: vi. 479-593. Cf. Story xiii.

<sup>104</sup> *Dhammapada*, 168.

<sup>105</sup> *Dhammapada*, 169.

reference to the praise bestowed on him by the Mother of Rāhula, he related the Canda Kinnara Jātaka.<sup>106</sup>

On the following day, while the ceremonies of Prince Nanda's sprinkling, house-warming, and marriage were in progress, the Teacher entered the house for alms, placed his bowl in Prince Nanda's hands, and wished him good luck. Then, rising from his seat, he departed without taking his bowl from the hands of the Prince. Out of reverence for the Tathāgata, Prince Nanda did not dare say, "Reverend Sir, receive your bowl," but thought within himself, "He will take his bowl at the head of the stairs." But even when the Teacher reached the head of the stairs, he did not take his bowl. Thought Nanda, "He will take his bowl at the foot of the stairs." But the Teacher did not take his bowl even there. {1.116} Thought Nanda, "He will take his bowl in the palace court." But the Teacher did not take his bowl even there. Prince Nanda desired greatly to return to his bride, and followed the Teacher much against his own will. But so great was his reverence for the Teacher that he did not dare say, "Receive your bowl," but continued to follow the Teacher, thinking to himself, "He will take his bowl here! he will take his bowl there! he will take his bowl there!"

At that moment they brought word to his bride Belle-of-the-Country, Janapada-Kalyānī, "My lady, the Exalted One has taken Prince Nanda away with him; it is his purpose to deprive you of him." Thereupon Janapada-Kalyānī, with tears streaming down her face and hair half-combed, ran after Prince Nanda as fast as she could [28.219] and said to him, "Noble sir, please return immediately." Her words caused a quaver in Nanda's heart; but the Teacher, without so much as taking his bowl, led him to the monastery and said to him, "Nanda, would you like to become a monk?" So great was Prince Nanda's reverence for the Buddha that he refrained from saying, "I do not wish to become a monk," and said instead, "Yes, I should like to become a monk." Said the Teacher, "Well then, make a monk of Nanda." Thus it happened that on the third day after the Teacher's arrival at Kapilapura he caused Nanda to be made a monk.

On the seventh day the Mother of Rāhula adorned Prince Rāhula and sent him to the Exalted One, saying, "Dear son, go look upon this monk, possessed of a retinue of twenty thousand monks, possessed of a body of the hue of gold, possessed of the beauty of form of Mahā Brahmā. This monk is your father. To him once belonged great stores of treasure. From the time of his Great Retirement we have not seen him. Ask him for this your inheritance, saying,

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<sup>106</sup> *Jātaka* 485: iv. 282-288.

‘Dear father, I am a royal prince, and so soon as I shall receive the ceremonial sprinkling, I shall become a Universal Monarch. I have need of wealth; bestow wealth upon me; for to a son belongs the wealth which formerly belonged to his father.’ ”

Accordingly Prince Rāhula went to the Exalted One. The moment he saw him he conceived a warm affection for his father, and his heart rejoiced within him. And he said, “Monk, pleasant is your shadow,” {1.117} and said much else befitting his own station. When the Exalted One had finished his meal, he pronounced the words of thanksgiving, arose from his seat, and departed. Prince Rāhula followed in the footsteps of the Exalted One, saying, “Monk, give me my inheritance; monk, give me my inheritance.” The Exalted One did not repel the Prince; even the attendants were unable to prevent the Prince from accompanying the Exalted One. In this manner the Prince accompanied the Exalted One to the Grove. Then the thought occurred to the Exalted One, “The paternal inheritance which this youth seeks inevitably brings destruction in its train. Behold, I will bestow upon him the Sevenfold Noble Inheritance which I received at the foot of the Bo-tree; I will make him master of an inheritance which transcends the world.”

Therefore the Exalted One addressed Venerable Sāriputta, “Well then, Sāriputta, make a monk of Prince Rāhula.” When, however, Prince Rāhula had been received into the Order, the king his grandfather was afflicted with great sorrow. Unable to endure his sorrow, [28.220] he made known his sorrow to the Exalted One and made the following request of him, “It were well, Reverend Sir, did the noble monks not receive into the Order any youth without the permission of his mother and father.” The Exalted One granted him this request. Again one day, as the Exalted One sat in the royal palace after breakfast, the king, sitting respectfully at one side, said to the Exalted One, “Reverend Sir, while you were practicing your austerities, a certain deity approached me and said to me, ‘Your son is dead.’ But I refused to believe him and replied, ‘My son will not die until he attains Enlightenment.’ ” Said the Exalted One, “Now will you believe? In a previous existence also, when a deity showed you bones and said to you, ‘Your son is dead,’ you refused to believe.” And with reference to this incident he related the Mahā Dhammapāla Jātaka.<sup>107</sup> At the conclusion of the story the king was established in the Fruit of the Third Path.

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<sup>107</sup> *Jātaka* 447: iv. 50-55.

**9 b. Nanda and the celestial nymphs**

When the Exalted One had thus established his father in the Three Fruits, {1.118} he returned once more to Rājagaha, accompanied by the Congregation of Monks. Now he had promised Anāthapiṇḍika to visit Sāvatti, so soon as the great monastery of Jetavana should be completed, and receiving word shortly afterwards that the monastery had been completed, he went to Jetavana and took up his residence there. While the Teacher was thus residing at Jetavana, Venerable Nanda, becoming discontented, told his troubles to the monks, saying, “Brethren, I am dissatisfied. I am now living the Religious Life, but I cannot endure to live the Religious Life any longer. I intend to abandon the higher precepts and to return to the lower life, the life of a layman.”

The Exalted One, hearing of this incident, sent for Venerable Nanda and said this to him, “Nanda, is the report true that you spoke as follows to a large company of monks, ‘Brethren, I am dissatisfied; I am now living the Religious Life, but I cannot endure to live the Religious Life any longer; I intend to abandon the higher precepts and to return to the lower life, the life of a layman?’” “It is quite true, Reverend Sir.” “But, Nanda, why are you dissatisfied with the Religious Life you are now living? Why cannot you endure to live the Religious Life any longer? Why do you intend to abandon the higher precepts and [28.221] to return to the lower life, the life of a layman?” “Reverend Sir, when I left my house, my noble wife Janapada-Kalyānī, with hair half-combed, took leave of me, saying, ‘Noble sir, please return immediately.’ Reverend Sir, it is because I keep remembering her that I am dissatisfied with the religious life I am now living; that I cannot endure to live the religious life any longer; that I intend to abandon the higher precepts and to return to the lower life, the life of a layman.”

Then the Exalted One took Venerable Nanda by the arm, and by the power of his magic conducted him to the World of the Thirty-three. On the way the Exalted One pointed out to Venerable Nanda in a certain burnt field, seated on a burnt stump, a greedy monkey which had lost her ears and nose and tail in a fire. When they reached the World of the Thirty-three, he pointed out five hundred pink-footed celestial nymphs who came to wait upon Sakka, king of the gods. {1.119} And when the Exalted One had shown Venerable Nanda these two sights, he asked him this question, “Nanda, which do you regard as being the more beautiful and fair to look upon and handsome, your noble wife Janapada-Kalyānī or these five hundred pink-footed celestial nymphs?”



“Reverend Sir,” replied Nanda, “as far inferior as this greedy monkey which has lost her ears and nose and tail is to Janapada-Kalyānī, even so far inferior, Reverend Sir, is my noble wife Janapada-Kalyānī to these five hundred pink-footed celestial nymphs. In comparison with these nymphs my noble wife does not come into the count; she does not come within a fraction of them, she does not come within a fraction of a fraction of them; on the contrary, these five hundred pink-footed celestial nymphs are infinitely more beautiful and fair to look upon and handsome.”

“Cheer up, Nanda!” replied the Exalted One. “I guarantee that you will win these five hundred pink-footed celestial nymphs.” Said Venerable Nanda, “If, Reverend Sir, the Exalted One guarantees that I shall win these five hundred pink-footed celestial nymphs, in that case, Reverend Sir, I shall take the greatest pleasure in living the exalted life of a religious.” Then the Exalted One, taking Venerable Nanda with him, disappeared from the World of the Thirty-three and reappeared at Jetavana. Now it was not long before the monks heard the following report, “It appears that it is in the hope of winning celestial nymphs that Venerable Nanda, brother of the Exalted One, son of his mother’s sister, is living the religious life; it appears that [28.222] the Exalted One has guaranteed that he shall win five hundred pink-footed celestial nymphs.”

As a result Venerable Nanda’s fellow-monks treated him as a hireling and as one bought with a price. And they addressed him accordingly, saying, “It appears that Venerable Nanda is a hireling; it appears that Venerable Nanda is one bought with a price. It appears that it is in the hope of winning celestial nymphs that he is living the religious life; it appears that the Exalted One has guaranteed that he shall win five hundred pink-footed celestial nymphs.”

Now Venerable Nanda, {1.120} although his fellow-monks despised him, were ashamed of him, and tormented him by calling him “hireling” and “bought with a price,” nevertheless, living in solitude, withdrawn from the world, heedful, ardent, resolute, in no long time, even in this life, himself abode in the knowledge, realization, and attainment of that supreme goal of the religious life for the sake of which goodly youths retire once and for all from the house-life to the houseless life. This did he know: “Birth is at an end, lived is the holy life, duty is done: I am no more for this world.” And there was yet another Venerable Elder numbered among the Arahats.

Now a certain deity came by night to the Teacher, illuminating the whole Jetavana; and bowing to the Teacher, thus addressed him, “Reverend Sir,

Venerable Nanda, son of the sister of the mother of the Exalted One, by extinction of the Depravities, even in this life, himself abides in the knowledge, realization, and attainment of freedom from the Depravities, emancipation of the heart, emancipation of the intellect. And there arose within the Exalted One also knowledge of the following, “By extinction of the Depravities, Nanda, even in this life, himself abides in the knowledge, realization, and attainment of freedom from the Depravities, emancipation of the heart, emancipation of the intellect.”

In the course of the same night Venerable Nanda also approached the Exalted One, bowed to him, and spoke as follows, “Reverend Sir, I release the Exalted One from the promise which he made when he, the Exalted One, guaranteed that I should win five hundred pink-footed celestial nymphs.” The Exalted One replied, “Nanda, I myself grasped your mind with my own mind and saw, ‘By extinction of the Depravities, Nanda, {1.121} even in this life, himself abides in the knowledge, realization, and attainment of freedom from the Depravities, emancipation of the heart, emancipation of the intellect.’ Likewise a deity informed me of the fact, saying, ‘By extinction [28.223] of the Depravities, Nanda, even in this life, himself abides in the knowledge, realization, and attainment of freedom from the Depravities, emancipation of the heart, emancipation of the intellect.’ When, therefore, Nanda, you ceased to cling to the things of the world, and your heart was released from the Depravities, at that moment I was released from that promise.” Then the Exalted One, knowing the true inwardness of this matter, breathed forth the following Solemn Utterance,

He that has crossed over the mud and crushed the thorn of lust,  
He that has destroyed delusion, such a man is unmoved, whether in  
pleasure or in pain.

Now one day the monks approached Venerable Nanda and asked him, “Brother Nanda, aforetime you said, ‘I am dissatisfied.’ Do you say the same thing now?” “Brethren, I am in no wise inclined to the life of a layman.” When the monks heard his answer, they said, “Venerable Nanda says that which is not true, utters falsehood. On former days he used to say, ‘I am dissatisfied,’ but now says, ‘I am in no wise inclined to the life of a layman.’” And forthwith they went and reported the matter to the Exalted One. The Exalted One replied, “Monks, in former days Nanda’s personality was like an ill-thatched house, but now it has come to be like a well-thatched house. From the day he saw the celestial

nymphs, he has striven to reach the goal of a monk's labors, {1.122} and now he has reached it." So saying, he pronounced the following Stanzas,

**13. Even as rain breaks through an ill-thatched house,  
So lust breaks through an ill-trained mind.**

**14. Even as rain breaks not through a well-thatched house,  
So lust breaks not through a well-trained mind.**

The monks began to discuss the incident in the Hall of Truth: "Brethren, the Buddhas are marvelous! Venerable Nanda became dissatisfied with the Religious Life all because of Janapada-Kaḷyānī; but the Teacher, employing celestial nymphs as a lure, won him to complete obedience." The Teacher came in and asked them, "Monks, what is it you are sitting here now talking about?" When they told him, he said, "Monks, {1.123} this is not the first time Nanda has been won to obedience by the lure of the opposite sex; the same thing happened in a previous existence also." So saying, he related the following [28.224]

### **9 c. Story of the Past: Kappaṭa and the donkey**

Once upon a time, when Brahmadata reigned in Benāres, there dwelt at Benāres a merchant named Kappaṭa. Now Kappaṭa had a donkey which used to carry loads of pottery for him, and every day he used to go a journey of seven leagues. On a certain occasion Kappaṭa loaded his donkey down with a load of pottery and took him to Takkasilā. While he was engaged in disposing of his wares, he allowed the donkey to run loose. As the donkey wandered along the bank of a ditch, he saw a female of his species and straightway went up to her. She gave him a friendly greeting and said to him, "Where have you come from?" "From Benāres." "On what errand?" "On business." "How big a load do you carry?" "A big load of pottery." "How many leagues do you travel, carrying a big load like that?" "Seven leagues." "In the various places you visit, is there anyone to rub your feet and your back?" "No." "If that's the case, you must have a mighty hard time."

(Of course animals have no one to rub their feet and their back; she said this merely to join bonds of love between them.)

As the result of her talk, the donkey became dissatisfied. After the merchant had disposed of his wares, he returned to the donkey and said to him, "Come, Jack,

let's be off." "Go yourself; I won't go." {1.124} Over and over again the merchant tried with gentle words to persuade him to go; and when, in spite of his efforts, the donkey remained balky, he vented abuse upon him. Finally he thought to himself, "I know a way to make him go," and pronounced the following Stanza,

I will make a goad for you, with a sixteen-inch thorn;  
I will cut your body to shreds; know this, donkey.

When the donkey heard that, he said, "In that case I shall know just what to do to you." So saying, he pronounced the following Stanza,

You say you will make a goad for me, with a sixteen-inch thorn. Very  
well!  
In that case I will plant my fore feet, let fly with my hind feet,  
And knock out your teeth; know that, Kappaṭa.

When the merchant heard that, he thought to himself, "What can be the reason for his talking thus?" The merchant looked this way and that, and finally his eyes fell upon the female. "Ah!" thought the merchant to himself, "she must have taught him these tricks. I will [28.225] say to the donkey, 'I will bring you home a mate like that.' Thus, by employing the lure of the opposite sex, I will make him go." Accordingly he pronounced the following Stanza,

A four-footed female, with face like mother-of-pearl, possessed of all the  
marks of beauty,  
Will I bring to you to be your mate; know that, donkey.

When the donkey heard that, his heart rejoiced, and he replied with the following Stanza,

So "a four-footed female, with face like mother-of-pearl, possessed of all  
the marks of beauty,"  
You will bring to me to be my mate; in that case, Kappaṭa,  
Whereas hitherto I have traveled seven leagues a day, hereafter, I will  
travel fourteen leagues. {1.125}

"Well then," said Kappaṭa, "come!" And taking the donkey with him, he went back to the place where he had left the cart.

After a few days the donkey said to him, “Didn’t you say to me, ‘I will bring you a mate’?” The merchant replied, “Yes, I said just that, and I will not break my word; I will bring you home a mate. But I will provide food only for you. It may or may not be enough for both you and your mate, but that is a matter for you alone to decide. After you both have lived together, foals will be born to you. The food I shall give you may or may not be enough for both you and your mate and your foals too, but that is a matter for you alone to decide.” As the merchant spoke these words, the donkey lost his desire.

When the Teacher had ended his lesson, he concluded the Jātaka as follows, “At that time, monks, the female donkey was Janapada-Kaḷyānī, the male donkey was Nanda, and the merchant was I myself. In former times, too, Nanda was won to obedience by the lure of the female sex.”

### **I. 10. Cunda the Pork-Butcher<sup>108</sup>** **Cundasūkarikavatthu**

**15. Here he suffers; after death he suffers: the evildoer suffers in both places.  
He suffers, he is afflicted, seeing the impurity of his own past deeds.**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Cunda the pork-butcher.

The story goes that for fifty-five years Cunda made his living by killing pigs which he then either used for food or marketed. In time [28.226] of famine he would go to the country with his cart filled with rice, {1.126} and return with it filled with shotes<sup>109</sup> bought in villages for a mere pint-pot or two of rice apiece. Back of his house he had a plot of ground fenced off as a sort of pigsty, and there he kept his pigs, feeding them all kinds of shrubs and excrement.

Whenever he wanted to kill a pig, he would fasten the pig securely to a post and pound him with a square club to make his flesh swell plump and tender. Then, forcing open the pig’s jaws and inserting a little wedge in his mouth, he would pour down his throat boiling hot water from a copper boiler. The hot water would penetrate the pig’s belly, loosening the excrement, and would pass out through the anus, carrying boiling hot excrement with it. So long as there was even a little excrement left in the pig’s belly, the water would come out stained

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<sup>108</sup> Text: N i. 125-129.

<sup>109</sup> Ed. note: old English, meaning piglets recently weaned.

and turbid; but as soon as the pig's belly was clean, the water would come out pure and clear.

The rest of the water he would pour over the pig's back, and the water would peel off the black skin as it ran off. Then he would singe off the bristles with a torch. Finally, he would cut off the pig's head with a sharp sword. As the blood gushed forth, he would catch it in a dish; then he would roast the pig, basting it with the blood he had caught. Then he would sit down with his son and his wife and eat the pig. Whatever meat was left over, he would sell. In this way he made a living for fifty-five years. Although the Teacher was in residence at a neighboring monastery, not on a single day did Cunda do him honor by offering him so much as a handful of flowers or a spoonful of rice, nor did he do a single work of merit besides.

One day he was attacked by a malady, {1.127} and while he yet remained alive, the fire of the Great Hell of Avīci uprose before him. (The fire of Avīci is a consuming torment able to destroy the eyes of one who stands a hundred leagues away and looks at it. Indeed, it has been described<sup>110</sup> in this wise, "For ever and ever it shoots forth its flames continually a hundred leagues in all directions." Moreover, the Elder Nāgasena<sup>111</sup> employed the following simile to show how much more intense is its heat than that of ordinary fire, "Great king, reflect that a rock even as big as a pagoda goes to destruction in the fire of Hell in but an instant. However, living beings who are reborn there, through the effect of their past deeds, suffer not destruction, but are as though they reposed in their mothers' wombs.") [28.227]

When the torment of the Great Hell of Avīci uprose before the pork-butcher Cunda, his mode of behavior was altered in correspondence with his past deeds. Even as he remained within his house, he began to grunt like a pig and to crawl about on his hands and knees, first to the front of the house and then to the rear. The men of his household overpowered him and gagged him. But in spite of all they did (since it is impossible for anyone to prevent a man's past deeds from bearing fruit), he kept crawling back and forth, grunting like a pig continually. Not a person was able to sleep in the seven houses round about. The members of his own household, terrified by the fear of death, unable otherwise to prevent him from going out, barricaded the doors of the house that he might not be able to go out, but might be confined within. Having so done, they surrounded the

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<sup>110</sup> *Āṅguttara*, iii. 35: i. 142.

<sup>111</sup> *Milindapañha*, 67<sup>7-8</sup>, 21-23.

house and stood on guard. Back and forth for seven days crawled Cunda within his house, suffering the torment of Hell, grunting and squealing like a pig. Having thus crawled about for a period of seven days, he died on the seventh day and was reborn in the Great Hell of Avīci. (The Great Hell of Avīci is to be described in the terms of the Devaduta Suttanta.<sup>112</sup>)

Some monks who passed the door of his house {1.128} heard the noise, and thinking it was merely the noise of the grunting and squealing of pigs, went on to the monastery, seated themselves in the presence of the Teacher, and said to him, “Reverend Sir, for seven days the door of Cunda the pork-butcher’s house has been closed, and for seven days the killing of pigs has gone on; doubtless he intends to give some entertainment. Think, Reverend Sir, how many pigs he has killed! Evidently he has not a single thought of loving-kindness and lacks utterly the sentiment of compassion. So cruel and savage a being has never been known before.”

Said the Teacher, “Monks, he has not been killing pigs these seven days. Retribution in harmony with his past deeds has overtaken him. Even while he yet remained alive, the torment of the Great Hell of Avīci uprose before him. By reason of this torment he crawled hither and thither in his house for seven days, grunting and squealing like a pig. To-day he died, and was reborn in the Avīci hell.” When the Teacher had thus spoken, the monks said, “Reverend Sir, having suffered thus here in this world, he went again to a place of suffering [28.228] and was there reborn.” “Yes, monks,” replied the Teacher. “He that is heedless, be he layman or monk, suffers in both places equally.” So saying, he pronounced the following Stanza,

**15. Here he suffers; after death he suffers: the evildoer suffers in both places.  
He suffers, he is afflicted, seeing the impurity of his own past deeds.**

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<sup>112</sup> *Majjhima*, 130: iii. 178-187; cf. *Anguttara*, i. 138-142 (translated by Warren, *Buddhism in Translations*, pp. 255-259).

**I. 11. The Righteous Lay Brother<sup>113</sup>**  
**Dhammikaupāsakassa vatthu**

**16. Here he rejoices; after death he rejoices: he that has done good works  
rejoices in both places.**

**He rejoices, he rejoices exceedingly, seeing the purity of his own past deeds.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a righteous lay brother. {1.129}

At Sāvatti, we are told, lived five hundred righteous lay brethren, each with a retinue of five hundred lay brethren. The senior layman had seven sons and seven daughters. Each of these sons gave regularly ticket-porridge, ticket-food, food of the waning moon, food of the new moon, invitation-food, fast-day food, visitors' food, and food of the season of the rains. All of them were "later born," so that the layman and his wife and fourteen children maintained sixteen forms of alms. And the layman, virtuous, upright, together with son and wife, took delight in the distribution of alms.

After a time the layman was attacked by a disease, and his vital forces began to decay. {1.130} Desiring to hear the Law, he sent word to the Teacher, "Send me eight or sixteen monks." The Teacher sent them, and they straightway went and gathered around his bed and sat down on seats prepared for them. "Reverend Sirs," said the layman, "it will be difficult for me to see you, for I am weak; rehearse me but a single Sutta." "Which Sutta would you like to hear, lay brother?" "The Satipaṭṭhāna Sutta,<sup>114</sup> common to all the Buddhas." Accordingly they began to rehearse the Sutta, beginning with the words, "There is this one Way, monks, this one Path which leads to the Salvation of living beings."

At that moment, from the Six Worlds of the Gods, approached six chariots a hundred and fifty leagues long, drawn by a thousand Sindh horses, adorned with all the adornments. In each chariot stood a deity, and each deity spoke and said, "Permit us to convey you to our celestial world." And they spoke again and said, "Even as one shatters a clay vessel and replaces it with a vessel of gold, even so are [28.229] living beings reborn to take their pleasure in our celestial world." The lay disciple, unwilling to be interrupted in listening to the Law, said, "Wait!

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<sup>113</sup> Text: N i. 129-132. Ed. note: this is a misinterpretation by the translator, Dhammika (meaning 'righteous'), was the layman's name, it is not an adjective.

<sup>114</sup> *Dīgha*, 22; *Majjhima*, 10.



wait!" The monks, thinking that he was speaking to them, ceased their recitation of the Law. His sons and daughters cried out, "Formerly our father could never hear enough of the Law. But now, after summoning the monks and directing them to rehearse the Law, he stops them himself. After all, there is no man who does not fear death." The monks said to each other, "This is no time for us to remain." And forthwith they arose and departed.

After a time the layman recovered his attention and asked his sons, "Why do you weep?" "Dear father," said they, "you sent for the monks, and even as you listened to the Law, you yourself stopped them from rehearsing the Law. We weep to think, 'After all, there is no man who does not fear death.'" {1.131} "But where are the noble monks?" "They said to each other, 'This is no time for us to remain.' And forthwith they arose from their seats and departed." "Dear sons, I was not speaking to the noble monks." "With whom, then, were you talking, dear father?" "From the Six Worlds of the Gods six deities approached in six magnificently adorned chariots, and standing in their chariots poised in the air, they said to me, 'Take your pleasure in our celestial world; take your pleasure in our celestial world.' I was talking with them." "Dear father, where are the chariots? We do not see them." "Have I any wreaths of flowers?" "Yes, dear father." "Which celestial world is the most delightful?" "Dear father, the most delightful is the World of the Tusita gods, the abode of the mothers and fathers of the Buddhas and of all the Future Buddhas." "Well then, throw a wreath of flowers and say, 'Let this wreath of flowers cling to the chariot which came from the World of the Tusita gods.' "

Accordingly the children of the layman threw the wreath of flowers, and it clung to the pole of the chariot and hung suspended in the air. The populace saw the wreath of flowers suspended in the air, but did not see the chariot. Said the lay disciple, "Do you see this wreath of flowers?" "Yes, we see it." "This wreath hangs suspended from the chariot which came from the World of the Tusita gods. I am going to the World of the Tusita gods; be not disturbed. If you desire to be reborn with me, do works of merit even as I have done." And when he had thus spoken, he died and set foot in the chariot. Immediately he was reborn as a deity three-quarters of a league in stature, adorned with sixty cartloads of ornaments. A retinue of a thousand [28.230] celestial nymphs attended him, and a golden mansion twenty-five leagues in extent became visible.

When those monks reached the monastery, the Teacher asked them, "Monks, did the lay disciple hearken to the recitation of the Law?" "Yes, Reverend Sir. But in the midst of the recitation he cried out, 'Wait! wait!' and stopped us. Then his

sons and daughters began to weep, {1.132} whereupon we said to each other, ‘This is no time for us to remain,’ and arose from our seats and departed.” “Monks, he was not talking to you. From the Six Worlds of the Gods six deities approached in six magnificently adorned chariots, and they summoned that lay disciple to go with them; but the lay disciple, unwilling that the recitation of the Law should be interrupted, spoke to them.” “Is that true, Reverend Sir?” “That is true, monks.” “Reverend Sir, where was he reborn just now?” “In the World of the Tusita gods, monks.”

“Reverend Sir, but recently he lived here among his kinsfolk rejoicing, and just now he went again to a place of rejoicing and was there reborn.” “Yes, monks. They that are heedful, be they laymen or monks, rejoice in both places equally.” So saying, he pronounced the following Stanza,

**16. Here he rejoices; after death he rejoices: he that has done good works  
rejoices in both places.  
He rejoices, he rejoices exceedingly, seeing the purity of his own past deeds.**

## **I. 12. Devadatta’s Career<sup>115</sup> Devadattassa vatthu**

{1.133} **17. Here he suffers, after death he suffers; the evildoer suffers in  
both places.  
He suffers to think, “I have done evil;” yet more does he suffer, gone to a  
place of suffering.**

This religious instruction was given by the Teacher while in residence at Jetavana with reference to Devadatta. The story of Devadatta, from the time he became a monk to the time the earth opened and swallowed him up, is related in all the Jātakas.<sup>116</sup> The following is a synopsis of the story:

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<sup>115</sup> i. 12 is for the most part derived from *Vinaya, Culla Vagga*, vii. 1-4. With i. 12 a, cf. xxv. 12 b. With i. 12 b, cf. Hardy, *Manual of Buddhism*, pp. 326-333, 337-340. Text: N i. 133-150.

<sup>116</sup> See *Jātakas* 542: vi. 129-131; 533: v. 333-337; 466: iv. 158-159; 404: iii. 355-358.

## **12 a. Retirement from the world of the six princes**

While the Teacher was in residence at Anupiya Mango-grove, which lies near Anupiya, a market-town of the Mallas, eighty thousand [28.231] kinsmen one day recognized on him the Characteristics of a Tathāgata, and eighty thousand youths asserted, “Let him be a king or a Buddha, he will spend his days surrounded by a retinue of Warrior-princes.” After all but six of these youths had retired from the world and become monks, the company of princes, observing that the six Sakyan princes, King Bhaddiya, Anuruddha, Ānanda, Bhagu, Kimbila, and Devadatta, had not yet retired from the world, discussed the matter as follows, “We admit only our own sons to the Order. But of course these six Sakyan princes are not kinsmen of the Buddha. For this reason, doubtless, they have not retired from the world and become monks.” Now one day the Sakyan prince Mahānāma approached Anuruddha and said, “Friend, there isn’t one of our family who has become a monk. You become a monk and I will follow your example.”

Now Anuruddha is said to have been brought up in such softness and luxury that he had never heard the word *isn’t* before. For example, one day these six Sakyan princes engaged in a game of marbles. Anuruddha staked cakes on the result, proved a loser, and sent home for cakes. His mother prepared cakes and sent them. {1.134} The princes ate the cakes and resumed their play. Anuruddha lost repeatedly. Three times in all his mother sent him cakes. The fourth time she sent back word, “There isn’t cake to send. Now Anuruddha had never before heard the word *isn’t*. Therefore, supposing that this must be a variety of cake, he sent the man back, saying to him, “Fetch me some *isn’t* cakes.” When his mother received the message, “Then, my lady, send me some *isn’t* cakes,” she thought to herself, “My son has never heard the word *isn’t* before. By this means, however, I can teach him the meaning of it.” So she took an empty golden bowl, covered it with another golden bowl, and sent it to her son.

The guardian deities of the city thought, “When Anuruddha the Sakyan was Annabhāra, he gave food that was his own portion to the Private Buddha Upariṭṭha, making the Earnest Wish, ‘May I never hear the word *isn’t*; may I never know where food comes from.’ Now if he sees the empty bowl, we shall never be able to enter the assembly of the gods; it may even happen that our heads will split into seven pieces.” So they filled the bowl with celestial cakes. As soon as the bowl was set down on the round platter uncovered, the fragrance of the cakes permeated the entire city. Moreover, the moment a morsel of cake was placed in the mouth, it thrilled the seven thousand nerves of taste.

Anuruddha thought to himself, “My mother does not love me; all this time she has never fried this *isn't* cake [28.232] for me. {1.135} From this time forth I shall eat no other kind of cake.” So he went home and asked his mother, “Mother, do you love me or do you not?” “My dear son, even as the eye is dear to one who possesses but one eye, and even as the heart, so are you exceedingly dear to me.” “Then, dear mother, why is it that all this time you have not fried *isn't* cake for me?” Said the mother to her little page, “Boy, is there nothing in the bowl?” “My lady, the plate is filled to overflowing with cakes, and with such cakes as I have never seen before.” The mother thought to herself, “It must be that my son has acquired great merit; it must be that he has made an Earnest Wish; deities must have filled the plate with cakes and sent them.” Said the son to the mother, “Dear mother, from this time forth I will eat no other kind of cake than this; henceforth, I pray you, fry *isn't* cake alone for me.” From that time forth, whenever her son said, “I should like some cakes to eat,” she would send a bowl absolutely empty, covered with another bowl. So long as he continued to live at home, during all that time deities sent him celestial cakes. Since Anuruddha was so unsophisticated as all this, how could he be expected to know the meaning of the expression becoming a monk?

For this reason, therefore, he asked his brother, “What is this becoming a monk?” His brother replied, “The life of a monk involves cutting off the hair and beard, sleeping with indifference whether in a thorn-brake or in a fine bed, and going the rounds for alms,” Anuruddha replied, “Brother, I am exceedingly delicate; I shall never be able {1.136} to become a monk.” “Very well, my dear brother, then learn farming and live the life of a householder. But at least one of us must become a monk.” Then said Anuruddha, “What is this farming?”

How could you expect a youth to know the meaning of the word farming who did not know where food comes from? For example, on a certain day a discussion arose among the three princes Kimbila, Bhaddiya, and Anuruddha as to where food comes from. Kimbila said, “It comes from the barn.” Bhaddiya said to him, “You do not know where food comes from; it comes from the boiler,” Anuruddha said, “Both of you together do not know where food comes from. It comes from a golden bowl with jeweled knob.”

We are told that one day Kimbila saw rice being removed from a barn, and immediately formed the opinion, “These grains of rice were produced in the barn.” Likewise one day Bhaddiya saw food being taken out of a boiler, and formed the opinion, “It was produced [28.233] in the boiler.” Anuruddha, however, had never seen men pounding rice or boiling it or taking it out of the

boiler, but had seen it only after it had been taken out of the boiler and set before him. So Anuruddha formed the opinion, “When one desires to eat, food makes its appearance in a golden bowl.” Such was the ignorance of all three princes as to where food comes from.

Now when Anuruddha asked the question, “What is this farming?” he received the following answer, “First the field must be plowed, and after that such and such other things must be done, and these things must be done year after year.” Said he to himself, “When will the duties connected with farming ever come to an end? When shall we ever have time to enjoy our possessions in peace?” And because it seemed to him that the duties connected with farming would never come to an end and never cease, he said to his brother, “Well then, if this is the case, you may live the life of a householder. But as for me, I have no use for it.” Accordingly he approached his mother {1.137} and said to her, “Mother, give me your permission; I wish to become a monk.”

Thrice Anuruddha requested his mother to give him permission to become a monk, and thrice she refused to do so. Finally she said to him, “If your friend King Bhaddiya will become a monk, then you may become a monk with him.” Accordingly he approached his friend Bhaddiya and said to him, “Friend, whether I shall become a monk or not is conditional upon your becoming a monk.” Anuruddha urged his friend Bhaddiya with every argument at his command to become a monk, and finally, on the seventh day, obtained Bhaddiya’s promise to become a monk with him.

So six princes of the Warrior caste, Bhaddiya, king of the Sakyans, Anuruddha, Ānanda, Bhagu, Kimbila, and Devadatta, accompanied by Upāli the barber as seventh man, for seven days enjoyed celestial glory like gods, and then set out with fourfold array, as though on their way to a pleasure-garden. When they reached foreign territory, they turned back their army by royal command, and then entered foreign territory. There each of the six princes removed his own ornaments, made a bundle of them, and gave them to Upāli, saying, “Now, Upāli, turn back. All this wealth will suffice to provide you with means of livelihood.” Upāli flung himself at their feet, rolled over and over on the ground, and wept bitterly. But not daring to disobey the order, he arose and turned back. When they parted, the forest wept, as it were, and the earth quaked, as it were. [28.234]

When Upāli had gone a little way, he thought to himself, “Harsh and cruel are these Sakyans; they may kill me, thinking I have killed their brethren. These

Sakyan princes have renounced all this splendor, have cast away these priceless ornaments like a mass of saliva, and intend to become monks; {1.138} why not I?" So saying, he untied the bundle, hung those ornaments on a tree, and said, "Let those who want them take them." Having so done, he went to the Sakyan princes, and when they asked him why he had turned back, told them the whole story.

So the six Sakyan princes took Upāli the barber with them, went to the Teacher, and said to him, "We, Reverend Sir, are proud Sakyans. This man has been a servitor of ours for a long time. Admit him to the Order first; to him first we will offer respectful salutations; so will our pride be humbled." Thus first did they cause Upāli the barber to be admitted to the Order, and after that entered the Order themselves.

Of the six Sakyan princes. Venerable Bhaddiya attained Threefold Knowledge in that very rainy season. Venerable Anuruddha attained Supernatural Vision, and after listening to the Sutta entitled "The Reflections of a Great Man,"<sup>117</sup> attained Arahatsip. Venerable Ānanda was established in the Fruit of Conversion. Elder Bhagu and Elder Kimbila subsequently developed Spiritual Insight and attained Arahatsip. Devadatta attained the lower grade of Magic Power.<sup>118</sup>

After a time, while the Teacher was in residence at Kosambi, rich gain and honor accrued to the Tathāgata and his company of disciples. Men entered the monastery bearing in their hands robes, medicines, and other offerings and asked, "Where is the Teacher? Where is the Elder Sāriputta? Where is the Elder Moggallāna? Where is the Elder Kassapa? Where is the Elder Bhaddiya? Where is the Elder Anuruddha? Where is the Elder Ānanda? Where is the Elder Bhagu? Where is the Elder Kimbila?" So saying, they went about looking at the places where sat the eighty Chief Disciples.

### **12 b. Devadatta's wicked deeds**

Since no one asked, "Where does the Elder Devadatta sit and stand?" Devadatta thought to himself, "I became a monk at the same time as these other monks. Even as they are men of the Warrior caste who have become monks, so also am I a man of the Warrior caste who have become a monk. {1.139} But whereas men

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<sup>117</sup> Ed. note: unidentifed.

<sup>118</sup> Ed. note: I.e. he attained Magic Power (*Iddhi*), but not any grade of Path and Fruit.

bearing rich [28.235] offerings seek out these monks, no one takes my name on his lips. With whom now can I make common cause? With whom can I ingratiate myself, that I may obtain gain and honor for myself?"

Then the following thought occurred to him, "This King Bimbisāra, on the day when he first saw the Buddha, became established in the Fruit of Conversion, together with eleven nahutas of men besides; I cannot make common cause with him. Neither can I make common cause with the king of Kosala. But this king's son Ajātasattu knows no one's good qualities or bad qualities; I will make common cause with him." Accordingly Devadatta departed from Kosambi to Rājagaha, transformed himself into a youth, put four snakes on his hands and feet, put one snake about his neck, coiled one snake about his head as a cushion-rest, placed one snake on one shoulder, and thus arrayed in a girdle of snakes, he descended from the air and seated himself in Ajātasattu's lap. Ajātasattu was frightened and said, "Who are you?" "I am Devadatta." In order to dispel Ajātasattu's fear, Devadatta changed his form, stood before Ajātasattu wearing the robe of a monk and carrying a monk's bowl, ingratiated himself with Ajātasattu, and obtained for himself gain and honor.

Overcome with the gain and honor he received, Devadatta thought to himself, "It is I who ought to be at the head of the Congregation of Monks." Once having allowed this evil thought to spring up in his breast, with the springing up of the evil thought Devadatta lost the power to work miracles. Now at this time the Teacher was preaching the Law to the Congregation at Veḷuvana monastery, and the king was among the Congregation. While the Exalted One was preaching the Law, Devadatta paid obeisance to him, and then rising from his seat, extended his hands in an attitude of reverent salutation and said, "Reverend Sir, the Exalted One is now worn out, stricken with years, and aged; let him live a pleasant life in this world, free from care. I will direct the Congregation of Monks; commit the Congregation of Monks to my hands." {1.140} The Teacher, instead of consenting to the arrangement suggested by Devadatta, refused his request and called him a lick-spittle. Therefore Devadatta was highly indignant, and now for the first time conceiving hatred towards the Teacher, departed. The Teacher caused public proclamation to be made concerning Devadatta at Rājagaha.

Devadatta thought to himself, "Now I have been rejected by the monk Gotama; now I will make trouble for him." With this thought in mind he approached Ajātasattu and said to him, "Youth, aforesaid [28.236] men were long-lived, but now they are short-lived. This makes it probable that you, being a prince, will

soon die. Well then! You kill your father and become king, and I will kill the Exalted One and become Buddha.” So when Ajātasattu was established in his kingdom, Devadatta hired men to kill the Tathāgata. But the men he hired attained the Fruit of Conversion and turned back. Then Devadatta himself climbed Vulture Peak and said to himself, “I alone will deprive the monk Gotama of life.” So saying, he split off a piece of rock and hurled it down. But he succeeded only in drawing the Teacher’s blood. Failing in this way also to kill him, he next dispatched the elephant Nālāgiri against the Teacher. When the elephant approached, the Elder Ānanda offered his own life in behalf of the Teacher and stood in the breach. The Teacher subdued the elephant, and then departed from the city and went to the monastery. After partaking of the offerings of food brought by countless thousands of lay disciples, he preached in due course to the residents of Rājagaha, one hundred and eighty millions in number, and eighty-four thousand living beings obtained Comprehension of the Law. Said the monks, “How noble is the Venerable Ānanda! When so mighty an elephant approached, he offered his own life {1.141} and stood in front of the Teacher.” The Teacher, hearing the Elder praised in this wise, said, “Monks, this is not the first time he has renounced his life for my sake; he did the same thing in a previous state of existence,” And in response to a request of the monks he related the Culla Haṃsa,<sup>119</sup> Mahā Haṃsa,<sup>120</sup> and Kakkāṭa<sup>121</sup> Jātakas.

Devadatta’s wickedness did not by any means become so notorious from his having compassed the king’s death nor from his hiring murderers to kill the Tathāgata nor from his splitting off the piece of rock, as it did from his letting loose the elephant Nālāgiri. For upon that, the people raised a tumult and said, “Devadatta alone had the king killed and hired murderers and cast down the rock. But now he has turned the elephant Nālāgiri loose. Behold what manner of evildoer the king has on his hands!” The king then, hearing the words of the populace, caused Devadatta’s five hundred cooking-vessels to be removed and did not thereafter minister to his wants. Likewise the citizens did not so much as offer food to him when he came to their houses.

When he had thus lost gain and honor, he determined to live by [28.237] deceit. Therefore he approached the Teacher and made the Five Demands.<sup>122</sup> But the Teacher rejected his demands, saying, “Enough, Devadatta! Whoever so desires,

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<sup>119</sup> *Jātaka* 533: v. 333-354.

<sup>120</sup> *Jātaka* 534: v. 354-382.

<sup>121</sup> *Jātaka* 267: ii. 341-345.

<sup>122</sup> Ed. note: listed just below.



let him be a forest hermit.” “Brethren, whose words are the nobler, the words of the Tathāgata or the words which I myself have uttered? Very well, Reverend Sir, all their life long monks should be forest-dwellers, beggars, wearers of rags from a dust-heap, living at the foot of a tree, eating neither fish nor flesh. Whosoever desires release from suffering, let him come with me.” So saying, Devadatta departed. {1.142}

Some monks who had but recently retired from the world and who possessed little intelligence, hearing his words, said, “Devadatta spoke fair; let us join him.” So they joined him. Thus Devadatta with his five hundred monks sought to persuade all manner of people, both hardened and believing, to accept the Five Points. And living by soliciting food from various families, he strove to create a schism in the Order. The Exalted One asked him, “Devadatta, is it true, as men say, that you are striving to create schism and heresy in the Order?” “It is true,” replied Devadatta. Said the Teacher, “Devadatta, it is a grievous thing to create a schism in the Order.” Continuing, the Teacher admonished him at length. But Devadatta paid no attention to the Teacher’s words. He went forth, and seeing the Venerable Elder Ānanda going his round for alms in Rājagaha, said to him, “Brother Ānanda, from this day forth I shall keep Fast and Chapter apart from the Exalted One, apart from the Order.” The Elder told the Exalted One. When the Teacher realized the fact, he was filled with righteous indignation and said to himself, “Devadatta is doing that which will be of no profit to him in the Worlds of the Gods and the world of men; that which will cause him to be tormented in the Avīci hell.” And he reflected,

Easy to do are deeds that are evil, deeds that bring harm.

But the deed that brings welfare, the deed that is good, that truly is hard to do.

Having pronounced this Stanza, he then breathed forth the following Solemn Utterance,

Easy to do for the good is the good; the good for the evil man is hard.  
Evil for the evil man is easy to do; evil for the noble is hard.<sup>123</sup>

On Fast-day, as Devadatta sat on one side with his own retinue, he said, “Let whoever approves of these Five Points take a ticket.” [28.238] {1.143}

Five hundred Licchavi princes, novices having little gratitude, took tickets. Devadatta took these monks with him and went to Gayāsīsa. When the Teacher heard that he had gone there, he sent forth the two Chief Disciples to bring those monks back. The Chief Disciples went there, instructed the monks by performing miracles and wonders, caused them to drink the Deathless, and returned through the air, bringing them with them.

Said Kokālika, “Rise, brother Devadatta; Sāriputta and Moggallāna have carried off your monks. Do you not remember my saying to you, ‘Brother, trust not Sāriputta and Moggallāna?’” Said Devadatta, “Sāriputta and Moggallāna cherish evil desires, are under the control of evil desires.” As he spoke thus, he struck the center of his heart with his knee, and straightway hot blood burst forth from his mouth.

When the monks saw Venerable Sāriputta, surrounded by his retinue of monks, soaring through the air, they said, “Reverend Sir, when Venerable Sāriputta went hence, he went with but a single companion; but now he is returning resplendent with a great retinue.” Said the Teacher, “Monks, it is not the first time this has happened; when my son was reborn in the form of an animal, then also did he return to me resplendent.” So saying, he recited the Lakkhaṇa Jātaka.<sup>124</sup>

All goes well with the virtuous, with those whose disposition is friendly.  
Behold Lakkhaṇa returning at the head of a host of relatives;  
Then look upon yonder Kāla without relatives. {1.144}

Again said the monks, “Reverend Sir, they say that Devadatta seats a Chief Disciple on either side of him and imitates you, saying, ‘I will preach the Law with the grace of a Buddha.’” Said the Teacher, “Monks, this is not the first time he has so done; in a previous state of existence also he strove to imitate me, but was not able to do so.

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<sup>123</sup> *Udāna*, v. 8.

<sup>124</sup> *Jātaka* 11: i. 142-145.

Vīraka, have you seen a sweet-voiced bird  
With neck like that of a peacock, my husband Saviṭṭhaka?

Because he tried to imitate a bird that walks both on water and on land,  
Saviṭṭhaka became entangled in a sevāla-plant and died.

Supplying the rest of the story, the Teacher related the Vīraka Jātaka.<sup>125</sup> On succeeding days, with reference to the same subject, the Teacher related the Kandagalaka<sup>126</sup> and Virocana Jātakas.<sup>127</sup> [28.239]

This garuḍa bird went through the woods pecking at trees whose branches  
were soft and rotten.

At last he came to an acacia-tree, whose wood is always sound, and broke  
his head. {1.145}

Your brains have run out, your head is split open,  
All your ribs are broken; to-day you are a pretty sight!

Again one day, hearing the remark, “Devadatta was ungrateful,” the Teacher related the Java Sakuṇa Jātaka.<sup>128</sup>

We did you what service we could.  
King of beasts, we render homage to you.  
May we obtain some favor from you.

Seeing that I hold you fast between my jaws, I who feed upon blood,  
I whose nature is to kill, it is a great deal that you yet live.

Again with reference to Devadatta’s going about for the purpose of slaying, he related the Kuruṅga Jātaka.<sup>129</sup>

It is well known to the antelope, that you let drop the fruit of the sepaṇṇi.  
Let us go to another sepaṇṇi; your tree likes me not.

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<sup>125</sup> *Jātaka* 204: ii. 148-150.

<sup>126</sup> *Jātaka* 210: ii. 162-164.

<sup>127</sup> *Jātaka* 143: i. 490-493.

<sup>128</sup> *Jātaka* 308: iii. 25-27.

<sup>129</sup> *Jātaka* 21: i. 173-174.

Again when the discussion took this turn, “Devadatta fell away both from gain and honor and from the high position of a monk,” the Teacher said, “Monks, this is not the first time he has so fallen away; in a previous state of existence also he fell away.” So saying, he related the Ubhatobhaṭṭha Jātaka:<sup>130</sup> {1.146}

Your eyes are put out, your garments are lost, in your own house there is  
strife;

Your business is ruined in both places, both on water and on land.

In this wise did the Teacher, while he was in residence at Rājagaha, relate many Jātakas about Devadatta. From Rājagaha he went to Sāvatti, and took up his residence at Jetavana monastery.

Devadatta’s sickness continued for nine months; at the last, desiring to see the Teacher, he said to his own disciples, “I desire to see the Teacher; make it possible for me to see him.” They replied, “When you enjoyed good health, you walked at enmity with the Teacher; we will not lead you to him.” Said Devadatta, “Do not destroy me; I have indeed conceived hatred towards the Teacher, but the Teacher has not cherished so much as the tip of a hair’s hatred towards me.” And in very truth,

Towards the murderer Devadatta, towards the robber Aṅgulimāla,  
Towards Dhanapāla and Rāhula, to each and all he manifested an even  
temper. [28.240]

“Let me see the Exalted One,” begged Devadatta again and again; so finally they laid him on a litter and started out with him. When the monks heard that Devadatta was approaching, they informed the Teacher of the fact, saying, “Reverend Sir, we hear that Devadatta is coming to see you.” “Monks, he will not succeed in seeing me in this present existence.” (It is said that from the moment monks make the Five Demands, they invariably fail to see the Buddhas again.) {1.147} “Reverend Sir, he has reached such and such a place; he has reached such and such a place.” “Let him do as he likes; he will never succeed in seeing me again.” “Reverend Sir, now he is only a league distant, now he is only half a league distant, now he is only a gavuta distant, now he has reached the lotus-tank.” “Even if he enters within the Jetavana, he will not succeed in seeing me.”

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<sup>130</sup> *Jātaka* 139: i. 482-484.

Those who came with Devadatta set the litter down on the bank of the lotus-tank at the Jetavana and descended into the tank to bathe. Devadatta arose from his litter and sat down, resting both feet on the ground, whereupon his feet sank into the earth. By degrees he sank into the earth, first to the ankles, then to the knees, then to the hips, then to the breast, then to the neck. Finally, when his jaw-bone rested on the ground, he pronounced the following Stanza,

With these bones, with these vital airs, I seek refuge in the Buddha,  
Preeminent among men, god of gods, charioteer of untamed humanity,  
All-seeing, endowed with the auspicious marks of a hundred virtues.

There is a tradition that when the Tathāgata saw that matters had gone thus far, he made a monk of Devadatta. And this he did because he became aware of the following, “If he shall remain a layman and not be received into the Order as a monk, inasmuch as he has been guilty of grievous crimes, it will be impossible for him to look forwards with confidence to future existence; but if he shall become a monk, no matter how grievous the crimes he has committed, it will be possible for him to look forwards with confidence to future existence.” {1.148} (At the end of a hundred thousand cycles of time he will become a Private Buddha named Aṭṭhissara.)

When Devadatta had sunk into the earth, he was reborn in the Avīci hell. “Since he sinned against an unchanging Buddha, let him endure torture unchanging;” and such was the torture he suffered. When he had entered the Avīci hell, which is a hundred leagues in extent, his body became a hundred leagues in height. His head, as far as the outer ear, entered an iron skull; his feet, as far as the ankles, [28.241] entered earth of iron. An iron stake as thick as the trunk of a palmyra-tree proceeded forth from the west wall of the iron shell, pierced the small of his back, came forth from his breast, and penetrated the east wall. Another iron stake proceeded forth from the south wall, pierced his right side, came forth from his left side, and penetrated the north wall. Another iron stake proceeded forth from the top of the iron skull, pierced his skull, came forth from his lower parts, and penetrated earth of iron. In this position, immovable, he suffers this mode of torture.

The monks began a discussion, saying, “All this distance came Devadatta, but failed to see the Teacher, and was swallowed up by the earth.” Said the Teacher, “Monks, this was not the first time Devadatta sinned against me and was swallowed up by the earth; in a previous state of existence also he was swallowed up by the earth,” And by way of illustrating the point, he told the

story of an incident in his own previous existence as king of the elephants. He directed aright a man who had lost his way, allowed him to mount his own back, and carried him to a place of safety, only to have the man return to him three successive times and saw off first the tips of his tusks, then the middle, and then the roots. As the man passed out of sight of the Great Creature, he was swallowed up by the earth. {1.149}

The Teacher then completed the Sīlava Nāga Jātaka:<sup>131</sup>

If one should give the whole earth to an ungrateful man,  
A man who is ever looking for an opportunity, it would not satisfy him.

The discussion reverting to the same subject again and again, in order to illustrate the swallowing up of Devadatta by the earth in his existence as Kalāburājā for an offense against himself in his existence as Khantivādi, he related the Khantivādi Jātaka.<sup>132</sup> Again, in order to illustrate the swallowing up of Devadatta by the earth in his existence as Mahāpatāparājā for an offense against himself in his existence as Culla Dhammapāla, he related the Culla Dhammapāla<sup>133</sup> Jātaka.

Now when Devadatta was swallowed up by the earth, the populace was pleased and delighted, and raising flags and banners and plantain-trees and setting up brimming jars, held high festival, saying, “His death is indeed our great gain.” When the monks reported this incident to the Exalted One, the Exalted One said, “Monks, this is not the first time the populace has rejoiced at Devadatta’s death; [28.242] in times past also the populace rejoiced thereat.” And when he had thus spoken, to illustrate the rejoicing of the populace at the death of King Piṅgala of Benāres, a man who was hated by all the people for his harshness and cruelty, he related the Piṅgala Jātaka.<sup>134</sup>

All the people suffered harm at the hands of Piṅgala; so soon as he was  
dead they recovered confidence.

Was he of the yellow eyes dear to you? Why do you weep, porter? {1.150}

He of the yellow eyes was not dear to me; I fear to think of his return.

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<sup>131</sup> *Jātaka* 72: i. 319-322.

<sup>132</sup> *Jātaka* 313: iii. 39-43.

<sup>133</sup> *Jātaka* 358: iii. 177-182.

<sup>134</sup> *Jātaka* 240: ii. 239-242.

Now that he has gone hence, he may harm the king of death, and the king of death thus harmed may send him back again.

Finally the monks asked the Teacher, “Now, Reverend Sir, tell us where Devadatta was reborn.” “Monks, he was reborn in the Avīci hell.” “Reverend Sir, during his life here on earth he suffered, and when he went hence he was reborn in a place of suffering.” “Yes, monks, they that abide in Heedlessness, be they monks or laymen, suffer in both places.” So saying, he pronounced the following Stanza,

**17. Here he suffers, after death he suffers; the evildoer suffers in both places.  
He suffers to think, “I have done evil;” yet more does he suffer, gone to a  
place of suffering.**

### **I. 13. Lady Sumanā<sup>135</sup> Sumanādeviyā vatthu**

**18. Here he rejoices, after death he rejoices: he that has done good works  
rejoices in both places.  
He rejoices to think, “I have done good works;” yet more does he rejoice, gone  
to a world of bliss.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Lady Sumanā. {1.151}

For every day two thousand monks take their meal in the house of Anāthapiṇḍika at Sāvatti, and a like number in the house of the eminent female lay disciple Visākhā. Whoever desires to give alms at Sāvatti, first seeks the good offices of these two lay disciples. Do you ask the reason for this? Suppose you are asked the question, “Has Anāthapiṇḍika or Visākhā given alms equal in amount to those which you have given?” and you answer, “They have not,” you may dispense a hundred thousand pieces of money in alms, and in spite of this the monks will murmur dissatisfaction, saying, “What kind of alms are these?” The explanation is that both of these lay disciples understand thoroughly the tastes of the Congregation of Monks and [28.243] know exactly what is the proper thing to do; therefore all who desire to give alms take them with them

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<sup>135</sup> Cf. the story of Kavi in *Manu*, ii. 150 (Lanman’s *Sanskrit Reader*, 61”). Text: N i. 151-154.

when they go. And thus it happens that they are unable to minister to the monks in person in their own houses.

Under these circumstances Visākhā, considering within herself, “Who shall stand in my place and minister to the Congregation of Monks?” seeing the daughter of her son, appointed her to represent her; and thenceforth Visākhā’s granddaughter ministered to the Congregation of Monks in Visākhā’s residence. Anāthapiṇḍika appointed his oldest daughter Mahā Subhaddā; the latter showed the monks the customary attentions, hearkened to the Law, and as a result obtained the Fruit of Conversion; afterwards she married and went to live with her husband’s family. Then he appointed Culla Subhaddā, who followed her older sister’s example, obtaining the Fruit of Conversion, and afterwards marrying and going to live with the family of her husband. Finally he appointed his youngest daughter Sumanā. Sumanā obtained the Fruit of the Second Path, but remained unmarried. {1.152} Overwhelmed with disappointment at her failure to obtain a husband, she refused to eat, and desiring to see her father, sent for him.

Anāthapiṇḍika was in the refectory when he received his daughter’s message, but immediately went to her and said, “What is it, dear daughter Sumanā?” Sumanā said to him, “What say you, dear youngest brother?” “You talk incoherently, dear daughter.” “I am not talking incoherently, youngest brother.” “Are you afraid, dear daughter?” “I am not afraid, youngest brother.” She said no more, but died immediately.

Although the treasurer had obtained the Fruit of Conversion, he was unable to bear the grief that arose within him. Accordingly, when he had performed the funeral rites over his daughter’s body, he went weeping to the Teacher. Said the Teacher, “Householder, how is it that you come to me sad and sorrowful, with tears in your eyes, weeping?” “Reverend Sir, my daughter Sumanā is dead.” “Well, why do you weep? Is not death certain for all?” “I know that, Reverend Sir. But my daughter was so modest and so conscientious. What grieves me so much is the thought that when she died, she was unable to recover her right mind, but died raving incoherently.”

“But what did your youngest daughter say, great treasurer?” “Reverend Sir, I addressed her as ‘dear Sumanā,’ and she replied, ‘What say you, dear youngest brother?’ Then I said to her, ‘You talk [28.244] incoherently, dear daughter.’ ‘I am not talking incoherently, youngest brother.’ ‘Are you afraid, dear daughter?’ ‘I am not afraid, youngest brother.’ She said no more, but died immediately.”



Said the Exalted One to Anāthapiṇḍika, “Great treasurer, your daughter did not talk incoherently.” “But why did she speak thus?” “Solely because you were her youngest brother. {1.153} Householder, your daughter was old in the Paths and the Fruits, for while you have attained but the Fruit of Conversion, your daughter had attained the Fruit of the Second Path. Thus it was, because she was old in the Paths and the Fruits, that she spoke thus.” “Was that the reason, Reverend Sir?” “That was the reason, householder.”

“Where has she now been reborn, Reverend Sir?” “In the World of the Tusita gods, householder.” “Reverend Sir, while my daughter remained here among her kinsfolk, she went about rejoicing, and when she went hence, she was reborn in the World of Joy.” Then the Teacher said to him, “It is even so, householder. They that are heedful, be they lay folk or religious, rejoice both in this world and in the world beyond.” So saying, he pronounced the following Stanza,

**18. Here he rejoices, after death he rejoices: he that has done good works  
rejoices in both places.  
He rejoices to think, “I have done good works;” yet more does he rejoice, gone  
to a world of bliss.**

**I. 14. Two Brethren<sup>136</sup>  
Dvesahayakabhikkhūnaṃ vatthu**

**19. Though he utter much that is sensible, if the heedless man be not a doer of  
the word,  
He is like a cowherd counting the cows of others, and has no part in the  
Religious Life.**

**20. Though he utter little that is sensible, if a man live according to the Law,  
If he forsake lust and hatred and delusion, if he have right knowledge, if his  
heart is truly free,  
If he cling to naught in this world or in that which is to come, such a man has  
a share in the Religious Life.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to two fellow-monks. {1.154}

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<sup>136</sup> Text: N i. 154-159.

For at Sāvatti lived two young men of station who were inseparable friends. On a certain occasion they went to the monastery, heard the Teacher preach the Law, renounced the pleasures of the world, yielded the breast to the Religion of the Buddha, and became monks. When they had kept residence for five years with preceptors and teachers, they approached the Teacher and asked about the Duties in his Religion. After listening to a detailed description of the Duty of Meditation and of the Duty of Study, one of them said, "Reverend Sir, since I became a monk in old age, I shall not be able to fulfill the Duty of Study, but I can fulfill the Duty of Meditation." So he had [28.245] the Teacher instruct him in the Duty of Meditation as far as Arahatsip, and after striving and struggling attained Arahatsip, together with the Supernatural Faculties. But the other said, "I will fulfill the Duty of Study," acquired by degrees the Tipiṭaka, the Word of the Buddha, and wherever he went, preached the Law and intoned it. He went from place to place reciting the Law to five hundred monks, and was preceptor of eighteen large communities of monks.

Now a company of monks, having obtained a Formula of Meditation from the Teacher, went to the place of residence of the older monk, and by faithful observance of his admonitions attained Arahatsip. Thereupon they paid obeisance to the Elder and said, "We desire to see the Teacher." {1.155} Said the Elder, "Go, brethren, greet in my name the Teacher, and likewise greet the eighty Chief Elders, and greet my fellow-elder, saying, 'Our Teacher greets you.'" So those monks went to the monastery and greeted the Teacher and the Elders, saying, "Reverend Sir, our teacher greets you." When they greeted their teacher's fellow-elder, he replied, "Who is he?" Said the monks, "He is your fellow-monk, Reverend Sir."

Said the younger monk, "But what have you learned from him? Of the Dīgha Nikāya and the other Nikāyas, have you learned a single Nikāya? Of the Three Piṭakas, have you learned a single Piṭaka?" And he thought to himself, "This monk does not know a single Stanza containing four verses. As soon as he became a monk, he took rags from a dust-heap, entered the forest, and gathered a great many pupils about him. When he returns, it behooves me to ask him some questions." Now somewhat later the older monk came to see the Teacher, and leaving his bowl and robe with his fellow-elder, went and greeted the Teacher and the eighty Chief Elders, afterwards returning to the place of residence of his fellow-elder. The younger monk showed him the customary attentions, provided him with a seat of the same size as his own, and then sat down, thinking to himself, "I will ask him a question."

At that moment the Teacher thought to himself, “Should this monk annoy this my son, he is likely to be reborn in Hell.” So out of compassion for him, pretending to be going the rounds of the monastery, he went to the place where the two monks were sitting and sat down on the Seat of the Buddha already prepared. (For wherever the monks sit down, they first prepare the Seat of the Buddha, and not until they have so done do they themselves sit down. {1.156} Therefore the Teacher sat down on a seat already prepared for him.) And when [28.246] he had sat down, he asked the monk who had taken upon himself the Duty of Study a question on the First Trance. When the younger monk had answered this question correctly, the Teacher, beginning with the Second Trance, asked him questions about the Eight Attainments and about Form and the Formless World, all of which he answered correctly. Then the Teacher asked him a question about the Path of Conversion, and he was unable to answer it. Thereupon the Teacher asked the monk who was an Arahāt, and the latter immediately gave the correct answer.

“Well done, well done, monk!” said the Teacher, greatly pleased. The Teacher then asked questions about the remaining Paths in order. The monk who had taken upon himself the Duty of Study was unable to answer a single question, while the monk who had attained unto Arahātship answered every question he asked. On each of four occasions the Teacher bestowed applause on him. Hearing this, all the deities, from the gods of earth to the gods of the World of Brahmā, including Nāgas and Garuḍas, shouted their applause.

Hearing this applause, the pupils and fellow-residents of the younger monk were offended at the Teacher and said, “Why did the Teacher do this? He bestowed applause on each of four occasions on the old monk who knows nothing at all. But to our own teacher, who knows all the Sacred Word by heart and is at the head of five hundred monks, he gave no praise at all.” The Teacher asked them, “Monks, what is it you are talking about?” When they told him, he said, “Monks, your own teacher is in my Religion like a man who tends cows for hire. But my son is like a master who enjoys the five products of the cow at his own good pleasure.” So saying, he pronounced the following Stanzas, {1.157}

**19. Though he utter much that is sensible, if the heedless man be not a doer of  
the word,  
He is like a cowherd counting the cows of others, and has no part in the  
Religious Life.**

**20. Though he utter little that is sensible, if a man live according to the Law,  
If he forsake lust and hatred and delusion, if he have right knowledge, if his  
heart is truly free,  
If he cling to naught in this world or in that which is to come, such a man has  
a share in the Religious Life.**

## Book II. Heedfulness, Appamāda Vagga

### II. 1. Story-Cycle Of King Udena Or Udayana<sup>137</sup>

#### Sāmāvatīvatthu

[28.247]

**21. Heedfulness is the Way to the Deathless; heedlessness is the way to death.  
The heedful never die, but they that are heedless are, as it were, dead already.**

**22. Knowing this clearly, they that are advanced in heedfulness  
Delight in heedfulness, and rejoice in the state of the Elect.**

**23. They that devote themselves to meditation, they that are persevering, they  
that put forth resolute effort.**

**They, the wise, attain Nibbāna, the highest bliss.**

This religious instruction was given by the Teacher while he was in residence at Ghosita monastery near Kosambi, and it was with reference to the loss by death of the five hundred women led by Sāmāvatī and of Māgandiyā and her five hundred kinswomen. From beginning to end the story is as follows: {1.161}

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<sup>137</sup> Ed. note: The notes here and in the following headers Story ii. 1. 1-6 are brought in from the Introduction, in accordance with Burlingame's instruction: The story of Udena is the longest, and in many respects the most interesting, of all the stories of the *Dhammapada Commentary*. It is in reality a cycle of six stories of diverse origin and character, dealing with the fortunes of Udena, his principal treasurer, and his three queen-consorts. Only two of the stories are mainly concerned with the fortunes of Udena, the rest being introduced by simple and familiar literary devices. The story of the fortunes of Udena in the *Dhammapada Commentary* stands in much the same relation to the embedded stories as the frame-story of Udena in the *Kathāsaritsāgara* to the rest of the collection. Parallels to one or more of the stories are found in Buddhaghosa's *Visuddhi-Magga*, Buddhaghosa's Commentaries on the *Majjhima* and *Aṅguttara*, the *Divyāvadāna*, *Kathāsaritsāgara*, and other Sanskrit collections, and the Tibetan *Kandjur*. The kernel of two of the stories is derived from the *Sutta-Nipāta* and the *Udāna*. See also Rogers, *Buddhaghosa's Parables*, v, pp. 32-60. Text: N i. 161-231.

**Part 1. Birth and youthful career of Udena<sup>138</sup>**

Once upon a time King Allakappa ruled over the kingdom of Allakappa and King Veṭhadīpaka ruled over the kingdom of Veṭhadīpaka. They had been intimate friends since their boyhood-days and had received their education in the house of the same teacher. On the death of their fathers they raised the royal parasol and became rulers of kingdoms, each of which was ten leagues in extent.

As they met from time to time, and stood and sat and lay down to sleep together, and watched the multitudes being born into the world and dying again, they came to the conclusion, “When a man goes to the world beyond he can take nothing with him: {1.162} he must leave everything behind him when he goes thither; even his own body does not follow him; of what use to us is the life of the householder? Let us retire from the world.”

Accordingly they resigned their kingdoms to son and wife, retired from the world, adopted the life of ascetics, and took up their residence in the Himālaya country. And they took counsel together, saying, “Although we have renounced our kingdoms and retired from the world, we shall encounter no difficulty in gaining a living; but if we reside together in the same place, our life will be quite unlike the life of ascetics; therefore let us live apart. You live on this mountain; I will live on that. Every fortnight, on fast-day, we will meet together.” Then this thought occurred to them, “Under this arrangement [28.248] neither of us will be in regular communication with the other; but in order that each of us may know whether the other is living or not, you light a fire on your mountain, and I will light a fire on mine.” And this they did.

After a time the ascetic Veṭhadīpaka died and was reborn as a prince of deities of mighty power. A fortnight later Allakappa saw no fire on the mountain and knew that his comrade was dead. As soon as ever Veṭhadīpaka was reborn, he surveyed his own heavenly glory, considered the deeds of his former existence, reviewed the austerities he had performed from the day when he retired from the world, and said to himself, “I will go see my comrade.” Accordingly he laid aside his form as a deity, disguised himself as a wayfarer, went to Allakappa, paid obeisance to him, and stood respectfully on one side.

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<sup>138</sup> Story ii. 1. 1: i. 161-169 relates the circumstances of the birth and youthful career of Udena. The same story is related briefly by Buddhaghosa in his Commentary on *Majjhima* 85 (see Lacôte, p. 9251). A somewhat different version of the story is found in chapter ix of the *Kathāsaritsāgara*.

Allakappa said to him, “Whence have you come?” {1.163} “I am a wayfarer, Reverend Sir; I have come a long distance. But, Reverend Sir, does your honor reside entirely alone in this place? Is there no one else here?” “I have a single comrade.” “Where is he?” “He resides on that mountain; but as he failed to light a fire on fast-day, I know he must be dead.” “Is that so, Reverend Sir?” “That is so, brother.” “I am he, Reverend Sir.” “Where were you reborn?” “Reverend Sir, I was reborn in the World of the Gods as a prince of deities of mighty power. I have returned to see your honor. Does your honorable self reside in this place undisturbed, or are you subject to some annoyance?” “Yes, brother, I am bothered to death by the elephants.” “Reverend Sir, what do the elephants do to trouble you?” “They drop dung on the ground I have swept clean, and they stamp with their feet and kick up the dust. What with removing the dung and smoothing the ground, I am all worn out.” “Well, would you like to keep them away?” “Yes, brother.” “Well then, I will provide you with means whereby you can keep them away.”

Accordingly Veṭhadīpaka gave Allakappa a lute to charm elephants with and likewise taught him spells for charming elephants. Now as he presented the lute to him, he showed him three strings and taught him three spells. “Strike this string,” said he, “and utter this spell, and the elephants will turn and run away without so much as daring even to look at you; strike this string and utter this spell, and they will turn and run away, eyeing you at every step; strike this string and utter this spell, and the leader of the herd will come up and offer you his back. Now do as you like.” With these words {1.164} he departed. [28.249] Thereafter the ascetic lived in peace, driving the elephants away by uttering the proper spell and striking the proper string.

At this time Parantapa was king of Kosambi. One day he was sitting out in the open air basking himself in the rays of the newly risen sun, and beside him sat his queen, great with child. The queen was wearing the king’s cloak, a crimson blanket worth a hundred thousand pieces of money; and as she sat there conversing with the king she removed from the king’s finger the royal signet, worth a hundred thousand pieces of money, and slipped it on her own.

Just at that moment a monster bird with a bill as big as an elephant’s trunk came soaring through the air. Seeing the queen and mistaking her for a piece of meat, he spread his wings and swooped down. When the king heard the bird swoop down, he sprang to his feet and entered the royal palace. But the queen, because she was great with child and because she was of a timid nature, was unable to make haste. The bird pounced upon her, caught her up in the cage of his talons,

and soared away with her into the air. (These birds are said to possess the strength of five elephants; they are therefore able to convey their victims through the air, settle wherever they wish, and devour their flesh.)

As the queen was being carried away by the bird, terrified though she was with the fear of death, she preserved her presence of mind and thought to herself, “Animals stand in great fear of the human voice. Therefore if I cry out, this bird will drop me the instant he hears the sound of my voice. But in that case I should accomplish only my own destruction and that of my unborn child. If, however, I wait until he settles somewhere and begins to eat, then I can make a noise and frighten him away.” Through her own wisdom, therefore, she kept patience and endured.

Now there stood at that time in the Himālaya country a banyan-tree which, although of brief growth, had attained great size {1.165} and was like a pavilion in form; and to this tree that bird was accustomed to convey the carcasses of wild animals and eat them. To this very tree, therefore, the bird conveyed the queen, lodged her in a fork of the tree, and watched the path leading to the tree. (It is the nature of these birds, we are told, to watch the path leading to their tree.) At that moment the queen, thinking to herself, “Now is the time to frighten him away,” raised both her hands, clapped them together and shouted, and frightened the bird away.

At sunset the pains of travail came upon her, and at the same time [28.250] from all the four quarters of heaven arose a great storm. The delicate queen, half dead with suffering, with no one beside her to say to her, “Fear not, lady,” slept not at all throughout the night. As the night grew bright, the clouds scattered, the dawn came, and her child was born at one and the same moment. Because the child was born at the time (*utu*) of a storm, at the time when she was upon a mountain, and at the time when the sun rose, she named her son Udena.

Not far from that tree was the place of residence of the ascetic Allakappa. Now on rainy days it was the custom of the ascetic not to go into the forest for fruits and berries, for fear of the cold. Instead he used to go to the foot of the tree and gather up the bones from which the birds had picked the flesh; then he would pound the bones, make broth of them, and drink the broth. On that very day, therefore, he went there to get bones. As he was picking up bones at the foot of the tree, {1.166} he heard the voice of a child in the branches above.



Looking up, he saw the queen. “Who are you?” said he. “I am a woman.” “How did you get there?” “A monster bird brought me here.” “Come down,” said he. “Your honor, I am afraid to come down on account of difference of caste.” “Of what caste are you?” “Of the Warrior caste.” “I am also of the Warrior caste.” “Well then, give me the password of the Warrior caste.” He did so. “Well then, climb up and set down my boy.” Finding a way to climb the tree on one side, he climbed up and took the boy in his arms; obeying the queen’s behest not to touch her with his hand, he set the boy down; then the queen herself came down.

The ascetic conducted the queen along the path to his hermitage and cared for her tenderly without in any way violating his vow of chastity. He brought honey free from flies and gave it to her; he brought rice grown in his own field and prepared broth and gave it to her. Thus did he minister to her needs.

After a time she thought to herself, “For my part I know neither the way to come nor the way to go, nor can I repose absolute confidence even in this ascetic. Now if he were to leave us and go elsewhere, we should both perish right here. I must by some means seduce him to violate his vow of chastity, so that he will not abandon us. Accordingly she displayed herself before him with under and upper garments in disarray, and thus seduced him to violate his vow of chastity; thenceforth the two lived together.

One day, as the ascetic was observing a conjunction of a constellation with one of the lunar mansions, he saw the occultation of [28.251] Parantapa’s star. “My lady,” said he, “Parantapa, king of Kosambi, is dead.” {1.167} “Noble sir, why do you speak thus? Why do you bear ill-will against him?” “I bear him no ill-will, my lady. I say this because I have just seen the occultation of his star.” She burst into tears. “Why do you weep?” he asked. Then she told him that Parantapa was her own husband. The ascetic replied, “Weep not, my lady; whoever is born is certain to die.” “I know that, noble sir.” “Then why do you weep?” “I weep, noble sir, because it pains me to think, ‘To my son belongs the sovereignty by right of succession; had he been there, he would have raised the white parasol; now he has become one of the common herd.’” “Never mind, my lady; be not disturbed. If you desire that he shall receive the sovereignty, I will devise some means by which he shall receive it.” Accordingly the ascetic gave the boy the lute to charm elephants with and likewise taught him the spells for charming elephants.

Now at that time many thousands of elephants came and sat at the foot of the banyan-tree. So the ascetic said to the boy, “Climb the tree before the elephants

come, and when they come, utter this spell and strike this string, and they will all turn and run away, without even so much as daring to look at you; then descend and come to me.” The boy did as he was told, and then went and told the ascetic. On the second day the ascetic said to him, “To-day utter this spell and strike this string, if you please, and they will turn and run away, eyeing you at every step.” On that day also the boy did as he was told, and then went {1.168} and told the ascetic.

Then the ascetic addressed the mother, saying, “My lady, give your son his message and he will go hence and become king.” So she addressed her son, saying, “You must say, ‘I am the son of King Parantapa of Kosambi; a monster bird carried me off.’ Then you must utter the names of the commander-in-chief and the other generals. If they still refuse to believe you, you must show them this blanket which was your father’s cloak and this signet-ring which he wore on his finger.” With these words she dismissed him.

The boy said to the ascetic, “Now what shall I do?” The ascetic replied, “Seat yourself on the lowest branch of the tree, utter this spell and strike this string, and the leader of the elephants will approach and offer you his back. Seat yourself on his back, go to your kingdom, and take the sovereignty.” The boy did reverence to his parents, and following the instructions of the ascetic, seated himself on the back of the elephant and whispered in his ear, “I am the son of King [28.252] Parantapa of Kosambi. Get me and give me the sovereignty which I have inherited from my father.” When the elephant heard that, he trumpeted, “Let many thousands of elephants assemble;” and many thousands of elephants assembled. Again a second time he trumpeted, “Let the old, weak elephants retire;” and the old, weak elephants retired. The third time he trumpeted, “Let those that are very young retire;” and they also retired.

So the boy went forth, surrounded by many thousands of warrior-elephants, and reaching a village on the frontier, proclaimed, “I am the son of the king; {1.169} let those who desire worldly prosperity come with me.” Levying forces as he proceeded, he invested the city and sent the following message to the citizens, “Give me battle or the kingdom.” The citizens answered, “We will give neither. Our queen was carried off by a monster bird when she was great with child, and we know not whether she is alive or dead. So long as we hear no news of her, we will give neither battle nor the kingdom.” (At that time, we are told, the kingdom was handed down from father to son.) Thereupon the boy said, “I am her son.” So saying, he uttered the names of the commander-in-chief and the other generals, and when they still refused to believe him, showed the blanket

and the ring. They recognized the blanket and the ring, opened the gates, and sprinkled him king.

## **Part 2. Birth and youthful career of Ghosaka<sup>139</sup>**

### **Story of the Past: Kotūhalaka casts away his son**

Once upon a time there was a famine in the kingdom of Ajita, and a man named Kotūhalaka, unable to get a living, took his young son Kāpi and his wife Kāli, and thinking, “I will go to Kosambi and get a living there,” set out with provisions for the journey. (There are also those who say that he left his home because the people were dying of intestinal disease.) As they proceeded on their journey, their provisions gave out, and finally they were so overcome with hunger that they were not able to carry the boy. Thereupon the husband said to his wife, “Wife, if we live, we shall have another son. Let us cast this child away and continue our journey alone.”

There is a proverb, “A mother’s heart is tender,” and so it was with this woman. She replied, “I could never cast away a living child.” “Well, what shall we do?” “Carry him by turns.” When the mother’s turn came, she would lift the child like a wreath of flowers, [28.253] clasp him to her breast, {1.170} or carry him on her hip, finally giving him back to his father. When the father took the child, no matter where he held him he suffered more intense pain than ever from hunger. Again and again he said to his wife, “Wife, if we live, we shall have another son. Let us cast this child away.” But this the mother steadfastly refused to do.

Finally the child became so tired from being passed back and forth that he fell asleep in the arms of his father. When the father observed that he was asleep, allowing the mother to precede him, he went and laid the child on a couch of leaves under a bush, immediately resuming his journey. The mother turned, looked back, and not seeing the child, asked, “Husband, where is my son?” “I laid him down under a certain bush.” “Husband, do not kill me. Without my son I cannot live. Bring my son back to me.” And she smote upon her breast and

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<sup>139</sup> Story ii. 1. 2: i. 169-187 relates the seven marvelous escapes from death of the luck-child Ghosaka, and is preceded by an account of Ghosaka’s previous kamma. The same story is related in detail by Buddhaghosa in his Commentary on the *Etadagga Sutta* of the *Āṅguttara*. For a comparative study of the two versions, see E. Hardy, *JRAS.*, 1898, pp. 741-794. Parallels occur in many Sanskrit collections, and in fact in almost all of the literatures of the world. For a comparative study of the Oriental versions, see J. Schick, *Das Glückskind mit dem Todesbrief*.<sup>139</sup>

wept. So the husband retraced his steps, recovered the child, and brought him back to her. (In consequence of having cast away his child on this one occasion, Kotūhalaka was himself cast away seven times in a later existence. Let no one regard an evil deed lightly, saying, “It is only a small matter.”)

Continuing their journey, they came to the house of a certain herdsman. On that day, as it happened, one of the herdsman’s cows had calved, and the herdsman was about to hold the customary festival in honor of the event. Now a certain Private Buddha was accustomed to take his meals in the house of the herdsman. The herdsman, after providing the Private Buddha with food, celebrated the cow-festival with an abundant supply of rice-porridge. When the herdsman saw the visitors, he asked them, “Whence have you come?” They told him the whole story, whereupon the tender-hearted youth took pity on them and saw to it that they were given rice-porridge with a plentiful supply of ghee. The wife said to the husband, “Husband, if only you can live, I can live. For a long time you have not had sufficient food. Now eat to your heart’s content.” So saying, she set the ghee and curds before him, eating only a little of the ghee herself. The husband ate heartily; but so intense was the hunger from which he had suffered during the preceding seven or eight days that he was unable to satisfy it.

When the herdsman had seen to it that they were provided with rice-porridge, {1.171} he began himself to eat. Now under the herdsman’s stool lay a bitch he had raised, and as the herdsman sat there eating, he fed her with morsels of rice-porridge. Kotūhalaka watched [28.254] him feed her and thought to himself, “Fortunate indeed is that bitch to get such food to eat!” Kotūhalaka was unable to digest the rice-porridge he had eaten, died during the night, and received a new existence in the womb of that very bitch.

His wife performed the funeral ceremonies over his body, and remaining in that very house, worked for hire. Receiving a pint-pot of rice, she cooked it and placed it in the bowl of the Private Buddha, saying, “May these grains of rice bring a reward to your servant.” And she thought to herself, “It would be well for me to remain right here. The Private Buddha comes here regularly; and whether there be alms or not, I shall have the privilege of paying obeisance to him each day and of ministering to him. By so doing I shall obtain peace of mind and earn much merit.” And she remained right there working for hire.

After six or seven months the bitch gave birth to a single pup. The herdsman reserved the milk of one cow for the pup, and in no long time he grew to be a fine big dog. When the Private Buddha ate his meal, he invariably gave him a

portion of his rice; and because of this the dog became deeply attached to the Private Buddha.

Now the herdsman was accustomed to go regularly twice each day to wait upon the Private Buddha, and the dog always went with him. On the way was a lair of wild beasts, and the herdsman used to frighten the wild beasts away by striking bushes and ground with a stick and calling out three times, "Su! su!" One day he said to the Private Buddha, "Reverend Sir, in case at any time I should be unable to come, I will send this dog for you. Therefore if I send him, please understand that I wish you to come."

A few days later the herdsman found it inconvenient to go in person. He therefore sent the dog in his place, saying, "Boy, go bring his reverence back." At the mere word of the herdsman the dog started off. Where he had seen his master stop and strike bushes and ground, the dog also stopped and barked three times; and when he was sure that his barking had frightened away the wild beasts, he went on. {1.172} Early in the morning, having attended to nature's needs, he entered the hut of leaves and grass, went to the place where the Private Buddha sat, barked three times by way of announcing his arrival, and then lay down at one side. By this the Private Buddha knew that it was time for him to go, and therefore started out. The dog ran before him, barking constantly. From time to time the Private Buddha tested the dog by taking the wrong path; but every [28.255] time he did so the dog, by standing across the path and barking, intimated to him to take the other path.

One day the Private Buddha took the wrong path, and when the dog tried to stop him, without turning back, he pushed away the dog with his foot and went on. The dog, perceiving that he did not intend to turn back, took the hem of his undergarment in his teeth and dragged him along until he brought him to the right path. Such was the strength of the affection of the dog for the Private Buddha.

Later on the Private Buddha's robe wore out. When the herdsman provided him with materials for a new set of robes, the Private Buddha said to him, "Brother, it is difficult for a person all alone to make a robe. I will go to a convenient place and have it made for me." "Make it right here, Reverend Sir." "No, brother, I cannot." "Well then, Reverend Sir, do not take up your residence far from here." The dog stood listening to every word they said. The Private Buddha said, "Wait a moment, brother." Thereupon, leaving the herdsman behind, he flew up into the air and departed in the direction of Gandhamādana.

When the dog saw him flying through the air, {1.173} he began to bark and howl, and he kept this up until the Private Buddha gradually faded from view, whereupon his heart broke. (Animals, they say, are straightforward and not given to deceit; men, however, think one thing in their heart, but say another with their lips. Therefore said the Exalted One to a monk, “The ways of men are past finding out, but the ways of the beasts are easy to discover.”<sup>140</sup>) So when the dog died, he was reborn, because of his straightforwardness and lack of deceit, in the World of the Thirty-three with a retinue of a thousand celestial nymphs, and there he enjoyed glory and bliss unspeakable. When he but whispered, his voice carried a distance of sixteen leagues; when he spoke in an ordinary tone, he could be heard all over the city of the gods, a city ten thousand leagues in extent. (Do you ask, “Of what was this the consequence?” It was because he barked and howled for love of the Private Buddha.)

Remaining in the World of the Thirty-three for no long time, he passed from that state of existence. (Deities pass from the World of the Gods through four causes: exhaustion of life, exhaustion of merit, exhaustion of food, and anger. He that has earned much merit is reborn in the World of the Gods, remains there during the term allotted to him, and is then reborn higher and higher. Thus he passes through “exhaustion of life.” He that has earned little merit [28.256] soon exhausts that merit, just as three or four pint-pots of rice tossed into a royal storehouse disappear; and he therefore soon dies. Thus he passes through “exhaustion of merit.” Still a third, while enjoying the pleasures of sense, fails through confusion of memory to partake of food, and the strength of his body being thereby impaired, dies. Thus he passes through “exhaustion of food.” A fourth, jealous of the glory of another, {1.174} becomes angry and dies. Thus he passes through “anger.”)

### **Story of the Present: Ghosaka is cast away seven times**

Ghosaka, while enjoying the pleasures of sense, became forgetful, passed, through exhaustion of food, from the World of the Thirty-three, and was conceived in the womb of a courtesan of Kosambi. On the day when the courtesan gave birth to the child, she asked her slave-woman, “What is it?” “A son, my lady.” “Very well, put this boy into an old winnowing basket and cast him away on the dust-heap.” Thus she caused him to be cast away. (Courtesans will bestow care on a daughter, but not on a son, for it is through a daughter that their line of business is maintained.) Crows and dogs surrounded the child and

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<sup>140</sup> Ed. note: MN 51, Kandarakasutta (PTS, I, 340).

huddled about him; but in consequence of his barking and howling for love of the Private Buddha, not one dared to approach him.

At that moment a man came out and saw the crows and dogs all huddled together. "What does this mean?" thought he to himself, going nearer. When he saw the boy, he immediately took a fancy to him, and saying to himself, "I have gained a son," he picked the boy up and took him home with him.

Now the treasurer of Kosambi happened at that time to go to the royal palace. Seeing the house-priest returning from the royal residence, he asked him, "Teacher, have you observed a conjunction of a constellation with one of the lunar mansions to-day?" "Yes, great treasurer. What else have we to do?" "What will happen to the country?" "Only this: a boy has been born in this city to-day who will one day become the principal treasurer." As the treasurer's wife was at that time great with child, he immediately sent a messenger to his house, saying, "Go find out whether or not she has given birth to a child."

He received the answer that she had not yet given birth to a child. Therefore, as soon as he had seen the king, he went home quickly, summoned a slave-woman named Kāḷī, gave her a thousand pieces of [28.257] money, {1.175} and said, "Go scour this city, find the boy that was born to-day, and bring him hither to me." While she was scouring the city, she came to the house where the child was and asked the mistress of the house, "When was this boy born?" "To-day." "Give him to me," said she, first offering a penny and gradually increasing the amount until finally, by offering a thousand pieces of money, she obtained him. Then she took him with her and presented him to the treasurer.

The treasurer gave him a home in his house, thinking to himself, "If a daughter is born to me, I will marry her to this boy and make him treasurer; but if a son is born to me, I will kill him." After a few days his wife gave birth to a son. Thereupon the treasurer thought to himself, "If only this foundling did not exist, my own son would obtain the post of treasurer. I had best kill him immediately." So he said to Kāḷī, "Carry this child to the cattle-pen, and when it is time for the cattle to come out, lay him across the doorway, and the cattle will trample him to death. Observe whether or not they trample him to death, and then come back and tell me."

She carried the child to the cattle-pen, and as soon as the door was opened, laid him across the doorway. Now at other times the leader of the herd, the bull, came out last of all; but on this particular day he came out first, inclosed the boy

with his four feet, and stood stock still. Several hundred cows came out on either side of the bull, rubbing against his flanks as they passed. The herdsman thought to himself, "Hitherto this bull has always gone out last of all, but to-day he went out first and stood stock still in the doorway of the pen. What can this mean?" Going near, he saw the boy lying under the bull. Immediately taking a fancy to him, he said to himself, "I have gained a son," and picking him up, he carried him home.

Kālī went back to the treasurer and in answer to his question told him what had happened. Said the treasurer, "Go to the herdsman, give him these thousand pieces of money, and bring the child back to me again." So she brought the child back again and gave him to the treasurer. {1.176} Then he said to her, "Good Kālī, five hundred carts start from this city at dawn on a trading expedition. Take this child and lay him in the track of the wheels. Either the oxen will trample him under their feet or the wheels will crush him to death. Observe what happens to him, and then return to me."

She took the child and laid him down in the track of the wheels. The leader of the caravan came first; but when his oxen reached the [28.258] place where the child lay, they threw off the yoke. Again and again the leader replaced the yoke and tried to drive the oxen forwards; but as often as he did so, they threw off the yoke and refused to move. He was still struggling with them when the sun rose. "Why have the oxen acted thus?" thought he. He looked at the road and saw the boy. "Oh, what a grievous wrong I have done!" thought he. His heart was filled with joy at the thought, "I have gained a son," and picking up the boy, he carried him off.

Kālī went back to the treasurer and in answer to his question told him what had happened. Said the treasurer, "Go to the caravan-leader, give him a thousand pieces of money, and bring the child back to me again." When she had so done, he said to her, "Now carry him to the burning-ground and lay him in the bushes. There he will either be eaten by dogs or attacked by demons, and he will die. As soon as you know whether or not he is dead, return to me."

She took the child, laid him in the bushes, and stood at one side. But neither dog nor crow nor demon dared to approach him. (Pray, if he had neither mother nor father nor brother nor other kinsman to protect him, what was it that did protect him? All that protected him was his howling for love of the Private Buddha in his former existence as a dog.)



Just then a goatherd passed on one side of the burning-ground, leading several thousand goats to pasture. A certain she-goat made her way into the bushes eating leaves and grass, and seeing the boy, knelt down and gave him suck. The goatherd called, "He! he!" but she did not come out. Thereupon he said to himself, "I will beat her with my stick and bring her out." So saying, he made his way into the bushes. {1.177} And there he saw the she-goat on her knees, giving suck to the boy. He immediately took a fancy to the boy, and saying to himself, "I have gained a son," picked him up and carried him off.

Kāḷī went back to the treasurer and in answer to his question told him what had happened. Said the treasurer, "Go to the goatherd, give him a thousand pieces of money, and bring the child back to me again." When she had so done, he said to her, "Good Kāḷī, take this child with you, climb the mountain that is known as Robbers' Cliff, and throw him down the precipice. He will strike against the sides of the ravine and be dashed to pieces when he reaches the bottom. As soon as you know whether or not he is dead, return to me."

She carried the child to Robbers' Cliff, and standing at the top of the mountain, threw him down. Now there grew along the mountain [28.259] near that abyss a dense bamboo thicket, and the top of the mountain was covered with a thick growth of guñjā shrub. As the boy fell, he dropped into this bamboo thicket as into a coverlet of goat's hair. Now that very day the leader of the reed-makers had received a gift of bamboo and accompanied by his son, he had gone to chop that thicket down. As he began his work, the bamboo shook and the boy cried out. "That sounds like the voice of a boy," thought he. Climbing up on one side, he saw the boy. His heart was filled with joy at the thought, "I have gained a son," and picking up the boy, he carried him off.

Kāḷī went back to the treasurer and in answer to his question told him what had happened. Said the treasurer, "Go to the reed-maker, give him a thousand pieces of money, and bring the child back to me again." She did so. But in spite of the treasurer's attempts on his life, the child lived and thrived and grew to manhood. Ghosaka was his name. He was like a thorn in the eye of the treasurer, who could not look him straight in the face.

Thinking of a way to kill him, the treasurer went to a friend of his who was a potter and asked him, "When are you going to fire your bake-house?" "Tomorrow." {1.178} "Well then, take these thousand pieces of money and do a job for me." "What is it, master?" "I have a single base-born son. I will send him to you. Take him into an inner room, chop him to pieces with a sharp axe, throw

him into a chatty, and bake him in the bake-house. Here are a thousand pieces of money, to seal the bargain, as it were. But in addition I will reward you suitably later.” “Very well,” said the potter, consenting to the bargain.

On the following day the treasurer summoned Ghosaka and sent him to the potter, saying, “Yesterday I left an order with the potter to do a certain piece of work for me. Go say to him, ‘Finish the job my father gave you yesterday.’” “Very well,” said Ghosaka, and set out.

As Ghosaka was on his way to the potter’s, the treasurer’s other son, who was playing marbles with some boys, saw him. And calling to him, he asked, “Where are you going?” “I am carrying a message to the potter for father.” “Let me go there. These boys have won a big stake from me. You win it back and give it to me.” “I am afraid of father.” “Do not fear, brother; I will carry that message. I have lost a big stake. You play until I return again, and win the stake back for me.” [28.260]

(We are told that Ghosaka was skillful at shooting marbles, and that for this reason his foster-brother was so insistent.)

So Ghosaka consented to let his foster-brother go in his place, saying, “Well then, go to the potter and say to him, ‘Finish the job my father gave you yesterday.’” Thus it happened that the treasurer’s own son carried the message to the potter. The potter killed him according to the letter of the directions he had received from the treasurer and threw his body into the bake-house. Ghosaka played marbles all day and went home in the evening. {1.179} “You have returned home, son?” queried the treasurer. Ghosaka then told him the reason why he had himself returned home and let his younger brother go to the potter.

“Woe is me!” cried the treasurer with a loud voice. He looked as though the blood had been drawn from his veins. He rushed to the potter, wringing his hands and wailing, “Oh, potter, do not kill me! do not kill me!” The potter saw him approaching in this wise and said to him, “Master, make no noise; the job is done.” Thus was the treasurer overwhelmed with sorrow as with a mountain. Thus did he suffer great grief, even as do all who offend against those that are without offense. Therefore said the Exalted One,

137. Whosoever visits punishment on those that deserve not punishment.  
Whosoever offends against those that are without offense.  
Such an one will right quickly come to one of ten states:

138. He will incur cruel suffering, or infirmity, or injury of the body.  
Or severe sickness, or loss of mind,

139. Or misfortune proceeding from the king, or a heavy accusation.  
Or death of relatives, or loss of treasures,

140. Or else the fire of lightning will consume his houses;  
Upon dissolution of the body such a fool will go to Hell. {1.180}

Now under these circumstances the treasurer was unable to look Ghosaka straight in the face. "How can I manage to kill him?" thought he. Finally he thought of a way. "I will send him to the superintendent of my hundred villages and order him to kill him," said he to himself. Accordingly he wrote the following letter to the superintendent, "This is my base-born son. Kill him and throw him into the cesspool. Let this be done, and I shall know how to reward my uncle properly." Then he said to his foster-son, "Dear Ghosaka, there is a superintendent over our hundred villages. Take this letter and give it to him." So saying, he fastened the letter to the hem of [28.261] his garment. (Now Ghosaka did not know how to read and write, for ever since he was a boy the treasurer had striven, although without success, to kill him. Why, therefore, should he have taught him to read and write?) As Ghosaka set out with his own death-warrant fastened to the hem of his garment, he said to his father, "Father, I have no provisions for the journey." "You have no need of provisions for the journey. On the way, in such and such a village, lives a friend of mine who is a treasurer. Obtain your breakfast at his house, and then continue your journey." "Very well," said Ghosaka, and bowing to his father, set out on his journey.

When he arrived at the village, he inquired where the treasurer's house was, went there, and saw the treasurer's wife. "Whence have you come?" she inquired. "From the city," he replied. "Whose son are you?" "I am the son of your friend the treasurer, my lady." "Then you are Ghosaka." "Yes, my lady." She fell in love with him at first sight. Now the treasurer had a daughter about fifteen or sixteen years of age, and she was exceedingly beautiful and fair to look upon. In order to keep her safe and sound, her parents lodged her on the topmost floor of a seven-storied palace in an apartment of royal splendor, giving her a single slave-girl to run errands. {1.181} At that moment the treasurer's

daughter sent this slave-girl to a shop. The treasurer's wife, seeing her, asked, "Where are you going?" "On an errand for your daughter, my lady." "Just come here a moment. Never mind the errand. Spread a seat for my son, bathe his feet, anoint them with oil, and then spread a couch for him. After you have done this, you may do your errand." The slave-girl did as she was told.

When she returned, the treasurer's daughter scolded her for her long absence. The slave-girl replied, "Be not angry with me. The treasurer's son Ghosaka has arrived, and I had to do this and that for him, besides going on an errand for you, before I returned." When the treasurer's daughter heard the name "treasurer's son Ghosaka," love suffused her body, cleaving her skin and penetrating the marrow of her bones.

(For she had been his wife in his former existence as Kotūhalaka and had given a pint-pot of rice to the Private Buddha. And through his supernatural power she had been reborn in the household of the treasurer. No wonder her old passion for him returned and overwhelmed her! Therefore said the Exalted One,

Through previous association or present advantage,  
That love springs up like a lily in the water.) [28.262]

The treasurer's daughter said to the slave-girl, "Girl, where is he?" "He is lying asleep on the couch." "Has he anything in his hand?" "There is a letter fastened to his garment." "What can be in this letter?" she thought. So while Ghosaka was asleep, and her mother and father were otherwise engaged, she came down without attracting their attention, detached the letter from his garment, took it with her, went into her room, closed the door, opened the window, and through her knowledge of writing read the letter. "Oh!" she exclaimed, "the simpleton is going about with his own death-warrant fastened to his garment. {1.182} Had I not seen it, he would surely have been killed."

So she tore up this letter and wrote another in the name of the treasurer as follows, "This is my son Ghosaka. Procure presents for him from my hundred villages. Prepare a festival in honor of his marriage with the daughter of this district-treasurer. Build him a two-storied house in the center of the village wherein he resides. Surround his house with a wall and with a guard of men, and so provide him with ample protection. Then send me a message, saying, 'I have done thus and so,' and I shall know how to reward my uncle properly." Having written the letter, she folded it up and fastened it to the hem of his garment.

After sleeping all day, Ghosaka arose, ate his meal, and went on his way. Early on the morning of the following day he arrived at that village and saw the superintendent performing his village duties. When the superintendent saw him, he asked him, “What is it, dear Ghosaka?” “My father has sent you a letter.” “What is it about, dear Ghosaka? Bring it to me.” He took the letter and read it, and then said with an exclamation of delight, “See, men, how my master loves me. He has sent me a message, saying, ‘Prepare a festival in honor of my oldest son.’ Bring wood and other building materials immediately.” Having thus given orders to the householders, he caused a house of the kind described in the letter to be erected in the center of the village, had presents brought from the hundred villages, conducted the daughter of the district-treasurer thither, celebrated the marriage festival, and then sent word to the treasurer, saying, “I have done thus and so.”

When the treasurer received the message, he said, “What I would do, that I do not; what I would not do, that I do.” Disappointment over the failure of his latest plan, together with sorrow over the death of his own son, set him on fire within and produced diarrhea. [28.263]

The treasurer’s daughter gave orders, saying, “Should anyone come here from the treasurer, tell me before you tell the treasurer’s son.” {1.183} The treasurer said to himself, “At any rate I will not make this rascally son of mine heir to my property.” With this thought in mind he said to a certain official, “Uncle, I wish to see my son. Send a servant and summon my son.” “Very well,” replied the official, and giving a certain man the letter, sent him away.

When the treasurer’s daughter heard that the servant had arrived and was standing at the door, she sent for him and asked him, “What is it, my man?” “The treasurer is sick and wishes to see his son, and has therefore sent for him, my lady.” “My man, is he strong or weak?” “He is still strong, my lady, and able to take nourishment.” Without letting the treasurer’s son know, she ordered that the man should be given lodging and expenses and said to him, “You may go when I send you. Remain here for the present.”

Again the treasurer addressed the official, “Uncle, did you not send a messenger to my son?” “I did, master, but the man who went has not yet returned.” “Well then, try again and send another.” So the official sent another man, and the treasurer’s daughter treated him just as she had the first. The treasurer’s condition grew worse; one chamber-pot went in and another came out. Again the treasurer asked the official, “Uncle, did you not send a messenger to my son?” “I did, master, but the man who went has not yet returned.” “Well then,

try again and send another.” So the official sent another man. When the third messenger arrived, the treasurer’s daughter asked him the news. “The treasurer is a very sick man, my lady. He refuses to eat and is confined to his bed. One chamber-pot comes out and another goes in.”

“Now it is time to go,” thought the treasurer’s daughter. So she said to the treasurer’s son, “I learn that your father is sick.” “Wife, what say you?” “It may be only a slight ailment, husband.” “What is to be done now?” {1.184} “Let us take presents from his hundred villages and go see him.” “Very well,” said he. Having caused presents to be brought, he started out, conveying the presents in a cart. Then she said to him, “Your father is very weak. If we take all these presents, we shall be delayed on the way; send them back.” Having sent all the presents back to their own house, she said to the treasurer’s son, “Husband, please stand at your father’s feet; I will stand beside his pillow.” And as they entered the house, she gave orders to her own men, “Stand on guard both in the front of the house [28.264] and in the rear.” And when they had entered, the treasurer’s son took his stand at his father’s feet and his wife beside his pillow.

At that moment the treasurer was lying on his back and the official was rubbing his feet. The latter said to him, “Master, your son has arrived.” “Where is he?” “Here he is, standing at your feet.” When the treasurer saw his son, he sent for the receiver of his revenues and asked him, “How much wealth is there in my house?” “Master, of money alone there are four hundred millions; as for objects for employment and enjoyment, such as villages and fields and men and animals and wagons and carriages, such and such is the total.” It was the treasurer’s intention to say, “All of this wealth I do not give to my son Ghosaka.” But instead of this he said, “I do give.”

When the treasurer’s daughter heard this, she thought to herself, “However, if this man should speak again, he might say something very different.” Accordingly, pretending to be overcome with grief, she disheveled her hair, burst into tears, and said, “Dear father, do you really mean this? In spite of these words of yours, which we hear, we are indeed unfortunate.” So saying, she fell on him, struck the middle of his breast with the crown of her head, and in order that he might not be able to speak again, rubbed the middle of his breast with the crown of her head, displaying at the same time signs of profound grief. At that very moment the treasurer died. {1.185}

They went and informed King Udena of his death. The king had the funeral ceremonies performed over his body and asked, “Has he any son or daughter?”

“Your majesty, he has a son named Ghosaka; and, your majesty, he bestowed all his property on him before he died.” Some time afterwards, the king sent for the treasurer’s son. Now that day it rained, and there were pools of water here and there in the palace court. The treasurer’s son set out to see the king. The king opened his window and watched him as he approached, noticing that as he crossed the palace court he leaped over the pools of water that stood in the court. When he reached the palace and paid obeisance to the king and stood before him, the king asked him, “Your name is Ghosaka?” “Yes, your majesty.” The king comforted him, saying, “Do not grieve at the thought that your father is dead. I will give you alone your father’s post as treasurer.” Then he dismissed him, saying, “Now, dear Ghosaka, you may go,” and stood and watched him as he left the palace.

Now whereas Ghosaka leaped over the water in approaching the palace, he walked through it on his return. The king sent orders for [28.265] him to return from where he was and asked him, “Dear Ghosaka, is it a fact that whereas, in coming to me, you leaped over the water, on your return you walk through it?” “It is even so, your majesty. Then I was a boy and was fond of play, but now I have been promised a post of honor by your majesty. Therefore I must now lay aside my former ways and deport myself with modesty and dignity.” On hearing this, the king thought to himself, “There is a wise man. I will give him the post immediately.” Accordingly he gave him the wealth formerly possessed by his father and the post of treasurer, together with all the hundred villages. Then Ghosaka mounted his chariot and drove sunwise round the city. Every place he looked at quaked and trembled.

The treasurer’s daughter sat talking with the slave-woman Kāḷī. {1.186} “Mother Kāḷī,” said she, “it was through me that your son obtained all this worldly glory.” “How is that, my lady?” “Why, this youth came to our house with his own death-warrant fastened to the hem of his garment. I tore up that letter and wrote another, ordering the celebration of a festival in honor of my marriage to him. In this way did I protect him all that time.” “My lady, this is all you know about it. But as a matter of fact, from the time your husband was a little boy, the treasurer constantly sought to kill him, and though his attempts were unsuccessful, a large sum of money was spent solely for the purpose of accomplishing his death.” “Kāḷī, the treasurer was indeed guilty of abominable crimes!”

Having performed his ceremonial circuit of the city, Ghosaka entered his house. Now when his wife saw him, she thought to herself, “It was through me that he

obtained all this worldly glory,” and laughed. The treasurer’s son asked her, “Why do you laugh?” “For a certain reason.” “Tell me the reason.” She refused to do so. He drew his sword and said, “If you do not tell me, I will cut you in twain.” Then she said, “I laughed to think that it was through me that you obtained all this worldly glory.” “If what I possess was handed over to me by my father, where do you come in?” (We are told that during all that time Ghosaka knew nothing about the designs against his life, and that that was why he refused to believe what she said.) So she told him the whole story, saying, “When your father sent you forth bearing your own death-warrant, I did this and that and protected you.”

“What you say is not true,” replied Ghosaka, refusing to believe her. “I will ask Mother Kāḷī.” So he asked the slave-woman, “Kāḷī, [28.266] is what she says true?” “Yes, my lord. From the time you were a little boy your father sought constantly to kill you, and though his attempts were unsuccessful, a large sum of money was spent for the purpose of accomplishing your death. On seven occasions you had a narrow escape from death. Now, coming from the village of which he was headman, {1.187} you have obtained the post of treasurer, together with all the hundred villages.”

When Ghosaka heard this, he thought to himself, “How great was my presumption! But since I have escaped from so terrible a death, I must no longer live the life of Heedlessness. Henceforth, therefore, I will live the life of Heedfulness.” Accordingly he established alms for the blind and the poor, and employing his friend the householder as steward of his alms, he dispensed a thousand pieces of money daily.

### **Part 3. Birth and youthful career of Sāmāvati<sup>141</sup>**

Now at this time there lived in the city of Bhaddavatī a treasurer named Bhaddavatiya, and he was a friend of the treasurer Ghosaka, although Ghosaka had never seen him. For the treasurer Ghosaka heard, from traders who came from the city of Bhaddavatī, of the wealth and age of the treasurer Bhaddavatiya, and desiring to be friends with him, sent him a present. Likewise the treasurer Bhaddavatiya heard, from traders who came from the city of

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<sup>141</sup> Story ii. 1. 3: i. 187-191 relates the circumstances under which Sāmāvati became one of the queen-consorts of Udena. Similar in all respects is the story of Pradyota and Śāntā (Sāmāvati) in the *Kandjur*. See A. Schiefner, *Mahākātjājana und König Tshanḍa-Pradjota: v, Epidemie zu Udshdshajinī* (pp. 14-17).



Kosambi, of the wealth and age of the treasurer Ghosaka, and desiring to be friends with him, sent him a present. Thus, although neither had seen the other, they dwelt as friends.

After a time intestinal disease broke out in the house of the treasurer Bhaddavatiya. When this disease breaks out, the first to die are flies; afterwards, in regular order, insects, mice, domestic fowls, swine, cattle, slaves both female and male, and last of all the members of the household. Only those that break down the wall and flee, save their lives. Now at that time the treasurer Bhaddavatiya and his wife and daughter fled in this manner, and intending to seek the treasurer Ghosaka, {1.188} set out on the road to Kosambi. While they were still on their way, their provisions for the journey gave out, and their bodies became exhausted from exposure to wind and sun, and from hunger and thirst. Reaching Kosambi with difficulty, they bathed in a pool of water in a pleasant place and then entered a certain rest-house at the gate of the city.

Then the treasurer said to his wife, “Wife, those who travel in this [28.267] way are not courteous even to a mother who has borne a child. Now I have a friend who, they say, dispenses a thousand pieces of money daily in alms to the blind, the poor, and other unfortunate persons. We will send our daughter there, have her bring us food, remain right here for a day or two and refresh our bodies, and then we will go and see my friend.” “Very well, husband,” she replied, and they took up their residence right there in the rest-house.

On the following day, when meal-time was announced and the blind, the poor, and other unfortunate persons went to obtain food, the mother and father sent forth their daughter, saying, “Daughter, go bring us food.” So the daughter of a wealthy house, pride overcome with misfortune, hid her shame, took a bowl, and went with poor folk to procure food. “How many portions will you have?” she was asked. “Three,” she replied. So they gave her three portions. She carried the food back to her parents, and the three sat down to eat together. The mother and daughter said to the treasurer, “Master, misfortune comes even to prominent families. Eat without regarding us and do not worry.” After a good deal of urging, they prevailed upon him to eat. But after he had eaten, he was unable to digest his food, and when the sun rose, he died. The mother and daughter wept and wailed and lamented.

On the following day the young girl went the second time to procure food. “How many portions will you have?” {1.189} “Two.” She carried the food back to her mother, and after a good deal of urging, prevailed upon her to eat. The mother

yielded to her pleading and consented to eat, but died on that very day. The young girl, left alone to herself, wept and wailed and lamented over the misfortune that had come upon her. On the following day, suffering the pangs of hunger keenly, she went weeping in the company of beggars to procure food. “How many portions will you have, daughter?” “One,” was her reply.

A householder named Mitta, remembering that she had received food for three days, said to her, “Perish, vile woman. To-day, at last, you have come to know the capacity of your belly.” This daughter of a respectable family, modest and timid, felt as though she had received a sword-thrust in her bosom, or as though salt water had been sprinkled on a sore. She immediately replied, “What do you mean, sir?” “Day before yesterday you took three portions, yesterday two, to-day you take but one. To-day, then, you know the capacity of your belly.” “Sir, do not think that I took these for myself.” “Why then did you take them?” “Sir, day before yesterday we were [28.268] three, yesterday we were two, to-day I am left alone.” “How is that?” he inquired.

She then told him the whole story from the beginning. As he listened to her story, he was unable to control his tears, but was overcome by the power of the grief that arose within him. Finally he said to her, “My dear girl, if this is the case, do not worry. Hitherto you have been the daughter of the treasurer Bhaddavatiya, but from this day forth you shall be my very own daughter.” And he kissed her on the head, conducted her to his own house, and adopted her as his own oldest daughter.

One day she heard loud and piercing screams in the refectory, whereupon she said to her foster-father, “Father, why do you not keep these people quiet when you dispense alms?” “It is impossible to do it, dear daughter.” “Father, it is quite possible.” “How would you do it, dear daughter?” “Father, {1.190} put a fence around the refectory and hang two gates through which the people may pass in and out, allowing only sufficient space for one person to pass through at a time. Then direct the people to pass in through one gate and out through the other. If you do this, they will receive their alms peaceably and quietly.” When the householder had heard her plan he remarked, “A happy device, dear daughter,” and did as she suggested. Now up to that time her name had been Sāmā, but through her construction of a fence (vati) she received the name Sāmāvati. From that time on there was no more tumult in the refectory.

Now the treasurer Ghosaka had long been accustomed to hear this noise in the refectory and rather liked to hear it; for it always made him think, “That is the

noise in my refectory.” But after hearing no noise at all for two or three days, he asked the householder Mitta, who came one day to wait upon him, “Are alms being given to the blind, the poor, and other unfortunate persons?” “Yes, sir.” “How then does it happen that for two or three days past I have not heard a sound?” “I have arranged matters so that the people now receive alms without making any noise.” “Why didn’t you do so before?” “I didn’t know how, sir.” “How did you happen to find a way just now?” “My daughter told me how to do it, sir.” “Have you a daughter whom I have never seen?” Then the householder told him the whole story of the treasurer Bhaddavatiya, beginning with the outbreak of the plague and ending with his adoption of the young girl as his own oldest daughter.

Then said the treasurer to him, “If this is the case, why did you [28.269] not tell me? My friend’s daughter is my own daughter.” So he sent for her and asked her, “Dear girl, are you the daughter of the treasurer?” “Yes, sir, I am.” “Well then, do not worry; you are my own daughter.” Then he kissed her on the head, gave her five hundred women for her retinue, and adopted her as his own oldest daughter.

One day a festival was proclaimed in this city. Now at this festival daughters of respectable families, who do not ordinarily go out, go on foot with their own retinue {1.191} and bathe in the river. Accordingly on that day Sāmāvati also, accompanied by her five hundred women, went right through the palace court to bathe in the river. King Udena stood at his window and saw her. “Whose are those nautch-girls?” he inquired. “Nobody’s nautch-girls, your majesty.” “Then whose daughters are they?” “Your majesty, that is the daughter of the treasurer Bhaddavatiya, and her name is Sāmāvati.” Now the king fell in love with the girl the moment he saw her, and immediately sent word to the treasurer Ghosaka, “Send me the maiden they say is your daughter.” “I will not send her, your majesty.” “Do not act thus. Do as I ask and send her.” “Your majesty, we householders do not give young girls, for fear people will say they are abused and maltreated.” Angered by the treasurer’s reply, the king caused the treasurer’s house to be sealed and the treasurer and his wife to be seized and turned out of doors.

When Sāmāvati returned after her bath and found no way of entering the house, she asked, “What does this mean, dear father?” “Dear daughter, the king sent for you; and when we refused to give you to him, he caused the house to be sealed and caused us to be turned out of doors.” “Dear father, you made a great mistake. When one who is a king commands, you should not say, ‘We do not

give.’ You should rather say, ‘If you will take our daughter with her retinue, we will give her to you.’ ” “Very well, dear daughter. If that is your desire, I will do as you say.” Accordingly Ghosaka sent a message to that effect to the king, and the king accepted his offer, saying, “Very well.” Then the king conducted Sāmāvātī with her retinue to the royal palace, conferred the ceremonial sprinkling on her, and elevated her to the dignity of chief consort. The other women became her ladies-in-waiting. [28.270]

#### **Part 4. Winning of Vāsuladattā by Udena<sup>142</sup>**

Yet another of Udena’s queen-consorts was Vāsuladattā, {1.192} daughter of Caṇḍa Pajjota, king of Ujjeni. One day, as Caṇḍa Pajjota was returning from his pleasure-garden, he surveyed his own splendor and asked, “Is there any other soever possessed of splendor like mine?” “Splendor such as it is, King Udena of Kosambi possesses exceeding great splendor.” “Very well, let us take him captive.” “It is impossible to capture him.” “By employing some means or other, let us capture him all the same.” “It is impossible, your majesty.” “Why?” “He understands the art of charming elephants. By reciting spells and playing his elephant-charming lute, he either drives elephants away or captures them at his pleasure. No one possesses so many riding-elephants as he.” “I suppose it is impossible for me to capture him.” “If you are bent on doing it, have a wooden elephant made and turned loose near him. Let him hear of a good mount, be it elephant or horse, and he will go a long way for it. When he is close by, you can capture him.” “A stratagem indeed!” exclaimed the king.

So the king had a mechanical elephant made of wood, wrapped about with strips of cloth and deftly painted, and turned it loose on the bank of a certain lake near the country of his enemy. Within the belly of the elephant sixty men walked back and forth; every now and then they loaded their shovels with elephant dung and dumped it out. A certain woodman saw the elephant, and thinking to himself, “Just the thing for our king!” went and told the king, “Your majesty, I saw a noble elephant, pure white even as the peak of Kelasa, just the sort of elephant your majesty would like.”

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<sup>142</sup> Story ii. 1. 4: i. 191-199 relates the capture of Udena by Caṇḍa-Pajjota and the winning of Vāsuladattā by Udena. Close parallels to this story occur in the *Kathāsaritsāgara* and *Kandjur*. See *Kathāsaritsāgara*, frame-story of chapters xi-xiv; and Schiefner, *Mahākātjājana*, xv, *Udajana’s Gefangennehmung und Rettung* (pp. 35-

Udena mounted his elephant and set out, taking the woodman along as a guide and accompanied by his retinue. His approach was {1.193} observed by spies, who went and informed Caṇḍa Pajjota. The latter straightway dispatched armies on both flanks of his enemy, allowing the space between them to remain open. Udena, unaware of his enemy's approach, continued to pursue the elephant. He recited his spell and played his lute, but all to no purpose. The wooden elephant, driven with great speed by the men concealed within its belly, made as if it failed to hear the charm and continued its flight. The king, unable to overtake the elephant, mounted his horse. On and on sped the horse, galloping so rapidly that by degrees the army of the king was left far behind and the king was quite alone. Then Caṇḍa Pajjota's [28.271] men, who were posted on both flanks, captured Udena and turned him over to their king. Udena's army, perceiving that their leader had fallen into the hands of the enemy, built a stockade just outside of Ujjeni and remained there.

Caṇḍa Pajjota, having thus captured Udena alive, clapped him into prison behind closed doors and kept wassail for three days. On the third day Udena asked his keepers, "Friends, where's your king?" "Carousing, for, says he, 'I've landed my enemy.'" "What does your king mean by acting like a woman? He has captured a royal adversary and surely ought either to release him or to kill him. He has brought humiliation upon us and is 'carousing'— indeed!" The keepers went and reported the incident to the king. The king came and asked, "Is it true that you said thus and thus?" "Yes, your majesty." "Very well, I will release you. They say you have such and such a charm; will you give it to me?" "Certainly I will give it to you; but when you receive it, will you pay me homage?" "I pay you homage? I'll not pay you homage." "Then I'll not give it to you." {1.194} "In that case I will have you executed." "Do so; you are lord of my body, not of my mind."

When the king heard Udena's defiant answer, he thought to himself, "How in the world can I get the charm? I have it. I'll have my daughter learn it from him, and then I'll learn it from her. It would never do to let anyone else learn a charm like this." So he said to Udena, "Will you divulge the charm to another, if the other will pay you homage?" "Yes, your majesty." "Well then, we have in our house a hunchbacked woman. She will sit behind a curtain; you remain outside and have her repeat the charm." "Be she hunchback or cripple, I will teach her the charm, provided she will pay me homage."

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40). The same story is related very briefly by Buddhaghosa in his Commentary on *Majjhima* 85 (see Lacôte, p. 251).

Then the king went to his daughter Vāsuladattā and said, “Dear daughter, there is a certain leper who knows a priceless charm. You sit behind a curtain, and he will remain outside and repeat it to you. You get it from him, for it would never do to let anyone else learn it, and then I will get it from you.” After this sort, for fear of their making love, did Caṇḍa Pajjota feign that his daughter was a hunchback and Udena a leper. So Vāsuladattā seated herself behind a curtain, and Udena remained outside and caused her to repeat the charm.

One day Udena repeated the words of the charm over and over again to Vāsuladattā, but the latter was unable to reproduce it correctly. Thereupon Udena cried out, “Dunce of a hunchback, your lips are too [28.272] thick and your cheeks too pudgy! I’ve a mind to beat your face in! Say it this way!” Vāsuladattā replied in anger, “Villain of a leper, {1.195} what do you mean by those words? Do you call such as I hunchback’?” Udena lifted the fringe of the curtain and asked, “Who are you?” Said the maiden, “I am Vāsuladattā, daughter of the king.” “When your father spoke to me, he described you as a hunchback.” “When he spoke to me, he made you out a leper.” Both said, “He must have said it for fear of our making love.” Then and there within the curtain they made love, and from that time on there was no learning charms or getting lessons. The king regularly asked his daughter, “Daughter, are you learning your lessons?” “Yes, father.”

Now one day Udena said to Vāsuladattā, “My dear, a husband can do that which neither father nor mother nor brothers nor sisters can do. If you will save my life, I will give you a retinue of five hundred women and make you my chief consort.” “If you will carry out your promise without fail, I will save your life.” “My dear, I will do so without fail.” “Very well, husband.” So she went to her father, saluted him, and stood respectfully on one side. Her father asked her, “Daughter, is your task completed?” “Not quite completed, father.” “What do you require, daughter?” “We must have at our disposal a door and a mount, father.” “Why this request?” “Father, this is what my teacher says: ‘In order to work the charm, a certain medicinal herb is necessary, and this must be obtained at night at a time indicated by the stars.’ {1.196} Therefore whenever we are obliged to go out, whether it be early or late, we must have a door and a mount at our disposal.” “Very well,” said the king, giving his consent. They secured permission to use a certain door at any time they pleased.

Now the king was possessed of the five conveyances: a female elephant named Bhaddavatī, which could travel fifty leagues a day; a slave named Kāka, who

could travel sixty leagues a day; two mares, Celakaṇṭhī and Muñjakesī, which could travel a hundred leagues a day; and an elephant named Nālāgiri, which could travel a hundred and twenty leagues a day.

**Story of the Past: Caṇḍa Pajjota wins the five conveyances**

It seems that before the appearance in the world of the present Buddha, the king had been the servitor of a certain ruler. Now one [28.273] day as this ruler was returning from his bath outside of the city, a certain Private Buddha who had entered the city to receive alms came out with his bowl clean as it had been washed, having received not a single morsel of food by reason of the evil influence of Māra over all the residents of the city. Indeed when the Private Buddha reached the gate of the city, Māra approached him in disguise and asked him, “Reverend Sir, did you receive anything?” “But have you made it possible for me to receive anything?” “Well then, turn back and go in again. Now I will make it possible for you to receive alms.” “I will not go back again.” Had the Private Buddha returned, Māra would once more have taken possession of the bodies of all the residents of the city and would have subjected him to the embarrassment of hand-clapping and rude laughter.

Now when this ruler {1.197} saw the Private Buddha returning with his bowl clean as it had been washed, he asked him, “Reverend Sir, did you receive anything?” “I have gone my round and am coming out, brother.” The ruler thought to himself, “His reverence does not answer the question I asked him, but tells me something I did not ask about. It must be that he failed to receive anything.” The ruler looked at his bowl and saw that it was empty. Not knowing whether the food in his house was ready or not, and therefore, brave though he was, not daring to take his bowl, he said, “Wait a moment, Reverend Sir.” So saying, he went home quickly and asked, “Is our food ready?” Receiving the answer that it was ready, he said to his servitor, “Friend, there is no one possessed of greater speed than you. Make the greatest possible speed, and when you reach his reverence, say to him, ‘Reverend Sir, give me your bowl,’ and then take his bowl and return to me.”

At the mere word of his master the servitor set out, obtained the bowl, and brought it back. The ruler filled the bowl with his own food and said, “Convey this to his reverence with all speed. I make over to you the merit of this action.” The servitor went quickly, gave the bowl to the Private Buddha, saluted him with the Five Rests, and said to him, “Reverend Sir, the time is short. I went and returned with the greatest possible speed. As the fruit of this speed, may I obtain the five conveyances able to travel fifty, sixty, a hundred, and a hundred and

twenty leagues a day respectively. As I returned and went, my body was heated by the rays of the sun. As the fruit of this, in the various places where I shall be reborn, may I possess authority equal to the power of the rays of the sun. My master has [28.274] made over to me the merit of this alms. In consequence of this {1.198} may I be a partaker of the Truth you have seen.” The Private Buddha said, “So be it,” and returned thanks in the following Stanzas,

May all you’ve wished and prayed for come out well;  
May all your aspirations be fulfilled, even as the moon at the full.  
May all you’ve wished and prayed for come out well;  
May all your aspirations be fulfilled, as by the jewel Dew of Light.

This was the king’s deed in a previous state of existence. He was now Caṇḍa Pajjota, and in consequence of this deed he came to possess these five conveyances. *End of Story of the Past.*

Now one day the king went out to amuse himself in the garden. “Now’s the time to flee,” thought Udena. So he filled several big leather sacks with gold and silver coins, placed the sacks on the back of the female elephant, assisted Vāsuladattā to mount, and away they went. The harem guards saw what was happening and went and told the king. The king sent out a force in pursuit. “Go quickly,” said he. When Udena perceived that a force had set out in pursuit, he opened a sack of gold and scattered the coins along the way. His pursuers stopped to pick up the coins and then hurried along. Then he opened a sack of silver and scattered the coins along the way. While his pursuers delayed because of their greed for silver, {1.199} Udena reached his own stockade built without the city. When his men saw him coming, they surrounded him, and escorted him back to Kosambi. When he arrived there, he sprinkled Vāsuladattā and raised her to the rank of chief consort.

### **Part 5. Rejection of Māgandiyā by the Buddha<sup>143</sup>**

Still another maiden who gained the dignity of chief consort of the king was Māgandiyā. She, we are told, was the daughter of the Brahman Māgandiyā, who

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<sup>143</sup> Story ii. 1. 5: i. 199-203 (cf. xiv. 1: iii. 193-199) relates the Buddha’s rejection of Māgandiyā’s offer of his daughter in marriage. The source of this story is *Sutta-Nipāta*, iv. 9, or some derivative thereof. A close parallel is *Divyāvadāna*, xxxvi, part 1, pp. 515-529. For a Sanskrit parallel from Eastern Turkestan, see A. F. R. Hoernle, *JRAS.*, 1916, pp. 709 ff.



lived in the Kuru country, her mother also bore the name Māgandiyā and her father's younger brother likewise bore the name Māgandiya. She was as beautiful as a celestial nymph. Now her father was unable to find a husband who was worthy of her; and although scions of all the great families in the country asked for her hand, her father sent them all away, reviling them and saying, "You are not worthy of my daughter."

Now one day, as the Teacher surveyed the world at early dawn, he perceived that the Brahman Māgandiya and his wife possessed the dispositions requisite for the attainment of the Fruit of the Third [28.275] Path. Therefore, taking his own bowl and robe, he went to a place just outside of a certain market-town, where the Brahman was tending the sacred fire. The Brahman surveyed the person of the Tathāgata, beholding in him the perfection of physical beauty, and thought to himself, "There is no other man in the whole world comparable to this man. I will give my daughter to this man to cherish and support." Accordingly he said to the Teacher, "Monk, I have a single daughter, and all this time I have not seen a man worthy of her. But you are suitable for her, and she is suitable for you. For you {1.200} ought to have a wife, and she ought to have a husband. I will give her to you. Wait right here until I come back." The Teacher said not a word, but remained silent.

The Brahman went home quickly and said to his wife, "Wife! wife! I saw a man who is worthy of our daughter. Hurry! hurry! Dress her in her beautiful garments." So the Brahman had his daughter dressed in her beautiful garments, and taking daughter and wife with him, went to the Teacher. The whole city was agitated. "All this time," said the people, "this man has said of every suitor, 'He is not suitable for my daughter,' and has refused to give her to anyone. But it is reported that he has said, 'To-day I saw a man who is suitable for my daughter.' What manner of man can he be? Let us go see him." So a great throng of people went out of the city with him.

Now when the Brahman set out with his daughter, the Teacher, instead of remaining in the place mentioned by the Brahman, moved away from that place and took his stand in another place, leaving a footprint. (When the Buddhas establish a footprint, it appears only in a trodden place and not elsewhere, and only those for whom it is established can see it. Let elephants or other wild animals tread upon a footprint of the Buddhas to render it invisible, or let a violent storm pour forth rain upon it, or let the roaring winds beat upon it, yet not one of them can obliterate it.)

Now the Brahman's wife said to the Brahman, "Where is this man?" The Brahman replied, "I said to him, 'Remain in this place.' Where can he possibly have gone?" He looked all about, and seeing his footprint, said, "Here is his {1.201} footprint." Now the Brahman's wife was familiar with the three Vedas, including the verses relating to signs. So she repeated the verses relating to signs, considering carefully the signs borne by the footprint before her. Finally she said, "Brahman, this is no footprint of one who follows the Five Lusts." So saying, she pronounced the following Stanza, [28.276]

The footprint of a lustful man will be squatty;  
That of a wicked man, violently pressed down;  
Of one infatuate, the footprint will be shuffling;  
This is the sort of footprint made by one who has rolled back the Veil of  
Passion.

Then said the Brahman to her, "Wife, you are always seeing crocodiles in the water-vessel and thieves hiding in the house. Be still." "Brahman, you may say what you like, but this is no footprint of one who follows the Five Lusts."

Just then the Brahman looked around and saw the Teacher. "There is the man!" said he. Thereupon the Brahman went to him and said, "Monk, I give you my daughter to cherish and support." The Teacher, instead of saying, "I have need of your daughter," or "I have no need of your daughter," said to him, "Brahman, I have something to say to you." "Say it, monk," replied the Brahman. Thereupon the Teacher told him how Māra had pursued him from the time of the Great Retirement to the time of the Session under the Goatherd's Banyan-tree, and how, when Māra seated himself under the Goatherd's Banyan-tree, overcome with sorrow at the thought, "Now this man has escaped from my power," Māra's daughters came to assuage their father's sorrow and endeavored to seduce him by appearing before him in the forms of women both young and old. {1.202} "At that time," said the Teacher,

Having seen Craving, Pining, and Lust,  
I had no desire for the pleasures of love.  
What is this body, filled with urine and dung?  
I should not be willing to touch it, even with my foot.<sup>144</sup>

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<sup>144</sup> Ed. note: Sn 835 (PTS edition).

At the conclusion of the Stanza the Brahman and his wife were established in the Fruit of the Third Path.

As for Māgandiyā, she said to herself, “If this man has no need of me, it is perfectly proper for him to say so, but he declares me to be full of urine and dung. Very well! By virtue of the fact that I possess birth, lineage, social position, wealth, and the charm of youth, I shall obtain a husband who is my equal, and then I shall know what ought to be done to the monk Gotama.” And then and there she conceived hatred towards the Teacher.

(Did the Teacher know, or did he not know, that she had conceived hatred towards him? He knew. If he knew, why did he pronounce the Stanza? For the sake of the other two. For the Buddhas take no account of hatred directed against them, but preach the Law solely for the sake of those who are worthy to attain the Paths and the Fruits.) [28.277]

Her mother and father took her and committed her to the charge of her uncle Culla Māgandiyā, and then retired from the world and attained Arahatship. Culla Māgandiyā thought to himself, {1.203} “My daughter is not suited to be the wife of a low person, but is suited to be the consort of a king.” Accordingly he adorned her with all the adornments, took her with him to Kosambi, and presented her to King Udena, saying, “This jewel of a woman is worthy to become a consort of your majesty.” When the king saw her, he fell deeply in love with her, conferred the ceremonial sprinkling upon her, provided her with a retinue of five hundred ladies-in-waiting, and raised her to the dignity of chief consort.

Thus the king had three chief consorts with a retinue of fifteen hundred nautch-girls.

## **Part 6. Death of Sāmāvātī and of Māgandiyā, and the explanation thereof<sup>145</sup>**

### **Treasurers, monks, and tree-spirit**

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<sup>145</sup> Story ii. 1. 6: i. 208-231 relates the compassing of Sāmāvātī’s death by Māgandiyā, and is preceded by the stories of the three treasurers, the monks and the tree-spirit, and Khujjuttara. A close parallel to this story is *Divyāvadāna*, xxxvi, part 2, pp. 529-544. Brief outlines of the story occur in Buddhaghosa’s *Visuddhi-Magga*, xii. 169., and in Schiefner, *Lebensbeschreibung Śākjamunis* (from the Kandjur), p. 47 (247). The burning of Sāmāvātī and her five hundred women is the subject of *Udāna*, vii. 10. The *Dhammapada Commentary* quotes the *Udāna*-passage word for word.

Now at this time there were living in Kosambi three treasurers, Ghosaka, Kukkuṭa, and Pāvāriya. As the beginning of the rainy season drew near, these men saw five hundred ascetics who had returned from the Himālaya country going the round of the city for alms. With joyful hearts they provided them with seats, offered them food, and obtaining from them a promise to reside with them, they provided them with lodging in their own homes during the four months of the rains. Then, having obtained from them a promise to return and spend the following rainy season with them, they let them go. From that time forth, after the ascetics had resided for eight months in the Himālaya country, they kept residence during the four months of the rains with the three treasurers.

On a later occasion, as the ascetics were on their way back from the Himālaya country, they saw a certain great banyan-tree in a forest retreat and went and sat down at the foot of it. The oldest ascetic thought to himself, “The deity who resides in this tree cannot be mundane. There must be a deva-king of great power here. {1.204} How good it would be if he would give this band of ascetics water to drink!” Immediately the tree-spirit gave them water to drink. Then the ascetic thought of water to bathe in, and the spirit gave that also. Then he thought of food, and the spirit gave that also.

Then this thought occurred to the ascetic, “This deva-king gives [28.278] us every single thing we think of. I wish we might see him.” Immediately the spirit burst the trunk of the tree and showed himself. Thereupon they asked him, “Deva-king, you possess great power. What did you do to get it?” “Do not ask me, Reverend Sirs.” “Deva-king, please tell us.” But the spirit was exceedingly modest, for the reason that the work of merit he had performed was a very small one, and therefore he did not wish to tell. However, after a good deal of urging, he said, “Well then, listen,” and told the following

### **Story of the Past: Tree-spirit’s former deed**

The tree-spirit, it appears, was once a poor man who sought and obtained work for hire from Anāthapiṇḍika and through him made a living. Now one fast-day Anāthapiṇḍika asked on his return from the monastery, “Has anyone told this laborer that to-day is fast-day?” “He has not been told, master.” “Well then, cook him his supper.” So they cooked him a measure of rice. Now the laborer had worked all day in the forest, and when he returned in the evening, he said, “I am hungry.” But when the rice had been prepared and given to him, all of a

sudden he refused to eat. “On other days,” he thought to himself, “there is a great uproar in this house, ‘Give me rice, give me sauce, give me curry;’ but today all have lain down without making a sound, and they have prepared food for me alone. What can this mean?”

So he asked them, “Have the rest eaten?” “They have not eaten.” “Why?” “In this house people eat no supper on fast-days; {1.205} all keep the fast. The great treasurer requires all to fast, even infants at the breast, first causing them to rinse their mouths and to eat the four sweet foods. A lamp of scented oil is lighted, and all, both young and old, retire to recite the Thirty-two Constituents of the Body.<sup>146</sup> But we did not think it worth while to tell you it was fast-day, and therefore rice was cooked for you alone. Eat it.” “If it is proper for me to begin the fast now, I should like to do so.” “This is a matter for the treasurer to decide.” “Well then, ask him.” They went and asked the treasurer, and he replied as follows, “If he begins the fast now and rinses his mouth and takes upon himself the fast-day precepts, he will earn half the merit of keeping fast-day.” When the laborer heard the answer, he began the fast.

Now the laborer had worked all day long and was hungry, and the result was that the humors of his body became disordered. He bound a girth about his body, and holding the end of the girth in his hand, [28.279] he rolled over and over. When the treasurer learned of this, he took the four sweet foods and with torches borne before him went to the laborer and asked, “Friend, what is the matter?” “Master, the humors of my body are out of order.” “Well then, get up and eat this medicinal food.” “You eat it, master.” “I am not sick. You eat it.” “Master, as for keeping the fast, {1.206} I was not able to keep it all, but let me not be deprived of half.” With these words the laborer refused to eat. “Do not act thus, friend,” said the treasurer. But the laborer steadfastly refused to eat, and when the sun rose, he died even as a garland of flowers withers, and was reborn in that banyan-tree.

### **Treasurers, monks, and tree-spirit, concluded.**

Therefore the tree-spirit explained the matter as follows, “The treasurer was devoted to the Buddha, devoted to the Law, devoted to the Order; and it was through him, and in consequence of the merit I earned by keeping half of fast-day, that I obtained this power.” When the five hundred ascetics heard the name “Buddha,” they arose and stretched out their hands in an attitude of reverent

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<sup>146</sup> Ed. note: see Khp 3, and *passim*.

supplication to the spirit and said, "Say 'Buddha.'" Three times they caused the spirit to confess his faith by repeating the formula, "I say 'Buddha.'" Then they breathed forth the solemn utterance, "This is an utterance difficult to obtain in this world," and said in conclusion, "Spirit, you have permitted us to hear a sound we have not heard for many hundred thousand cycles of time."

Then the pupils addressed their teacher as follows, "Well then, let us go to the Teacher." "Friends, we have three treasurers who are generous benefactors of ours. To-morrow we will receive food in their residence, tell them also what we have heard, and go. Give your consent, friends." Thereupon they gave their consent. On the following day the treasurers caused rice-porridge to be prepared and seats to be provided. And knowing that the ascetics would arrive on that day, they went forth and met them, escorted them to their residence, provided them with seats, and gave them food. When the ascetics had finished their meal, they said, "Great treasurers, we are going away." "Reverend Sirs, {1.207} did we not obtain from you a promise to reside with us during the four months of the rains? Where are you going now?"

"The Buddha has appeared in the world, the Law has appeared, the Order has appeared. We are therefore going to see the Teacher." [28.280] "But is it proper for you only to go to the Teacher?" "It is not forbidden to others also, friends." "Well then, Reverend Sirs, you wait, and we also will go as soon as we have made preparations." "If you wait to make preparations, we shall be delayed. Therefore we will go on ahead, and you may follow after." So they went on ahead, and seeing the Supremely Enlightened One, praised him, paid obeisance to him, and sat down respectfully on one side. Then the Teacher preached the Law to them in orderly sequence, and at the conclusion of his discourse all of them attained Arahatsip, together with the Supernatural Faculties. Thereupon they asked to be received into the Order. "Come, monks!" said the Teacher. As soon as he spoke the word, they became full-fledged monks, possessed of bowls and robes created by magic.

Those three treasurers procured the requisites for alms, consisting of garments, coverlets, ghee, honey, molasses, and so forth, and conveying five hundred cartloads apiece, proceeded to Sāvatti. On reaching Sāvatti, they paid obeisance to the Teacher, listened to a discourse on the Law, and at the conclusion of the discourse were established in the Fruit of Conversion. For a fortnight they resided with the Teacher, bestowing alms, and then invited the Teacher to come to Kosambi. As the Teacher gave his promise, {1.208} he said, "The Tathāgatas delight in solitude." Said the treasurers, "Reverend Sir, as soon

as we notify you by sending you a message, it will be proper for you to come.” With these words they returned to Kosambi. The treasurer Ghosaka erected Ghosita monastery, the treasurer Kukkuṭa erected Kukkuṭa monastery, and the treasurer Pāvāriya erected Pāvāriya monastery.

When the treasurers had erected these three monasteries, they sent word to the Teacher to come and visit them. The Teacher, receiving their message, went there; whereupon they came forth to meet him, escorted him to the monasteries, and waited upon him by turns. The Teacher resided one day in each monastery and always went to receive alms at the door of the house of the particular treasurer in whose monastery he resided. Now these three treasurers had a servitor named Sumana, and he was a gardener. He said to the treasurers, “I have been a servitor of yours for a long time, and I should like to entertain the Teacher. Let me have the Teacher all to myself for just one day.” “Well then,” said they, “entertain him to-morrow.” “Very well, masters,” he replied, invited the Teacher, and made ready the usual honors. [28.281]

### **Conversion of Sāmāvatī by Khujjuttarā**

Now at that time King Udena was in the habit of giving Queen Sāmāvatī eight pieces of money every day to buy flowers with. A female slave of the queen named Khujjuttarā went regularly every day to the gardener Sumana and procured the flowers. When she came on that particular day, the gardener said to her, “I have invited the Teacher to be my guest and shall use my flowers to-day to honor the Teacher. You just wait, join with me in attendance on the Buddha, and listen to the Law. Then you may take with you the flowers that remain.” {1.209} “Very well,” said she, consenting to remain. Sumana waited upon the Congregation of Monks presided over by the Buddha and took his bowl that he might pronounce the words of thanksgiving. The Teacher began to pronounce the words of thanksgiving. Khujjuttarā listened to the discourse on the Law and became established in the Fruit of Conversion.

On previous days she had been in the habit of appropriating to her own use four pieces of money and of buying flowers with the other four; but on that day, spending all eight to buy flowers with, she returned with them. Sāmāvatī said to her, “My good woman, did the king give us twice as much money to-day to buy flowers with?” “No, my lady.” “Then why so many flowers?” “On previous days I kept four pieces of money for myself and brought you only so many flowers as I could buy for four pieces of money.” “Why didn’t you take the money to-day?” “Because I heard the Supremely Enlightened discourse on the Law and acquired understanding of the Law.”

The queen did not revile her and say, “You wretched slave, give me back the pieces of money you have stolen during all this time.” Instead she said to her, “My good woman, you have drunk the Deathless. Give me thereof to drink also.” “Well then,” replied Khujjuttarā, “order that a bath be prepared for me.” So the queen had her bathed with sixteen bowls of scented water and presented her with garments of fine cloth. One of these garments she caused her to put on as an undergarment, the other she caused to be thrown over her shoulder; then she had a seat prepared for her. Khujjuttarā thereupon sat down, took in her hand a painted fan, and addressing the five hundred women, preached the Law to them just as the Teacher had preached it. Then all of them paid obeisance to Khujjuttarā {1.210} and said, “Friend, from this day forth do no sinful deed, but [28.282] be to us as a mother and a teacher. Go to the Teacher and listen to every discourse he preaches, and then come back and repeat it to us.” And this she did so faithfully that later on she came to know the Tipiṭaka by heart. Indeed the Teacher assigned her preeminence, saying, “Preeminent among my female lay



disciples who are learned in the Scriptures and able to expound the Law is Khujjuttarā.”

Now those five hundred women said to her, “Woman, we should like to see the Teacher. Show him to us, that we may honor him with perfumes, garlands, and so forth.” “My lady, it is a serious matter to live in a king’s house. You have obtained access to it, but it is impossible for you to leave it.” “Woman, do not destroy us. Let us see the Teacher.” “Well then, make holes in the walls of your rooms large enough to look through. Then bring perfumes and garlands, and when the Teacher goes to the door of the house of the three treasurers, stand in your several places and look out and stretch forth your hands and pay obeisance to him and honor him.” They followed her directions, and when the Teacher went and returned, they looked out and paid obeisance to him and honored him.

### **Māgandiyā’s plot against Sāmāvatī and the Buddha**

Now one day Māgandiyā came forth from her own mansion and walked along until she came to the place where those women lived. Seeing a hole in a room, she asked, “What is this?” The women, not knowing of the hatred she had conceived towards the Teacher, said, {1.211} “The Teacher has come to this city, and we stand here and look at the Teacher and honor him.” “So the hermit Gotama has come to this city!” thought Māgandiyā. “Now I shall know what ought to be done to him. These women also are his supporters. I shall know what ought to be done to them also.” So she said to the king, “Great king, Sāmāvatī and her followers are disloyal to you and in but a few days will take your life.” The king replied, “They will do nothing of the sort,” and refused to believe the charge. Even when the charge was repeated, he still refused to believe. When she made the charge the third time and he still refused to believe, she said to him, “If you do not believe me, great king, go to the place where they reside and judge for yourself.” The king went there, and seeing the holes in the walls of the rooms, asked, “What does this mean?” When the matter was explained to him, he did not get angry, said not a word, but had the holes filled up and windows made with openings [28.283] above in all the rooms. (Windows with openings above came in at this time, we are told.)

Unable to injure the women, Māgandiyā thought to herself, “At any rate I will do to the monk Gotama what ought to be done.” So she bribed the citizens and said to them, “When the monk Gotama comes into the city and walks about, instigate slaves to revile him and abuse him and drive him out of the city.” So heretics who did not believe in the Three Jewels followed the Teacher about

when he entered the city and shouted at him, “You are a thief, {1.212} a simpleton, a fool, a camel, an ox, an ass, a denizen of hell, a beast, you have no hope of salvation, a state of punishment is all that you can look forward to.” Thus they reviled and abused him with the Ten Terms of Abuse.

Venerable Ānanda heard this and said to the Teacher, “Reverend Sir, these citizens are reviling and abusing us. Let us go elsewhere.” “Where shall we go, Ānanda?” “To some other city, Reverend Sir.” “If men revile us there, where shall we go then, Ānanda?” “To yet another city, Reverend Sir.” “If men revile us there, where shall we go then?” “To still another city, Reverend Sir.” “Ānanda, one should not speak thus. Where a difficulty arises, right there should it be settled. Only under those circumstances is it permissible to go elsewhere. But who are reviling you, Ānanda?” “Reverend Sir, everyone is reviling us, slaves and all.” “Ānanda, I am like an elephant that has entered the fray. Even as it is the duty of an elephant that has entered the fray to withstand the arrows which come from the four quarters, precisely so it is my duty to endure with patience the words spoken by many wicked men.” So saying, he preached the Law with reference to himself by pronouncing the following three Stanzas in the Nāga Vagga,

320. Even as an elephant engaged in the fray withstands arrows shot from  
the bow.

So also must I bear abuse, for the multitude is wicked. {1.213}

321. It is a tamed elephant they lead to battle; it is a tamed elephant the  
king mounts;

It is the tamed that is best among men, he that endures abuse patiently.

322. Of surpassing excellence are mules which are tamed, and well-bred  
Sindh horses,

And great elephants of the jungle; but better yet is the man who has tamed  
himself.

This discourse benefited the assembled multitude. When the Teacher had thus preached the Law, he said, “Ānanda, be not disturbed. These men will revile you for only seven days, and on the [28.284] eighth day they will become silent. A difficulty encountered by the Buddhas lasts no longer than seven days.”

When Māgandiyā had failed in her attempt to drive the Teacher out of the city by abusing him, she thought to herself, “Pray what can I do now?” Then the

thought occurred to her, “These women are his supporters. I will destroy them.” Accordingly one day, while King Udena was drinking strong drink and she was waiting upon him, she sent the following message to her uncle, “Let my uncle come with eight dead cocks and eight live cocks. Having arrived, let him stand at the top of the stairs and announce his arrival. When he hears the word ‘Enter,’ let him not enter, but send in first the eight live cocks and afterwards the others.” And she gave a bribe to the page, saying, “Be sure to carry out my orders.”

Māgandiyā came and announced himself to the king. When, however, he heard the word “Enter,” he said, “I will not enter the king’s drinking-place.” {1.214} Māgandiyā then sent her page, saying, “Boy, go to my uncle.” He went, took the eight live cocks which Māgandiyā gave him, carried them to the king, and said, “Your majesty, the house-priest has sent you a present.” “A most excellent and dainty morsel!” said the king. “Now who will cook them?” Māgandiyā said, “Great king, the five hundred women led by Sāmāvātī have nothing to do. Send the cocks to them. Let them cook them and carry them to you.” Accordingly the king sent them, saying to the page, “Go give these cocks to these women. Tell them not to intrust them to the hands of anyone else, but to kill them and cook them themselves.” “Very well, your majesty,” replied the page, and went and delivered the message. But the women refused to do the king’s bidding, saying, “We do not take the life of any living creature.” The page returned and so informed the king.

Māgandiyā said, “You see, great king? Now you shall find out whether or not they really take the life of living creatures. Your majesty, send word to them, ‘Cook them and send them to the monk Gotama.’” So the king sent this message to them. But the page, while pretending to carry the live cocks to the women, in reality went and gave those cocks to the house-priest and carried the eight dead cocks to the women, saying, “Cook these cocks and send them to the Teacher.” “This, to be sure, is our duty,” said the women in reply, and going to meet him, they received the cocks. When the page returned to the king and the latter asked him, “What was the result, boy?” he gave the king the following report, “The moment I [28.285] said to them, “Cook these cocks and send them to the hermit Gotama,’ they came to meet me and accepted them.” “See, great king,” said Māgandiyā, “they will not do it for the like of you. But you would not believe me when I said to you, ‘Their inclination is towards another.’” But even when the king heard this, {1.215} he tolerated their conduct and remained silent. Māgandiyā thought to herself, “What shall I do now?”

Now at this time the king was accustomed to divide his time equally among his three consorts, Sāmāvatī, Vāsuladattā, and Māgandiyā, spending seven days by turns in the apartment of each. Māgandiyā, knowing that he would go on the morrow or on the day after to the apartment of Sāmāvatī, sent word to her uncle, “Send me a snake, first washing its fangs with a poisonous drug.” He did as she told him to and sent her a snake. Now wherever the king went, he was accustomed to take with him his lute for charming elephants, and in the shell of this lute was a hole. Māgandiyā inserted the snake in the hole and stopped the hole with a bunch of flowers; for two or three days the snake remained within the lute.

On the day when the king was to go to Sāmāvatī’s apartment, Māgandiyā asked him, “To whose apartment will you go to-day, your majesty?” “To Sāmāvatī’s apartment.” Said Māgandiyā, “Your majesty, to-day I had a bad dream; you must not go there.” “I am going all the same.” Three times she tried to dissuade him from going and failed. Finally she said, “In that case I will go too.” In spite of the king’s protests she went with him, saying, “Your majesty, I do not know what will happen to you.”

The king, wearing garments, flowers, perfumes, and ornaments given him by Sāmāvatī and her followers, ate heartily, and then placed his lute by his pillow and lay down on the bed. Māgandiyā, pretending to be merely walking back and forth, removed the bunch of flowers from the opening in the lute; whereupon the snake, which had been without food for two or three days, glided from the opening, hissed, raised his hood, and coiled himself up on the top of the bed. {1.216} When Māgandiyā saw the snake, she screamed with a loud voice, “Oh, your majesty, there is a snake!” And she straightway abused the king, saying, “This stupid, unlucky king will not listen to anything I say to him. As for these shameless scoundrels, what do they not receive from the king? You will live happily just as soon as the king is dead, but so long as he lives, you will have a hard time. Your majesty, when I cried out to you, ‘To-day I had a bad dream; you [28.286] must not go to Sāmāvatī’s apartment’ you would not listen to what I said.”

When the king saw the snake, he was terrified with the fear of death, the fire of anger was kindled within him, and he said, “So this is the sort of thing they are capable of doing! What criminals they are! Yet I would not believe Māgandiyā when she told me of their evil nature. First they made holes in the walls of their own rooms and sat there; again, when I sent the cocks to them, they sent them back; to-day they have let a snake loose in my bed.”

Sāmāvatī delivered the following admonition to her five hundred women, “Friends, we have no other refuge. Cherish precisely the same feelings towards the king and the queen as you do towards yourselves. Be not angry with anyone.” The king took his horn-bow, which required a thousand men to string, twanged the bowstring, fitted a poisoned arrow to the string, and placing Sāmāvatī in front {1.217} and all the other women in single file behind her, shot an arrow at Sāmāvatī’s breast. But through the supernatural power of her love the arrow turned back, and returning by the same path it had come, penetrated, as it were, the king’s heart.

The king thought to himself, “The arrow I shot is capable of piercing even a rock, and there was nothing in the air to make it turn back. But it turned and came back by the same path it went. Indeed this senseless, lifeless arrow knows her goodness, but I, who am a human being, know it not.” And throwing the bow away and stretching forth his hands in an attitude of reverent supplication, he knelt before Sāmāvatī’s feet and pronounced the following Stanza,

I am utterly confused and bewildered; all four quarters are confused in  
my mind.

Protect me, Sāmāvatī, and be a refuge to me.

Sāmāvatī, hearing his words, instead of saying, “Very well, your majesty, seek refuge in me,” said, “Great king, in whom I have sought refuge, in him do you also seek refuge.”

Having thus spoken, Sāmāvatī, disciple of the Supremely Enlightened, said,

Do not seek refuge in me! He in whom I have sought refuge,—  
He is the Buddha, great king, he is the Buddha Incomparable!  
Seek refuge in that Buddha, and do you be a refuge to me. {1.218}

The king said, “Now I am the more afraid,” and pronounced the following Stanza, [28.287]

Now I am the more confused; all four quarters are confused in my mind.  
Protect me, Sāmāvatī, and be a refuge to me.

But she refused him precisely as before. Finally he said, “Well then, I seek refuge in you and in the Teacher, and I grant you a boon.” “I accept the boon, great king,” she replied.

The king approached the Teacher, sought refuge in him, invited him to accept his hospitality, and for seven days gave generous alms. Then, addressing Sāmāvātī, he said, “Rise and take your choice.” Sāmāvātī replied, “Great king, I have no need of gold and silver, but grant me this boon. Arrange matters so that the Teacher may come here regularly with his five hundred monks, so that I may hear the Law.” So the king paid obeisance to the Teacher and said, “Reverend Sir, come here regularly with your five hundred monks. Sāmāvātī and her attendants say they wish to hear the Law.” The Teacher replied, “Great king, the Buddhas may not always go to one place; many desire their presence.” “Well then, direct one monk to come.” The Teacher directed Ānanda to go. So Ānanda went every day to the royal palace with five hundred monks, and those women every day provided the Elder with food and listened to the Law.

One day, after they had listened to the Elder’s discourse on the Law, their hearts were filled with joy, and they rendered honor to the Elder by presenting him with five hundred yellow robes such as are worn over the shoulders, {1.219} each worth five hundred pieces of money. When the king saw that they had not a single garment left, he asked them, “Where are your yellow robes?” “We gave them to the Reverend Elder.” “Did he take them all?” “Yes, he took them all.” The king approached the Elder, paid obeisance to him, questioned him about the gift of the robes by the women, and learning that the women had given the robes and that the Elder had received them, asked, “Reverend Sir, there were a great many robes, were there not? What will you do with so many?” “I shall keep as many as we require for ourselves and send the rest to those whose robes are worn out, great king.” “What will they do with their own worn-out robes?” “They will give them to those whose robes are in a still worse state of repair.” “What will they do with their own worn-out robes?” “They will make bedspreads of them.” “What will they do with the old bedspreads?” “They will make carpets of them.” “What will they do with the old carpets?” “They will make foot-towels of them.” “What will they do with the old foot-towels?” “They will cut them into small pieces, mix them with mortar, and use them to plaster walls with.” [28.288]

“Reverend Sir, although all these are given to your reverences, nothing is lost.” “Quite so, great king.” The king was so pleased that he caused five hundred more robes to be brought and placed at the Elder’s feet.

(We are told that robes worth five hundred pieces of money {1.220} were presented to the Elder and laid at his feet in lots of a thousand, and that he received this number a hundred thousand times; that robes worth a thousand

pieces of money were presented to the Elder and laid at his feet in lots of a thousand, and that he received this number a thousand times; that robes worth a hundred thousand pieces of money were presented to the Elder and laid at his feet in lots of a thousand, and that he received this number a hundred times. It is impossible to enumerate the number of robes he received by ones and twos and threes and fours and fives and tens. We are told that, upon the death of the Teacher, the Elder traveled all over the Land of the Rose-apple, presenting to the monks in all of the monasteries bowls and robes of his own.)

### **Burning of Sāmāvātī and punishment of Māgandiyā**

Māgandiyā thought to herself, “Whatever I do turns out otherwise than I expect. What shall I do now?” Finally she decided on a plan. On her way to the garden to amuse herself, she sent the following message to her uncle, “Go to Sāmāvātī’s palace, open the linen-closets and the oil-closets, soak pieces of cloth in the jars of oil, and wrap these cloths about the pillars. Then assemble all the women within the house, close the door, bar it from without, set fire to the house with torches, and then descend and go your way.”

Māgandiyā went up into the palace, {1.221} opened the closets, soaked garments in the oil-jars, and was just beginning to wrap them about the pillars when the women led by Sāmāvātī came up to him and said, “Why are you doing this, uncle?” “My ladies, the king desires these pillars to be strengthened, and has therefore given orders that they be wrapped in cloths soaked in oil. It is hard to understand why certain things should be done in a king’s house and certain other things should not be done. I beg of you, my ladies, not to remain here with me.” As soon as they had departed and entered their rooms at his suggestion, he closed the doors, barred them from without, set fire to first one cloth and then another, and descended.

Sāmāvātī delivered the following admonition to her followers, “It [28.289] would not be an easy matter, even with the knowledge of a Buddha, to determine exactly the number of times our bodies have thus been burned with fire as we have passed from birth to rebirth in the round of existences which has no conceivable beginning. Therefore be heedful.” As the fire consumed the house, the women applied themselves to meditation on the element of pain, with the result that some of them attained the Fruit of the Second Path, while others attained the Fruit of the Third Path. Therefore it is said,<sup>147</sup>

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<sup>147</sup> *Udāna*, vii. 10

Now a large number of monks, returning from their alms-pilgrimage after breakfast, drew near to where the Exalted One was, and having drawn near, paid obeisance to the Exalted One and sat down reverently on one side. And as they sat there on one side, those monks said this to the Exalted One, “Here, Reverend Sir, while King Udena was in his pleasure-garden, the quarters of his women were consumed with fire, and five hundred women led by Sāmāvātī lost their lives. Reverend Sir, what will be the end, what will be the future state of these female lay disciples?”

“Monks, some of these female lay disciples {1.222} obtained the Fruit of Conversion, others obtained the Fruit of the Second Path, others obtained the Fruit of the Third Path. Monks, none of those female lay disciples failed to receive the fruit of their past deeds.” And the Exalted One, clearly understanding the matter, breathed forth at that time the following Solemn Utterance,

Bound with the bond of delusion, the world appears to be good.  
The simpleton, fettered by the conditions of being, enshrouded by  
darkness,  
Thinks it eternal. But to him who really sees, there is naught.

So saying, he preached the Law, saying, “Monks, as living beings pass through the round of existences, they are not always heedful, and sometimes they commit sin. Therefore as they pass through the round of existences, they experience both pleasure and pain.”

When the king heard the cry, “Sāmāvātī’s house is on fire!” he went there quickly, but the house was burned before he could reach it. “Having extinguished the flames, he sat down surrounded by his retinue of courtiers, overwhelmed with profound grief, and recalled to his mind the virtues of Sāmāvātī. “Who could have done this deed?” thought he. Coming to the conclusion that Māgandiyā was the author of the crime, he thought to himself, “If I frighten her by my questions, she will not tell me. Therefore I will employ craft and question her gently.” {1.223} [28.290]

Accordingly he said to his ministers, “Well, until this moment, no matter what I was engaged in or occupied with, I was apprehensive and suspicious; Sāmāvātī was ever seeking occasion to slay me. But now my mind will rest in peace, and I shall be able to lie down to sleep in security.” “Who was it that did this deed, your majesty?” “Someone who really loved me must have done it.” Now



Māgandiyā happened to be standing near, and when she heard the king say this, she said, “None other than I could have done this. I alone did it. I sent word to my uncle and ordered him to do it.” “Except you, there is not a living being who really loves me. I am delighted. I grant you a boon. Send for all of your relatives.”

So Māgandiyā sent the following message to her relatives, “The king is pleased with me and has granted me a boon. Come immediately.” The king rendered high honor to all those who came, insomuch that even persons who were in no way related to Māgandiyā, hearing about it, gave bribes and came and said, “We are relatives of Māgandiyā.” When the king had them all in his hands, he caused pits to be dug waist-deep in the palace-court, set them therein, filled up the pits with earth, spread straw on top, and set the straw on fire. When the skin had been burned to a crisp, he caused the bodies to be plowed with an iron plow {1.224} and to be broken up into pieces and fragments. As for Māgandiyā, he had pieces of solid flesh ripped from various parts of her body with a sharp knife, and setting a vessel of oil on the brazier, he had them fried like cakes and made her eat them.

In the Hall of Truth the monks began to discuss matters, saying, “It is not right that a female lay disciple endowed with such faith should suffer such a death.” The Teacher came in and asked them, “Monks, what is it you are sitting here now talking about?” When they told him, he said, “Monks, if you regard this existence alone, it is indeed highly improper and unjust that the five hundred women led by Sāmāvatī should suffer such a death. What they received, however, was in every way proper, considering the sin they committed in a previous existence.” “Reverend Sir, what was the sin they committed in a previous existence? Pray tell us.” Responding to their request, the Teacher related the following

### **Story of the Past: Sāmāvatī’s attempt to burn a Private Buddha**

Once upon a time, when Brahmadata reigns in Benāres, there were eight Private Buddhas who regularly took their meals in the [28.291] royal palace, and there were five hundred women who waited upon them. Seven of these Private Buddhas retired to the Himālaya, and the Private Buddha who remained sat down on the bank of the river where there was a tangle of grass, and entered into mystic meditation.

Now one day, after the Private Buddhas had departed, the king took those women {1.225} and went to sport in the water. When those women, who had sported there in the water all day, came out, they were stung with cold. Desiring to warm themselves, they said to each other, “Seek out some place where we can build a fire.” As they walked back and forth, they saw the tangle of grass, and thinking it was no more than a heap of grass, they gathered round it and set it on fire. When the grass burned down and they saw the Private Buddha, they cried out, “We are lost! we are lost! The king’s Private Buddha is burning up. If the king finds it out, he will kill everyone of us. Let us burn him well while we are about it.” So all those women brought firewood from all directions and piled it on the Private Buddha until they had erected a great pyre. Then they poured oil on it, and saying to themselves, “Now he will burn,” they departed.

Now in the beginning their act was a thoughtless one, and they were not bound thereby. But afterwards they committed a deliberate sin and were bound to suffer the consequences thereof. While the Private Buddha was absorbed in mystic meditation, they might have brought a hundred thousand cartloads of firewood and poured oil thereon, and they could not even have caused him to feel the heat. So on the seventh day the Private Buddha arose and went where he pleased. Because they committed this sin, those women were boiled for many hundreds of thousands of years in Hell, and because the fruit of that same evil deed was not yet exhausted, their houses were burned, and they were burned in their houses in a hundred successive states of existence in this very manner. This is the sin they committed in a previous state of existence.

When the Teacher had related this story, the monks asked him, “But, Reverend Sir, how did Khujjuttarā come to be a hunchback? How did she become so wise? How did she obtain the Fruit of Conversion? How {1.226} did she become an errand-girl?” [28.292]

### **Story of the Past: Khujjuttarā’s former deeds**

Monks, while that same king was ruling in Benāres, there was a Private Buddha who was slightly hunchbacked. Now a certain serving-woman, throwing a blanket over her shoulder and taking a golden vessel in her hand, bent over so that she looked like a hunchback, and saying, “This is the way our Private Buddha walks,” imitated his manner of walking. It was in consequence of this that she came to be a hunchback.

But on the first day she provided those Private Buddhas with seats in the royal palace, took their bowls, filled them with rice-porridge, and presented them to them. The Private Buddhas took the bowls of porridge, but they were so hot that they were obliged to shift them from one hand to the other. That woman, seeing what they were doing, presented to them eight ivory bracelets of her own, saying, "Use these bracelets as stands for your bowls." When they had so done, they looked at her, whereupon she said, "Reverend Sirs, we have no use for these bracelets. Accept them as a present from us before you go." The Private Buddhas took them with them to Nandamūla mountain-cave, and those bracelets are preserved there unimpaired to this day. As the result of this act of hers, she now knows the Tipiṭaka by heart and possesses profound wisdom. Likewise it was through waiting upon the Private Buddhas that she obtained the Fruit of Conversion. These were her deeds in the interval between two Buddhas.

In the dispensation of Kassapa, the Supremely Enlightened, a certain treasurer's daughter of Benāres took her mirror one day, as the shades of evening drew on, and sat down to adorn herself. Now a certain intimate friend of hers, {1.227} a nun freed from the Depravities, came to see her. For nuns freed from the Depravities like to visit the households of their supporters at eventide. But at that moment the treasurer's daughter happened to have no errand-girl with her. So she said to the nun, "I greet you, Reverend Lady. Just take that basket of ornaments and give it to me." The nun thought to herself, "If I do not take this basket and give it to her, she will take a dislike to me and will be reborn in Hell; but if I do give it to her, she will be reborn as the errand-girl of another. However, it is better to be the errand-girl of another than to suffer torment in Hell." So out of pity for her she took the basket and gave it to her. In consequence of this act she became the errand-girl of another. *Stories of the Past concluded.* [28.293]

Again one day in the Hall of Truth the monks started a discussion. "Sāmāvātī and her five hundred women were burned with fire in their house; as for Māgandiyā and her kinswomen, a fire of straw was built over their bodies, and their bodies were torn asunder with iron plows, and Māgandiyā was boiled in boiling oil. Which of these are alive and which are dead?" The Teacher came in and asked, "Monks, what are you sitting here now talking about?" When they told him, he said to them, "Monks, they that are heedless, though they live a hundred years, yet are they dead. They that are heedful, be they dead or alive, yet are they alive. Māgandiyā, while she yet lived, was dead already. Sāmāvātī and her followers, though they be dead, yet are they alive. For, monks, the heedful never die." So saying, he pronounced the following Stanzas, {1.228}

**21. Heedfulness is the Way to the Deathless; heedlessness is the way to death.  
The heedful never die, but they that are heedless are, as it were, dead already.**

**22. Knowing this clearly, they that are advanced in heedfulness  
Delight in heedfulness, and rejoice in the state of the Elect.**

**23. They that devote themselves to meditation, they that are persevering, they  
that put forth resolute effort.  
They, the wise, attain Nibbāna, the highest bliss.**

## **II. 2. The Voice Of A Rich Man<sup>148</sup>**

### **Kumbhaghosakavatthu**

**24. If a man exert himself, if he be ever mindful, if his deeds be pure, if he be  
circumspect of conduct,  
If he control himself, if he live in accordance with the Law, if he be heedful,  
his glory ever increases.**

This religious instruction was given by the Teacher while he was in residence at Veļuvana with reference to Kumbhaghosaka. {1.231}

For once upon a time the plague broke out at Rājagaha in the house of the principal treasurer of Rājagaha. When the plague breaks out, animals, from flies to cattle, are the first to die; after them, slaves; after them, the master and mistress of a household. So this disease attacked last of all the treasurer and his wife. As soon as they felt the first touch of the disease, they looked at their son, who stood near, and with eyes filled with tears said to him, “Dear son, as we know, when this disease breaks out, only those who break down the wall and flee succeed in saving their lives. Therefore have no consideration for us, but make your escape. Having thus saved your life, come back again, and in such and such a place you will find buried in the [28.294] earth forty crores of treasure. Dig up the treasure and live on the money.” {1.232} When the son heard his parents speak thus, he wept aloud, bade farewell to his mother and father, and terrified with the fear of death, broke down the wall and fled. Seeking refuge in a certain mountain jungle, he dwelt there for twelve years, and then returned.

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<sup>148</sup> Text: N i. 231-239.

Now since he was a mere boy when he went away, and when he returned his hair and beard had grown long, no one recognized him. A sign which his mother and father had given him enabled him to find the place where the treasure had been buried, and going there he discovered that the treasure had not been disturbed. But he thought to himself, “No one knows me here, and if I dig up this treasure and begin to spend it, they will say, ‘A treasure has been dug up by a certain poor man,’ and will seize me and subject me to annoyance. Suppose I were to work for hire and thus gain a living.” So he dressed himself in rags and went through the servants’ quarters, inquiring, “Is there anyone who has need of a servant?”

When the servants saw him, they said, “If you will do a certain piece of work for us, we will pay you for it in rice.” “What kind of work is it, friends?” “To order and direct our work. You will be obliged to get up early in the morning and go the rounds of the workers and give orders to them, saying, ‘Men, get up and bring out the carts and yoke the oxen; it is time for the elephants and horses to go to pasture. Women, you also get up and cook broth and rice.’” “Very well,” said the rich man, accepting the task. So they gave him a house to live in, and he did his work faithfully every day.

Now one day King Bimbisāra, who could recognize anyone by the sound of his voice, heard his voice and straightway said, “That is the voice of some rich man.” A certain female servant who stood near {1.233} thought to herself, “No matter what the king says, this is something I ought to investigate.” Therefore she sent out a man, saying to him, “Just go and find out who this is.” The messenger straightway went and looked at the man, and on his return made the following report, “That is a poor man who is a servant of servants.” When the king heard his report, he said nothing; but on the second day and on the third day, hearing his voice, said precisely the same thing.

Every time the king made this remark the same thought occurred to that female servant, and again and again she sent a man to investigate. Every time she heard the report, “That is a poor man,” she [28.295] thought to herself, “Every time the king hears the report, ‘That is a poor man,’ he refuses to believe it, and keeps repeating, ‘That is the voice of some rich man.’ There must be a reason for this, and it is my duty to find out the real facts.” Accordingly she said to the king, “Your majesty, give me a thousand pieces of money, and I will take my daughter and go to this man and bring this treasure to the royal palace.”

The king caused a thousand pieces of money to be given to her. She took the money, caused her daughter to put on a soiled dress, and departed with her from the royal palace. Pretending that she was making a journey, she went to the servants' quarters, and entering a certain house, said to the mistress, "Woman, we are making a journey and should like to rest here for a day or two before we go on." "Woman, there are many persons living in this house, and it is out of the question for you to remain here. But Kumbhaghosaka's house is empty; go there." So she went there and said to Kumbhaghosaka, "Master, we are making a journey and should like to remain here a day or two." He refused her request, although she repeated it again and again. Finally she said, "Master, we will remain here to-day, just for one day, and early in the morning will continue our journey." So saying, she refused to depart.

So she took up her residence there. On the following day, when it was time for Kumbhaghosaka to go to the forest, she said to him, "Master, give me an allowance for food {1.234} before you go, and I will cook food for you." "Never mind about that," replied Kumbhaghosaka; "I will cook food all by myself and eat it." After she had urged him repeatedly, he gave her the allowance. As soon as she received it, she procured from a shop cooking-vessels and the purest of rice. Preparing the finest of boiled rice in the manner of cooking practiced in the king's household, and cooking with the greatest care three portions of sauce and curry, she presented the food to Kumbhaghosaka on his return from the forest.

When he had eaten his meal and his senses were dull, she said to him, "Master, we are tired and will remain here for a day or two." "Very well," said he, consenting to the arrangement. Likewise in the evening and on the following day she cooked savory food for him and gave it to him. When she perceived that his senses had become dull, she said to him, "Master, we will remain right here for a few days."

Thus she contrived to establish a residence in his house. One day she took a sharp knife and cut the cords of his mattress underneath at [28.296] the bed-frame in several places. The result was that, when he returned and lay down on his bed, the mattress sank down. Said he, "How did this bed come to be cut in this fashion?" "Master, I cannot prevent the boys from coming here and jumping on it." "Woman, it is because of you that I have been subjected to this annoyance. Before you came, whenever I wished to go anywhere, I closed the door and went." "My friend, what shall I do? I cannot stop them." On three

successive days she cut the mattress of his bed in this way, and when he became irritated and angry and rebuked her, she made the same answer.

Finally she cut all of the cords except one or two. {1.235} On that day, as soon as he lay down on the bed, the entire mattress fell to the ground, and he was doubled up with his head between his knees. Rising to his feet, he said, “What shall I do? Where shall I go now? I have no longer a bed on which I can lie.” “Dear friend, what can I do? I cannot prevent the boys of the neighborhood from entering. Well, do not worry. Let me think where you might go at this time.” And addressing her daughter, she said to her, “My dear daughter, make room for your brother to lie down.” So her daughter lay down on one side of her bed and said to Kumbhaghosaka, “Master, come lie here.” The mother also said to him, “Dear friend, go lie with your sister.” Accordingly Kumbhaghosaka lay down on the same bed with the girl and that very night did the deed of kind with her. The young girl burst into tears. Her mother asked her, “Dear daughter, why are you weeping?” “Mother, such and such happened.” “Well, what’s to be done about it? You ought to have a husband, and he ought to have a wife.” So she made Kumbhaghosaka her son-in-law, and thereafter Kumbhaghosaka and her daughter lived together.

After a few days she sent a message to the king, saying, “Cause the following proclamation to be made, ‘Let those who dwell in the servants’ quarters make holiday. Whoever does not make holiday in his house shall be visited with such and such punishment.’” The king did so. Kumbhaghosaka’s mother-in-law said to Kumbhaghosaka, “Dear son the king commands those who dwell in the servants’ quarters to make holiday. What shall we do?” “Mother, I can barely get along on the wages I earn. What shall I do?” “Dear son, those who live in a house of their own can borrow money. {1.236} The king’s command must not be disobeyed, but a debt can be paid off in some way or other. Go somewhere and get one or two pieces of money.” [28.297]

Kumbhaghosaka, much provoked, went to the spot where his forty crores of treasure were buried, removed but a single piece of money, and returned with it. His mother-in-law sent this piece of money to the king and paid the expenses of the holiday with a piece of money of her own. Again after a few days she sent the same message to the king. Again the king gave orders, “Let them make holiday. Those who do not shall be visited with such and such punishment.” And again Kumbhaghosaka, under compulsion of his mother-in-law, who repeated the same suggestion she had previously made, went to his hidden store, removed three pieces of money, and brought and gave them to her. She sent these three

pieces also to the king. After a few days more had passed, she sent yet another message to the king, saying, “Now let the king send some of his men and summon this man into his presence.”

The king’s men came and began a search for their man, inquiring, “Which man is Kumbhaghosaka?” When they saw Kumbhaghosaka, they said to him, “Come, sir, the king summons you.” Kumbhaghosaka was frightened and was unwilling to go, saying, “The king does not know me,” and much else. But the king’s men overpowered him, and seizing him by the hands and feet, dragged him off. When his mother-in-law saw what they were doing, she reviled them, saying, “Rascally villains, you are not fit to lay hands on my son-in-law.” Turning to Kumbhaghosaka, she said, “Go, my dear son; be not afraid. When I see the king, I will have him cut off the hands of those who seized you by the hands and feet.” So saying, she took her daughter, and preceding the king’s men, went to the royal palace. When she arrived at the palace, she changed her garments, adorned herself with all her adornments, and thus arrayed took her stand on one side.

The king’s men came, pulling and dragging Kumbhaghosaka with them. Kumbhaghosaka paid obeisance to the king and took his stand before him. The king said to him, “You are Kumbhaghosaka?” “Yes, your majesty.” “Why do you practice deceit in spending your great wealth?” {1.237} “Where is my great wealth, your majesty? I make a living by working for hire.” “Do not act thus. Why do you deceive us?” “I am not deceiving you, your majesty. I have no wealth.” Then the king showed him those pieces of money and asked him, “Whose are these pieces of money?” Kumbhaghosaka recognized the coins. Thought he, “Alas, I am lost! How did these pieces of money get into the hands of the king?” Looking about him, he saw [28.298] those two women, adorned and bejeweled, standing at the door of the room. Thought he, “This is a deep-laid plot. These women must have been suborned by the king.”

Then said the king to him, “Speak, sir. Why do you act thus?” “I have no protector, your majesty.” “There does not exist a protector who is my equal.” “Your majesty, it would be most agreeable to me if your majesty were my protector.” “That am I, sir. How great is your wealth?” “Forty crores, your majesty.” “What shall I send to convey your wealth hither?” “Carts, your majesty.” So the king had several hundred carts yoked, and sent and had Kumbhaghosaka’s wealth brought and heaped up in the palace court. Then he assembled the residents of Rājagaha and asked, “Is there anyone at all in this city that possesses so much wealth as this?” “There is not, your majesty.” “What



should be bestowed upon him?” “Honor, your majesty.” So the king bestowed high honor upon him, appointed him to the post of treasurer, and gave him his daughter in marriage.

The king then took Kumbhaghosaka to the Teacher, paid obeisance to the Teacher, and said to him, “Reverend Sir, behold this man. For wisdom the like of him does not exist. Though he possesses forty crores of treasure, he gives no sign of being unduly elated, nor is he puffed up in his own conceit. As though he were a poor man, {1.238} he dressed himself in rags and worked for his living in the servants’ quarter. In this way I came to know of him. And coming to know of him, I sent for him, made him admit his wealth, caused his wealth to be carried to the palace, appointed him to the post of treasurer, and gave him my daughter in marriage. So wise a man I never saw before.”

Hearing this, the Teacher said, “If a man lives thus, great king, his life is a righteous life. But the deeds of thieves and other wicked men oppress them even in this world and afford them no happiness in the next. For if a man, when his wealth is exhausted, works for hire, his life is a righteous life. For such a man, exerting the power of his manhood, always mindful, pure in deeds and words and thoughts, circumspect of conduct through wisdom, exercising self-restraint in deeds and words and thoughts, leading a righteous life, never relaxing mindfulness, such a man goes from strength to strength.” So saying, he pronounced the following Stanza,

**24. If a man exert himself, if he be ever mindful, if his deeds be pure, if he be  
circumspect of conduct,  
If he control himself, if he live in accordance with the Law, if he be heedful,  
his glory ever increases.**

**II. 3. Little Wayman<sup>149</sup>**  
**Cullapanthatheravatthu**

[28.299]

**25. By rousing himself, by heedfulness, by controlling himself, by restraining himself,  
A wise man may make for himself an island which the flood can never overwhelm.**

This religious instruction was given by the Teacher while he was in residence at Veļuvana with reference to Little Wayman the Elder. {1.239}

**3 a. Birth of Little Wayman**

We are told that the daughter of a rich merchant of Rājagaha, upon reaching the age of maturity, was provided by her mother and father with quarters on the topmost floor of a seven-storied palace and guarded with excessive care.<sup>150</sup> But in spite of this, maddened with the madness of youth and lusting for a man, {1.240} she did the deed of kind with her own slave. Frightened to think that others also might find out about her misconduct, she said to him, “It is out of the question for us to live here any longer. If my mother and father discover my misconduct, they will tear me limb from limb. Let us go live elsewhere.”

So taking a few necessary things they could carry in the hand, they left the house by the principal door. “It matters little,” said they, “where we go, so long as we go and live where others will know nothing about us.” So saying, the two set out together. They took up their residence in a certain place and lived together, with the result that the young wife conceived a child in her womb. When her unborn child reached maturity, she took counsel with her husband, saying, “If I give birth to my child in a place far removed from kith and kin, it will bring suffering to both of us. There is but one place for us to go, and that is

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<sup>149</sup> Parallels: *Jātaka* 4: i. 114-120; *Divyāvadāna*, xxxv: 483-515; Rogers, *Buddhaghosha's Parables*, vi, pp. 61-71; *Aṅguttara Commentary on Etadagga Vagga, Stories of Mahā Panthaka and Culla Panthaka*. 3 a and 3 b are almost word for word the same as the Introduction to *Jātaka* 4. 3 c is entirely different from the Story of the Past in the *Jātaka*. The *Divyāvadāna* version of the story of Culla Panthaka, Cuḍapaksha, chap, xxxv, pp. 483-515, differs materially from the version common to *Jātaka* 4: i. 114-120, and *Dhammapada Commentary*, ii. 3: i. 239-250. See also *Thera-Gāthā Commentary*, ccxxxv and ccxxxvi, and W. A. Clouston, *Popular Tales and Fictions*, ii, 317-321, together with the note on pp. 491-93. Text: N i. 239-255.

<sup>150</sup> Cf. the beginning of Stories viii. 3, viii. 12, and ix. 8.

home to my parents.” But her husband, fearing that, if he himself went there, he would be killed, kept postponing the day of their departure, saying, “We will go to-day; we will go to-morrow.”

The young wife thought to herself, “This simpleton realizes the [28.300] enormity of his offense, and therefore dares not go. After all, a mother and a father are one’s best friends. Let this fellow go or not; at any rate I intend to go.” So while her husband was out of the house, she put the household utensils away, and informing her next-door neighbors that she was going home to her parents, she started out on the road. When her husband returned to the house and failed to see her, he inquired of the neighbors where she had gone. Hearing that she had gone home to her parents, he set out after her as fast as he could and overtook her on the road. And right there she gave birth to her child. “What is it, wife?” asked the husband. {1.241} “Husband, it is a son.” “What shall we do now?” “That for which we intended to go home to my parents has happened by the way. Why, therefore, should we go there? Let us return to our own home.”

Agreeing that this was the best plan, husband and wife returned to their own home. Since their son had been born by the way, they gave him the name Wayman. In no long time the young wife conceived a second child in her womb. (All is to be related in detail precisely as before.) Since this child also was born by the way, they gave him the name Little Wayman, calling the older son Big Wayman. Taking their two sons, they returned to their own place of residence.

While they were living there. Big Wayman heard other boys speak of their uncles and grandparents. So one day he asked his mother, “Mother, other boys speak of their grandfather and grandmother. Haven’t we any relatives?” “Yes, my son. You have no relatives living here, but you have a grandfather, a rich merchant, living in Rājagaha, and we have many other relatives living there too.” “Why don’t we go there, mother?” The mother evaded telling her son why she did not go there. But the children repeated the question time and again. Finally she said to her husband, {1.242} “These children weary me excessively. Will my mother and father eat us alive when they see us? Come, why not let the children see the family of their grandparents?” “I should not dare meet them face to face, but I will escort you there.” “Very well; some means must be found by which the children can see the family of their grandparents.”

So mother and father took the children, and arriving at Rājagaha in due course, took up their residence in the hall of a certain woman near the gate of the city. Then the mother of the children sent word to her mother and father that she and

her children had arrived. When her parents received this message, they said to each other, “As we have passed through the round of existences, we have not previously [28.301] had a son or a daughter. But these two have grievously offended against us, and it is out of the question for them to stand in our sight. Let these two take as much money as they need and go and live in some pleasant place. However, let them send the children here.” So the two took the money which was sent to them, and giving their children into the hands of the messengers who came, sent them to their grandparents. Thus it happened that the children were brought up in the home of their grandparents.

Of the two children, Little Wayman was still very young. Big Wayman, however, used to accompany his grandfather to hear the Possessor of the Ten Forces preach the Law. And as the result of his frequent visits to the Teacher, his heart inclined to retirement from the world. Accordingly he said to his grandfather, “If you would give me your permission, I should like to retire from the world.” {1.243} “What say you, dear grandson? There is no one in the whole world whose retirement from the world would give me so much pleasure as your own. If you are able to do so, by all means retire from the world.”

### **3 b. Little Wayman as a monk**

Accordingly the grandfather took Big Wayman to the Teacher, who said, “Householder, you have won a boy?” “Yes, Reverend Sir, this is a grandson of mine who desires to become a monk under you.” The Teacher bade a certain monk on his round for alms to receive the boy into the Order. The Elder assigned to him as a Subject of Meditation the first five of the Constituent Parts of the Body,<sup>151</sup> and then received him into the Order. The youth learned by heart a considerable portion of the Word of the Buddha, kept residence during the season of the rains, made his full profession, and by diligently applying himself to meditation attained Arahatship.

As Big Wayman passed his time in the enjoyment of the bliss of Mystic Meditation, in the enjoyment of the bliss of the Fruit of the Path, he thought to himself, “Assuredly it is in the power of Little Wayman to experience this same bliss.” Therefore he went to the treasurer his grandfather and said to him, “Great treasurer, if you will give your kind permission, I should like to receive

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<sup>151</sup> Ed. note: this preliminary meditation subject is traditionally recited at the time of ordination: *kesā, lomā, nakhā, dantā, taco; hairs of the head, body hairs, nails, teeth, skin.*

Little Wayman into the Order.” “By all means receive him into the Order, Reverend Sir.” We are told that the treasurer was profoundly attached to the Religion of the Buddha, and that when asked, “Of which daughter of yours are these two children the sons?” he felt ashamed to say, “Of [28.302] my daughter who ran away,” and that for these two reasons he was only too glad to give them permission to retire from the world.

So the Elder Big Wayman received his brother Little Wayman into the Order {1.244} and established him in the Moral Precepts. But Little Wayman, once received into the Order, proved a dullard. Indeed in four months he was unable to learn by heart this single Stanza,

Even as the lotus, the red lotus, of fragrant perfume, appears at early  
morn full-blown, with fragrance unimpaired,  
Behold the Buddha, resplendent as the blazing sun in the sky.

It seems that, in the dispensation of the Supremely Enlightened Kassapa, he possessed great wisdom, but that, after entering the religious life, he ridiculed and made fun of a certain monk who was a dullard, while the latter was trying to learn the Sacred Word; and that this monk, embarrassed by the ridicule to which he was subjected, was unable either to learn the passage by heart or even to repeat it. As the result of that act, Little Wayman was reborn as a dullard, and every sentence he learned put the preceding sentence out of his mind; indeed four months passed while he was striving to learn this one Stanza.

Thereupon Big Wayman said to his brother, “Little Wayman, it is not in your power to master this religion. In four months you have not been able to learn a single Stanza. How can you ever hope to reach the goal of the Religious Life? Leave the monastery at once.” So saying, he expelled his brother from the Order. But Little Wayman was sincerely attached to the Religion of the Buddha, and the last thing in the world he wished to do was to leave the Order and return to the life of a householder.

Now at that time Jivaka Komarābhacca, taking an abundant supply of garlands and of various kinds of perfumes, went to his own mango-grove, rendered honor to the Teacher, listened to the Law, and then rising from his seat and paying obeisance to the Teacher, approached Big Wayman, who was steward of the Order, {1.245} and asked him, “Reverend Sir, how many monks are living with the Teacher?” “Five hundred.” “To-morrow, Reverend Sir, bring the five hundred monks presided over by the Buddha and take a meal in our house.”

“The lay disciple Little Wayman is a dullard and has made no progress in the Law. I accept the invitation for all except him.”

When Little Wayman heard that, he thought to himself, “The [28.303] Elder accepts an invitation for all these monks, but in accepting it, deliberately leaves me out. Beyond a doubt my brother’s affection for me is gone. Of what profit to me any longer is this religion? I will return to the life of a householder and spend my days giving alms and doing other works of merit.” So on the following day, very early in the morning, he set out with the intention of returning to the life of a householder. Very early in the morning also the Teacher surveyed the world, and seeing this incident, preceded Little Wayman to the gate and walked back and forth on the same road Little Wayman had taken.

As Little Wayman came along, he saw the Teacher, and approaching him, paid obeisance to him. Said the Teacher, “But, Little Wayman, where are you going at this hour of the day?” “Reverend Sir, my brother has expelled me from the Order, and therefore I intend to return to the world.” “Little Wayman, it was at my hands that you received admission to the Order. Therefore when your brother expelled you, why did you not come to me? Come now, what have you to do with the life of a householder? You shall remain with me.” So saying, the Teacher stroked him on the head with his hand, the palm of which was marked with the Wheel, and taking him with him, went and seated him over against the Perfumed Chamber. And creating by magic a perfectly clean cloth, he gave it to him, saying, “Little Wayman, remain right here, face towards the East, rub this’ cloth, and say as you do so, ‘Removal of Impurity! Removal of impurity!’” {1.246} Just then meal-time was announced, whereupon the Teacher, accompanied by the Congregation of Monks, went to the house of Jīvaka and sat down on the seat prepared for him.

Little Wayman sat down, facing the sun, and rubbed the cloth, saying as he did so, “Removal of Impurity! Removal of Impurity!” As he rubbed the piece of cloth, it became soiled. Thereupon he thought, “This piece of cloth was perfectly clean before. But through this body of mine it has lost its original character and has become soiled. ‘Impermanent, indeed, are all existing things!’” And grasping the thought of decay and death, he developed Insight. The Teacher, knowing that Little Wayman’s mind had attained Insight, said, “Little Wayman, think not that only a piece of cloth has become soiled and dyed with impurity. Indeed within you are lust, impurity, and other defilements; remove them.” And sending forth a luminous image of himself, the Teacher, sitting before him, present in bodily form, as it were, pronounced the following Stanzas, [28.304]

Lust, not dirt, is properly called impurity; to lust is correctly applied the term “impurity.”

Monks should rid themselves of this form of impurity and live faithful to the religion of him who is devoid of impurity.

Hatred, not dirt, is properly called impurity; to hatred is correctly applied the term “impurity.”

Monks should rid themselves of this form of impurity and live faithful to the religion of him who is devoid of hatred.

Delusion, not dirt, is properly called impurity; to delusion is correctly applied the term “impurity.”

Monks should rid themselves of this form of impurity and live faithful to the religion of him who is devoid of delusion. {1.247}

At the conclusion of the Stanzas Little Wayman attained Arahatsip, together with the Supernatural Faculties, and with the Supernatural Faculties also a knowledge of the Three Piṭakas.

It appears that in a previous state of existence he was a king. Once, while making a ceremonial circuit of the city, with sweat pouring down his forehead, he wiped his forehead with a clean cloth, whereupon the cloth became soiled. Thought he, “By reason of this body of mine a cloth so clean as this has lost its former character and become soiled. ‘Impermanent, indeed, are all existing things!’ ” Thus did he acquire the concept of Impermanence. In consequence of this, in a later existence, Removal of Impurity became his salvation.

Jīvaka Komarābhacca offered Water of Donation to the Possessor of the Ten Forces. Said the Teacher, covering the bowl with his hand, “Jīvaka, are there no monks in the monastery?” Big Wayman replied, “No, Reverend Sir, there are no monks in the monastery.” Said the Teacher, “But Jīvaka, there are!” “Very well,” said Jīvaka, and sent a man to find out. Said he, “Go to the monastery and find out whether or not there are any monks there.” At that moment Little Wayman said to himself, “My brother says, ‘There are no monks in the monastery.’ I will show him that there are monks in the monastery.” And forthwith he filled the whole mango-grove with monks. Some of them were making robes, others were dyeing robes, others were repeating the Sacred Texts. Thus did Little Wayman create by supernatural power a thousand monks, each different from every other. So when Jīvaka’s messenger saw the numerous

monks, he returned and told Jīvaka, “Noble sir, the entire mango-grove is full of monks.” And right there Elder {1.248}

Wayman, multiplying himself a thousand-fold,  
Sat in the charming mango-grove until he was sent for. [28.305]

Said the Teacher to the man, “Go to the monastery and say, ‘The Teacher summons Little Wayman.’” The man went and said what he was told to say. Thereupon the cry went up from a thousand throats, “I am Little Wayman! I am Little Wayman!” The man returned and said, “Reverend Sir, they all say they are Little Wayman.” Said the Teacher, “Well then, go and take by the hand the first man that says, ‘I am Little Wayman,’ and the rest will disappear.” The man did so. Immediately the thousand monks disappeared. The Elder Little Wayman returned with the man who came for him.

At the end of the meal the Teacher addressed Jīvaka, “Jīvaka, take Little Wayman’s bowl, and he will pronounce the words of thanksgiving for you.” Jivaka took his bowl. The Elder Little Wayman, like a young lion roaring a lion’s roar, pronounced the words of thanksgiving, ranging through the whole of the Three Piṭakas. The Teacher arose from his seat, and surrounded by the Congregation of Monks, went to the monastery. After the monks had shown the Teacher the customary attentions, the Teacher, facing the Perfumed Chamber, admonished the Congregation of Monks with the Admonition of the Happy One, assigned a Subject of Meditation, dismissed the Congregation of Monks, and then, having entered the Perfumed Chamber, the fragrant, perfumed residence in which he resided, lay down lion-like on his right side.

Now at eventide the monks assembled from all quarters, and drawing as it were curtains of crimson blankets, {1.249} sat down and began to praise the virtues of the Teacher. “Brethren, Big Wayman, not understanding the disposition of Little Wayman, thinking merely, ‘In four months this dullard has not been able to learn a single Stanza,’ expelled him from the monastery. But the Supremely Enlightened, because he is King of Ultimate Truth, within the space of a single meal bestowed Arahatsip upon him, and together with Arahatsip the Supernatural Faculties, and with the Supernatural Faculties mastery of the Three Piṭakas. Oh, great is the power of the Buddhas!”

Now the Exalted One, knowing that they were discussing this matter in the Hall of Truth, thought to himself, “It is my duty to go to them this very moment.” Accordingly he arose from the Seat of the Buddha, put on his gloriously dyed



under and upper garments, girded himself as with lightning, and over his shoulders, like a crimson blanket, threw the great robe of the Happy One. And coming forth from his richly fragrant Perfumed Chamber, and walking with the stride of a noble elephant in rut, with the incomparable grace of a [28.306] Buddha, he proceeded to the Hall of Truth. And mounting the gloriously arrayed sublime Seat of the Buddha, and diffusing from his body the six-colored rays of a Buddha, even as the sun, newly risen on the top of Mount Yugandhara, agitates the inmost depths of the sea, he sat down in the center of the seat.

Now the moment the Supremely Enlightened One arrived, the Congregation of Monks ceased their talk, became silent. The Teacher surveyed the assemblage with soft, kind heart {1.250} and said, “This assemblage delights my heart beyond measure. Not a single hand is out of place, not a single foot is out of place; not a cough is to be heard, not a sneeze is to be heard; all these monks, reverent with reverence for the Buddha, subdued by the majesty of the Buddha, though I were to sit here for an aeon and not speak, would refrain from speaking first, would not so much as open their lips. I alone have the right to decide when it is proper to begin to speak. Therefore will I speak first.”

Accordingly with sweet voice, a voice like that of Great Brahmā, he addressed the monks, “Monks, what is the subject of your conversation now, as you sit here all gathered together? What was the subject of the discussion which you so suddenly broke off?” When they told him, he said, “Monks, this is not the first time Little Wayman has proved a dullard. In a previous state of existence also he was a dullard. This is not the first time I have been his refuge. In a previous state of existence also I was his refuge. But in a previous state of existence I made him master of the wealth of this world. Just now I made him master of wealth that transcends this world.” The monks desired to hear all about it. Responding to their requests, he related the following

**3 c. Story of the Past: The world-renowned teacher, the young man, and the king of Benāres**

Once upon a time a certain young man who lived in the city of Benāres went to Takkasilā for the purpose of acquiring the arts and became the pupil of a world-renowned teacher. He was by all odds the most helpful to the teacher of all the five hundred young men who were his pupils. All of his duties, such as bathing and perfuming the feet, he performed most faithfully. But he was such a dullard that he was not able to learn a single thing. The teacher thought, “This young man is most helpful to me; I will instruct him in the arts.” But in spite of his best efforts he was unable to teach him a single [28.307] thing. {1.251} When, after a long residence, the young man was unable to learn a single Stanza, he became discouraged, and resolving to return home, asked leave of the teacher.

The teacher thought to himself, “This young man is a devoted servitor of mine. I should like to make a learned man of him, but this I cannot do. However, I ought certainly to make him some return for the assistance he has rendered me. I will compose a certain charm for him and give it to him.” So he took him to the forest and composed for him the charm, “You’re rubbing! you’re rubbing! Why are you rubbing? I know too!” And this charm he taught him, causing him to repeat it many hundred times. “Do you know it now?” asked the teacher. “Yes,” replied the young man; “I know it now.” Thought the teacher, “If a dullard by dint of hard labor once learns by heart a form of words, it will never leave him.” And giving him money to defray the expenses of his journey, he dismissed him, saying, “Now go make your living by this charm. But in order that you may not forget it, keep repeating it over and over.” When he arrived at Benāres, his mother said to herself, “My son has returned after acquiring the arts,” and held high festival in his honor.

It happened just at this time that the king of Benāres made a careful examination of his thoughts, words, and deeds for the purpose of discovering whether he had been guilty of any fault. So far as he could see, he had been guilty of no impropriety. But he reflected, “A person never sees his own faults; it takes other persons to see them. I will make a tour of the city and listen to what others say about me. When people have eaten supper and have sat down, they gossip and talk about all sorts of things. If I am ruling unjustly, they will say, ‘We are utterly ruined by the punishments, taxes, and other oppressions of our wicked king.’ If, on the other hand, I am ruling justly, {1.252} they will comment on my good qualities, paying me many compliments and saying, ‘Long

life to our king!’ ” So at nightfall he put on a disguise and went about the city, walking close to the walls of their houses.

At that moment some tunnel-thieves began to dig a tunnel between two houses in order to enter two houses by the same tunnel. The king saw them and took his stand in the shadow of the house. Now in this house lived the young man who had just returned from Takkasilā with the charm. When the thieves had dug the tunnel, they entered the house and began to look over the goods in the house. Just then the young man woke up and began to repeat his charm, “You’re [28.308] rubbing! you’re rubbing! Why are you rubbing? I know too!” When the thieves heard this, they exclaimed, “This man knows what we are up to. Now he will kill us.” And forthwith, dropping even the clothes they had on, they fled in terror in the first direction that was handy. The king, seeing them fleeing and hearing the words of the young man as he repeated his charm, continued his tour of the city and then entered the royal residence.

When the night grew bright and the dawn came, the king summoned a certain man and said to him, “My man, go into such and such a street, and in a certain house, where a tunnel has been dug, you will find a young man who has just returned from Takkasilā after learning the various arts. Bring him to me.” The man went and said to the young man, “The king summons you,” and conducted him to the king. The king said to him, “Friend, are you the young man that has just returned from Takkasilā after learning the various arts?” “Yes, your majesty.” “Give us this charm also.” “Very well, your majesty. Sit down on the same seat with me and learn it.” The king sat down on the same seat with him, learned the charm, {1.253} and then said to him, “Here is your fee as teacher,” and gave him a thousand pieces of money.

Just at this time the commander-in-chief of the army said to the king’s barber, “When do you expect to shave the king’s beard?” “To-morrow or the day after.” The commander-in-chief of the army gave the king’s barber a thousand pieces of money and said to him, “I have something for you to do.” “What is it, master?” “Go through the form of shaving the king’s beard, but grind your razor very sharp and cut his windpipe. Then you shall be commander-in-chief of the army and I shall be king.” “Very well,” said the barber, agreeing to the bargain.

When the day came for the barber to shave the king’s beard, he moistened the king’s beard with scented water, sharpened his razor, and applied it to the king’s cheek. Discovering that the razor was slightly dull, and realizing that he must cut the king’s windpipe with a single stroke, he stepped aside and began to

sharpen his razor again. At that moment the king remembered his charm and began to repeat it, saying, “You’re rubbing! you’re rubbing! Why are you rubbing? I know too! I know!” Beads of sweat stood out on the forehead of the barber. “The king knows all about this business,” thought he. He flung his razor to the ground in terror and prostrated himself on his breast before the feet of the king. [28.309]

Now kings know a thing or two; and the king of Benāres immediately said to the barber, “Scoundrel of a barber, you thought to yourself, ‘The king doesn’t know about this.’” “Spare my life, your majesty.” “Very well; fear not. Tell me about it.” “Your majesty, the commander-in-chief of the army gave me a thousand pieces of money, saying to me, ‘Go through the form of shaving the king’s beard, but cut his windpipe. Then I shall be king and you shall be commander-in-chief of the army.’”

The king thought to himself, “It is due to my teacher that my life was spared.” {1.254} He sent for the commander-in-chief of the army and said to him, “Well, commander-in-chief, what is there that you have not received from me? Henceforth I can endure to look upon you no longer. Depart from my kingdom.” With these words he banished him from the kingdom. Then he sent for the young man who had been his teacher and said to him, “Teacher, it is due to you that my life was spared.” And when he had so said, he bestowed high honor upon him and made him commander-in-chief of his army. *End of Story of the Past.*

“At that time,” said the Teacher, “the young man was Little Wayman, and the world-renowned teacher was the Teacher himself.” Therefore when the Teacher had finished this Story of the Past, he said, “Monks, thus in a previous state of existence also Little Wayman was a dullard, and at that time also I became his refuge and established him in the possession of the wealth of this world.” Again one day the monks began a discussion, “The Teacher indeed became a refuge to Little Wayman.” Thereupon the Teacher related the Story of the Past found in the Culla-Setṭhi Jātaka.

A man who is wise and intelligent can elevate himself to high position in  
the world with but little wealth,  
Even as by blowing a tiny flame one can start a great fire.

Having pronounced this Stanza, the Teacher said, “Monks, this is not the first time I have been a refuge to Little Wayman; in a previous state of existence also

I was a refuge to him. But in a previous state of existence I made him master of the wealth of this world; just now I made him master of wealth that transcends the world. At that time the young pupil was Little Wayman and the young merchant was I myself.” Thus did he identify the characters in the Jātaka.

Again one day in the Hall of Truth the monks began a discussion: [28.310] “Brethren, in four months Little Wayman was unable to learn by heart a Stanza of four verses; but because he never relaxed the powers of his will, {1.255} he became established in Arahatship and has just now become master of wealth that transcends this world.” The Teacher came in and asked, “Monks, what is it that you are sitting here now talking about?” When they told him, he said, “Monks, a monk who exerts all the powers of his will in following the Precepts cannot fail to make himself master of wealth that transcends this world.” So saying, he pronounced the following Stanza,

**25. By rousing himself, by heedfulness, by controlling himself, by restraining himself,  
A wise man may make for himself an island which the flood can never overwhelm.**

#### **II. 4. Simpletons’ Holiday<sup>152</sup> Bālanakkhattaghuṭṭhavatthu**

**26. Simpletons are given to heedlessness...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Simpletons’ Holiday, Bālanakkhatta. {1.256}

For on a certain date there was a festival celebrated in Sāvatti called Simpletons’ Holiday, and on the occasion of this festival foolish, unintelligent folk used to smear their bodies with ashes and cow-dung and for a period of seven days go about uttering all manner of coarse talk. At this time people showed no respect for kinsfolk or friends or monks when they met them, but stood in the doorways and insulted them with coarse talk. Those who could not endure the coarse talk would pay the holiday-makers a half or a quarter or a penny, according to their means, and the holiday-makers would take the money and depart from their houses.

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<sup>152</sup> Text: N i. 256-258.

Now at this time there were in Sāvatti five crores of Noble Disciples, and they sent word to the Teacher, “Reverend Sir, let the Exalted One refrain for a period of seven days from entering the city with the Congregation of Monks; let him instead remain at the monastery.” And for a period of seven days the Noble Disciples caused food to be prepared for the Congregation of Monks at the monastery and sent it to them, but did not themselves leave their houses. On the eighth day, however, when the festival was at an end, they invited the Congregation of Monks to be their guests, escorted them into the city, and gave abundant offerings. And having seated themselves [28.311] respectfully on one side, they said to the Teacher, “Reverend Sir, we have spent the past seven days most unpleasantly. Our ears had like to burst from hearing the coarse talk of foolish folk. {1.257} No one showed any respect for anybody else, and for this reason we did not permit you to enter the city. We ourselves did not go out of the house.” The Teacher listened to what they said, and then replied, “After this manner do foolish, unintelligent men conduct themselves. But they that are intelligent preserve heedfulness as their greatest treasure, and by so doing at last attain the attainment of the Deathless, Great Nibbāna.” So saying, he pronounced the following Stanzas,

**26. Simpletons, folk of little intelligence, are given to heedlessness;  
But the intelligent man preserves heedfulness as his greatest treasure.**

**27. Give not yourselves up to heedlessness; indulge not in lust and sensual  
pleasure;  
For he that is heedful and practices meditation attains profound happiness.**

**II. 5. Kassapa The Great<sup>153</sup>**  
**Mahākassapattheravatthu**

**28. When the wise man banishes heedlessness by heedfulness...<sup>154</sup>**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Mahā Kassapa. {1.258}

For on a certain day, while the Elder was in residence at Pippali Cave, he made his round of Rājagaha for alms, and after he had returned from his round for alms and had eaten his breakfast, he sat down and developed Insight, surveying with Supernatural Vision all living beings, both heedless and heedful, in the water, on the earth, on the mountains, and elsewhere, both coming into existence and passing out of existence.

The Teacher, seated at Jetavana, {1.259} exercised Supernatural Vision and pondered within himself, “With what is my son Kassapa occupied to-day?” Straightway he became aware of the following, “He is contemplating the rising and falling of living beings.” And he said, “Knowledge of the rising and falling of living beings may not be compassed even with the Knowledge of a Buddha. Living beings pass from one existence to another and obtain a new conception in a mother’s womb without the knowledge of mother or father, and knowledge thereof may not be compassed. To know them is beyond your range, Kassapa, for your range is very slight. It comes within [28.312] range of the Buddhas alone to know and to see in their totality the rising and falling of living beings.” So saying, he sent forth a radiant image of himself, and as it were sitting down face to face with Kassapa, pronounced the following Stanza,

**28. When the wise man banishes heedlessness by heedfulness,  
He climbs the terrace of wisdom, and free from sorrow, looks upon the  
sorrowing folk of the world.  
Steadfast, as though standing on a mountain-top, he gazes upon the  
simpletons standing on the ground below.**

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<sup>153</sup> Text: N i. 258-260.

<sup>154</sup> From here on if the story is short, only the opening line of the verse or verses will be quoted.

## **II. 6. Two Brethren<sup>155</sup>**

### **Pamattāpamattadvesahāyakabhikkhūnaṃ vatthu**

#### **29. Heedful among the heedless...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to two brethren. {1.260}

It appears that these two monks obtained a Subject of Meditation from the Teacher and retired to a forest hermitage. Early in the morning one of them brought firewood, prepared the charcoal-dish, and during the first watch sat and chatted with the probationers and novices. The other, a heedful monk, engaged in meditation, thus admonished his friend, “Brother, do not act thus. For a monk that is heedless stand ready four states of suffering, as if they were his own house. The favor of the Buddhas may not be won by double-dealing.” When the lazy monk paid no attention to his admonition, the zealous monk said, “This monk cannot endure to be spoken to.” Having failed to spur his comrade to greater effort, the zealous monk, abiding in heedfulness, resumed his meditations. {1.261}

The slothful Elder, having warmed himself during the first watch, entered the monastery just as his friend, having finished his walk, entered his cell. Said the slothful monk to the zealous monk, “Slothful one, you entered the forest for the purpose of lying down and sleeping. Seeing that you obtained a Subject of Meditation from the Buddhas, ought you not rather to rise and devote yourself to the practice of meditation?” So saying, he entered his own place of residence, lay down, and went to sleep. But his friend, after walking up and down during the first watch and resting during the second watch, rose in the last watch and devoted himself to the practice of meditation. Living thus the life of heedfulness, in no long time he attained Arahatship, [28.313] together with the Supernatural Faculties. The other monk, however, spent his time in utter heedlessness.

When the two monks had completed residence, they went to the Teacher, paid obeisance to him, and sat down respectfully on one side. The Teacher exchanged friendly greetings with them and queried, “I trust that you have lived the life of heedfulness and that you have devoted yourselves earnestly to the practice of meditation. I trust that you have reached the goal of the Religious Life.” The

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<sup>155</sup> Text: N i. 260-263.



heedless monk replied, “Reverend Sir, how can this monk be said to be heedful? From the time he left you he has done nothing but lie and sleep.” “But you monk?” “I, Reverend Sir, betimes in the morning brought firewood and prepared the charcoal-dish, and during the first watch I sat and warmed myself, but I did not spend my time sleeping.” Then said the Teacher to the slothful monk, “You who have spent your time in heedlessness say, ‘I am heedful.’ You mistake heedlessness for heedfulness. {1.262} Compared with my son, you are like a decrepit hack; but he, compared with you, is like a racer.” So saying, he pronounced the following Stanza,

**29. Heedful among the heedless, watchful among the sleeping,  
Even as a racer outstrips a hack, even so goes a wise man.**

## **II. 7. How Magha Became Sakka<sup>156</sup> Mahālipañhavatthu**

**30. By heedfulness Maghavā attained leadership of the gods;  
All men praise heedfulness; heedlessness is ever reprobated.**

This religious instruction was given by the Teacher while in residence at a summer-house near Vesali with reference to Sakka king of gods. {1.263}

### **7 a. Story of the Present: Mahāli’s question**

For a Licchavi prince named Mahāli, who lived at Vesali, hearing the Teacher recite the Suttanta entitled Sakka’s Question,<sup>157</sup> thought to himself, “The Supremely Enlightened has described the great glory of Sakka. Has the Teacher seen Sakka? or has he not seen Sakka? Is the Teacher acquainted with Sakka? or is he not acquainted with Sakka? I will ask him.” So the Licchavi prince Mahāli drew near to where the Exalted One was, and having drawn near, saluted the Exalted One and sat down on one side. And having [28.314] sat down on one side, the Licchavi prince Mahāli spoke thus to the Exalted One, “Reverend Sir, has the Exalted One seen Sakka king of gods?” {1.264} “Yes, Mahāli, I have indeed seen Sakka king of gods.” “Reverend Sir, it must certainly have been a counterfeit of Sakka; for, Reverend Sir, it is a difficult matter to see Sakka king

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<sup>156</sup> 7 a is almost word for word the same as *Samyutta*, xi. 2. 3: i. 230-231. 7 b is a free version of *Jātaka* 31: i. 198-206. Text: N i. 263-281.

<sup>157</sup> Ed. note: DN 21.

of gods.” “Nevertheless, Mahāli, I know Sakka; I know what qualities made him Sakka; I know by the cultivation of what qualities Sakka attained Sakkaship. “Mahāli, in a previous state of existence Sakka king of gods was a human being, a prince named Magha; therefore is he called Maghavā. Mahāli, in a previous state of existence Sakka king of gods was a human being who in a previous state of existence gave gifts (*pure dānam adāsi*); therefore is he called Purindada. Mahāli, in a previous state of existence Sakka king of gods was a human being, who gave alms assiduously (*sakkaccam*); therefore is he called Sakka. Mahāli, in a previous state of existence Sakka king of gods was a human being who gave a dwelling-place (*āvasatham*); therefore is he called Vāsava. Mahāli in a previous state of existence Sakka king of gods was a human being who could think of as many as a thousand things (*sahassam attham*) in an instant; therefore is he called Sahassakkha. Mahāli, Sakka king of gods has an Asura maiden named Sujātā to wife; therefore is he called Sujampati. Mahāli, Sakka king of gods bears sway as lord and master over the Gods of the Thirty-three; therefore is he called King of Gods. Mahāli, Sakka king of gods in a previous state of existence as a human being took upon himself and fulfilled seven vows. Because he took upon himself and fulfilled these seven vows, Sakka {1.265} attained Sakkaship.

“Now what were the seven? ‘So long as I live, may I be the support of my mother and father. So long as I live, may I honor my elders. So long as I live, may I speak gentle words. So long as I live, may I never give way to backbiting. So long as I live, may I live the life of a householder with heart free from taint of avarice, generous in renunciation of what is mine, with open hand, delighting in liberality, attentive to petitions, delighting in the distribution of alms. So long as I live, may I speak the truth. So long as I live, may I be free from anger. Should anger spring up within me, may I quickly suppress it.’ Mahāli, Sakka king of gods in a previous state of existence took upon himself and fulfilled seven vows. Because he took upon himself and fulfilled these seven vows, Sakka attained Sakkaship.” [28.315]

If a man support his mother and father, if he honor his elders in the household,  
If he be gentle and friendly in conversation, if he avoid backbiting,  
If he steadfastly put away avarice, if he be truthful, if he suppress anger,  
Such a man the Gods of the Thirty-three call a good man.

When the Teacher said, “This, Mahāli, was what Sakka did in his previous existence as Prince Magha,” Mahāli, desiring to hear the whole story of his conduct, asked the Teacher, “Reverend Sir, how did Prince Magha conduct

himself?" "Well then," said the Teacher, "listen." So saying, he related the following

### **7 b. Story of the Past: How Magha became Sakka**

In times long past a prince named Magha lived in the village of Macala in the kingdom of Magadha. {1.266} One day he went to the place where the business of the village was carried on, removed with his foot the dust from the place where he stood, and having made a comfortable place for himself, stood there. Thereupon another struck him with his arm, pushed him aside, and took his place. But instead of becoming angry at the man, he made another comfortable place for himself and stood there. Thereupon another struck him with his arm, pushed him away, and took his place. But neither did he allow himself to become angry at this man; he merely made another comfortable place for himself and stood there. In like manner one man after another came out of his house, struck him with his arm, and pushed him away from the place which he had cleared for himself.

The prince thought to himself, "All these men appear to be pleased. Since this work of mine conduces to the happiness of men, it must be a meritorious work." So on the following day he took a spade and cleared a space as big as a threshing-floor, whereupon all the men came and stood there. In cold weather he built a fire to warm them, so that the place became a favorite resort for all. Then he thought to himself, "It behooves me to take upon myself the task of making the road smooth and even." So early in the morning he started out to make the road smooth and even, cutting down and removing all the branches of trees that needed to be removed. Thus did he spend his time.

Another man saw him and said to him, "Master, what are you doing?" He replied, "Master, I am treading the Path that leads to Heaven." "I also am your companion." "Be my companion, master; heaven is a pleasant place for many." {1.267} Seeing these two, a third man asked the same question, received the same answer, and joined them; then a fourth, then a fifth, until finally there were thirty-three. [28.316]

All these men worked together with spades and axes and made the road smooth and even for a distance of one or two leagues. The village headman saw them and thought to himself, "These men are all following the wrong occupation. If they would only fetch fish and flesh from the forest, or indulge in strong drink, or do something else of the sort, I should make something by it." So he sent for

them and asked them, “What is it you are doing?” “Treading the Path to Heaven, master.” “That is no proper occupation for men living the lives of laymen. What you should do is to bring fish and flesh from the forest, indulge in strong drink, and have a general good time.” But they refused to follow his suggestion, and the more he urged them, the more firmly they refused to do as he suggested.

Finally the village headman became angry. “I will destroy them,” said he. So he went to the king and said to him, “Your majesty, I see a band of thieves going about committing depredations.” The king replied, “Go catch them and bring them before me.” So the village headman arrested the thirty-three youths and haled them before the king. Without instituting an inquiry into their conduct, the king gave the following order, “Cause them to be trampled to death by an elephant.” Thereupon Magha admonished his companions as follows, “Friends, we have no refuge but love. Therefore let your hearts be tranquil. Cherish anger towards no one. Let your hearts be full of love for the king and the village headman and the elephant that tramples you under his feet.” The thirty-three youths followed the admonition of their leader. Such was the power of their love that the elephant dared not approach them.

When the king heard of this, he said, {1.268} “If the elephant sees so many men, he will not venture to trample them under his feet. Have the men covered with heavy matting, and then order the elephant to trample them.” So the village headman had the men covered with heavy matting and drove the elephant forwards to trample them. But when the elephant was yet a long way off, he turned round and went back. When the king heard what had happened, he thought to himself, “There must be some reason for this.” So he caused the thirty-three youths to be brought before him and asked them, “Friends, is there anything which you have failed to receive at my hands?” “Your majesty, what do you mean?” “I am informed that you are a band of thieves and that you rove about the forest committing depredations.” “Your majesty, who said that?” “Friends, the village headman so informed me.” [28.317]

“Your majesty, it is not true that we are thieves. The fact is, we are clearing a Path to Heaven for ourselves, and we do this and that. The village headman tried to persuade us to adopt an evil mode of life, and when we refused to follow his suggestions, he became angry at us and determined to destroy us. That is why he said this about us.” “Friends, this animal knows your good qualities; but I, who am a man, was unable to discern them. Pardon me.” So saying, the king made the village headman their slave, together with his children and wife, gave them a riding-elephant, and presented that village to them to do with as they saw

fit. Thought the thirty-three youths, “Even in this life the advantage to be derived from the performance of works of merit is clearly to be seen.” And mounting the elephant by turns, they rode about the village.

As they went about the village, they took counsel together, {1.269} saying, “It is our duty to perform yet more abundant works of merit. What shall we do?” Thereupon the following thought occurred to them, “Let us build at the crossing of the four highways a rest-house for the multitude, making it secure and strong.” So they summoned a builder and ordered him to build a hall for them. And because desire for women had departed from them, they resolved to give women no share in the building of the hall.

Now there were four women living in Magha’s house, Joy, Thoughtful, Goodness, and Wellborn. Goodness went secretly to the builder, gave him a bribe, and said to him, “Brother, give me the principal share in the building of this hall.” “Very well,” replied the builder, agreeing to her proposal. Accordingly he first marked a tree out of which to make a pinnacle, felled it, and laid it aside to season. Then he hewed it and planed it and bored it, and having fashioned it in the form of a pinnacle, carved the following inscription on it, “This is the Hall of Goodness.” Having so done, he wrapped it in a cloth and laid it aside.

Now when he had completed the hall and the day came to erect the pinnacle, he said to the thirty-three youths, “Noble sirs, there is something we have forgotten.” “What is it, sir?” “A pinnacle.” “Let us procure one.” “It is impossible to make one out of a freshly hewn tree. We should procure for a pinnacle a tree felled long ago and laid away to season.” “What had we best do under the circumstances?” “If in anybody’s house there is a completed pinnacle which has been laid away to season and which is for sale, {1.270} that is the thing for you to search for.” So they searched everywhere, and finding [28.318] what they wanted in the house of Goodness, offered her a thousand pieces of money for it. But they were unable to secure it for the price they offered. Said Goodness, “If you will give me a share in the building of the hall, I will give you the pinnacle.” But they replied, “We have resolved to give women no share in the building of this hall.” Thereupon the builder said to them, “Noble sirs, what are you doing? With the exception of the World of Brahmā, there is no place from which women are excluded. Take the pinnacle, for if you do, our work will speedily be finished.” “Very well,” said they. So they took the pinnacle and completed the hall. And they divided the hall into three parts, reserving one chamber for kings, another for the poor, and another for the sick.

Then the thirty-three youths built thirty-three seats, and having so done, gave the following orders to the elephant, “If a visitor comes and sits down in a seat, take him and lodge him in the house of whoever built and owns that seat. It then becomes the duty of the owner of that seat to see that his guest’s feet and back are rubbed, to provide him with food both hard and soft, and with lodging; to perform for him, in fact, all the duties of hospitality.” Accordingly, whenever a visitor came, the elephant would take him and conduct him to the house of the owner of the seat in which he had sat, and the owner of the seat would on that day perform for him all the duties of hospitality.

Magha planted an ebony-tree near the hall and built a stone seat at the foot of the ebony-tree. All those who entered the hall looked at the pinnacle, read the inscription, and said, “This is the Hall of Goodness.” The names of the thirty-three youths did not appear.

Joy thought to herself, “The youths who built this hall resolved to deprive us of a share in the building thereof. {1.271} But Goodness by her own cleverness obtained a share. I also ought to do something. What can I do?” Thereupon the following thought occurred to her, “Those who come to the hall should be provided with water for drinking and water for bathing. I will have a place dug for a pool.” Accordingly Joy caused a bathing-pool to be built.

Thoughtful thought to herself, “Goodness has given a pinnacle, and Joy has caused a swimming-pool to be built. What can I do?” Thereupon the following thought occurred to her, “After those who come to the hall have drunk water and bathed, they should be decked with garlands when they are ready to depart. I will cause a flower garden to be laid out.” So Thoughtful caused a beautiful flower garden to be laid out. So many and so various were the flowers that grew therein [28.319] that it was impossible for anyone to say, “Such and such a flower-bearing or fruit-bearing tree does not grow in this garden.”

Now Wellborn thought to herself, “I am the daughter of the brother of the mother of Magha and likewise the wife of Magha. The merit of the work he has wrought accrues to me only, and the merit of the work I have wrought accrues to him only.” Accordingly she did nothing but spend her time adorning herself.

Thus did Magha minister to his mother and father, honor his elders in the household, speak the truth, avoid harsh words, avoid backbiting, put away avarice, suppress anger. Even thus did he fulfill the Seven Precepts, as it is said: {1.272}

If a man support his mother and father, if he honor his elders in the household.

If he be gentle and friendly in conversation, if he avoid backbiting,

If he steadfastly put away avarice, if he be truthful, if he suppress anger.

Such a man the Gods of the Thirty-three call a good man.<sup>158</sup>

Having attained so praiseworthy a state, Magha, upon reaching the end of the term of life allotted to him, was reborn in the World of the Thirty-three as Sakka king of gods. His companions were likewise reborn there. The builder was reborn god Vissakamma.

Now at that time there were Asuras dwelling in the World of the Thirty-three, and when they learned that new gods had been reborn there, they prepared celestial drink for them. But Sakka gave orders to his retinue that no one should drink thereof. The Asuras, however, drank freely and became intoxicated. Thereupon Sakka thought to himself, “Why should I share my kingdom with these deities?” Forthwith, giving a sign to his retinue, he caused them to pick up the Asuras by the heels and fling them into the Great Ocean. So the Asuras fell headlong into the Ocean. By the power of their merit there sprang up at the foot of Mount Sineru the Palace of the Asuras and the Tree that is called Pied Trumpet-flower.

When the conflict between the gods and the Asuras was over and the Asuras had been defeated, there came into existence the City of the Thirty-three. The distance from the eastern gate to the western gate was ten thousand leagues, and the distance from the southern gate to the northern gate was the same. Now this city was provided with a thousand gates and was adorned with gardens and pools, and in the midst thereof, {1.273} as the fruit of the building of the hall, there arose a palace called the Palace of Victory. Its height was seven hundred leagues, and it was decked with banners three hundred leagues long. On staffs of gold were banners of jewels, and on staffs of jewels were [28.320] banners of gold; on staffs of coral were banners of pearls, and on staffs of pearls were banners of coral; on staffs of the seven precious stones were banners of the seven precious stones. Such was the palace that arose as the fruit of the building of the hall; a thousand leagues was its height, and it was composed of the seven precious stones.

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<sup>158</sup> Ed. note: Vatapadasutta, SN 1.11.11.

As the result of the planting of the ebony-tree, there arose the Coral-tree, a hundred leagues in circumference. As the result of the building of the stone seat, there came into existence at the foot of the Coral-tree the Yellowstone throne, of a reddish yellow color like that of the jasmine flower, sixty leagues in length, fifty leagues in breadth, and fifteen leagues thick. When Sakka sits down on this throne, half its mass sinks into the ground; when he rises, it is all above ground. The elephant was reborn as god Erāvaṇa. There are no animals in the World of the Gods; so when he went into the garden to play, he would quit his form as a god and become the elephant Erāvaṇa, a hundred and fifty leagues in size. For the thirty-three youths, Erāvaṇa created thirty-three water-pots, each two or three quarters of a league around.

In the center of all, Erāvaṇa created for Sakka a water-pot called Beautiful. It was thirty leagues in circumference, and above it was a canopy, twelve leagues in size, made entirely of precious stones. {1.274} At regular intervals about the canopy there arose banners a league in length, made entirely of the seven precious stones. And from the lower edge of each banner depended a row of tinkling bells, which, when they were shaken by the gentle wind, gave forth sweet music like the mingled strains of the music of the five kinds of instruments or the singing of the celestial choir. In the center of the pavilion was prepared for Sakka a jeweled couch a league in length. There Sakka reclined in state. Erāvaṇa created thirty-three water-pots for the thirty-three gods. Each vessel bore seven tusks, each fifty leagues long; each tusk bore seven lotus-tanks; each lotus-tank bore seven lotus-plants; each lotus-plant bore seven flowers; each flower, seven leaves; and on each leaf danced seven celestial nymphs. Thus on all sides round about for a space of fifty leagues there were dancing-assemblies poised on elephants' tusks. Such was the glory in the enjoyment of which lived Sakka king of gods.

When Goodness died, she was also reborn there. And at the same time there came into existence Goodness, Moot-hall of the gods, nine hundred leagues in extent, than which exists no other place more charming. {1.275} Here, on the eighth day of the month, is preached [28.321] the Law. Unto this day, when men behold a charming place, they say, "It is like Goodness, Moot-hall of the gods." When Joy died, she also was reborn there. And at the same time there came into existence a lotus-tank called Joy, five hundred leagues in extent. When Thoughtful died, she also was reborn there. And at the same time there came into existence Thoughtful's Creeper-grove, five hundred leagues in extent. Thither they conduct the gods whose prognostics have appeared, and walk



rejoicing. But when Wellborn died, she was reborn as a crane in a certain mountain-cave.

Sakka surveyed his wives and considered within himself, “Goodness has been reborn here and likewise Joy and Thoughtful. Now where has Wellborn been reborn?” Perceiving that she had been reborn as a crane in a mountain-cave, he thought to himself, “Because she wrought no work of merit, the foolish girl has been reborn as an animal. It is my duty to have her perform some work of merit and bring her here.” So saying, he laid aside his proper form, and assuming a disguise, he went to her and asked, “What are you doing here?” “But, master, who are you?” “I am your husband, Magha.” “Where were you reborn, husband?” “I was reborn in the Heaven of the Thirty-three. Do you know where your companions were reborn?” “No, husband, I do not.” “They also were reborn in the Heaven of the Thirty-three as my wives. Should you like to see your companions?” “How can I get there?” Said Sakka, “I will carry you thither.”

Placing her in the palm of his hand, he carried her to the World of the Gods and set her free on the bank of the lotus-tank named Joy. Then he said to the other three, “Should you like to see your companion Wellborn?” “Sire, where is she?” {1.276} “On the bank of the lotus-tank named Joy.” So the three went and looked at her. “Alas!” they cried out, “see what has been the result of the noble woman’s spending her life in the adornment of self! Look now at her beak! Look at her feet! Look at her legs! She presents a beautiful appearance indeed!” Thus did they ridicule her. Having so done, they departed.

Sakka went once more to her and said, “Did you see your companions?” “Yes,” replied Wellborn, “I saw them. They ridiculed me and then went their way. Take me back again.” So Sakka took her back again, set her free in the water, and then asked her, “Did you see their celestial glory?” “Yes, Sire, I did.” “You also should employ such means as will enable you to obtain rebirth there.” “Sire, what shall I do?” “If I admonish you, will you keep my admonition?” [28.322] “Yes, Sire, I will keep your admonition.” So Sakka taught her the Five Precepts. Having so done, he said to her, “Be zealous in keeping the Precepts,” and departed.

Thenceforth she sought after and ate only such fish as had died a natural death. After a few days had passed, Sakka determined to test her. So he went, and taking the form of a fish, lay down on the surface of the sand, pretending to be dead. When she saw the fish, thinking that it was dead, she took it in her beak.

Just as she was about to swallow the fish, it wriggled its tail. The instant she discovered the fish was alive she released it in the water. Sakka waited a little while, and then lay down before her on his back once more. Again thinking it was a dead fish, she took it in her beak. But just as she was about to swallow the fish, it moved the tip of its tail. The instant she saw the fish move its tail she knew it was alive, and therefore let it go. When Sakka had thus tested her three times and had satisfied himself that she was keeping the Precepts faithfully, he revealed his identity to her and said, “I came here for the purpose of testing you. You are keeping the Precepts faithfully. If you continue thus faithfully to keep them, {1.277} you will before long be reborn as one of my wives. Be heedful.” So saying these words, he departed.

Thenceforth she used for food either fish that had died a natural death or none at all. After only a few days had passed, she shriveled up and died, and solely as the fruit of her virtuous conduct was reborn at Benāres as the daughter of a potter. When she was about fifteen or sixteen years old, Sakka considered within himself, “Where has she been reborn?” Perceiving that she had been reborn at Benāres as the daughter of a potter, he said to himself, “I ought now to go to her.”

So filling a cart with the seven kinds of precious stones disguised as cucumbers, he drove into the city of Benāres. “Come, get cucumbers!” he cried, as he entered the street. But when people came to him with coins in their hands, he said, “I do not part with my cucumbers for a price.” “On what terms do you part with them, then?” the people asked him. “I give them to the woman that keeps the Precepts,” he replied. “Master, what do you mean by ‘precepts’? Are they black or brown or of some other color?” “You don’t even know what Precepts are; much less will you keep them. I will give my cucumbers to the woman who keeps the Precepts.”

“Master, there is a potter’s daughter who is always going about saying, ‘I keep the Precepts.’ Give them to her.” The potter’s [28.323] daughter said to him, “Very well, master, give them to me.” “Who are you?” “I am a maiden that has never failed to keep the Precepts.” {1.278} “For you alone have I brought these,” said Sakka. And driving his cart to her house, he presented to her, in the guise of cucumbers, celestial treasure which cannot be taken away by others. And making his identity known to her, he said, “Here is wealth sufficient for you to live on. Keep the Five Precepts unbroken.” So saying, he departed.

At the end of her existence as a potter's daughter she was reborn in the World of the Asuras as the daughter of Vepacitti, king of Asuras, a bitter enemy of Sakka. Since she had kept the Precepts in two successive existences, she was fair of form, her skin was of a golden hue, and she was endowed with beauty and comeliness the like of which had never been seen. Vepacitti, king of Asuras, said to all the Asura princes who sought her in marriage, "You are not fit to marry my daughter." Having thus refused to give her in marriage to any of the Asura princes, he said, "My daughter shall choose for herself such a husband as she sees fit." So saying, he assembled the host of Asuras, and placing a garland of flowers in the hand of his daughter, said to her, "Choose for yourself a husband who suits you."

At that moment Sakka looked to see where she had been reborn. Perceiving what was taking place, he assumed the form of an aged Asura and went and stood in the outer circle of the assembled company. The daughter of Vepacitti looked this way and that. Suddenly, because in a previous state of existence she had lived with Sakka, she was overwhelmed as by a mighty torrent by the power of the love for him which sprang up within her. And crying out, "He is my husband!" she threw the garland of flowers over his head. Said the Asuras, "For a long time our king has been unable to find a husband suitable for his daughter. Now, however, he has found one. This fellow is old enough to be his daughter's grandfather." {1.279} And they departed, hanging their heads with shame.

Sakka took her by the hand, cried out, "I am Sakka," and flew up into the air. The Asuras exclaimed, "We have been fooled by Old Sakka," and started up in pursuit. Mātali the charioteer brought up the chariot called Chariot of Victory and stopped by the way. Thereupon Sakka assisted his bride to mount and set out for the City of the Gods. Now when they reached the Forest of the Silk-cotton Trees, the Garuḍa fledglings, hearing the sound of the chariot and fearing they would be crushed to death, cried out. [28.324]

When Sakka heard their cries, he asked Mātali, "What are they that are crying?" "Garuḍa birds, Sire," "Why are they crying?" "They hear the sound of the chariot and fear they will be crushed to death." "Let not so numerous a host perish, crushed by the impact of the chariot, because of me alone. Cause the chariot to turn back." Thereupon Mātali gave the sign with the lash to the thousand Sindh horses and caused the chariot to turn back.

When the Asuras saw that the chariot had turned back, they said, "Old Sakka started out in flight from the city of the Asuras, but has just caused his chariot to

turn back. Doubtless he has received reënforcements.” And turning back, the Asuras entered the city of the Asuras by the same road by which they had come out and nevermore lifted up their heads. Sakka bore the Asura maiden Wellborn to the City of the Gods and installed her as the chief of twenty-five million celestial nymphs.

One day Wellborn asked Sakka for a boon, saying, “Great king, in this World of the Gods I have neither mother nor father nor brother nor sister; therefore pray take me with you wherever you go.” {1.280} “Very well,” replied Sakka, promising to do for her as she had asked. Thenceforth, when the tree that is called Pied Trumpet-flower blooms, the Asuras cry out, “Now is the time when our heavenly Coral-tree blooms,” and straightway they sally forth to attack Sakka. Therefore Sakka posts a guard to defend the Nāgas in the sea below, and likewise affords protection to the Supaṇṇas and the Kumbhaṇḍas and the Yakkhas, and likewise to the Four Great Kings. And over all, for the purpose of averting disaster, he places before the gates of the City of the Gods images of Indra bearing the thunderbolt in his hands. When the Asuras, after defeating the Nāgas and the other supernatural beings approach the City of the Gods and see the images of Indra, they cry out, “Sakka has made a sally,” and flee away. *End of Story of the Past.*

“Thus, Mahāli, Prince Magha adopted the way of Heedfulness. Because he was so heedful, he obtained such sovereignty so exalted and came to rule over the two Worlds of the Gods. Heedfulness is praised by the Buddhas and by others likewise. For it is through Heedfulness that all attain the Higher Attainments, both those that are of this world and those that transcend this world.” So saying, he pronounced the following Stanza,

**30. By heedfulness Maghavā attained leadership of the gods;  
All men praise heedfulness; heedlessness is ever reprobated.**

## **II. 8. A Monk Attains Arahatsip<sup>159</sup>**

### **Aññatarabhikkhussa vatthu**

[28.325]

#### **31. A monk who delights in heedfulness...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain monk. {1.281}

The story goes that this monk obtained from the Teacher a Subject of Meditation leading to Arahatsip and retired to the forest. Although he strove and struggled with might and main, he was unable to attain Arahatsip. Thereupon he said to himself, “I will ask the Teacher to give me a Subject of Meditation better suited to my needs.” So he departed from his place of residence and set out to return to the Teacher. On the way he saw a great forest fire raging. Accordingly he climbed up to the top of a bald mountain and sat down. As he watched the fire consume the forest, {1.282} he concentrated his mind on the following thought, “Even as this fire advances, consuming all obstacles both great and small, so also ought I to advance, consuming all obstacles both great and small by the Fire of Knowledge of the Noble Path.”

The Teacher, even as he sat in his Perfumed Chamber, became aware of the course of his thoughts and spoke as follows, “Monk, this is precisely true. Even as fire consumes all obstacles both great and small, so also is it necessary with the Fire of Knowledge to consume and utterly destroy all Attachments both small and great which arise within these living beings.” And sending forth a luminous image of himself, present, as it were, sitting face to face with that monk, he pronounced the following Apparition-Stanza,

#### **31. A monk who delights in heedfulness and views heedlessness with fear Advances like a fire, consuming attachments both small and great. {1.283}**

At the conclusion of the Stanza that monk, even as he sat there, consumed all the Attachments and attained Arahatsip, together with the Supernatural Faculties. And straightway, soaring through the air, he approached the Teacher, praising and glorifying the golden body of the Tathāgata. And when he had done him homage, he departed.

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<sup>159</sup> Text: N i. 281-283.

## II. 9. Tissa of the Market-Town<sup>160</sup>

### Nigamavāsītissattheravatthu

[28.326]

**32. A monk who delights in heedfulness and views heedlessness with fear,  
Is not liable to fall away, but is nigh even unto Nibbāna.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Tissa of the Market-town, Nigamavāsī Tissa. {1.283}

For a youth of station, born and reared in a certain market-town not far from Sāvatti, retired from the world and became a monk in the Religion of the Teacher. On making his full profession, he became known as Tissa of the Market-town, or Nigama Tissa. He acquired the reputation of being frugal, contented, pure, resolute. He always made his rounds for alms in the village where his relatives resided. Although, in the neighboring city of Sāvatti, Anāthapiṇḍika and other disciples were bestowing abundant offerings and Pasenadi Kosala was bestowing gifts beyond compare, he never went to Sāvatti.

One day the monks began to talk about him and said to the Teacher, “This monk Nigama Tissa, busy and active, lives in intimate association with his kinsfolk. Although Anāthapiṇḍika and other disciples are bestowing abundant offerings and Pasenadi Kosala is bestowing Gifts beyond Compare, he never comes to Sāvatti.” {1.284} The Teacher had Nigama Tissa summoned and asked him, “Monk, is the report true that you are doing thus and so?” “Reverend Sir,” replied Tissa, “it is not true that I live in intimate association with my relatives. I receive from these folk only so much food as I can eat. But after receiving so much food, whether coarse or fine, as is necessary to support me, I do not return to the monastery, thinking, ‘Why seek food?’ I do not live in intimate association with my relatives, Reverend Sir.” The Teacher, knowing the disposition of the monk, applauded him, saying, “Well done, well done, monk!” and then

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<sup>160</sup> The Story of the Past presents an interesting problem. *Dh. cm.*, i. 284<sup>12</sup>-285<sup>5</sup>, is almost word for word the same as *Jātaka* 429: iii. 491<sup>4-20</sup>. *Dh. cm.* then makes Sakka utter, not the first stanza of *Jātaka* 429, but the first stanza of *Jātaka* 430, and refers the reader to the tenth *Nipāta* for the rest of the story. In Fausböll’s edition the story occurs in the ninth *Nipāta*. But it has ten stanzas and doubtless stood in the tenth *Nipāta* of the recension of the *Jātaka* Book, to which the compiler of the Dhammapada Commentary had access. Text: N i. 283-286.

addressed him as follows, “It is not at all strange, monk, that after obtaining such a Teacher as I, you should be frugal. For frugality is my disposition and my habit.” And in response to a request of the monks he related the following [28.327]

### **9 a. Story of the Past: Sakka and the parrot**

Once upon a time several thousand parrots lived in a certain grove of fig-trees in the Himālaya country on the bank of the Ganges. One of them, the king-parrot, when the fruits of the tree in which he lived had withered away, ate whatever he found remaining, whether shoot or leaf or bark, drank water from the Ganges, and being very happy and contented, remained where he was. In fact he was so very happy and contented that the Abode of Sakka began to quake. Sakka considered the cause, and seeing the parrot, determined to put him to the test. Accordingly he employed his supernatural power and withered up the tree. Straightway the tree became a mere stump, full of holes and cracks. When the wind beat upon it, there came forth from the tree a hollow sound, and out of the holes and cracks came forth dust. {1.285} The parrot ate the dust, drank water from the Ganges, and going nowhere else, remained perched on the top of the fig-tree, recking naught of wind and sun.

When Sakka observed how very happy and contented the parrot was, he said to himself, “I will go to him, let him talk of the virtue of friendship, grant him his heart’s desire, and cause the fig-tree to bear ambrosial fruit.” Accordingly Sakka assumed the form of a royal goose, and preceded by Wellborn in the form of an Asura nymph, went to the grove of fig-trees, alighted on the branch of a certain tree not far off, and entered into conversation with the parrot by pronouncing the following Stanza,

There are trees with green leaves, trees aplenty with abundant fruit.

Why does the parrot’s heart delight in a tree that is withered and hollow?

(The entire Jātaka is here to be related in detail, just as it occurs in the tenth Nipāta. The occasion there is different from what it is here, but everything else is the same.)<sup>161</sup> When the Teacher had given this religious instruction, he said, “At that time Sakka was Ānanda, and the parrot-king was I myself. Thus,

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<sup>161</sup> The *Jātaka* goes on to say that the parrot replied, “This tree has been good to me in the past. Why should I forsake it now?” Thereupon Sakka caused the tree to bloom anew and to bear abundant fruit.

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monks, contentment is my disposition and my habit. It is, therefore, not at all strange that my son Nigamavāsī Tissa, because he was so happy and contented, obtained me for his teacher. Such a monk, because he has attained the [28.328] Paths and the Fruits, is not liable to fall away; nay rather he is nigh even unto Nibbāna.” So saying, he pronounced the following Stanza,

**32. A monk who delights in heedfulness and views heedlessness with fear,  
Is not liable to fall away, but is nigh even unto Nibbāna.**



# **Buddhist Legends Vol II**

Translated from the original Pāli text of the  
Dhammapada Commentary

by

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## Book III. Thoughts, Citta Vagga

### III. 1. Elder Meghiya<sup>162</sup> Meghiyattheravatthu

[29.1]

#### 33. Thoughts, unsteady, fickle...

This religious instruction was given by the Teacher while he resided on Cālikā mountain with reference to Venerable Meghiya. (For the story of this Elder, the entire Meghiya Suttanta should be related in detail.)<sup>163</sup> {1.287}

Once upon a time, by reason of attachment to the Three Evil Thoughts, Lust, Hatred, Delusion, Elder Meghiya was unable to practice Exertion in this mango-grove and returned to the Teacher. The Teacher addressed him as follows, “Meghiya, you committed a grievous fault. I asked you to remain, saying to you, ‘I am now alone, Meghiya. Just wait until some other monk appears.’ But despite my request, you went your way. A monk should never leave me alone and go his way when I ask him to remain. A monk should never be controlled thus by his thoughts. As for thoughts, they are flighty, and a man ought always to keep them under his own control.” So saying, the Teacher pronounced the two following Stanzas,

**33. Thoughts, unsteady, fickle, difficult to guard, difficult to control,  
A wise man makes straight, even as a fletcher his arrow.**

**34. Like a fish thrown up on dry land from his watery home.  
These thoughts writhe and quiver in their efforts to shake off the power of  
Māra. {1.289}**

At the conclusion of the Stanzas Elder Meghiya was established in the Fruit of Conversion and many others in the Fruits of the Second and Third Paths.

<sup>162</sup> Cf. *Thera-Gāthā Commentary*, lxvi. Text: N i. 287-289.

<sup>163</sup> *Aṅguttara*, iv. 354-358. Cf. also *Udāna*, iv. 1: 34-37.

### **III. 2. The Mind-Reader<sup>164</sup>**

#### **Aññatarabhikkhussa vatthu**

**35. Thoughts are unruly and flighty, and flit and flutter wherever they list.**

**It is a good thing to tame the thoughts; tamed thoughts bring happiness.**

This religious instruction was given by the Teacher while he was in residence at Sāvatti with reference to a certain monk. {1.290} [29.2]

In the country of the king of the Kosalans, it appears, at the foot of a mountain, was a certain thickly settled village named Mātika. Now one day sixty monks who had received from the Teacher a Subject of Meditation leading to Arahatsip came to this village and entered it for alms. Now the headman of this village was a man named Mātika. When Mātika's mother saw the monks, she provided them with seats, served them with rice-porridge flavored with all manner of choice flavors, and asked them, "Reverend Sirs, where do you desire to go?" "To some pleasant place, great lay disciple." Knowing that the monks were seeking a place of residence for the season of the rains, she flung herself at their feet and said to them, "If the noble monks will reside here during these three months, I will take upon myself the Three Refuges and the Five Precepts and will perform Fast-day duties." The monks consented, thinking to themselves, "With her assistance we shall be free from anxiety on the score of food and shall be able to effect Escape from Existence."

Mātika's mother superintended the erection of a monastery to serve as their place of residence, presented it to them, and the monks took up their residence there. On a certain day they met together and admonished each other as follows, "Brethren, it behooves us not to live the life of Heedlessness, for before us stand the Eight Great Hells with gates wide open, even as our own houses. Now we have come hither thus, having received a Subject of Meditation from the living Buddha. And the favor of the Buddhas cannot be won by a deceitful person, even though he walk in their very footsteps. Only by doing the will of the Buddhas can their favor be won. Therefore be Heedful. Two monks may neither stand nor sit in any one place. In the evening we shall meet together to wait upon the Elder, and early in the morning we shall meet together when it is time to go the rounds for alms. At other times two of us must never be together. If, however, a monk be taken sick, {1.291} let him come to the monastery court and strike a bell. At the signal given by the stroke on the bell, we will come together

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<sup>164</sup> Cf. Hardy's *Manual of Buddhism*, pp. 287-290. Text: N i. 290-297.

and provide a remedy for him.” Having made this agreement, they entered upon residence.

One day, while the monks were in residence, that female lay disciple took ghee, molasses, and other kinds of food and at eventide, accompanied by a retinue of slaves and servants, went to the monastery. Seeing no monks, she asked some men, “Where have the noble monks gone?” “My lady, they must be sitting in their own respective night-quarters and day-quarters.” “What must I do in order to see them?” [29.3] Men who knew about the agreement made by the Congregation of Monks said, “If you strike the bell, my lady, they will assemble.” So she struck the bell. When the monks heard the sound of the bell, they thought to themselves, “Someone must be sick.” And coming forth from their several quarters, they assembled in the monastery court. No two monks came by the same path.

When the female lay disciple saw them approach one at a time, each from his own quarters, she thought to herself, “My sons must have had a quarrel with each other.” So, after paying obeisance to the Congregation of Monks, she asked them, “Have you had a quarrel, Reverend Sirs?” “No indeed, great lay disciple.” “If, Reverend Sirs, there is no quarrel among you, how is it that, whereas in coming to our house you came all together, to-day you do not approach in this manner, but instead approach one at a time, each from his own quarters?” “Great lay disciple, we were sitting each in his own cell, engaged in the practice of meditation.” “What do you mean, Reverend Sirs, by this expression, ‘practice of meditation?’” “We rehearse the Thirty-two Constituent Parts of the Body, and thus obtain a clear conception of the decay and death inherent in the body, great lay disciple.” “But, Reverend Sirs, are you alone permitted to rehearse the Thirty-two Constituent Parts of the Body, and thus obtain a clear conception of the decay and death inherent in the body; or are we also permitted to do this?” {1.292} “This practice is forbidden to none, great lay disciple.” “Well then, teach me also the Thirty-two Constituent Parts of the Body and show me how to obtain a clear conception of the decay and death inherent in the body.” “Very well, lay disciple,” said the monks, “learn them.” So saying, they taught her all. She began at once to rehearse the Thirty-two Constituent Parts of the Body, striving thereby to obtain for herself a clear conception of the decay and death inherent in the body. So successful was she that even in advance of those monks she attained the Three Paths and the Three Fruits, and by the same Paths won the Four Supernatural Powers and the Higher Faculties.

Arising from the bliss of the Paths and the Fruits, she looked with Supernatural Vision and considered within herself, “At what time did my sons attain this

state?” Immediately she became aware of the following, “All these monks are still in the bondage of Lust, Hatred, Delusion. They have not yet, by the practice of Ecstatic Meditation, induced Spiritual Insight.” Then she pondered, “Do my sons possess the dispositions requisite for the attainment of Arahathship or do they [29.4] not?” She perceived, “They do.” Then she pondered, “Do they possess suitable lodgings or do they not?” Immediately she perceived that they did. Then she pondered, “Have they proper companions or have they not?” Immediately she perceived that they had. Finally she pondered the question, “Do they receive proper food or do they not?” She perceived, “They do not receive proper food.”

From that time on she provided them with various kinds of rice-porridge and with all manner of hard food and with soft food flavored with various choice flavors. And seating the monks in her house, she offered them Water of Donation and presented the food to them, saying, “Reverend Sirs, take and eat whatever you desire.” As the result of the wholesome food they received, their minds became tranquil; and as the result of tranquillity of mind, they developed Spiritual Insight and attained Arahathship, together with the Supernatural Powers. Then the thought occurred to them, “The great female lay disciple has indeed been our support. Had we not received wholesome food, we should never have attained the Paths and the Fruits. As soon as we have completed our residence and celebrated the Terminal Festival, {1.293} let us go visit the Teacher.” Accordingly they took leave of the great female lay disciple, saying, “Lay disciple, we desire to see the Teacher.” “Very well, noble sir,” said she. So she accompanied them on their journey a little way, and then, saying, “Look in on us again, Reverend Sirs,” and many other pleasant words, she returned to her house.

When those monks arrived at Sāvatti, they paid obeisance to the Teacher and sat down respectfully on one side. The Teacher said to them, “Monks, you have evidently fared well, had plenty to eat, and not been troubled on the score of food.” The monks replied, “We have indeed fared well, Reverend Sir, had plenty to eat, and by no means been troubled on the score of food. For a certain female lay disciple, the Mother of Mātika, knew the course of our thoughts, insomuch that the moment we thought, ‘Oh that she would prepare such and such food for us!’ she prepared the very food we thought of and gave to us.” Thus did they recite her praises.

A certain monk, who heard his brethren praise the virtues of their hostess, conceived a desire to go there. So obtaining a Subject of Meditation from the Teacher, he took leave of the Teacher, saying, “Reverend Sir, I intend to go to

that village.” And departing from Jetavana, he arrived in due course at that village and entered the monastery. On the very day he entered the monastery he thought [29.5] to himself, “I have heard it said that this female lay disciple knows every thought that passes through the mind of another. Now I have been wearied by my journey and shall not be able to sweep the monastery. Oh that she would send a man to make ready the monastery for me!” The female lay disciple, sitting in her house, pondering within herself, became aware of this fact and sent a man thither, saying to him, “Go make ready the monastery and turn it over to him.” The man went and swept the monastery and turned it over to him. Then the monk, desiring to have water to drink, thought to himself, “Oh that she would send me some sweetened water!” Straightway the female lay disciple sent it. On the following day, early in the morning, he thought to himself, “Let her send me rice-porridge with plenty of butter, together with some dainty bits.” The female lay disciple straightway did so. {1.294} After he had finished drinking the porridge, he thought to himself, “Oh that she would send me such and such hard food!” The female lay disciple straightway sent this also to him.

Then he thought to himself, “This female lay disciple has sent me every single thing I have thought of. I should like to see her. Oh that she would come to me in person, bringing with her soft food seasoned with various choice seasonings!” The female lay disciple thought to herself, “My son wishes to see me, desires me to go to him.” So procuring soft food, she went to the monastery and gave it to him. When he had eaten his meal, he asked her, “Lay disciple, your name is Mother of Mātika?” “Yes, dear son.” “You know the thoughts of another?” “Why do you ask me, dear son?” “You have done for me every single thing I have thought of; that is why I ask you.” “Many are the monks who know the thoughts of another, dear son.” “I am not asking anyone else; I am asking you, lay disciple.” Even under these circumstances the female lay disciple avoided saying, “I know the thoughts of another,” and said instead, “Those who know not the thoughts of another do thus, my son.”

Thereupon the monk thought to himself, “I am in a most embarrassing position. They that are unconverted entertain both noble and ignoble thoughts. Were I to entertain a single sinful thought, she would doubtless seize me by the topknot, bag and baggage, as she would seize a thief, and do me harm. Therefore I had best run away from here.” So he said to the female lay disciple, “Lay disciple, I intend to go away.” “Where are you going, noble sir?” “To the Teacher, lay disciple.” “Reside here for a while, Reverend Sir.” [29.6] “I can no longer reside here, lay disciple. I must positively go away.” With these words he departed and went to the Teacher.

The Teacher asked him, “Monk, are you no longer residing there?” “No, Reverend Sir, I cannot reside there any longer.” “For what reason, monk?” “Reverend Sir, that female lay disciple knows every single thought that passes through my mind. It occurred to me, ‘They that are unconverted entertain both noble and ignoble thoughts. Were I to entertain a single sinful thought, she would doubtless seize me by the topknot, bag and baggage, as she would seize a thief, and do me harm.’ That is why I have returned.” “Monk, that is the very place where you ought to reside.” {1.295} “I cannot, Reverend Sir, I will not reside there any longer.” “Well then, monk, can you guard just one thing?” “What do you mean, Reverend Sir?” “Guard your thoughts alone, for thoughts are hard to guard. Restrain your thoughts alone. Do not concern yourself with aught else, for thoughts are unruly.” So saying, he pronounced the following Stanza,

**35. Thoughts are unruly and flighty, and flit and flutter wherever they list.**

**It is a good thing to tame the thoughts; tamed thoughts bring happiness.**

{1.296}

When the Teacher had admonished that monk, he dismissed him, saying, “Go, monk, concern yourself with nothing else. Resume residence in that same place.” And that monk, after being admonished by the Teacher, went to that same place and concerned himself with nothing other than his thoughts. The great female lay disciple looked with Supernatural Vision. Seeing the Elder, she determined by her own knowledge alone the following fact, “My son has now gained a Teacher who gives admonition and has returned once more.” And forthwith she prepared wholesome food and gave it to him. Once having received wholesome food, in but a few days the Elder attained Arahathship.

As the Elder passed his days in the enjoyment of the bliss of the Paths and the Fruits, he thought to himself, “The great female lay disciple has indeed been a support to me. By her assistance I have gained Release from Existence.” And he considered within himself, “Has she been a support to me in my present state of existence only, or has she been a support to me in other states of existence also, as I have passed from one state of existence to another in the round of existences?” With this thought in mind he recalled a hundred states of existence less one. Now in a hundred states of existence less one that female lay disciple had been his wife, and her affections had been [29.7] set on other men, and she had caused him to be deprived of life. When, therefore, the Elder beheld the huge pile of demerit she had accumulated, he thought to himself, “Oh, what wicked deeds this female lay disciple has committed!”

The great female lay disciple also sat in her house, considering within herself the following thought, “Has my son reached the goal of the religious life?” Perceiving that he had attained Arahathship, she continued her reflections as follows, “When my son attained Arahathship, he thought to himself, ‘This female lay disciple has indeed been a powerful support to me.’ Then he considered within himself, ‘Has she been a support to me in previous states of existence also or has she not?’ With this thought in mind he recalled a hundred states of existence less one. Now in a hundred states of existence less one I conspired with other men and deprived him of life. {1.297} When, therefore, he beheld the huge pile of demerit I thus accumulated, he thought to himself, ‘Oh, what wicked deeds this female lay disciple has committed!’ Is it not possible that, as I have passed from one state of existence to another in the round of existences, I have rendered assistance to him?”

Considering the matter further, she called up before her mind her hundredth state of existence and became aware of the following, “In my hundredth state of existence I was his wife. On a certain occasion, when I might have deprived him of life, I spared his life. I have indeed rendered great assistance to my son.” And still remaining seated in her house, she said, “Discern further and consider the matter.” By the power of Supernatural Audition the monk immediately heard what she said. Discerning further, he called up before his mind his hundredth state of existence and perceived that in that state of existence she had spared his life. Filled with joy, he thought to himself, “This female lay disciple has indeed rendered great assistance to me.” Then and there, reciting the questions relating to the Four Paths and Fruits, he passed into that form of Nibbāna in which no trace of the Elements of Being remains.



**II. 3. A Discontented Monk<sup>165</sup>**  
**Ukkaṇṭhitabhikkhussa vatthu**

[29.8]

**36. Thoughts are exceedingly hard to see, exceedingly subtle, and flit and flutter wherever they list.**

**A wise man should guard his thoughts; guarded thoughts bring happiness.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain discontented monk.

We are told that while the Teacher was in residence at Sāvatti, a certain treasurer's son approached an Elder who resorted to his house for alms and said to him, "Reverend Sir, I desire to obtain Release from Suffering. Tell me some way by which I can obtain Release from Suffering." {1.298} The Elder replied, "Peace be unto you, brother. If you desire Release from Suffering, give ticket-food, give fortnightly food, give lodging during the season of the rains, give bowls and robes and the other Requisites. Divide your possessions into three parts: with one portion carry on your business; with another portion support son and wife; dispense the third portion in alms in the Religion of the Buddha."

"Very well, Reverend Sir," said the treasurer's son, and did all in the prescribed order. Having done all, he returned to the Elder and asked him, "Reverend Sir, is there anything else I ought to do?" "Brother, take upon yourself the Three Refuges and the Five Precepts." The treasurer's son did so, and then asked whether there was anything else he ought to do. "Yes," replied the Elder, "take upon yourself the Ten Precepts." "Very well, Reverend Sir," said the treasurer's son, and took upon himself the Ten Precepts. Because the treasurer's son had in this manner performed works of merit, one after another (*anupubbena*), he came to be called Anupubba. Again he asked the Elder, "Reverend Sir, is there anything else I ought to do?" The Elder replied, "Yes, become a monk." The treasurer's son immediately retired from the world and became a monk.

Now he had a teacher who was versed in the Abhidhamma and a preceptor who was versed in the Vinaya. After he had made his full profession, whenever he approached his teacher, the latter repeated questions found in the Abhidhamma, "In the Religion of the Buddha it is lawful to do this, it is unlawful to do that." And whenever he approached his preceptor, the latter repeated questions found in the Vinaya, "In the Religion of the Buddha it is lawful to do this, it is [29.9]

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<sup>165</sup> Text: N i. 297-300.

unlawful to do that; this is proper, this is improper.” After a time he thought to himself, “Oh, what a wearisome task this is! I became a monk in order to obtain Release from Suffering, but here there is not even room for me to stretch out my hands. {1.299} It is possible, however, to obtain Release from Suffering, even if one live the house-life. I had best become a householder once more.”

From that time forth, discontented and dissatisfied, he rehearsed the Thirty-two Constituent Parts of the Body no more and received instruction no more. He became emaciated, his skin shriveled up, veins stood out all over his body, weariness oppressed him, and his body was covered with scabs. The probationers and novices asked him, “Brother, how is it that wherever you stand, wherever you sit, you are sick of the jaundice, emaciated, shriveled up, your body covered with scabs? What have you done?” “Brethren, I am discontented.” “Why?” He told them his story, and they told his teacher and his preceptor, and his teacher and his preceptor took him with them to the Teacher.

Said the Teacher, “Monks, why have you come?” “Reverend Sir, this monk is dissatisfied in your Religion.” “Monk, is what they say true?” “Yes, Reverend Sir.” “Why are you dissatisfied?” “Reverend Sir, I became a monk in order to obtain Release from Suffering. My teacher has recited passages from the Abhidhamma, and my preceptor has recited passages from the Vinaya. Reverend Sir, I have come to the following conclusion, ‘Here there is not even room for me to stretch out my hands. It is possible for me to obtain Release from Suffering as a householder. I will therefore become a householder.’” “Monk, if you can guard one thing, it will not be necessary for you to guard the rest.” “What is that, Reverend Sir?” “Can you guard your thoughts?” “I can, Reverend Sir.” “Well then, guard your thoughts alone.” Having given this admonition, the Teacher pronounced the following Stanza,

**36. Thoughts are exceedingly hard to see, exceedingly subtle, and flit and flutter wherever they list.**

**A wise man should guard his thoughts; guarded thoughts bring happiness.**

### **III. 4. Nephew Saṅgharakkhita<sup>166</sup> Bhāgineyyasaṅgharakkhitavatthu**

[29.10]

**37. Thoughts wander afar, wander alone, are bodiless, seek a hiding place;  
Whoso restrain their thoughts will obtain release from the bond of Māra.**

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<sup>166</sup> Text: N i. 300-305.

This religious instruction was given by the Teacher while he was in residence at Sāvatti with reference to Saṅgharakkhita. {1.300}

The story goes that a certain youth of respectable family living at Sāvatti, after hearing a sermon of the Teacher, retired from the world, was received into the Order, made his full profession, and in but a few days attained Arahathship. He was known as Elder Saṅgharakkhita. {1.301} When his youngest sister gave birth to a son, she named him after the Elder, and thus he came to be known as Nephew Saṅgharakkhita. When Nephew Saṅgharakkhita came of age, he entered the Order under the Elder, and after making his full profession, entered upon residence for the period of the rains at a certain village monastery. Receiving two sets of robes such as are worn by monks during the period of the rains, one seven cubits long, the other eight cubits long, he decided to present the robe eight cubits long to his preceptor and to keep the robe seven cubits long for himself. When he had completed residence, he set out for the purpose of seeing his preceptor and journeyed from place to place, receiving alms by the way.

He arrived at the monastery before the Elder arrived. Entering the monastery, he swept the Elder's day-quarters, set out water for bathing the feet, prepared a seat, and then sat down, watching the road by which the Elder would approach. When he saw the Elder approach, he advanced to meet him, took his bowl and robe, seated the Elder with the words, "Pray be seated, Reverend Sir," took a palm-leaf fan and fanned him, gave him water to drink, and bathed his feet. Finally he brought forth the robe, laid it at the Elder's feet, and said, "Reverend Sir, pray wear this robe." Having so done, he resumed fanning him. Said the Elder to the nephew, "Saṅgharakkhita, I have a complete set of robes; you wear this robe yourself." "Reverend Sir, from the moment I received this robe I set my heart on giving it to you alone. Pray make use of it." "Never mind, Saṅgharakkhita, my set of robes is complete; you wear this robe yourself." "Reverend Sir, pray do not refuse the robe, for if you wear it, great will be the fruit I shall receive thereby."

Although the younger monk repeated his request several times, [29.11] {1.302} the Elder refused to accept the present of the robe. So, as the younger monk stood there fanning the Elder, he thought to himself, "While the Elder was a layman, I stood in the relation of nephew to him. Since he has been a monk, I have been his fellow-resident. But in spite of this he is not willing as my preceptor to share my possessions. If he is not willing to share my possessions with me, why should I longer remain a monk? I will become a householder once more." Then the following thought occurred to him, "It is a hard thing to live

the house-life. Suppose I become a householder once more; how shall I gain a living?” Finally the following thought occurred to him,<sup>167</sup>

“I will sell this robe eight cubits long and buy me a she-goat. Now she-goats are very prolific, and as fast as the she-goat brings forth young, I will sell them, and in this way accumulate some capital. As soon as I have accumulated some capital, I will fetch me a wife. My wife will bear me a son, and I will name him after my uncle. I will put my son in a go-cart, and taking son and wife with me, will go to pay my respects to my uncle. As I journey by the way, I will say to my wife, ‘Just bring me my son; I wish to carry him.’ She will reply, ‘Why should you carry this boy? Come, push this go-cart.’ So saying, she will take the boy in her arms, thinking to herself, ‘I will carry him myself.’ But lacking the necessary strength to carry him, she will let him fall in the path of the wheels, and the go-cart will run over him. Then I will say to her, ‘You would not even give me my own son to carry, although you were not strong enough to carry him yourself. You have ruined me.’ So saying, I will bring down my stick on her back.”

Thus pondered the younger monk {1.303} as he stood fanning the Elder. As he concluded his reflections, he swung his palm-leaf fan and brought it down on the head of the Elder. The Elder considered within himself, “Why did Saṅgharakkhita strike me on the head?” Immediately becoming aware of every single thought that had passed through the mind of his nephew, he said to him, “Saṅgharakkhita, you did not succeed in hitting the woman; but what has an old Elder done to deserve a beating?” The younger monk thought to himself, “Oh, I am ruined! My preceptor, it appears, knows every thought that has passed through my mind. What have I to do with the life of a monk any longer?” Straightway he threw his fan away [29.12] and started to run off. But the probationers and novices ran after him, caught him, and led him to the Teacher.

When the Teacher saw those monks, he asked them, “Monks, why have you come here? Have you captured a monk?” “Yes, Reverend Sir. This probationer became discontented and ran away, but we captured him and have brought him to you.” “Monk, is what they say true?” “Yes, Reverend Sir.” “Monk, why did you commit so grievous a fault? Are you not the son of a Buddha the powers of whose will are ever active? And once having retired from the world in the Religion of a Buddha like me, though you failed through self-conquest to win for yourself the title of one who has attained the Fruit of Conversion or the

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<sup>167</sup> Cf. *Panchatantra*: Pūrṇabhadra’s recension, v. vii; *Tantrākhyāyika*, v. i.

Fruit of the Second Path or the Fruit of the Third Path or Arahatsip, yet for all that, why did you commit so grievous a fault as this?"

"I am discontented, Reverend Sir." "Why are you discontented?" In reply the younger monk related the whole story of his experiences, from the day he received the robes worn by monks in residence to the moment when he struck the Elder on the head with his palm-leaf fan. "Reverend Sir," said he, "that is why I ran away." {1.304} Said the Teacher, "Come, monk; be not disturbed. The mind has a way of dwelling on subjects that are far off. One should strive to free it from the bonds of Lust, Hatred, and Delusion." So saying, he pronounced the following Stanza,

**37. Thoughts wander afar, wander alone, are bodiless, seek a hiding place;  
Whoso restrain their thoughts will obtain release from the bond of Māra.**

### **III. 5. Elder Thought-Controlled<sup>168</sup> Cittahatthatheravattu**

**38. He whose heart abides not steadfast.  
He who knows not the Good Law,  
He whose faith flounders about,  
Such a man lacks perfect wisdom.**

**9. He whose heart is unwetted by the rain of lust.  
He whose heart is unsinged by the fire of ill-will.  
He who has renounced both good and evil.  
He who is vigilant, – such a man has nothing to fear.**

This religious instruction was given by the Teacher while he was in residence at Sāvatti with reference to Elder Thought-controlled, Cittahattha. {1.305}

The story goes that a certain youth of respectable family, living at Sāvatti, went into the forest to look for an ox that was lost. When it was midday, he saw the ox and released the herds, and being oppressed by hunger and thirst, thought to himself, "I can surely get something to eat from the noble monks." So he entered the monastery, [29.13] went to the monks, bowed to them, and stood respectfully on one side. Now at that time the food which remained over and above to the monks who had eaten lay in the vessel used for refuse. When the

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<sup>168</sup> This is a free version of *Jātaka* 70: i. 311-315. The *Jātaka*, however, quotes not *Dhammapada* 38, but *Dhammapada* 35. Text: N i. 305-313.

monks saw that youth, exhausted by hunger as he was, they said to him, “Here is food; take and eat it.” (When a Buddha is living in the world, there is always a plentiful supply of rice-porridge, together with various sauces and curries.) {1.306} So the youth took and ate as much food as he needed drank water, washed his hands, and then bowed to the monks and asked them, “Reverend Sirs, did you go to some house by invitation to-day?” “No, lay disciple; monks always receive food in this way.”

The youth thought to himself, “No matter how busy and active we may be, though we work continually both by night and by day, we never get rice-porridge so deliciously seasoned. But these monks, according to their own statement, eat it continually. Why should I remain a layman any longer? I will become a monk.” Accordingly he approached the monks and asked to be received into the Order. The monks said to him, “Very well, lay disciple,” and received him into the Order. After making his full profession, he performed all the various major and minor duties; and in but a few days, sharing in the rich offerings which accrue to the Buddhas, he became fat and well-liking.

Then he thought to himself, “Why should I live on food obtained by making alms-pilgrimages? I will become a layman once more.” So back he went and entered his house. After working in his house for only a few days, his body languished. Thereupon he said to himself, “Why should I endure this suffering any longer? I will become a monk.” So back he went and became a monk again. But after spending a few days as a monk, becoming discontented once more, off he went again. Now when he was a monk, he was a helper of the other monks. After a few days he became discontented again and said to himself, “Why should I live the life of a layman any longer? I will become a monk.” So saying, he went to the monks, bowed, and asked to be received into the Order. Because he had helped them, the monks received him into the Order once more. In this manner he entered the Order and left it again six times in succession. The monks said to themselves, “This man lives under the sway of his thoughts.” So they gave him the name Thought-controlled, Elder Cittahattha.

As he was thus going back and forth, his wife became pregnant. [29.14] The seventh time {1.307} he returned from the forest with his farming implements he went to the house, put his implements away, and entered his own room, saying to himself, “I will put on my yellow robe again.” Now his wife happened to be abed and asleep at the time. Her undergarment had fallen off, saliva was flowing from her mouth, she was snoring, her mouth was wide open; she appeared to him like a swollen corpse. Grasping the thought, “All that is in this

world is transitory, is involved in suffering,” he said to himself, “To think that because of her, all the time I have been a monk, I have been unable to continue steadfast in the monastic life!” Straightway taking his yellow robe by the hem, he ran out of the house, binding the robe about his belly as he ran.

Now his mother-in-law lived in the same house with him. When she saw him departing in this wise, she said to herself, “This renegade, who but this moment returned from the forest, is running from the house, binding his yellow robe about him as he runs, and is making for the monastery. What does this mean?” Entering the house and seeing her daughter asleep, she knew at once, “It was because he saw her asleep that he became disgusted and went away.” So she shook her daughter and said to her, “Rise, hag. Your husband saw you asleep, became disgusted, and went away. You will have him no more for your husband henceforth.” “Begone, mother. What matters it whether he has gone or not? He will be back again in but a few days.” {1.308}

As Cittahattha proceeded on his way, repeating the words, “All that is in this world is transitory, is involved in suffering,” he obtained the Fruit of Conversion. Continuing his journey, he went to the monks, bowed to them, and asked to be received into the Order. “No,” said the monks, “we cannot receive you into the Order. Why should you become a monk? Your head is like a grindstone.” “Reverend Sirs, receive me into the Order just this once.” Because he had helped them, they received him into the Order. After a few days he attained Arahatsip, together with the Supernatural Faculties.

Thereupon they said to him, “Brother Cittahattha, doubtless you alone will decide when it is time for you to go away again; you have tarried here a long while this time.” “Reverend Sirs, when I was attached to the world, I went away; but now I have put away attachment to the world; I have no longer any desire to go away.” The monks went to the Teacher and said, “Reverend Sir, we said such and such to this monk, and he said such and such to us in reply. He [29.15] utters falsehood, says what is not true.” The Teacher replied, “Yes, monks, when my son’s mind was unsteady, when he knew not the Good Law, then he went and came. But now he has renounced both good and evil.” So saying, he pronounced the following Stanzas,

**38. He whose heart abides not steadfast.  
He who knows not the Good Law,  
He whose faith flounders about,  
Such a man lacks perfect wisdom.**

**39. He whose heart is unwetted by the rain of lust.  
He whose heart is unsinged by the fire of ill-will.  
He who has renounced both good and evil.  
He who is vigilant, – such a man has nothing to fear. {1.310}**

Now one day the monks began a discussion: “Brethren, grievous indeed are these evil passions of ours. So noble a youth as this, predestined to attain Arahathship, swayed by evil passions, became a monk seven times, and seven times returned to the world.” The Teacher heard them discussing this matter, went at an opportune moment, entered the Hall of Truth, sat down in the Seat of the Buddha, and asked them, “Monks, what is it you are sitting here now talking about?” When they told him, he said, “It is precisely so, monks. The evil passions are indeed grievous. If they could take on material forms, so that they could be put away somewhere, a World would be too restricted for them and the Heaven of Brahmā too low for them. There would not be room for them anywhere. They bewilder even one like me, possessed of wisdom, a being of noble birth. Who can describe their effect on others? For in a previous state of existence even I, all because of half a pint-pot of seed-beans {1.311} and a blunt spade, became a monk six times and returned to the world six times.” “When did that happen, Reverend Sir?” “Do you wish to hear about it, monks?” “Yes, Reverend Sir.” “Well then, listen.” So saying, the Teacher related the following

### **5 a. Story of the Past: Kuddāla and his spade**

Once upon a time, when Brahmadata reign'd at Benāres, there dwelt at Benāres a certain wise man named Spade Sage, Kuddāla. He became a monk of an heretical Order and dwelt for eight months in the Himālaya country. One night during the season of the rains, when the ground was wet, he thought to himself, “I have in my house half a pint-pot of seed-beans and a blunt spade; my seed-beans [29.16] must not be lost.” So he returned to the world, tilled a certain plot of ground with his spade, planted that seed, and put a fence around it. When the beans were ripe, he pulled them up, and setting aside a pint-pot of beans for seed, he used the rest for food. Then he thought to himself, “Why should I live the life of a layman any longer? I will reside in the Himālaya country for eight months more as a monk.” So he departed from his house and became a monk once more. In this manner, all because of half a pint-pot of seed-beans and a blunt spade, he became a monk seven times, and seven times returned to the world.



The seventh time he thought to himself, “Seven times I have returned to the world after becoming a monk, all because of this blunt spade. I will throw it away somewhere.” So he went to the bank of the Ganges, carrying the pint-pot of seed-beans and the blunt spade with him. As he stood on the bank of the river, he thought to himself, “If I see the spot where these things fall, I may be tempted to descend into the river and fish them out. Therefore I will take care to throw them in such a way that I shall not see where they fall.” Accordingly he wrapped the pint-pot of seeds in a cloth, tied the cloth to the handle of the spade, and grasped the spade by the tip of the handle. And standing there on the bank of the Ganges, he closed his eyes, whirled the spade three times round over his head, {1.312} and flung it into the Ganges. Then he faced about so that he might not see where the spade fell and cried three times with a loud voice, “I have conquered! I have conquered!”

Just at that moment the king of Benāres, who had returned from suppressing disorder on his frontier and pitched camp on the bank of the river and descended into the stream to bathe, heard that cry. Now the cry, “I have conquered!” is a cry kings do not like to hear. The king of Benāres therefore went to Cittahattha and said, “I have but just put my enemy under my feet and have returned with the thought in my mind, ‘I have conquered!’ But you have just cried out, ‘I have conquered! I have conquered!’ What do you mean by this?” Said Spade Sage, “You have conquered bandits that are without. The victory you have won will have to be won again. But I have conquered an enemy that is within, the bandit of desire. He will never conquer me again. Victory over him is the only true victory,” So saying, he pronounced the following Stanza,

That victory is no true victory which must be won again;

That victory is true victory which need not be won again. [29.17]

At that moment, gazing upon the Ganges and meditating upon the element of water. Spade Sage acquired Specific Attainment, whereupon he rose from the ground and sat cross-legged in the air. The king after hearing the religious instruction of the Great Being, paid obeisance to him, requested him to receive him as a monk, and became a monk, together with his entire force; his retinue extended for a distance of a league. Another king who was his neighbor, hearing that he had become a monk, thought to himself, “I will seize his kingdom,” and went thither, intending to do so. But when he saw that prosperous city empty, he thought to himself, “A king who would give up so beautiful a city to become a monk would certainly not become a monk to his own hindrance. I also ought to become a monk.” Therefore he went to where the Great Being was, paid

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obeisance to him, requested him to receive him as a monk, and became a monk, together with his retinue. In like manner seven kings in all became monks; their hermitage was seven leagues long; {1.313} seven kings renounced their worldly possessions and became monks. Having won over all this numerous company, the Great Being lived the holy life and went to the Heaven of Brahmā. *End of Story of the Past.*

When the Teacher had finished this lesson, he said, “Monks, at that time I was Spade Sage. Learn from this story how grievous the evil passions are.”

**III. 6. Monks and Tree-Spirits<sup>169</sup>**  
**Pañcasatavipassakabhikkhūnaṃ vatthu**

**40. Realizing that this body is fragile as a jar, establishing these thoughts as firm as a city,  
One should attack Māra with the weapon of wisdom; one should stand guard over Māra when he is defeated; one should never rest.**

This religious instruction was given by the Teacher while he was in residence at Sāvatti with reference to some monks who attained Insight.

At Sāvatti, we are told, five hundred monks obtained from the Teacher a Subject of Meditation leading to Arahathship, and with the intention of devoting themselves to the practice of meditation, went a hundred leagues to a large village. When the inhabitants of the village saw them, they provided them with seats, served them with choice rice-porridge and other kinds of food, and asked them, “Reverend Sirs, where are you going?” The monks replied, “To some pleasant place.” Then said the inhabitants of the village, “Reverend Sirs, [29.18] reside right here during these three months. Under your direction we will abide steadfast in the Refuges and will keep the Precepts.” The villagers, having obtained the consent of the monks, said, “Reverend Sirs, there is a large forest-grove not far from this place. Take up your residence there.” So saying, the villagers dismissed the monks, and the monks entered the forest.

Thereupon virtuous spirits dwelling in that forest-grove thought, “A company of monks {1.314} have come to this forest-grove. If, however, these monks dwell in this forest-grove, it will be improper for us longer to take son and wife, climb the trees, and live here.” Accordingly they came down from the trees, seated themselves on the ground, and reflected, “If the monks remain in this place to-night, they will surely leave to-morrow morning.” But on the following day also the monks, after making their rounds for alms in the village, returned again to that same forest-grove. Thereupon the spirits thought to themselves, “Someone must have invited the company of monks for to-morrow, and for this reason they have returned. To-day they will not depart, but to-morrow they will surely depart.” Reasoning in this way, they sat for a fortnight on the ground.

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<sup>169</sup> For a similar story, see *Khuddaka Pāṭha Commentary*, 232.7-235.23, 251.25-252.20. *Kh. cm.* is much longer and more detailed. The author of *Kh. cm.*, after giving his own version of the Buddha’s final instructions to the monks, says *Apare pan’ āhu*, and then proceeds to give an entirely different account. Text: N i. 313-318.

Then they thought to themselves, "It is doubtless the intention of the monks to remain right here during these three months. But if they do remain here, it will be improper for us to take son and wife, climb the trees, and live here for three months. Moreover, it will greatly weary us to sit here on the ground. By what means can we best drive these monks away?" Accordingly in the night-quarters, in the day-quarters, and at the ends of the cloisters the spirits caused the monks to see bodiless heads and headless trunks and to hear the voices of demons. At the same time the monks were afflicted with sneezing and coughing and suffered from many other ailments besides. They said to each other, "Brother, what ails you?" "I am afflicted with sneezing. I am afflicted with coughing." "Brethren, to-day, at the end of the cloister, I saw a bodiless head. Brethren, in the night-quarters I saw a headless trunk. {1.315} Brethren, in the day-quarters I heard a demon's voice. We ought by all means to leave this place; this is an unpleasant place for us. Let us go to the Teacher."

Accordingly they departed from the forest-grove, went in due course to the Teacher, paid obeisance to him, and sat down respectfully on one side. Said the Teacher to them, "Monks, were you unable to dwell in that place?" "Even so, Reverend Sir. While we dwelt there, such fearful objects as these presented themselves to our sight. [29.19] The place was so unpleasant for us that we decided we must leave it. Therefore we have abandoned it and have returned to you." "Monks, to that very place you ought to return." "We cannot do so, Reverend Sir." "Monks, when you went there the first time, you went without a weapon. Now you must take a weapon with you when you go." "What kind of weapon, Reverend Sir?" Said the Teacher, "I will give you a weapon, and the weapon which I give you you are to take with you when you go." Then he recited the entire Metta Sutta, beginning as follows, "This must he do who is skilled to seek his own spiritual good, once he has attained the Region of Tranquillity: he must be honest and upright and meek and mild and free from vaingloriousness."<sup>170</sup> Having recited this Sutta, he said, "Monks, recite this Sutta from the forest-grove, without the hermitage, and then you may enter within the hermitage." With these instructions he dismissed them.

They paid obeisance to the Teacher, started out, and in due course arrived at that forest-grove. Reciting the Sutta in unison without the hermitage, they entered the forest-grove. Thereupon the spirits residing throughout the forest-grove conceived friendly feelings in their hearts for the monks, came forth to meet them, asked the monks to let them take their bowls and robes, {1.316}

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<sup>170</sup> Ed. note: Khp 9.

offered to rub their hands and feet, posted strong guards on all sides, and sat down together with them. Not a demon's voice was heard. The hearts of those monks became tranquil. Sitting in their night-quarters and day-quarters they strove to attain Insight. Fixing in their minds the thought of the decay and death inherent in their bodies and reflecting upon the thought, "By reason of its fragile and unstable nature this body is like a potter's vessel," they developed Spiritual Insight.

The Supremely Enlightened, even as he sat in the Perfumed Chamber, knowing that those monks had begun to develop Spiritual Insight, addressed them, "It is even so, monks. This body, by reason of its fragile and unstable nature, is precisely like a potter's vessel." So saying, he sent forth a luminous image of himself, and although a hundred leagues away, appearing to be seated face to face with them, present in visible form, diffusing six-colored rays of light, pronounced the following Stanza,

**40. Realizing that this body is fragile as a jar, establishing these thoughts as  
firm as a city,  
One should attack Māra with the weapon of wisdom; one should stand guard  
over Māra when he is defeated; one should never rest.**

### **III. 7. Cruelty a Cause of Boils<sup>171</sup> Pūtigattatissattheravatthu**

[29.20]

**41. In no long time this body will lie on the ground,  
Despised, with consciousness departed, like a useless log.**

This religious instruction was given by the Teacher while he was in residence at Sāvatti with reference to Elder Pūtigatta Tissa. {1.319}

A certain youth of station who lived at Sāvatti heard the Teacher preach the Law, yielded the breast to religion, retired from the world, and after admission as a full member of the Order became known as Elder Tissa. As time went on, an eruption broke out on his body. At first appeared pustules no bigger than mustard-seeds, but as the disease progressed, they assumed successively the size of kidney-beans, chick-peas, jujube seeds, emblic myrobalans, and vilva fruits. Finally they burst open, and his whole body became covered with open sores. In this way he came to be called Elder Pūtigatta Tissa. After a time his bones began

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<sup>171</sup> Text: N i. 319-322.

to disintegrate, and no one was willing to take care of him. His under and upper garments, which were stained with dried blood, looked like net-cakes. His fellow-residents, unable to care for him, cast him out, and he lay down on the ground without a protector.

Now the Buddhas never fail to survey the world twice a day. At dawn they survey the world, looking from the rim of the world towards the Perfumed Chamber, taking cognizance of all they see. In the evening they survey the world, looking from the Perfumed Chamber and taking cognizance of all that is without. Now at this time the Elder Pūtigatta Tissa appeared within the net of the Exalted One's knowledge. The Teacher, knowing that the monk Tissa was ripe for Arahatsip, thought to himself, "This monk has been abandoned by his associates; at the present time he has no other refuge than me." Accordingly the Teacher departed from the Perfumed Chamber, and pretending to be making the rounds of the monastery, went to the hall where the fire was kept. He washed the boiler, placed it on the brazier, waited in the fire-room for the water to boil, and when he knew it was hot, went {1.320} and took hold of the end of the bed where that monk was lying.

At that time the monks said to the Teacher, "Pray depart, Reverend Sir; we will carry him in for you." So saying, they took up the bed and carried Tissa into the fire-room. The Teacher caused a [29.21] measure to be brought and sprinkled hot water. He then caused the monks to take Tissa's upper garment, wash it thoroughly in hot water, and lay it in the sunshine to dry. Then he went, and taking his stand near Tissa, moistened his body with hot water and rubbed and bathed him. At the end of his bath his upper garment was dry. The Teacher caused him to be clothed in his upper garment and caused his under garment to be washed thoroughly in hot water and laid in the sun to dry. As soon as the water had evaporated from his body, his under garment was dry. Thereupon Tissa put on one of the yellow robes as an under garment and the other as an upper garment, and with body refreshed and mind tranquil lay down on the bed. The Teacher took his stand at Tissa's pillow and said to him, "Monk, consciousness will depart from you, your body will become useless and, like a log, will lie on the ground." So saying, he pronounced the following Stanza,

**41. In no long time this body will lie on the ground,  
Despised, with consciousness departed, like a useless log. {1.321}**

At the conclusion of the lesson Elder Pūtigatta Tissa attained Arahātship and passed into Nibbāna. The Teacher performed the funeral rites over his body, and taking the relics, caused a shrine to be erected.

The monks asked the Teacher, “Reverend Sir, where was Elder Pūtigatta Tissa reborn?” “He has passed into Nibbāna, monks.” “Reverend Sir, how did it happen that such a monk, predestined to attain Arahātship, came to have a diseased body? Why did his bones disintegrate? Through what deed in a former birth did he obtain the dispositions requisite for the attainment of Arahātship?” “Monks, all these things happened solely because of deeds he committed in a previous existence.” “But, Reverend Sir, what did he do?” “Well then, monks, listen.” {1.322}

### **7 a. Story of the Past: The cruel fowler**

In the dispensation of the Buddha Kassapa, Tissa was a fowler. He used to catch birds in large numbers, and most of these he served to royalty. Most of those he did not give to royalty he used to sell. Fearing that if he killed and kept the birds he did not sell, they would rot, and desiring to prevent his captive birds from taking flight, he used to break their leg-bones and wing-bones and lay them aside, [29.22] piling them in a heap. On the following day he would sell them. When he had too many, he would have some cooked also for himself.

One day, when well-flavored food had been cooked for him, a monk who was an Arahāt stopped at the door of his house on his round for alms. When Tissa saw the Elder, he made his mind serene, and thought, “I have killed and eaten many living creatures. A noble Elder stands at my door, and an abundance of well-flavored food is in my house. I will therefore give him alms.” So he took the monk’s bowl and filled it, and having given him well-flavored food, saluted the monk with the Five Rests and said, “Reverend Sir, may I obtain the highest fruit of the Law you have seen.” Said the Elder, returning thanks, “So be it.” Monks, it was through the meritorious deed Tissa then did that this fruit accrued to him. It was because he broke the bones of birds that his members became diseased and his bones disintegrated. It was because he gave well-flavored food to the Arahāt that he attained Arahātship.

**III. 8. Nanda the Herdsman<sup>172</sup>**  
**Nandagopālavatthu**

**42. Whatever a hater may do to a hater...**

This religious instruction was given by the Teacher while he was in residence in the Kosala country with reference to Nanda the herdsman.

At Sāvatti, we are told, the householder Anāthapiṇḍika had a herdsman named Nanda {1.323} who tended his herd of cattle. Nanda was rich, possessed of abundant wealth, possessed of ample means of enjoyment. We are told that, as did Keniya the ascetic of the matted locks<sup>173</sup> by retiring from the world, so did Nanda by tending herds and by managing the king's revenue preserve his own wealth. Again and again Nanda, taking the five products of the cow, went to the house of Anāthapiṇḍika, beheld the Teacher, listened to the Law, and invited the Teacher to come to his own residence. For some time the Teacher waited for Nanda's wisdom to ripen, and therefore refrained from going. But one day, making his round for alms, accompanied by a large company of monks, perceiving that his wisdom had ripened, he withdrew from the road and sat down under a certain tree near Nanda's place of abode.

Nanda went to the Teacher, paid obeisance to him, greeted him in [29.23] a friendly manner, invited the Teacher to accept his hospitality, and for seven days gave the Congregation of Monks the choicest of the five products of the cow. On the seventh day the Teacher, returning thanks, delivered in orderly sequence the discourse on almsgiving and other discourses. At the conclusion of the discourse Nanda the herdsman was established in the Fruit of Conversion. Thereupon he took the bowl of the Teacher and accompanied him on his way for a considerable distance. Then said the Teacher, "Halt, disciple." Straightway Nanda obeyed the Teacher's command, paid obeisance to him, and turned back.

At that moment a hunter shot an arrow and killed Nanda. The monks saw this as they were returning, and went and said to the Teacher, "Reverend Sir, because of your coming here, Nanda the herdsman gave abundant gifts, accompanied you on your journey, and was killed as he returned. Had you not come, his death would not have occurred." {1.324} The Teacher replied, "Monks, whether I had gone or not, whether Nanda had gone to the four cardinal points or to the four

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<sup>172</sup> *Udāna*, iv. 3: 38-39. Text: N i. 322-325.

<sup>173</sup> See *Dīgha Commentary*, i. 270.



intermediate points, he could not possibly have escaped from death. For what neither thieves nor enemies do, this a corrupt mind attached to falsehood does to living creatures here in the world.” So saying, he pronounced the following Stanza,

**42. Whatever a hater may do to a hater, or an enemy to an enemy,  
Thoughts attached to falsehood will do a man yet more harm. {1.325}**

The monks, however, did not ask the Teacher what the disciple had done in a former birth, and therefore the Teacher said nothing about it.

### **III. 9. Mother of Two and Father of Two<sup>174</sup>** **Soreyyattheravatthu**

**43. Neither mother nor father could do this, nor other relatives besides;  
Thoughts well-directed could do this far better.**

This religious instruction was given by the Teacher while he was in residence at the Jetavana in Sāvatti with reference to the treasurer, Elder Soreyya. The story begins in the city of Soreyya and ends in the city of Sāvatti.

While the Supremely Enlightened was in residence at Sāvatti, the following incident took place in the city of Soreyya: A treasurer’s son named Soreyya, together with a certain intimate friend of his, sitting in a carriage, accompanied by a large retinue, drove out of [29.24] the city to bathe. At that moment Elder Mahā Kaccāyana, intending to enter the city of Soreyya for alms, was putting on his mantle outside of the city gate. When the treasurer’s son Soreyya saw the golden-hued body of the Elder, he thought to himself, “Oh, that this Elder might become my wife! Else may the hue of my wife’s body become like the hue of his body!” {1.326}

The instant this thought passed through his mind Soreyya was transformed from a man into a woman. He descended from the carriage in embarrassment and took to flight. His attendants, not understanding what had taken place, said, “What does this mean? What does this mean?” Soreyya, thus transformed into a woman set out on the road to Takkasilā. His carriage-companion searched everywhere for him, but failed to find him. When all the members of the party had bathed, they returned home. They were asked, “Where is the treasurer’s

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<sup>174</sup> Text: N i. 325-332.

son?” They replied, “We supposed that, after bathing, he must have returned home.” His mother and father searched everywhere for him, but failing to find him, wept and lamented. And concluding that he must be dead, they gave the funeral feast.

Soreyya, now a woman, seeing a caravan leader bound for Takkasilā, followed close behind his wagon. Members of the caravan noticed her and said, “She keeps following close behind our wagon, but we do not know whose daughter she is.” Said she, “Masters, drive your own wagon. I will follow on foot.” Having continued her journey on foot for a considerable distance, she bribed her masters with the present of a seal-ring to make room for her in a certain wagon. The men of the caravan thought to themselves, “Our treasurer’s son, who lives in the city of Sāvattī, has no wife. We will tell him about this woman, and he will give us a handsome present.” So when they reached Takkasilā, they went and said to him, “Master, we {1.327} have brought you a jewel of a woman.” When the treasurer’s son heard this, he sent for her. Observing that she suited his age and was exceedingly beautiful, he fell in love with her and married her.

(For there are no men who have not, at some time or other, been women; and no women who have not, at some time or other, been men.<sup>175</sup> For example, men who have sinned with the wives of other men are after death tormented in Hell for hundreds of thousands of [29.25] years, and upon resuming human estate are reborn as women during a hundred successive states of existence. For even the Elder Ānanda, who fulfilled the Perfections for a hundred thousand cycles of time and was a Noble Disciple, reborn as a blacksmith in a certain state of existence, as he passed from one state of existence to another in the round of existences, sinned with the wife of another man. As a result he suffered torment in Hell, and thereafter, because the fruit of his evil deed was not yet exhausted, he was obliged to spend fourteen existences as the wife of another man, and seven existences in addition, before the effect of his evil deed was completely exhausted. On the other hand women, by bestowing alms and performing other works of merit, by putting away desire to continue in existence longer as women, by forming the resolution, “May this work of merit of ours avail to procure for us rebirth as men,” obtain rebirth as men after death. Likewise wives who conduct themselves properly towards their husbands obtain rebirth as men. But this treasurer’s son, having unwisely set his thought on the Elder, was in that very existence transformed into a woman.)

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<sup>175</sup> Cf. the amusing story of the maiden Rujā’s seven previous existences in *Jātaka* 544: vi. 236-240.

So the son of the treasurer of Soreyya, transformed into a woman, was married to the son of the treasurer of Takkasilā, and as a result of their living together, she conceived a child in her womb. When ten lunar months had elapsed, she gave birth to a son. When the latter was old enough to walk, she gave birth to a second son. Thus Soreyyā, who was the father of two sons born in the city of Soreyya, became the mother of two more sons born in the city of Takkasilā, making four sons in all.

Just at this time the treasurer's son who was Soreyya's carriage-companion set out from the city of Soreyya with five hundred carts, and arriving at Takkasilā, {1.328} entered town seated in his carriage. At that moment the woman Soreyyā stood at an open window on the topmost floor of her palace, looking down into the street. As soon as she saw him, she recognized him, and sending a slave-woman to him, she summoned him within, provided a seat for him in the great hall of the palace, and bestowed upon him the usual attentions and honors. Said the guest to the host, "My lady, I never saw you before, but you have been exceedingly kind to me. Do you know who I am?" "Yes, my lord, I know perfectly who you are. Do you not reside in the city of Soreyya?" "Yes, my lady." Thereupon his host inquired after the health of her mother and father and former wife and sons. "They are very well indeed," replied the visitor, and then queried, [29.26] "Do you know them?" "Yes, my lord, I know them very well. And, my lord, they have a son. Where is he?"

"My lady, I beg you not to speak of him. One day, seated in a carriage together, we drove out of the city to bathe, and all of a sudden he disappeared. None of us know where he went or whatever became of him. We searched everywhere for him, but failed to find him. Finally we told his mother and father, whereupon they wept and lamented and performed the rites for the dead." "My lord, I am he." "Go away, my lady. What are you saying? He was an intimate friend of mine, he was like a celestial youth, he was a man." "Nevermind, my lord; I am he, all the same." "What is the explanation of this?" inquired her visitor. "Do you remember seeing the noble Elder Mahā Kaccāyana that day?" inquired his host. "Yes, I remember seeing him." "Well, {1.329} when I looked upon the noble Elder Mahā Kaccāyana, I thought to myself, 'Oh, that this Elder might become my wife! Else may the hue of my wife's body become like the hue of his body!' The instant this thought parsed through my mind I was transformed from a man into a woman. Well, my lord, I was so embarrassed that I was unable to speak to anyone. Therefore I took to flight and came here." "Oh, it was very wrong for you to do what you did. Why did you not tell me? And did you beg the Elder's pardon?" "No, my lord, I did not beg his pardon. But do you know

where the Elder is?" "He resides near this very city." "Were he to come here, my lord, I should like to give food in alms to my noble Elder." "Very well, make provision for him immediately. I will prevail upon our noble Elder to pardon you."

So Soreyya's former carriage-companion went to the place where the Elder resided, paid obeisance to him, sat down respectfully on one side, and said to him, "Reverend Sir, pray receive alms from me to-morrow." The Elder replied, "Treasurer's son, are you not a visitor here?" "Reverend Sir, pray do not ask me whether I am a visitor or not. Receive alms from me to-morrow." The Elder accepted the invitation, and bounteous provisions were made ready for the Elder in the house. On the following day the Elder came and stood at the door of that house. The treasurer's son provided him with a seat and served him with choice food. Then, taking that woman, he caused her to prostrate herself before the Elder's feet and said, "Reverend Sir, pardon my friend." Said the Elder, "What does this mean?" Said the treasurer's son, "Reverend Sir, this woman used to be my dearest male friend. One day he looked upon you and [29.27] thought this and that and was immediately transformed from a man into a woman. Pardon her, Reverend Sir." Said the Elder, "Very well, rise. I pardon you." {1.330}

As soon as the Elder uttered the words "I pardon you," Soreyya was transformed from a woman into a man. As soon as she was transformed again into a man, the son of the treasurer of Takkasilā said to her, "Good friend, since you are the mother of these two boys and I am their father, they are truly the sons of us both. Therefore we may continue to live here. Be not unhappy." Soreyya replied, "Friend, I have undergone two transformations in one state of existence. First I was a man, then I was a woman, and now I have again become a man. First I became the father of two sons, and but recently I became the mother of two sons. Think not that, after having undergone two transformations in one state of existence, I shall ever live the house-life again. I shall become a monk under my noble Elder. It is your duty to care for these two boys. Do not neglect them." So saying, Soreyya kissed the two boys and embraced them, and handing them over to their father, departed from the house and became a monk under the Elder. The Elder admitted Soreyya to the Order, received his full profession, and then, taking him with him, set out for Sāvatti, and in due time arrived at that city. Thereafter he was known as Elder Soreyya.

When the inhabitants of the country learned what had happened, they were much agitated and excited. And approaching the Elder Soreyya, {1.331} they asked him, "Reverend Sir, is this report true?" "Yes, brethren." "Reverend Sir,

matters stand thus: you are said to be the mother of two sons and the father of two sons as well. For which pair of sons have you the stronger affection?" "For the pair of which I am the mother." All those who came invariably asked the Elder the same question, and again and again the Elder returned the answer, "I have the stronger affection for the pair of sons of which I am the mother."

Thereupon the Elder withdrew himself from the multitude: when he sat, he sat alone, and when he stood, he stood alone. Having thus sought solitude, he grasped firmly the thought of decay and death and attained Arahathship, together with the Supernatural Faculties. All those who came to see him asked the question, "Was that report true, Reverend Sir? Was that report true?" "Yes, brethren." "For which pair of sons have you the stronger affection?" "My affections are set on no one." [29.28]

Said the monks to the Teacher, "This monk says what is not true. On former days he used to say, 'I have the stronger affection for the pair of sons of which I am the mother.' Now, however, he says, 'My affections are set on no one.' He utters falsehood, Reverend Sir." Said the Teacher, "Monks, my son does not utter falsehood. My son's mind has been rightly directed ever since the day when he beheld the Path. Neither a mother nor a father can confer the benefit which a well-directed mind alone confers on these living beings." So saying, he pronounced the following Stanza, {1.332}

**43. Neither mother nor father could do this, nor other relatives besides;  
Thoughts well-directed could do this far better.**

## Book IV. Flowers, Puppha Vagga

### IV. 1. The Soil of the Heart<sup>176</sup>

#### Paṭhavikathāpasutapañcasatabhikkhūnaṃ vatthu

[29.29]

#### 44. Who shall overcome this earth...

This religious instruction was given by the Teacher while he was in residence at Sāvatti with reference to five hundred monks who spent their time talking about the soil. {1.333}

One evening, it appears, these monks returned to Jetavana after a journey through the country with the Teacher, and assembling in the Hall of State, began to talk about the various kinds of soil they had seen in going from one village to another, such as even and uneven, abounding in mud, abounding in gravel, black clay, red clay. The Teacher approached and asked them, “Monks, what is it that you are sitting here now talking about?” “Reverend Sir,” they replied, “we were talking about the different kinds of soil we saw in the places we visited.” “Monks,” said the Teacher, “this is the outer soil. It behooves you rather to cleanse the inner soil of the heart.” So saying, he pronounced the two following Stanzas,

#### 44. Who shall overcome this earth, and this World of Yama, and the World of the Gods?

Who shall pluck the well-taught Words of Truth, even as a good man plucks a flower? {1.334}

#### 45. The disciple shall overcome this earth, and this World of Yama, and the World of the Gods.

The disciple shall pluck the well-taught Words of Truth, even as a good man plucks a flower.

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<sup>176</sup> Text: N i. 333-535.

**IV. 2. A Monk Attains Arahātship<sup>177</sup>**  
**Marīcikammaṭṭhānikattherassa vatthu**

**46. He who knows that this body is like foam...**

This religious instruction was given by the Teacher while in residence at Sāvatti with reference to a certain monk who meditated on a mirage. {1.336}

This monk, we are told, obtained a Subject of Meditation from the Teacher and entered the forest for the purpose of practicing meditation. [29.30] But when, after striving and struggling with might and main, he was unable to attain Arahātship, he said to himself, “I will ask the Teacher to give me a Subject of Meditation better suited to my needs.” With this thought in mind he set out to return to the Teacher.

On the way he saw a mirage. Said he to himself, “Even as this mirage seen in the season of the heat appears substantial to those that are far off, but vanishes on nearer approach, so also is this existence unsubstantial by reason of birth and decay.” And fixing his mind on the mirage, he exercised himself in meditation on the mirage. On his return, wearied with the journey, he bathed in the river Aciravatī and seated himself in the shade of a tree on the bank of the river near a waterfall. As he sat there watching great bubbles of foam rising and bursting, from the force of the water striking against the rocks, he said to himself, “Just so is this existence also produced and just so does it burst.” And this he took for his Subject of Meditation.

The Teacher, seated in his Perfumed Chamber, saw the Elder and said, “Monk, it is even so. Like a bubble of foam or a mirage is this existence. Precisely thus is it produced and precisely thus does it pass away.” And when he had thus spoken, he pronounced the following Stanza,

**46. He who knows that this body is like foam, he who clearly comprehends  
that it is of the nature of a mirage,  
Such a man will break the flower-tipped arrows of Māra and will go where  
the King of Death will not see him. {1.337}**

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<sup>177</sup> Cf. story xiii. 3. Text: N i. 335-337.

At the conclusion of the Stanza the Elder attained Arahathship, together with the Supernatural Faculties, and returned praising and glorifying the golden body of the Teacher.

### **IV. 3. Viḍūḍabha Wreaks Vengeance on the Sākiyas<sup>178</sup>** **Viḍūḍabhavattḥu**

**47. Even while a man is gathering flowers and is absorbed in pleasure,  
Death comes and carries him off, even as a mighty flood overwhelms a  
sleeping village.**

This religious instruction was given by the Teacher while he was in residence at Sāvattḥi with reference to Viḍūḍabha and his retinue, who were overwhelmed by a [29.31] mighty flood and swept away to death. From beginning to end the story is as follows:

At Sāvattḥi lived Prince Pasenadi, son of the king of the Kosalans; at Vesali, {1.338} Prince Mahāli of the Licchavi line; at Kusinārā, Prince Bandhula, son of the king of the Mallas. These three princes resorted to a world-renowned teacher at Takkasilā for instruction. Happening to meet in a rest-house outside of the city, they asked each other's reasons for coming, families, and names, and became friends. All of them studied under the same teacher at the same time, and in no long time acquiring proficiency in the various arts, took leave of their teacher, departed together, and went to their respective homes.

Prince Pasenadi so delighted his father with the exhibition he gave of proficiency in the various arts that his father sprinkled him king.<sup>179</sup>

Prince Mahāli devoted himself to the task of educating the Licchavi princes, but over-exerting himself, lost the sight of his eyes. Said the Licchavi princes, "Alas! our teacher has lost the sight of his eyes. However, we will not cast him out, but will support him loyally." Accordingly they gave him a gate worth a hundred

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<sup>178</sup> The story of Viḍūḍabha is the same story as that related in the Introduction to *Jātaka* 465: iv. 144-153. *Dh. cm.*, i. 346<sup>8</sup>-357<sup>23</sup>, is almost word for word the same as *Jātaka* iv. 146<sup>11</sup>-152<sup>29</sup>. Cf. Hardy, *Manual of Buddhism*, pp. 290-294; also Rhys Davids, *Buddhist India*, p. 11. The embedded Story of the Past (*Dh. cm.*, i. 342<sup>18</sup>-345<sup>4</sup>) is a free version of *Jātaka* 346: iii. 142<sup>29</sup>-145<sup>19</sup>. Text: Ni. 337-361.

<sup>179</sup> Ed. note: it is oddly worded, but what it means is, he anointed him.



thousand pieces of money.<sup>180</sup> Near this gate he lived, instructing the five hundred Licchavi princes in the various arts.

As for Prince Bandhula, the princely families of the Mallas bound sticks of bamboo together in bundles of sixty each, inserting a strip of iron in each bundle, suspended sixty bundles in the air, and challenged the prince to cut them down. The prince leaped eighty cubits into the air and smote them with his sword. {1.339} Hearing the click of iron in the last bundle, he asked, “What is that?” When he learned that a strip of iron had been placed in each of the bundles, he threw away his sword and burst into tears, saying, “Of all these kinsmen and friends of mine, not a single one thought enough of me to tell me this fact. For had I only known it, I should have cut the bundles without causing the iron to give forth a sound.” And he said to his mother and father, “I will kill everyone of these princes and rule in their stead.” They replied, “Son, the kingdom is handed down from father to son, and it will therefore be impossible for you to do this.” By various devices they dissuaded him from carrying out his plan, whereupon he said, “Well then, I will go and live with a friend of mine,” and forthwith went to Sāvatti.

King Pasenadi, hearing that he was coming, went forth to meet [29.32] him, escorted him into the city with distinguished honors, and appointed him commander-in-chief of his army. Bandhula sent for his mother and father and established his residence right there in the city of Sāvatti.

Now one day, as the king was standing on the terrace looking down into the street, he saw several thousand monks pass through the street on their way to breakfast in the houses of Anāthapiṇḍika, Culla Anāthapiṇḍika, Visākhā, and Suppāvāsa. “Where are these reverend monks going?” He inquired. “Your majesty, every day two thousand monks go to the house of Anāthapiṇḍika for food, medicine, and so forth; five hundred to the house of Culla Anāthapiṇḍika; and a like number to the houses of Visākhā and Suppāvāsa.” The king also conceived a desire to minister to the Congregation of Monks, and going to the monastery, {1.340} invited the Teacher and his thousand monks to take their meals in his house. For seven days he presented alms to the Teacher, and on the seventh day paid obeisance to him and said, “Henceforth take your meals in my house regularly with five hundred monks.” “Great king, the Buddhas never take their meals regularly in any one place; many desire the Buddhas to visit them.”

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<sup>180</sup> Ed. note: Again oddly worded, it means they gave him the income from one of the gates where taxes were paid to enter the city.

“Well then, send one monk regularly.” The Teacher imposed the duty on the Elder Ānanda.

When the Congregation of Monks arrived, the king took their bowls and for seven days waited upon them in person, allowing no one else to perform that office. On the eighth day he suffered from distraction of mind and neglected to perform his duty. The monks said to themselves, “In the house of a king no one may provide seats for the monks and wait upon them unless he is expressly ordered to do so. It will therefore be impossible for us to remain here any longer.” Accordingly many departed. On the second day also the king neglected his duty, and accordingly on the second day many departed. Likewise on the third day the king neglected his duty, with the result that on that day all the remaining monks departed with the single exception of the Elder Ānanda.

They that are truly righteous rise above circumstances and guard the faith of families. The Tathāgata had two principal male disciples, the Elder Sāriputta and the Elder Mahā Moggallāna, and two principal female disciples, Khemā and Uppalavaṇṇā. Among the lay disciples there were two principal male lay disciples, the householder Citta and Hatthaka Āḷavaka, and two principal female lay disciples, Velukaṇṭhakī, mother of Nanda, and Khujjutarā. [29.33] To put it briefly, all the disciples, beginning with these eight persons, had made their Earnest Wish, had fulfilled the Ten Perfections, and had thus acquired great merit. Likewise the Elder Ānanda {1.341} had made his Earnest Wish, had fulfilled the Ten Perfections during a hundred thousand cycles of time, and had thus acquired great merit. Therefore did the Elder Ānanda rise superior to circumstances, and therefore did he remain, guarding the faith of the king’s house. And they provided a seat for the Elder Ānanda alone and ministered to him.

When it was time for the monks to depart, the king came, and observing that the food, both hard and soft, had not been touched, he inquired, “Did not the noble monks come?” “The Elder Ānanda was the only one who came, your majesty.” “Just see the loss they have caused me,” said the king. Angry at the monks, he went to the Teacher and said, “Reverend Sir, I prepared food for five hundred monks, and Ānanda, it appears, was the only one who came. The food which was prepared remains there still untouched, and the monks have not put in the sign of an appearance in my house. Pray what is the reason for this?” The Teacher, imputing no fault to the monks, replied, “Great king, my disciples lack confidence in you; it must be for that reason that they failed to come.” And addressing the monks and setting forth first the conditions under which monks

are not bound to visit families, and then the conditions under which it is proper for them so to do, he recited the following Sutta,<sup>181</sup>

“Monks, there are nine traits the possession of which by a family disqualifies that family from receiving visits from the monks. Therefore if monks have not visited that family, they are under no obligations to visit it; and if they do visit it, they are under no obligations to sit down. What are the nine? They do not rise to meet them in a pleasing manner; they do not greet them in a pleasing manner; they do not seat them in a pleasing manner; they conceal what they possess; possessing much, they give little; possessing food of superior quality, they give food of inferior quality; instead of presenting their offerings respectfully, they present them disrespectfully; they do not sit down to hear the Law; they do not speak in a pleasing tone of voice. {1.342} These, monks, are the nine traits the possession of which by a family disqualifies that family from receiving visits from the monks. Therefore if monks have not visited that family, they [29.34] are under no obligations to visit it; and if they do visit it, they are under no obligations to sit down.

“Conversely, monks, there are nine traits the possession of which by a family entitles that family to receive visits from the monks. Therefore if monks have not visited that family, it is proper for them to visit it; and if they do visit it, it is proper for them to sit down. What are the nine? They rise to meet them in a pleasing manner; they greet them in a pleasing manner; they seat them in a pleasing manner; they do not conceal what they possess; possessing much, they give much; possessing food of superior quality, they give food of superior quality; instead of presenting their offerings disrespectfully, they present them respectfully; they sit down to hear the Law; they speak in a pleasing tone of voice. These, monks, are the nine traits the possession of which by a family entitles that family to receive visits from the monks. Therefore if monks have not visited that family, it is proper for them to visit it; and if they do visit it, it is proper for them to sit down.

“For this reason, great king, my disciples lacked confidence in you; it must be for this reason that they failed to come. Even so did wise men of old reside in a place unworthy of their confidence, and though served with respect, suffer the agonies of death, and therefore go to a place worthy of their confidence.”  
“When was that?” asked the king. So the Teacher related the following

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<sup>181</sup> *Āṅguttara*, iv. 387<sup>13</sup>-388<sup>6</sup>.

### **3 a. Story of the Past: Kesava, Kappa, Nārada, and the King of Benāres**

In times past, when Brahmadata reigned in Benāres, a king named Kesava renounced his throne, retired from the world, and adopted the life of an ascetic; and five hundred of his retainers followed his example and retired from the world. Thereafter the king was known as the ascetic Kesava. Kappa, the keeper of his jewels, likewise retired from the world and became his pupil. The ascetic Kesava with his retinue resided for eight months in the Himālaya country and when the rainy season began, came to Benāres seeking salt and vinegar {1.343} and entered the city for alms. The king was glad to see him, obtained his promise to live with him during the four months of the rains, gave him lodging in his garden, and went to wait upon him every evening and every morning.

The rest of the ascetics, after living there for a few days, were so [29.35] annoyed by the sounds of the elephants and other animals that they became discontented and went to Kesava and said, “Teacher, we are unhappy and are going away.” “Where are you going, brethren?” “To the Himālaya country, Teacher.” “The very day we arrived the king obtained our promise to reside here during the four months of the rains. How then can we go, brethren?” “You did not so much as tell us when you gave him your promise; we cannot reside here any longer. We shall take up our residence not far from here, where we shall have news of you.” So they paid obeisance to him and departed, and the Teacher was left alone with his pupil Kappa.

When the king came to wait upon him, he asked, “Where have the noble monks gone?” “They said they were discontented and unhappy and have gone to the Himālaya country, great king.” It was not long before Kappa also became discontented. Although the Teacher tried repeatedly to dissuade him from leaving, he insisted that he could endure it no longer. So he departed, going and joining the others and taking up his residence not far off, where he could receive news of the Teacher.

The Teacher thought continually of his pupils and after a time began to suffer from an internal complaint. The king had him treated by physicians, but there was no improvement in his condition. Finally the ascetic said to him, “Great king, do you wish to have me get well?” “Reverend Sir, if only I could, I would make you well again this moment.” “Great king, if you desire to have me get well, send me to my pupils.” {1.344} “Very well, Reverend Sir,” said the king. So the king had the ascetic laid on a bed and ordered four ministers led by

Nārada to carry him to his pupils, saying to the ministers, “Find out how my noble Elder is getting on and send me word.”

The pupil Kappa, hearing that the Teacher was coming, went to meet him. “Where are the others?” asked Kesava. “They live in such and such a place,” replied Kappa. When the others heard that the Teacher had arrived, they assembled together, provided the Teacher with hot water, and presented him with various kinds of fruits. At that very moment he recovered from his sickness, and in a few days his body again took on a golden hue. Nārada asked him, [29.36] “After leaving a king able to fulfill all desires, how, pray, does the Exalted Kesi like the hermitage of Kappa?” “Pleasant and agreeable are the trees, delighting the heart; the well-spoken words of Kappa delight me, Nārada.” “After eating the purest of hill-paddy, boiled with meat-gravy, how do you like millet and wild rice without salt?” “Whether the food be displeasing or pleasing, scanty or abundant, if only one can eat with confidence, confidence is the best flavor.”

When the Teacher had ended his lesson, he identified the characters in the Jātaka as follows, “At that time the king was Moggallāna, Nārada was Sāriputta, {1.345} the pupil Kappa was Ānanda, and the ascetic Kesava was I myself. Thus, great king, in former times also wise men endured the agonies of death and went to a place worthy of their confidence. My own disciples lack confidence in you, I doubt not.” *Story of the Past concluded.*

The king thought to himself, “I must win the confidence of the Congregation of Monks. How best can I do it? The best way is for me to introduce into my house the daughter of some kinsman of the Supremely Enlightened One. In such case the probationers and novices will come to my house with confidence regularly, thinking, ‘The king is a kinsman of the Supremely Enlightened One.’” Accordingly he sent a message to the Sākiyas, saying, “Give me one of your daughters.” And he ordered the messengers to learn the name of the Sākiya whose daughter it was and to return to him. The messengers went and asked the Sākiyas for a maiden.

The Sākiyas assembled and said to each other, “The king is an enemy of ours. Therefore if we refuse to give him what he demands, he will destroy us. Moreover, he is not of equal birth with ourselves. What is to be done?” Mahānāma said, “I have a daughter named Vāsabhakhattiyā, born of a slave-woman of mine, and she is a maiden of surpassing beauty; we will give her to him.” So he said to the messengers, “Very well, we will give the king one of our

maidens.” “Whose daughter is it?” “She is the daughter of Mahānāma the Sākiya, and Mahānāma is the son of the uncle of the Supremely Enlightened One. The maiden’s name is Vāsabhakhattiyā.” The messengers went and told the king.

Said the king, “If this be so, well and good. Bring her to me immediately. But those princes of the Warrior caste are full of deceit; they may even send me the daughter of a slave-woman. Therefore do not bring her unless she eats out of the same dish as her father.” {1.346} So saying, he sent the messengers back. They went to Mahānāma and said, “Your majesty, the king desires that she eat with you.” “Very well, friends,” said Mahānāma. So he had his daughter adorn herself and come to him at meal-time. And he went through [29.37] the form of eating with her, and then delivered her over to the messengers. The messengers escorted her to Sāvatti and told the king what had happened. The king’s heart rejoiced, and he straightway placed her at the head of five hundred women and sprinkled her as his chief consort.

In no long time she gave birth to a son, the hue of whose body was as the hue of gold. The king rejoiced thereat and sent word to his own grandmother, “Vāsabhakhattiyā, daughter of the king of the Sākiyas, has given birth to a son. Give him a name.” Now the minister who took the message and conveyed it to the king’s grandmother was a little deaf. The result was that when the grandmother, upon receiving the message, exclaimed, “Even before she gave birth to a child, Vāsabhakhattiyā won the hearts of all the people; but now she must be dear to the king beyond measure,” the deaf minister mistook the word *vallabhā*, “dear,” for Viḍūḍabha, and went and said to the king, “Give the prince the name Viḍūḍabha.” The king thought to himself, “That must be one of our old family names,” and gave the child the name Viḍūḍabha. When he was but a mere boy, the king appointed him commander-in-chief of the army, thinking that it would please the Teacher.

Viḍūḍabha was brought up in princely state. When he was seven years old, observing that the other princes received presents of toy elephants, horses, and the like from their maternal grandfathers, he asked his mother, “Mother, the other princes {1.347} receive presents from their maternal grandfathers, but no one ever sends me any. Have you no mother and father?” She replied, “Dear son, your grandparents are Sākiya kings, and they live a long way off; that is why they never send you anything.” Thus did she deceive him. Again when he was sixteen years old, he said to her, “Dear mother, I should like to go and see your family, that of my maternal grandfather.” But she put him off, saying, “Nay, my

dear son, what would you do there?" However, in spite of her refusals, he repeated his request several times.

Finally his mother gave her consent, saying, "Very well, you may go." He informed his father and set out with a large retinue. Vāsabhakkhattiyā sent a letter ahead of him, saying, "I am living here happily. Let not my lords make any difference in their treatment of him." When the Sākiyas learned that Viḍūḍabha was coming, they said to themselves, "It is impossible for us to pay obeisance to him." Accordingly they sent the younger princes to the country, and when he arrived [29.38] at the city of Kapila, they assembled in the royal rest-house. Viḍūḍabha arrived at the rest-house and stopped there. They said to him, "Friend, this is your maternal grandfather and this is your uncle." As he went about, paying obeisance to all, he noticed that not a single one paid obeisance to him. So he asked, "How is it there are none that pay obeisance to me?" The Sākiyas replied, "Friend, the younger princes have gone to the country." {1.348} However, they showed him every hospitality. After remaining there a few days, he departed with his large retinue.

Now a certain slave-woman washed with milk and water the seat in the royal rest-house on which Viḍūḍabha had sat; and as she did so, she remarked contemptuously, "This is the seat on which sat the son of the slave-woman Vāsabhakkhattiyā!" A certain man who had forgotten his sword went back for it, and as he took it, overheard the slave-woman's contemptuous remark about the prince Viḍūḍabha. Inquiring into the matter, he learned that Vāsabhakkhattiyā was the daughter of a slave-woman of Mahānāma the Sākiya. And he went and informed the army, "Vāsabhakkhattiyā, I am told, is the daughter of a slave-woman." Immediately there was a great uproar. When Viḍūḍabha learned of the incident, he made the following vow, "These Sākiyas now wash the seat whereon I sat with milk and water; when I am established in my kingdom, I will wash my seat with the blood of their throats."

When the prince returned to Sāvatti, the ministers told the king everything that had happened. The king was angry at the Sākiyas for giving him the daughter of a slave-woman, cut off the royal honors which had been bestowed on Vāsabhakkhattiyā and her son, and degraded them to the condition of slaves.

A few days afterwards the Teacher went to the royal residence and sat down. The king came, paid obeisance to him, and said, "Reverend Sir, I am informed that it was the daughter of a slave-woman {1.349} that your kinsmen gave me. I have therefore cut off the royal honors which have hitherto been bestowed on

her and her son and have degraded them to the condition of slaves.” The Teacher replied, “It was not right, great king, for the Sākiyas so to do. When they gave you one of their daughters, they should have given you a maiden of equal birth with yourself. But, great king, I have this also to say to you: Vāsabhakkhattiyā is the daughter of a king and received the ceremonial sprinkling in the house of a king of the Warrior caste. Viḍūḍabha also is the son of a king. What matters the family of [29.39] the mother? It is the family of the father that affords the only true measure of social position. Wise men of old bestowed the honor of chief consort on a poor woman who picked up sticks; and the prince she bore became king of Benāres, a city twelve leagues in extent, and bore the name Katthavāhana.” So saying, he related the Kaṭṭhahārika Jātaka.<sup>182</sup> The king listened to his discourse on the Law, and pleased at the thought, “It is the family of the father that affords the only true measure of social position,” restored to mother and son their former honors.

At Kusinārā, Mallikā, daughter of Mallikā and wife of Bandhula, commander-in-chief of the army, remained for a long time childless. Accordingly Bandhula put her away, saying, “Go back again to the house of your own family.” She thought to herself, “I will see the Teacher before I go.” Therefore she entered Jetavana, paid obeisance to the Tathāgata, and waited. “Where are you going?” asked the Teacher. “My husband {1.350} has sent me back to the house of my family, Reverend Sir.” “Why?” “On the ground that I am barren, having borne him no children.” “If this be true, it is no reason why you should go back to your family. Return to your husband.” Joyful at heart, she paid obeisance to the Teacher and returned to her husband’s house. “Why have you returned?” he asked. “I was directed to return by Him that is Possessed of the Ten Forces,” she replied. “The Far-seeing One must have seen some reason,” thought Bandhula and acquiesced.

After a short time Mallikā conceived a child in her womb, and the longing of pregnancy arose within her. She said to her husband, “The longing of pregnancy has arisen within me.” “What is the nature of your longing?” he asked. She replied, “Husband, in the city of Vesali is a lotus-tank used by troops of princes at coronation festivals. I long to descend therein, to swim therein, and to drink the water thereof.” “Very well,” said Bandhula. And taking his bow, which required the strength of a thousand men to string, he assisted his wife to mount the chariot and drove in his chariot from Sāvattī to Vesali, entering Vesali by the gate which had been given to the Licchavi prince Mahāli. Now the Licchavi

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<sup>182</sup> *Jātaka* 7: i. 133-136.



prince Mahāli dwelt in a house hard by the gate; and when he heard the rumble of the chariot on the threshold, he said to himself, “That is the sound of Bandhula’s chariot. There is trouble in store for the Licchavi princes to-day.” [29.40]

Both within and without the lotus-tank were posted strong guards, and the tank was covered overhead by an iron grating with meshes so small that not even birds could get through. {1.351} But Bandhula, commander-in-chief of the army, descended from his chariot, smote the guards with his staff, and drove them away. Then he tore down the grating, entered the lotus-tank, and permitted his wife to bathe therein. And having himself bathed therein, he departed from the city and returned by the same road by which he came.

The men of the guard reported the matter to the Licchavi princes. Thereupon the Licchavi princes were filled with rage, and mounting five hundred chariots, they departed from the city, saying, “We will capture Bandhula and Mallikā.” Mahāli said to them, “Do not go, for he will kill every man of you.” But they replied, “We will go all the same.” “Well then, turn back when you see his chariot sink into the ground up to the nave. If you do not turn back then, you will hear before you, as it were, the crash of a thunderbolt. Then you must not fail to turn back. If you do not turn back then, you will see a hole in the yokes of your chariots. Turn back then; go no farther.” But in spite of Mahāli’s warnings, they did not turn back, but pursued him. {1.352}

Mallikā saw them and said, “There are chariots in sight, husband.” “Very well! When they appear as a single chariot, tell me.” So when all of them appeared as a single chariot, she said, “It looks like the front of a single chariot.” “Well then,” said Bandhula, “take these reins.” And giving her the reins, he stood up in the chariot and raised his bow. Thereupon the wheels of his chariot sank into the ground up to the nave. Although the Licchavi princes saw his chariot sink into the ground, they did not turn back. After going a little way, Bandhula twanged his bow-string, the sound whereof was as the crash of a thunderbolt. Not even then did his enemies turn back, but continued their pursuit just the same. Then Bandhula, standing in his chariot, let fly a single arrow. The arrow made a hole in the front of each of five hundred chariots, passed through the body of each of five hundred princes at the spot where he wore his girdle, and then entered the earth.

But the Licchavi princes, unaware that they were pierced through and through, cried out, “Halt where you are! Halt where you are!” So saying, they continued

their pursuit. Bandhula stopped his chariot and said, "You are all dead men! I will not fight with the dead." "Do we look like dead men?" they asked. "Well then," [29.41] replied Bandhula, "loosen the girdle of the foremost of your band." They loosened his girdle. The instant it was loosened he fell down dead. Then said Bandhula, "You are all in the same plight as your leader. Go to your own homes, settle such of your concerns as need to be settled, give final instructions to your sons and your wives, and then take off your armor." {1.353} They did so, whereupon all of them fell down dead. Then Bandhula conducted Mallikā to Sāvatti.

Sixteen times Mallikā bore twin sons to Bandhula, and all of them were valiant men, endowed with great strength. All of them attained perfection in the several arts. Each of them had a retinue of a thousand men; and when they accompanied their father to the royal residence, the palace court was filled with their numerous company. One day some men who had been defeated in a false suit in court saw Bandhula approaching, and with loud cries of protest told him of the unjust actions of the judges. Bandhula thereupon went to the court and decided the case in such wise as to make the rightful owner the actual owner. The populace applauded him with loud shouts of approval. The king asked, "What is this commotion about?" When he heard the explanation, he was pleased, and removing all those judges, he turned over the administration of justice to Bandhula alone, who thereafter rendered just judgments.

The former judges, who suffered severe loss from the cutting off of their bribes, created dissensions among the members of the royal family, saying, "Bandhula aspires to the throne." The king believed their talk and was unable to control his feelings. "But," thought he, "if this man is killed right here, I shall be severely blamed." On second thought he suborned men to make an attack on his own frontier. Then he summoned Bandhula and sent him forth, saying, "I am informed that the frontier is in a state of insurrection. Take your sons with you and go {1.354} and capture the brigands." And he sent with him a sufficient number of powerful warriors besides, saying to them, "Cut off the heads of Bandhula and his two and thirty sons and bring them to me." When Bandhula reached the frontier and the hired brigands heard that the commander-in-chief had come, they fled. Bandhula rendered the country habitable once more, restored peace, and then set out on his return. When he reached a place not far from the city, those warriors attacked him and cut off his head and the heads of his sons.

That day Mallikā had invited the two Chief Disciples to her house, together with five hundred monks. And that very morning they [29.42] brought and gave her a letter reading as follows, “Your husband’s head has been cut off and likewise the heads of your sons.” When she learned the news, she said not a word to anyone, but put the letter in a fold of her dress and ministered to the Congregation of Monks as if nothing had happened. Now it happened that while her servants were serving food to the monks, they brought in a jar of ghee and let the jar fall and break before the very eyes of the Elders. The Captain of the Faith said, “No notice should ever be taken of the breaking of anything that is capable of being broken.” Thereupon Mallikā, drawing the letter from the fold of her dress, said, “They have just brought me this letter: ‘The head of your husband has been cut off and the heads of your two and thirty sons likewise.’ Yet even when I heard this, I took no thought. Much less, therefore, am I likely to take thought of the breaking of a mere jar, Reverend Sir.”

The Captain of the Faith {1.355} recited the Stanzas beginning, “Unmarked, unknown, is the life of mortals here,”<sup>183</sup> and having taught the Law, rose from his seat and went to the monastery. Mallikā summoned her two and thirty daughters-in-law and admonished them as follows, “Your husbands were free from guilt and have merely reaped the fruit of misdeeds in previous states of existence. Grieve not, nor lament. Cherish no resentment against the king.” The king’s spies listened to her words and went and told the king that they cherished no hatred of him. The king was overcome with emotion, went to Mallikā’s residence, asked Mallikā and her daughters-in-law to forgive him, and granted Mallikā a boon. “I accept,” said she.

So when the king had departed and she had given the feast in honor of the dead, she bathed, and approaching the king, said, “Your majesty, you granted me a boon. I desire nothing other than this, that you permit me and my two and thirty daughters-in-law to return to the homes of our families.” The king consented, and she thereupon sent her two and thirty daughters-in-law to their respective homes and herself went to the city of Kusinārā to the house of her own family. The king appointed to the post of commander-in-chief of the army Dīghakārāyaṇa, a nephew of the former commander-in-chief Bandhula. And Dīghakārāyaṇa went about reviling the king and saying, “It was the king that killed my uncle.” {1.356}

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<sup>183</sup> *Sutta Nipāta*, iii. 8 (Stanzas 574-593). Ed. note: *Salla Sutta*, on the unsatisfactory nature on existence.

From the day the king killed the guiltless Bandhula he suffered from remorse, had no peace of mind, and experienced no pleasure in [29.43] ruling. Now at that time the Teacher was in residence near a small village of the Sākiyas named Uḷumpa. The king went thither, pitched camp not far from the Grove where the Teacher resided, and thinking, “I will pay my respects to the Teacher,” went to the monastery, accompanied by a small retinue. Giving the five symbols of royalty to Dīghakārāyaṇa, he entered the Perfumed Chamber alone. (Everything is to be understood as narrated in the Dhammacetiya Suttanta.)<sup>184</sup>

When Pasenadi entered the Perfumed Chamber, Kārāyaṇa took the five symbols of royalty and made Viḍūḍabha king. Then, leaving behind a single horse and a single female servant for Pasenadi, he went to Sāvatti. The king held sweet converse with the Teacher, and then came out. Not seeing the army, he questioned the woman, and from her learned what had happened. “I will take my nephew with me and capture Viḍūḍabha,” said the king, and went to the city of Rājagaha. It was late in the day when he reached the city, and the gates were closed. Exhausted by exposure to the wind and the sun, Pasendi lay down in a certain rest-house and died there in the night. As the night grew bright, they heard the voice of that woman lamenting, “King of Kosala, you have lost your protector!” And they went and told the new king. Thereupon Viḍūḍabha performed the funeral rites over the body of his uncle Pasenadi with great pomp. {1.357}

When Viḍūḍabha became king, he remembered his grudge. And saying to himself, “I will slay all the Sākiyas,” he set out with a large army. On that day, as the Teacher surveyed the world at dawn, he saw the impending destruction of his kinsfolk. And thinking, “I must protect my kinsfolk,” he went on his round for alms in the morning; and returning from his alms-pilgrimage, lay down lion-like on his right side in the Perfumed Chamber; and in the evening went through the air and sat down at the foot of a tree with scanty shade in the vicinity of Kapilavatthu. Not far from there, on the boundary of Viḍūḍabha’s kingdom, stood a great banyan-tree giving dense shade.

Viḍūḍabha, seeing the Teacher, approached him, paid obeisance to him, and said, “Reverend Sir, why do you sit at the foot of this tree with scanty shade

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<sup>184</sup> *Majjhima*, 89: ii. 118-125. Ed. note: the King was passing through the country and had arrived at Nagaraka when he heard that the Buddha was nearby, he therefore went with Kārāyaṇa to meet the Buddha. We learn from the discourse that both the Buddha and the King were 80 years old at the time.

when it is so hot? Sit at the foot of this banyan-tree which gives dense shade, Reverend Sir.” “Be not concerned, great king. The shade of my kinsmen keeps me cool.” “The Teacher must have come for the purpose of protecting his kinsfolk,” thought [29.44] Viḍūḍabha, and having paid obeisance to the Teacher, he turned and went back to Sāvātthi. The Teacher rose into the air and returned to Jetavana.

The king remembered his hatred of the Sākiyas and went forth the second time, but seeing the Teacher in the same place, turned back. Again the third time he went forth, but seeing the Teacher in the same place, turned back. But when he went forth the fourth time, the Teacher, surveying the former deeds of the Sākiyas and realizing the impossibility of averting the consequences of the evil deed they committed by throwing poison into the river, refrained from going the fourth time.

Viḍūḍabha therefore went forth with a large force, saying, “I will slay the Sākiyas.” {1.358} Now the kinsmen of the Supremely Enlightened One do not slay their enemies, but are willing to die rather than take the lives of others. Therefore they said to themselves, “We are trained and skillful; we are expert archers and adepts with the long bow. Since it is unlawful for us to take the lives of others, we will put them to flight by a display of our skill.” So they put on their armor and went forth and began battle. The arrows they shot sped through the ranks of Viḍūḍabha’s men, passing between their shields and through the holes for the ears, without hitting a man. When Viḍūḍabha saw the arrows fly, he said, “I have understood it to be a boast of the Sākiyas that they do not kill their enemies; but they are now killing my men.” One of his men asked him, “Master, why do you turn and look about you?” “The Sākiyas are killing my men.” “Not one of your men is dead; pray have them counted.” He had them counted and perceived that he had not lost one.

As Viḍūḍabha turned back, he said to his men, “I direct you to kill all those who say, ‘We are Sākiyas,’ but to spare the lives of those who follow Mahānāma the Sākiya.” The Sākiyas stood their ground, and having no other resources, some took blades of grass in their teeth, while others held reeds. Now the Sākiyas would rather die than utter an untruth. So when they were asked, “Are you Sākiyas or not?” those who held blades of grass in their teeth said, “Not *sāka*, ‘potherb,’ {1.359} but ‘grass;’” while those who held reeds said, “Not *sāka*, ‘potherb,’ but ‘reed.’” The lives of those who followed Mahānāma were spared. Those of the Sākiyas who held blades of grass in their teeth came to be known as Grass Sākiyas, and those who held reeds as Reed Sākiyas. Viḍūḍabha slew all

the rest, sparing not even infants at the breast. And when he had set flowing a river of blood, he [29.45] washed his seat with the blood of their throats. Thus was the stock of the Sākiyas uprooted by Viḍūḍabha.

Viḍūḍabha captured Mahānāma the Sākiya and set out to return. When it was time for breakfast, he stopped at a certain place and thought to himself, “I will now have breakfast.” When the food was brought to him, he said to himself, “I will eat with my grandfather,” and sent for him. Now members of the Warrior caste would rather give up their lives than eat with the sons of slave-women. Therefore Mahānāma, seeing a certain lake, said, “Dear grandson, my limbs are dirty. I wish to go and bathe.” “Very well, grandfather, go and bathe.” Mahānāma thought to himself, “If I refuse to eat with him, he will kill me. That being the case, it is better for me to die by my own hand.” So taking down his hair, he knotted it at the end, thrust his great toes into his hair, and plunged into the water.

By the power of his merit the abode of the Nāgas manifested signs of heat. The king of the Nāgas, considering within himself, “What does this mean?” went to him, caused him to sit within his hood, and carried him to the abode of the Nāgas. There he dwelt for twelve years. Viḍūḍabha sat down and thought, “Now my grandfather will come; now my grandfather will come.” Finally, after his grandfather had, as he thought, tarried an excessively long time, he caused the lake to be searched by lamplight, even examining the insides of his followers’ clothing. Seeing him nowhere, he made up his mind, “He must have gone,” and departed.

During the night {1.360} Viḍūḍabha reached the river Aciravatī and pitched camp. Some of his followers lay down in the bed of the river on a bed of sand, others lay down on the banks on solid earth. Now those who lay in the bed of the river had not been guilty of sin in previous states of existence, but those who lay on the banks had been guilty of sin in previous states of existence. It so happened that ants came out of the ground where they lay. So they arose, saying, “There are ants where we are lying! There are ants where we are lying!” And those who had not been guilty of sin went up out of the bed of the river and lay down on solid earth, while those who had been guilty of sin descended and lay down on the bed of sand. At that moment a storm came up and there was an incessant downpour of rain. The flood filled the bed of the river and carried Viḍūḍabha and his retinue out to sea, and all of them became food for fishes and tortoises.

The multitude began to discuss the incident. “The slaying of the [29.46] Sākiyas was unjust. It was not right to say, ‘The Sākiyas must be killed,’ and to smite them and kill them.” The Teacher heard the discussion and said, “Monks, if you regard only this present existence, it was indeed unjust that the Sākiyas should die in such wise. What they received, however, was entirely just, considering the sin they committed in a previous state of existence.” “What was the sin they committed in a previous state of existence, Reverend Sir?” “In a previous state of existence they conspired together and threw poison into the river.”

Again one day in the Hall of Truth the monks began a discussion: “Viḍḍābha slew all those Sākiyas, and then, before the desire of his own heart had been fulfilled, he and his numerous company were swept out to sea and became food for fishes and tortoises.” {1.361} The Teacher came in and asked, “Monks, what is it you are gathered here now talking about?” When they told him, he said, “Monks, or ever the desire of these living beings be fulfilled, even as a mighty flood overwhelms a sleeping village, so the Prince of Death cuts short their lives and plunges them into the four oceans of suffering.” So saying, he pronounced the following Stanza,

**47. Even while a man is gathering flowers and is absorbed in pleasure,  
Death comes and carries him off, even as a mighty flood overwhelms a  
sleeping village.**

#### **IV. 4. Husband-Honorer<sup>185</sup> Patipūjikkāyavatthu**

**48. Even while a man is gathering flowers, while his heart is absorbed in  
pleasure,  
Even before he has satisfied his desires, death overpowers him.**

This religious instruction was given by the Teacher while he was in residence at Sāvatti with reference to a woman named Husband-honorer, Patipūjikkā. {1.363} The story begins in the World of the Thirty-three.

The story goes that a god named Garland-wearer, Mālabhārī, entered the pleasure-garden in the World of the Thirty-three, accompanied by a thousand celestial nymphs. Five hundred of these nymphs climbed trees and threw down flowers; five hundred others gathered up the flowers that fell and decked the

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<sup>185</sup> Text: N i. 362-366.

god therewith. One of these nymphs, even as she sat on the branch of a tree, passed from that state of existence, her body vanishing like the flame of a lamp, and received a new conception in Sāvatti in a certain family of station. Born with a recollection of her former [29.47] states of existence, and remembering that she had been the wife of the god Garland-wearer, she made offerings of perfumes and garlands when she grew up, making the Earnest Wish to be reborn with her former husband.

When she was sixteen years of age, she married into another family. And even then, whenever she gave the monks Ticket-food or Fortnightly-food or food for the season of the rains, she would say, “May this offering assist me to obtain rebirth with my former husband.” Said the monks, “This woman, ever busy and active, yearns only for her husband.” Therefore they called her Husband-honorer, Patipūjikā. She cared regularly for the Hall of Assembly, supplied water for drinking, and provided seats for the monks. Whenever others desired to give Ticket-food or Fortnightly-food, they would bring it and give it to her, saying, “Dear lady, pray present these to the Congregation of Monks.” Going to and fro in this manner, she obtained at one and the same time the Fifty-six Qualities of Goodness. She became pregnant and at the end of ten lunar months gave birth to a son; when her son was old enough to walk, she gave birth to another son, and then to another, until she had four sons.

One day she gave alms, rendered honor to the monks, {1.364} listened to the Law, and kept the precepts, and at the end of that day died of some sudden sickness and was reborn with her former husband. During all that time the other celestial nymphs were decking the god with flowers. When the god Garland-wearer saw her, he said, “We have not seen you since morning. Where have you been?” “I passed from this existence, husband.” “What say you?” “Precisely so, husband.” “Where were you reborn?” “In a family of station at Sāvatti.” “How long a time did you remain there?”

“At the end of the tenth lunar month I issued from the womb of my mother. When I was sixteen years old, I married into another family. I bore four sons, gave alms, and rendered honor to the monks, making an Earnest Wish to return and be reborn with you, husband.” “How long is the life of men?” “Only a hundred years.” “So short as that?” “Yes, husband.” “If men are reborn with so short a time as that to live, do they spend their time asleep and heedless, or do they give alms and render honor?” “What say you, husband? Men are ever heedless, as if reborn with an incalculable number of years to live, as if in no wise subject to old age and death.”



The god Garland-wearer was greatly agitated. Said he, "If, as you say, men are reborn with only a hundred years to live, and if [29.48] they lie heedless and asleep, when will they ever obtain Release from Suffering?" (Now a hundred of our years are equivalent to a night and a day in the World of the Thirty-three Gods, thirty such nights and days make up a month, twelve such months make up a year, and the length of their lives is a thousand such celestial years; {1.365} or, in human reckoning, thirty-six million years. Thus it was that for that god not a single day had passed; nay, not more than a moment of time. Therefore thought he to himself, "If the life of men is so short, it is highly improper for them to give themselves up to a life of heedlessness.")

On the following day the monks, on entering the village, found the Hall of Assembly uncared for, no seats provided, no water supplied for drinking. "Where is Husband-honorer?" said they. "Reverend Sirs, how could you expect to see her? Yesterday at eventide, after your reverences had eaten and departed, she died." Thereupon monks who had not yet attained the Fruit of Conversion, remembering her kindly services to them, were unable to restrain their tears; while monks who had attained Arahatship were overcome with religious emotion.

After eating their breakfast, they went to the monastery and asked the Teacher, "Reverend Sir, Husband-honorer, busy and active, performed all manner of works of merit and yearned only for her husband. Now she is dead. Where was she reborn?" "Monks, she was reborn with her own husband." "But, Reverend Sir, she is not with her husband." "Monks, she yearned not for that husband. Her husband was the god Garland-wearer in the World of the Thirty-three. She passed from that state of existence while decking him with flowers. Now she has returned to where she was before and has been reborn with him." "Reverend Sir, is what you say true?" "Yes, monks, what I say is true." "Oh, how short, Reverend Sir, is the life of creatures in this world! Early in the morning she served us with food, and in the evening she sickened and died." The Teacher replied, "Yes, monks, the life of creatures in this world is indeed short. Therefore, while creatures in this world yet yearn for the things of earth and have not yet satisfied their desires for sensual pleasures, death overpowers them {1.366} and carries them off wailing and weeping." So saying, he pronounced the following Stanza,

**48. Even while a man is gathering flowers, while his heart is absorbed in  
pleasure,  
Even before he has satisfied his desires, death overpowers him.**

**IV. 5. Niggardly Kosiya<sup>186</sup>**  
**Macchariyakosiyavatthu**

[29.49]

**49. Even as a bee, without injuring a flower, or the color, or the scent thereof,  
Gathers the honey, and then flies away, even so should a sage go about  
village.**

This religious instruction was given by the Teacher while he was in residence at Sāvatti with reference to Niggardly Kosiya the treasurer. The story begins at Rājagaha. {1.367}

The story goes that in a town named Jaggery, not far from the city of Rājagaha, lived a certain treasurer named Niggardly Kosiya, possessed of eighty crores of treasure. Never a drop of oil small enough to stand on the tip of a blade of grass did he give to others or use for himself. The result was that his wealth, great as it was, yielded no enjoyment to his sons and daughters or to monks and Brahmans, but remained unused, like a pool haunted by evil spirits.

One day, early in the morning, the Teacher arose from a Trance of Great Compassion and with the eye of a Buddha looked out upon his kinsmen in the faith all over the universe. As he did so, he beheld, living at a distance of forty-five leagues, the treasurer and his wife and perceived that they possessed the faculties requisite for Conversion.

Now on the preceding day the treasurer went to the royal palace to wait upon the king. On his way home, after waiting upon the king, he saw a half-starved countryman eating a round cake filled with sour gruel. The sight made him hungry. When he reached his own home, he thought to himself, "If I say openly, 'I should like to have a round cake to eat,' there will be many others who will wish to eat with me. In that case a great quantity of sesame, rice, ghee, jaggery, and other provisions will be consumed. I will therefore say nothing to anyone." So he walked about, enduring hunger as best he could. But as the hours went by, he grew yellow and yet more yellow, and the veins stood out all over his body. Finally, unable to endure hunger any longer, he went into his chamber and lay down hugging his bed. {1.368} But in spite of his distress, so great was his fear of wasting his wealth that he said nothing to anybody.

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<sup>186</sup> This story is almost word for word the same as the Introduction to *Jātaka* 78: i. 345-349. Text: N i. 366-376.

As he lay upon his bed, his wife approached him, rubbed his back, and asked him, “Husband, what is the matter with you?” “There is nothing the matter with me.” “Is the king put out with you?” “No, the king is not put out with me.” “Then perhaps your sons [29.50] and daughters, or your slaves and servants, have done something to displease you?” “Nothing of the sort.” “But perhaps you have a craving for something?” When his wife said that, so great was his fear of wasting his wealth that he answered her never a word, but lay speechless on his bed. Then his wife said to him, “Tell me, husband. What is it you have a craving for?” Then said her husband, swallowing his words as he spoke them, “Yes, I have a craving for something.” “What is it you have a craving for, husband?” “I should like a round cake to eat.”

“Why didn’t you tell me? Are you a poor man? I will straightway have enough round cakes baked to feed all the inhabitants of the town of Jaggery.” “Why concern yourself about them? They might better work and earn money for themselves to buy food.” “Very well, I will bake enough cakes to feed the inhabitants of one street.” “I have always thought you extravagant.” “Then I will bake enough cakes to feed all who live in this house.” “I have always thought you extravagant.” “Very well, I will bake only enough cakes for you and your children and your wife.” “Why concern yourself about them?” “Very well, I will bake just enough for you and me.” “Why should you care to have any?” {1.369} “Very well, I will bake just enough for you alone.”

Then said her husband, “There are a great many people on the outlook for cooking in this house. Therefore save out the whole grains of rice, use only the broken grains, and take the brazier and the potsherds and just a little milk and ghee and honey and jaggery, and go up to the top floor of our seven-storied mansion, and there I will sit down all by myself and eat.” “Very well,” replied his wife, promising to carry out his wishes. So she caused the necessary things to be procured, and having climbed to the top of the house, dismissed the servants and caused her husband to be summoned. Her husband climbed from one floor to another, closing and bolting each door after him, until finally he reached the seventh floor. Then, after closing and bolting the door, he sat down. His wife started a fire in the brazier, placed a potsherd on the brazier, and began to cook the cake.

Now early in the morning the Teacher addressed Elder Moggallāna the Great, “Moggallāna, in yonder town of Jaggery, close to the city of Rājagaha, a niggardly treasurer, desiring to eat fried cakes, but afraid that somebody else may see him, is having cakes fried in his seven-storied mansion. Go there,

overmaster that treasurer, inculcate in him the virtue of self-denial, take the treasurer and his [29.51] wife and the cakes and the milk and ghee and honey and jaggery, and by your own power convey them to Jetavana. To-day I will sit with my five hundred monks in the monastery and will make my meal of those very cakes.” “Very well, Reverend Sir,” replied the Elder, promising to carry out the Teacher’s command. {1.370}

In but an instant, by virtue of his magical power, the Elder proceeded to that town. And before the window of that mansion, properly garbed in under and outer garments, he stood poised in the air like a jeweled image. When the great treasurer saw the Elder, his heart’s flesh quivered and quaked. “It was for fear of just such persons,” said he, “that I came to this place; yet here this fellow comes and stands in front of my window.” Not realizing that the Elder would inevitably get what he must needs get, sputtering with anger, even as when salt and sugar are thrown into a fire, the treasurer spoke thus, “Monk, what do you expect to get by standing poised in the air? You may walk up and down till you cause a path to appear in the pathless air, but for all that you will get nothing by it.” The Elder continued to walk back and forth right there, as before.

Said the treasurer, “What do you expect to get by walking back and forth? You may sit down cross-legged in the air, but for all that you will get nothing by it.” The Elder folded his legs and sat down cross-legged. Then said the treasurer to him, “What do you expect to get by sitting down cross-legged? You may come and stand on the window-sill, but for all that you will get nothing by it.” Then the Elder came and stood on the window-sill. Then said the treasurer to him, “What do you expect to get by coming and standing on the window-sill? You may belch forth smoke, but for all that you will get nothing by it.”

Then the Elder belched forth smoke until the whole mansion was one mass of smoke. The treasurer felt as though his eyes had been pierced with needles. He was so afraid the house might catch fire that he refrained from saying, “You may burst into flames, but for all that you will get nothing by it.” He thought to himself, “This monk sticks fast and will not depart until he gets something. {1.371} I will have him given one cake.” So he said to his wife, “Dear wife, cook one little cake, give it to the monk, and get rid of him.”

His wife took just a little dough and put it in the pot. But it grew to be a big cake and filled the vessel to overflowing. When the treasurer saw it, he thought to himself, “She must have taken a big piece of dough.” So he himself took ever so little dough on the tip of [29.52] a spoon and put it in the pot. But it became a

bigger cake than the previous one. In like manner each cake they cooked was larger than the preceding ones. Finally, in despair, the treasurer said to his wife, “Dear wife, give him a single cake.”

But when his wife tried to take one cake from the basket, all the cakes stuck together. The treasurer’s wife said to her husband, “Husband, the cakes all stick together. I cannot separate them.” “I will separate them,” replied the treasurer. But try as he might, he was unable to do so. Finally the treasurer took hold of one end, and his wife took hold of the other end, and the two pulled with might and main. But for all that they were unable to separate the cakes.

As the treasurer struggled with the cakes, sweat poured forth from his body and his craving disappeared. Thereupon he said to his wife, “Wife, I have no need of the cakes. Take the cakes and the basket and give them to the monk.” So his wife took the basket and approached the monk. The Elder preached the Law to the treasurer and his wife, proclaiming the virtues of the Three Jewels. {1.372} Beginning with the words, “Almsgiving is true sacrifice,”<sup>187</sup> he made the fruit of almsgiving and of the other works of merit as plain as the moon in the sky.

As the treasurer listened to him, his heart believed, and he said, “Reverend Sir, draw near, sit down on this couch, and eat.” The Elder replied, “Great treasurer, the Supremely Enlightened is sitting in the monastery, expecting to eat these cakes. Therefore, treasurer, if it so please you, bid your wife take the cakes and the milk and the other provisions, and let us go to the Teacher.” “But, Reverend Sir, where is the Teacher at this moment?” “Treasurer, he is at the Jetavana monastery, some forty-five leagues from here.” “Reverend Sir, how can we travel such a long distance without spending a great deal of time on the way?”

“Great treasurer, if it so please you, I will convey you thither by my own magical power. The head of the staircase in your mansion shall remain in its proper place, but the foot of the staircase shall stand at the battlemented gate of Jetavana. I will convey you to Jetavana in less time than it would take you to go from the upper floor of your house to the lower floor.” “Very well, Reverend

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<sup>187</sup> Ed. note: this is the opening of the definition of mundane right view: there is the given, there is the offered, there is the sacrificed; there is fruit and result of good and bad actions; there is this world, there is the other world; there is mother, there is father; there are beings who are reborn spontaneously; there are in the world ascetics and priests who are on the right path, with right practice, who declare this world and the next world themselves after realising through deep knowledge for themselves.

Sir,” said the treasurer, agreeing to the proposal. So the Elder, allowing the head of the staircase to remain where it was, commanded, “Let the foot of the staircase stand at the battlemented gate of Jetavana.” And it was so. The Elder conveyed the treasurer and his wife to [29.53] Jetavana in less time than it would have taken them to go from the upper floor of their house to the lower floor.

The treasurer and his wife both approached the Teacher and informed him that it was meal-time. Thereupon the Teacher entered the refectory and seated himself in the Seat of the Buddha, already prepared, with the Congregation of Monks about him. The great treasurer gave Water of Donation to the Congregation of Monks presided over by the Buddha. {1.373} The treasurer’s wife placed a cake in the Tathāgata’s bowl. The Teacher took as much as he needed to support life, and the Congregation of Monks likewise took as much as they needed to support life. The treasurer went about distributing milk and ghee and honey and jaggery.

The Teacher and his five hundred monks completed their meal, and the great treasurer and his wife ate as much as they desired to eat. Yet there was no end to the cakes that remained. Even after distribution had been made to the monks of the entire monastery and to the eaters of scraps, there was still no end to the cakes that remained. “Reverend Sir,” they reported to the Exalted One, “the cakes suffer no diminution.” “Very well,” he replied, “throw them away at the battlemented gate of Jetavana.” So they threw them away in a cave near the battlemented gate of Jetavana. To this day that place goes by the name of “Cake-cave.”

Then the great treasurer with his wife approached the Exalted One and stood respectfully on one side. The Exalted One pronounced the words of thanksgiving. At the conclusion of the words of thanksgiving both the treasurer and his wife were established in the Fruit of Conversion. Then they saluted the Teacher, and mounting the staircase at the battlemented gate, found themselves in their own house. From that time forwards the treasurer spent eighty crores of treasure solely in the Religion of the Buddha.

On the evening of the following day, when the monks assembled in the Hall of Truth, they exclaimed, “Behold, brethren, the supernatural power of Elder Moggallāna the Great! Without impairing faith, without impairing riches, {1.374} he subdued in a moment the niggardly treasurer, made him self-denying, conveyed him to Jetavana, causing him to take his cakes with him, set him face to face with the Teacher, and established him in the Fruit of

Conversion. Oh, how great is the supernatural power of the Elder!” Thus, as they sat together in the Hall of Truth, did they praise the virtues of the Elder. By Supernatural Audition the Teacher overheard them, and [29.54] entering the Hall of Truth, asked them, “Monks, what is the subject you are discussing now, as you sit here all gathered together?” When they told him, he said, “Monks, a monk who would convert a household without impairing faith, without impairing riches, without wearying or oppressing that household, must approach that household to make known the virtues of the Buddha as a bee approaches a flower to gather honey therefrom. Such a monk is my son Moggallāna.” And in praise of the Elder he pronounced the following Stanza,

**49. Even as a bee, without injuring a flower, or the color, or the scent thereof,  
Gathers the honey, and then flies away, even so should a sage go about  
village. {1.376}**

When the Teacher had given this religious instruction, he continued his discourse for the purpose of proclaiming the virtues of the Elder, saying, “Monks, this is not the first time that Treasurer Niggardly has been converted by the Elder Moggallāna. In a previous state of existence also he converted him by teaching him the connection between a deed and the fruit thereof.” And to make the matter clearer he related the Illīsa Jātaka.<sup>188</sup>

Both are lame, both are bow-legged, both squint,  
Both have a wart. I cannot tell which of them is Illīsa.

#### **IV. 6. Pāṭhika the Naked Ascetic<sup>189</sup>** **Pāṭhikājīvaka vatthu**

**50. Not the faults of others, not things done and left undone by others,  
Only one’s own sins of commission and omission should one regard.**

This religious instruction was given by the Teacher while he was in residence at Sāvattṭhi with reference to Pāṭhika the Naked Ascetic.

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<sup>188</sup> *Jātaka* 78: i. 345-355. Ed. note: the story tells how a Father, owing to his liberality, was reborn as Sakka and to teach his mean son to be generous took the form of his son and distributed the wealth he had left him.

<sup>189</sup> Text: N i. 376-380.

At Sāvatti, we are told, the wife of a certain householder ministered to the needs of a Naked Ascetic named Pāthika, treating him as she would her own son. Of her nearest neighbors, those who went to hear the Teacher preach the Law returned praising the virtues of the Buddhas in manifold ways, saying, “Oh, how wonderful is the preaching of the Buddhas!” When the woman heard her neighbors thus praise the Buddhas, {1.377} she desired to go to the monastery and hear the Law. So she put the matter to the Naked Ascetic, saying, “Noble sir, I desire to go and hear the Buddha.” But as often as she made her request, the Naked Ascetic dissuaded her from going, saying, “Do not go.” The woman thought to herself, “Since this [29.55] Naked Ascetic will not permit me to go to the monastery and hear the Law, I will invite the Teacher to my own house and hear the Law right here.”

Accordingly, when it was evening, she summoned her own son and sent him to the Teacher, saying to him, “Go invite the Teacher to accept my hospitality for to-morrow.” The boy started out, but went first to the place of residence of the Naked Ascetic, saluted him, and sat down. “Where are you going?” asked the Naked Ascetic. “By my mother’s direction I am going to invite the Teacher.” “Do not go to him.” “All very well, but I am afraid of my mother. I am going.” “Let the two of us eat the fine things prepared for him. Do not go.” “No; my mother will give me a scolding.” “Well then, go. But when you go and invite the Teacher, do not say to him, ‘Our house is situated in such and such a place, in such and such a street, and you may reach it by taking such and such a road.’ Instead, act as if you lived near by, and when you leave, run off as if you intended to take a different road, and come back here.”

The boy listened to the instructions of the Naked Ascetic and then went to the Teacher and delivered the invitation. When he had done everything according to the instructions of the Naked Ascetic, he returned to the latter. Said the Naked Ascetic, “What did you do?” Said the boy, “Everything you told me to do, noble sir.” “You have done very well. Now we shall both of us eat the good things prepared for him.” On the following day, very early in the morning, the Naked Ascetic went to that house, taking the boy with him, and the two sat down together in the back room.

The neighbors smeared that house with cow-dung, {1.378} decked it with the five kinds of flowers, including the Lājā flower, and prepared a seat of great price, that the Teacher might sit therein. (Men who are not familiar with the Buddhas know nothing about the preparation of a seat for them. Nor do the Buddhas ever need a guide to direct them on their way. For on the Day of



Enlightenment, when they sit under the Bo-tree, causing ten thousand worlds to quake, all paths become plain to them: “This path leads to Hell, this path leads to the World of Beasts, this path leads to the World of Ghosts, this path leads to the World of Men, this path leads to the World of the Gods, this path leads to the Deathless, to Great Nibbāna.” There is never any need of telling them the way to villages, market-towns, or other places.)

Therefore the Teacher, very early in the morning, took bowl and [29.56] robe and went straight to the house of the great female lay disciple. She came forth from the house, saluted the Teacher with the Five Rests, escorted him into the house, poured Water of Donation into his right hand, and gave him the choicest of food, both hard and soft. When the Teacher had finished his meal, the female lay disciple, desiring to have him pronounce the words of thanksgiving, took his bowl, and the Teacher with his own sweet voice began the address of thanksgiving. The lay disciple listened to the preaching of the Law and applauded the Teacher, saying, “Well said! well said!”

The Naked Ascetic, sitting there in the back room, heard the words of applause uttered by the lay disciple as she heard the Teacher preach the Law. Unable to control himself, he remarked, “She is my disciple no longer,” and came out. And he said to the lay disciple, “Hag, you are lost for applauding this man thus.” And he reviled both the female lay disciple and the Teacher in all manner of ways, and then ran off. The lay disciple was so embarrassed by the Naked Ascetic’s insulting words that her mind became completely distraught, and she was unable to concentrate her attention on the Teacher’s discourse. The Teacher asked her, “Lay disciple, are you unable to fix your mind on my discourse?” “Good and Reverend Sir,” she replied, “my mind is completely distraught by the insulting words of this Naked Ascetic.” {1.379} Said the Teacher, “One should not consider the talk of such a heretic; one should pay no attention to such as he; one should regard only one’s own sins of commission and omission.” So saying, he pronounced the following Stanza,

**50. Not the faults of others, not things done and left undone by others,  
Only one’s own sins of commission and omission should one regard.**

**IV. 7. The King and the King of Kings<sup>190</sup>**  
**Chattapāṇiupāsakassa vatthu**

**51. Like a beautiful flower that possesses color but lacks perfume,  
So well-spoken words are fruitless to him that doeth them not.**

**52. Like a beautiful flower that possesses both color and perfume,  
So well-spoken words are fruitful to him that doeth them.**

This religious instruction was given by the Teacher while he was in residence at Sāvatti with reference to the lay disciple Chattapāṇi. {1.380}

For at Sāvatti lived a lay disciple named Chattapāṇi, versed in the Tipiṭaka, enjoying the Fruit of the Second Path. Early one morning, in observance of Fast-day, he went to pay his respects to the Teacher. (For those who enjoy the Fruition of the Second Path and [29.57] those who are Noble Disciples, by reason of their previous undertaking, do not take upon themselves the obligations of Fast-day. Such persons, solely by virtue of the Path, lead the holy life and eat but one meal a day. Therefore said the Exalted One,<sup>191</sup> “Great king, Ghaṭṭikāra the potter eats but one meal a day, leads the holy life, is virtuous and upright.” Thus, as a matter of course, those who enjoy the Fruition of the Second Path eat but one meal a day and lead the holy life.)

Chattapāṇi also, thus observing Fast-day, approached the Teacher, paid obeisance to him, and sat down and listened to the Law. Now at this time King Pasenadi Kosala also came to pay his respects to the Teacher. When Chattapāṇi saw him coming, he reflected, “Shall I rise to meet him or not?” He came to the following conclusion, “Since I am seated in the presence of the King of Kings, I am not called upon to rise on seeing the king of one of his provinces. Even if he becomes angry, I will not rise. {1.381} For if I rise on seeing the king, the king will be honored, and not the Teacher. Therefore I will not rise.” Therefore Chattapāṇi did not rise. (Wise men never become angry when they see a man remain seated, instead of rising, in the presence of those of higher rank.)

But when King Pasenadi saw that Chattapāṇi did not rise, his heart was filled with anger. However, he paid obeisance to the Teacher and sat down respectfully on one side. The Teacher, observing that he was angry, said to him,

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<sup>190</sup> Cf. Hardy, *Manual of Buddhism*, pp. 296-297. Text: N i. 380-384.

<sup>191</sup> *Majjhima*, ii. 51<sup>21-22</sup>.

“Great king, this lay disciple Chattapāṇi is a wise man, knows the Law, is versed in the Tipiṭaka, is contented both in prosperity and adversity.” Thus did the Teacher extol the lay disciple’s good qualities. Even as the king listened to the Teacher’s praise of the lay disciple, his heart softened.

Now one day after breakfast, as the king stood on the upper floor of his palace, he saw the lay disciple Chattapāṇi pass through the courtyard of the royal palace with a parasol in his hand and sandals on his feet. Straightway he caused him to be summoned before him. Chattapāṇi laid aside his parasol and sandals, approached the king, paid obeisance to him, and took his stand respectfully on one side. Said the king to Chattapāṇi, “Lay disciple, why did you lay aside your parasol and sandals?” “When I heard the words, ‘The king summons you,’ I laid aside my parasol and sandals before coming into his presence.” “Evidently, then, you have to-day learned that [29.58] I am king.” “I always knew that you were king.” “If that be true, then why was it that the other day, when you were seated in the presence of the Teacher and saw me, you did not rise?”

“Great king, had I, seated in the presence of the King of Kings, risen on seeing a king of one of his provinces, I should have shown disrespect for the Teacher. Therefore did I not rise.” “Very well, let bygones be bygones. I am told that you are well versed in matters pertaining to the present world and the world to come; {1.382} that you are versed in the Tipiṭaka. Recite the Law in our women’s quarters.” “I cannot, your majesty.” “Why not?” “A king’s house is subject to severe censure. Improper and proper alike are grave matters in this case, your majesty.” “Say not so. The other day, when you saw me, you saw fit not to rise. Do not add insult to injury.” “Your majesty, it is a censurable act for householders to go about performing the functions of monks. Send for someone who is a monk and ask him to recite the Law.”

The king dismissed him, saying, “Very well, sir, you may go.” Having so done, he sent a messenger to the Teacher with the following request, “Reverend Sir, my consorts Mallikā and Vāsabhakhattiyā say, ‘We desire to master the Law.’ Therefore pray come to my house regularly with five hundred monks and preach the Law to them.” The Teacher sent the following reply, “Great king, it is impossible for the Buddhas to go regularly to any one place.” “In that case, Reverend Sir, send some monk.” The Teacher assigned the duty to the Elder Ānanda. And the Elder came regularly and recited the Ordinances to those queens. Of the two queens, Mallikā learned thoroughly, rehearsed faithfully, and heeded her teacher’s instruction. But Vāsabhakhattiyā did not learn thoroughly, nor did she rehearse faithfully, nor was she able to master the instruction she received.

One day the Teacher asked the Elder Ānanda, “Ānanda, are your female lay disciples mastering the Law?” “Yes, Reverend Sir.” “Which one learns thoroughly?” “Reverend Sir, Mallikā learns thoroughly, rehearses faithfully, and can understand thoroughly the instruction she receives. But your kinswoman does not learn thoroughly, nor does she rehearse faithfully, nor can she understand thoroughly the instruction she receives.” When the Teacher heard the Elder’s reply, he said, “Ānanda, as for the Law I have preached, to one who is not faithful in hearing, learning, {1.383} rehearsing, and preaching it, it is profitless, like a flower that possesses color but lacks perfume. But to one who is faithful in hearing, learning, rehearsing [29.59] and preaching the Law, it returns abundant fruit and manifold blessings.” So saying, he pronounced the following Stanzas,

**51. Like a beautiful flower that possesses color but lacks perfume,  
So well-spoken words are fruitless to him that doeth them not.**

**52. Like a beautiful flower that possesses both color and perfume,  
So well-spoken words are fruitful to him that doeth them. {1.384}**

At the conclusion of the lesson many attained the Fruit of Conversion and the Fruits of the Second and Third Paths. The lesson was of benefit to the multitude.

#### **IV. 8. Marriage of Visākhā<sup>192</sup>** **Visākhāya vatthu**

**53. Even as from a heap of flowers a man may make many garlands,  
Even so he that is born a mortal man should perform many good deeds.**

This religious instruction was given by the Teacher while he was in residence at Pubbārāma near Sāvatti with reference to the female lay disciple Visākhā.

Visākhā, we are told, was born in the city of Bhaddiya in the kingdom of Aṅga. Her father was Treasurer Dhanañjaya, son of Treasurer Ram, and her mother was Sumanā Devī, his chief consort. When Visākhā was but seven years old, the Teacher, perceiving that the Brahman Sela and other of his kinsmen in the faith

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<sup>192</sup> Warren’s version of this beautiful story (*Harvard Oriental Series*, vol. 3, pp. 451-481: cf. vol. 28, p. 67) was the first Occidental translation of a considerable part of this text. The story occurs also in *Aṅguttara Commentary* (cf. vol. 28 p. 50). Cf. story xxi. 8; also Hardy, *Manual of Buddhism*, 2d ed., pp. 226-234. Text: N i. 384-419.

possessed the faculties requisite for Conversion, set out with a great company of monks and came to that city. Now at this time householder Ram held the post of treasurer in that city, being the chief of five persons of great merit. {1.385}

(The five persons of great merit were Treasurer Ram, Candapadumā his chief consort, his eldest son Dhanañjaya, his wife Sumanā Devī, and Treasurer Ram's slave Puṇṇā. Now Treasurer Ram possessed limitless wealth, but he was not the only possessor of limitless wealth. In the country over which King Bimbisāra ruled were five such persons: Jotiya, Jaṭila, Ram, Puṇṇaka, and Kākavaliya.)

When Treasurer Ram learned that the Possessor of the Ten Forces had come to his city, he sent for the maiden Visākhā, daughter of Treasurer Dhanañjaya, and said to her, "Dear girl, this is a happy day for you and a happy day for me. Summon the five hundred [29.60] maidens who are your attendants, mount five hundred chariots, and accompanied by your five hundred slave-maidens, go forth to meet the Possessor of the Ten Forces." "Very well," replied Visākhā, promising to do as he said.

And this she did. Now because she well knew both what was reasonable and what was unreasonable, she proceeded in her carriage as far as there was room for a carriage to go; and then, descending from her carriage, approached the Teacher on foot, paid obeisance to him, and took her stand on one side. Pleased with her deportment, the Teacher preached the Law to her, and at the end of his discourse both she and her five hundred maidens were established in the Fruit of Conversion.

Treasurer Ram also approached the Teacher, hearkened to the Law, and was established in the Fruit of Conversion. Thereupon Treasurer Ram invited the Teacher to be his guest on the morrow. Accordingly on the following day he entertained in his own house the Congregation of Monks presided over by the Buddha, serving them with the choicest food, both hard and soft, and in like manner during the following fortnight provided them with abundant food. When the Teacher had remained in the city of Bhaddiya during his good pleasure, he departed.

Now at this time Bimbisāra and Pasenadi Kosala were connected by marriage, each having married a sister of the other. And one day {1.386} the king of Kosala thought to himself, "In Bimbisāra's country live five persons of limitless wealth, but in my country lives not a single one. Suppose I were to go to Bimbisāra and ask him to let me have one of his persons of great merit."

Accordingly he went to Bimbisāra, who greeted him in a friendly manner and asked him, “For what purpose have you come?” “I have come with this thought in mind, ‘In your country live five persons of limitless wealth and five persons of great merit. I should like to take one of them back with me.’” “These are notable families, and it is impossible for me to move them.” “I will not go back without one.”

The king took counsel with his ministers and replied, “To move notable families like that of Jotiya would be like moving the earth itself. But there is a treasurer named Dhanañjaya, son of Treasurer Ram. I will take counsel with him and give you my answer later.” So King Bimbisāra caused Treasurer Dhanañjaya to be summoned and said to him, “Dear friend, the king of Kosala has said to me, ‘I wish to take back with me a single treasurer possessed of great wealth.’ [29.61] You go back with him.” “Your majesty, if you send me, I will go.” “Very well, dear friend, make your preparations and go.”

So Treasurer Dhanañjaya made the necessary preparations, and the king bestowed high honor upon him and dismissed King Pasenadi, saying, “Take him back with you.” So King Pasenadi took him with him and set out for Sāvatti, spending a single night on the journey. As they journeyed along, reaching a pleasant place, they pitched camp there for the night. Treasurer Dhanañjaya asked the king, “Whose country is this?” “This is my country, treasurer.” “How far is it from here to Sāvatti?” {1.387} “Seven leagues.” “The interior of the city is crowded, and my retinue is a large one. If, your majesty, you approve, we will take up our residence right here.” “Very well,” replied the king, granting his request. So the king created a city for him right there and gave it to him, and having so done, departed. Because this region was first inhabited in the evening (*sāyam*), it received the name Sāketa. Now there lived at Sāvatti a treasurer named Migāra, and he had a son named Puṇṇvaddhana, who had just reached manhood. His mother and father said to him, “Dear son, choose for yourself a wife in whatever quarter you please.” “I have no use for anything of the sort.” “Son, do not act in this way. A family without children cannot endure.” After they had spoken to him several times, he said, “Very well. If I can find a maiden endowed with the Five Beauties, I will do as you say.” “But what are these Five Beauties, dear son?” “Beauty of hair, beauty of flesh, beauty of bone, beauty of skin, and beauty of youth.”

(For in the case of a woman of great merit the hair is like a peacock’s tail, and when it is released and allowed to fall, it touches the hem of her skirt, and then the ends of the hair curl and turn upwards. This is Beauty of Hair. Her lips have

a color like that of a bright red gourd and are even and soft to the touch. This is Beauty of Flesh. Her teeth are white and even and without interstices and shine like a row of diamonds set upright or like an evenly cut conch-shell. This is Beauty of Bone. Her skin, without the use of sandal-wood or rouge or any other cosmetic, {1.388} is as smooth as a garland of water-lilies and as white as a garland of kaṇikāra flowers. This is Beauty of Skin. Though she has brought forth ten times, her youth is just as fresh as though she had brought forth but once. This is Beauty of Youth.)

So Puṇṇvaddhana's mother and father invited a hundred and [29.62] eight Brahmans to their house, entertained them at dinner, and then asked them, "Are there any women who are endowed with the Five Beauties?" "Indeed there are." "Well then, let eight of you go in search of such a maiden," said they, giving the Brahmans much money. "And when you return, we will do for you what is right. Go seek out such a maiden, and when you find her, deck her with this garland." So saying, they gave the Brahmans a golden garland worth a hundred thousand pieces of money and dismissed them. The Brahmans went to all the great cities and searched diligently, but finding no maiden endowed with the Five Beauties, turned back. Returning to Sāketa, they reached the city on Public Day and thought to themselves, "To-day our labors will reach a successful termination."

Now in this city there is a festival celebrated every year called Public Day, and on this day families which do not ordinarily go out come forth from their houses with their attendants and, with their persons unclothed, go on foot to the bank of the river. Moreover, on this day sons of men of wealth and position of the Warrior caste stand along the road, and when they see a beautiful maiden of equal birth with themselves, throw a wreath of flowers over her head.

The Brahmans also went to the bank of the river, entered a certain hall, and waited. At that moment Visākhā, who was now about fifteen or sixteen years of age, adorned with all her adornments, accompanied by five hundred young women, came to the bank of the river, intending to bathe therein. {1.389} Suddenly a storm came up and it began to rain. Thereupon the five hundred maidens ran as fast as they could and entered the hall. But in spite of the rain Visākhā proceeded at her usual gait. When she entered the hall, her garments and jewels were wet.

The Brahmans perceived that she possessed four of the Beauties. Desiring to see her teeth, they began saying to each other, "Our daughter has a slothful nature. Her husband will not get so much as sour rice-gruel to eat, or we are sorely

mistaken!” Then said Visākhā to the Brahmans, “What are you saying?” “We were speaking of you, dear girl.” (They say that her voice was soft and resonant like the tones of a bell.) Then, with her soft, resonant voice, she asked them again, “What was the subject of your conversation?”

“We were saying that while the young women who are your attendants ran as fast as they could and entered the hall without wetting their garments and their jewels, you did not quicken your pace at all, although it was but a short distance you had to go, and [29.63] entered the hall with your garments and jewels wet.” “Dear friends, do not speak thus. I am stronger than they are. Moreover, I had good reason for not quickening my pace.” “What was the reason, dear girl?”

“Dear friends, there are four persons who do not appear to advantage while running; and there is another reason besides.” “Dear girl, which are the four persons that do not appear to advantage while running?” “Dear friends, an anointed king does not appear to advantage if, adorned with all his jewels, he girds up his loins and runs in the palace-court. By so doing he will certainly incur unfavorable criticism, and people will say of him, ‘Why is this great king running about like a common householder?’

“Likewise the king’s state elephant, when fully caparisoned, does not appear to advantage while running; but when he moves with the natural grace of an elephant, he does appear to advantage. A monk does not appear to advantage while running. By so doing he will incur only unfavorable criticism, and people will say of him, ‘Why does this monk run about like a common householder?’ {1.390} But if he walks at a tranquil gait, he does appear to advantage. A woman does not appear to advantage while running. She will incur only unfavorable criticism, and justly so. People will say of her, ‘Why is this woman running about like a man?’ These are the four persons that do not appear to advantage while running.”

“But what was the other reason, dear girl?” “Dear friends, mothers and fathers bring up a daughter seeking to preserve intact the greater and lesser members of her body. For we are goods for sale, and they bring us up with the intention of marrying us off into some other family. The result is that were we, while running, to trip over the hem of our skirt or on the ground, and fall and break either a hand or a foot, we should be a burden on our family. But if the clothes we wear get wet, they will dry. Bearing this consideration in mind, dear friends, I did not run.”



While Visākhā was talking, the Brahmans observed the beauty of her teeth. “Such beautiful teeth as hers we have never seen,” said they. And applauding her, they said, “Dear girl, only you are worthy to receive this.” So saying, they threw the golden garland over her head. Then she asked them, “Dear friends, from what city do you come?” “From Sāvatti, dear girl.” “What is the name of the treasurer whose household you represent?” “The treasurer’s name is Migāra, dear girl.” “What is the name of his noble son?” [29.64] “Puṇṇavaddhana Kumāra, dear girl.” “The family is of equal birth with our own,” thought Visākhā.

So she accepted the proposal and immediately sent the following message to her father, “Let him send us a chariot.” {1.391} For although when she came thither she came on foot, yet from the moment when the garland was thrown over her head, it was no longer proper for her to go on foot. Daughters of noblemen travel in chariots and the like, while others enter an ordinary carriage or raise a parasol or a palmyra-leaf over their heads; and if this is not to be had, take the skirt of their undergarment and throw it over their shoulder.

Now her father sent her five hundred chariots, and entering her chariot, she departed with her retinue, the Brahmans accompanying her. The treasurer asked the Brahmans, “Whence have you come?” “From Sāvatti, great treasurer.” “What is the name of the treasurer?” “The treasurer’s name is Migāra.” “What is the name of his son?” “Puṇṇavaddhana Kumāra.” “How great is his wealth?” “Forty crores, great treasurer.” “As for his wealth, it is but a farthing compared with ours; but from the time when one obtains a protector for his daughter, why should anything else be considered?” So saying, the treasurer gave his consent. And when he had entertained them in his house for two days, bestowing all manner of attentions upon them, he dismissed them.

The Brahmans returned to Sāvatti and reported to Treasurer Migāra, “We have found a maiden.” “Whose daughter is she?” “The daughter of Treasurer Dhanañjaya.” Treasurer Migāra thought to himself, “I have obtained the daughter of a notable family, and it behooves me to bring her hither with all speed.” So he informed the king of his intention to go thither. The king thought to himself, “That is the distinguished family I took from King Bimbisāra and settled at Sāketa. {1.392} I ought to show him every attention.” So he said, “I will go too.” “Very well, your majesty,” replied Treasurer Migāra. So Treasurer Migāra sent the following message to Treasurer Dhanañjaya, “When I come, the king will accompany me, and the king’s force is a large one. Shall you be able or

shall you not be able to care for so large a company?" Treasurer Dhanañjaya sent back the following reply, "If ten kings are coming, let them come!"

Accordingly Treasurer Migāra took with him from that great city all of the inhabitants except so many as were required to guard the houses, and halting half a league from Sāketa, sent the following message to Treasurer Dhanañjaya, "We have arrived." Thereupon [29.65] Treasurer Dhanañjaya sent a handsome present to Treasurer Migāra and took counsel with his daughter, saying, "Dear daughter, I am informed that your father-in-law has arrived, and with him the king of Kosala. Which house shall be made ready for him, and which for the king, and which houses for the viceroys?" (The treasurer's daughter possessed wisdom, and her intelligence was as keen as the edge of a diamond, as the result of the Resolution she had formed and the Earnest Wish she had cherished during a hundred thousand cycles of time.)

So she made the necessary arrangements, saying, "Make ready such and such a house for my father-in-law, such and such for the king, and such and such for the viceroys." And causing the slaves and the servants to be summoned, she apportioned to them their several duties, saying, "So many of you are to wait upon the king and so many upon the viceroys; and so many of you as are hostlers<sup>193</sup> and the like are to care for the elephants and horses and other animals, so that when our guests arrive, they may enjoy this festive occasion to the full." (Why did she take it upon herself to do this? So that none might say, "We came to take part in the festivities of Visākhā's marriage, but obtained no enjoyment; instead, we spent our time looking after our horses and the like.")

On that very day also Visākhā's father caused five hundred goldsmiths to be summoned and said to them, "Make for my daughter a great-creeper-parure."<sup>194</sup> {1.393} So saying, he gave them a thousand nikkhas of ruddy gold and a sufficient supply of silver, rubies, pearls, coral, and diamonds to go with it.

After the king had remained a few days, he sent the following message to Treasurer Dhanañjaya, "The treasurer must not think of providing maintenance and support for us for long. Let him inform us when the maiden is to depart." The treasurer sent back the following message to the king, "The season of the rains has now arrived; therefore it will be impossible for you to move for four months. Whatever your army requires, all this it shall be my duty to provide.

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<sup>193</sup> Ed. note: grooms.

<sup>194</sup> Ed. note: a large set of ornaments is meant. It is described below.

The king will depart when I send him.” From that time on it was like one long holiday in the city of Sāketa. From the king to the humblest person, all were adorned with garlands and perfumes and rich apparel, and each thought to himself, “The king is bestowing his attentions on me alone.” In this manner three months passed, but the parure was not yet finished.

The superintendents of the work came and reported to the treasurer, [29.66] “Nothing is lacking except that there is not sufficient wood to cook food for the army.” “Friends, go tear down all the ruined elephant-stables and all the dilapidated houses in this city and use them for firewood.” They cooked food with firewood thus obtained for a fortnight, and then came back and reported, “There is no more wood.” “At this time of year it is impossible to procure firewood; therefore open the storehouses where the cloths are kept, take coarse cloths, make wicks of them, {1.394} soak them in vessels of oil, and thus cook the food.” And this they did for another fortnight.

Thus four months passed, and the parure was completed. In the making of this parure, four pint-pots of diamonds were used, eleven pint-pots of pearls, twenty-two pint-pots of coral, thirty-three pint-pots of rubies; with these and other of the seven kinds of jewels the parure was completed. Ordinary threads were not used in the making of this parure; the thread work was entirely of silver. It was fastened to the head and extended to the feet. In various places seals of gold and dies of silver were attached to hold it in position. There was one seal on the crown of the head, one on the top of each ear, one at the throat, one on each knee, one at each elbow, one at the waist, and one at the small of the back.

In the fabric of this parure the goldsmiths wrought a peacock; in its right wing were five hundred feathers of ruddy gold, and in its left wing five hundred. Its beak was of coral, its eyes were of gems, and likewise its neck and its tail-feathers; the midribs of the feathers were of precious stones and likewise its legs. When it was placed on the crown of Visākhā’s head, it appeared like a peacock standing on the peak of a mountain and dancing; and the sound of the midribs of the thousand feathers was like the music of the celestial choir or of the five kinds of instruments. Only by going very close could people tell that it was not a real peacock. {1.395} The materials used in the making of this parure cost nine crores, and a hundred thousand pieces of money were paid for the workmanship.

(Through what deed in a previous state of existence did Visākhā receive this parure? We are told that in the dispensation of the Buddha Kassapa she

presented twenty thousand monks with bowls and robes, and that she likewise gave them thread and needles and dyeing materials, all of which were her property. It was through this gift of robes that she received this parure. The gift of robes by women culminates in the great-creeper-parure, the gift of robes by men culminates in the reception of bowls and robes supernaturally created.) [29.67]

When in the course of four months the great treasurer had thus prepared a trousseau for his daughter, he began giving her her dowry. He gave her five hundred carts filled with money, five hundred carts filled with vessels of gold, five hundred filled with vessels of silver, five hundred filled with copper vessels, five hundred carts filled with garments made of various kinds of silk, five hundred carts filled with ghee, five hundred filled with rice husked and winnowed, and five hundred carts filled with plows, plowshares, and other farm implements.

This, we are told, was the thought that occurred to him, "In the place to which my daughter is going, she must never be obliged to send to her neighbor and say, 'I have need of this or that.'" For this reason, therefore, he provided her with all these implements. Then he provided her with slave-maidens richly dressed and adorned to wait upon her person, bringing up five hundred carts and placing three slave-maidens in each cart and saying to them, "You are to bathe her and feed her and dress her." Thus he gave her fifteen hundred slave-maidens to wait upon her person.

Then the following thought occurred to him, "I will give my daughter cattle." So he gave the following order to his men, {1.396} "My men, go to the small cattle-pen and open the gate. When you have so done, post yourselves on both sides of a lane three-quarters of a league in length and eight rods across, with a drum at every quarter-league, and do not allow the cattle to pass beyond these limits. When you have taken up your positions, sound your drums."

His men did as they were commanded. Leaving the cattle-pen, they proceeded a quarter of a league and sounded the drum; then proceeding to the half-league point, they sounded the drum; then proceeding to the three-quarter-league point, they sounded the drum; and they guarded the means of exit along the sides. When they had so done, cattle filled an inclosure three-quarters of a league in length and eight rods across and stood rubbing shoulder with shoulder.

Then the great treasurer ordered the gate of the cattle-pen to be closed, saying, "These cattle are enough for my daughter. Close the gate." But even after the

gate had been closed, by the fruit of Visākhā's merit, the powerful bulls and milch-cows leaped over the gate and got out. Indeed, in spite of all that the men could do to prevent them, sixty thousand powerful bulls and sixty thousand milch-cows escaped, powerful bull-calves following the milch-cows out of the inclosure. [29.68]

(Through what deed in a previous state of existence did the cattle thus come forth? We are told that, in the dispensation of the Buddha Kassapa, Visākhā was reborn as Saṅghadāsī, the youngest of seven daughters of King Kiki. One day, as she was giving the five products of the cow to a company of twenty thousand monks, {1.397} the young monks and novices covered their bowls with their hands and said, "Enough! enough!" But in spite of their efforts to prevent her, she continued to give, saying, "This is pleasant to the taste, this will rejoice the heart." As the result of this deed, we are told, the cattle escaped in spite of all that the men could do to prevent them.)

After the treasurer had given all this wealth to his daughter, his wife said to him, "You have provided all else for your daughter, but you have not provided men-servants and women-servants to do her bidding. Why is this?" "Because I wish to find out which of them have a sincere affection for my daughter and which of them have not. It is not my intention to seize by the neck and send with her those who do not wish to go with her. But when she has entered her carriage and is ready to start, then I will say, 'Let those who wish to go with her go; let those who do not wish to go with her remain behind.'"

"On the morrow my daughter will depart," thought the treasurer as he sat in his inner room. So he summoned his daughter, seated her beside him, and said to her, "Dear daughter, there are certain modes of conduct which you must observe so long as you live with your husband's family." And so saying, he gave her certain admonitions. Now Treasurer Migāra happened to be sitting in the next room and heard all the admonitions which Treasurer Dhanañjaya gave to his daughter. And these were the admonitions which Treasurer Dhanañjaya gave to his daughter:

"Dear daughter, so long as you live in the house of your father-in-law, the indoor fire is not to be carried outside; the outdoor fire is not to be carried inside; give only to him that gives; give not to him that gives not; {1.398} give both to him that gives and to him that gives not; sit happily; eat happily; sleep happily; tend the fire; honor the household divinities."

These Ten Admonitions did Treasurer Dhanañjaya give to his daughter. On the following day he assembled all the guilds of artisans and standing in the midst of the king's army, appointed eight householders to be sponsors for his daughter, saying to them, "If in the [29.69] place to which my daughter is going, any fault is charged against my daughter, you are to clear her of the charge."

Then he caused his daughter to put on her great-creeper-parure which cost nine crores of treasure, and giving her fifty-four crores of treasure to buy aromatic powders for the bath, he assisted her to enter her carriage. And escorting her through the fourteen villages round about Sāketa which paid tribute to him as far as Anurādhapura, he caused the following proclamation to be made, "Let those who wish to go with my daughter go."

So soon as the inhabitants of the fourteen villages heard this proclamation, they exclaimed, "Why should we remain here when our noble mistress is departing?" And they, departed from those villages, leaving nothing behind them. Treasurer Dhanañjaya paid his respects to the king and Treasurer Migāra, accompanied them a little way on their journey, and then bidding farewell to his daughter, placed her in their charge.

When Treasurer Migāra, seated in the last carriage in the procession, saw the army of people following, he asked, "Who are these people?" "Men-servants and women-servants to do your daughter-in-law's bidding." "Who can feed so many as these? Beat them with sticks and drive them back. Take along only those who will not be driven back." But Visākhā protested, saying, "Hold! do not drive them away. One army will feed the other." Said the treasurer in reply to her protests, "Dear girl, we have no need of these people. {1.399} Who will feed them?" And he had them beaten with clods of earth, sticks, and the like and driven back. And taking with him those who would not be driven back, he said, "These are enough for our purposes," and continued his journey.

Now when Visākhā reached the gate of the city of Sāvatti, she thought to herself, "Shall I enter the city sitting in a closed carriage or standing up in a chariot?" Thereupon the following thought occurred to her, "If I enter the city sitting in a closed carriage, the splendor and magnificence of my great-creeper-parure will be visible to none." Accordingly she entered the city standing up in a chariot, showing herself to all the city. When the residents of Sāvatti beheld Visākhā's state, they said, "This, they say, is Visākhā, and her state well becomes her." Such was the splendid state in which Visākhā entered the treasurer's house.

On the day when Visākhā entered the city of Sāvattī, all the residents of the city said to themselves, “Treasurer Dhanañjaya was [29.70] most hospitable to us when we visited his city.” Therefore they sent presents to Visākhā according to their power and ability. And all the presents which were sent to her Visākhā distributed among the various families throughout the city. “Give this to my mother,” she would say; “this to my father, this to my brother, this to my sister.” Thus she accompanied every gift she sent with a kindly message to the recipient, choosing her words with reference to the age and station of each and adopting, as it were, all the residents of the city as her kinsfolk.

Now in the middle of the night Visākhā’s well-bred mare gave birth to a foal. Accordingly Visākhā went to the stable, accompanied by her female slaves bearing torches in their hands, saw that the mare was bathed with hot water {1.400} and anointed with oil, and having so done, returned to her own quarters.

Now Treasurer Migāra, in planning the festivities of his son’s marriage, completely ignored the Tathāgata, in spite of the fact that the Teacher was at that time in residence at a monastery close at hand. On the other hand, impelled by the friendly feeling which he had long cherished for the Naked Ascetics, he said to himself, “I will render honor to my noble ascetics.” So one day he ordered the finest of rice-porridge to be boiled in hundreds of new vessels, invited five hundred Naked Ascetics, escorted them into his house, and having so done, sent the following message to Visākhā, “Let my daughter-in-law come and render homage to the Arahats.”

Now Visākhā had attained the Fruit of Conversion and was one of the Noble Disciples, and therefore she was pleased and delighted when she heard the word “Arahats.” But when she entered the hall where the Naked Ascetics were eating and looked at them, she said, “Men like these are totally bereft of sense of modesty and fear of mortal sin and have no right to the title ‘Arahats.’ Why did my father-in-law send for me to come?” And reproaching the treasurer, she returned to her own quarters.

When the Naked Ascetics saw Visākhā, they all reproached the treasurer with one accord, saying, “Householder, why did you not seek some other maiden to be the wife of your son? In admitting a female lay disciple of the monk Gotama to your house, you have admitted a Jonah of Jonahs. Expel her from this house immediately.” But Treasurer Migāra thought to himself, “It is impossible for me to expel her from my house on the mere say-so of these ascetics; she is the daughter of a great house.” Accordingly he said to the Naked [29.70] Ascetics,

“Noble ascetics, young women are likely to do all sorts of things, whether knowingly or unknowingly. Hold your peace.” So saying, he dismissed them. Having so done, he seated himself on a costly seat and began to eat rich rice-porridge flavored with honey out of a golden dish.

At this time a monk who was a pellet-faller,<sup>195</sup> {1.401} going his round for alms, entered the treasurer’s residence. Visākhā stood fanning her father-in-law. When she saw the monk, thinking to herself, “It would not be proper for me to announce this monk to my father-in-law,” she stepped aside, that her father-in-law might see the Elder. But the simpleton, although he saw the Elder, pretended not to see him and with bowed head continued to eat his meal. Visākhā perceived within herself, “Although my father-in-law sees the Elder, yet he makes no sign.” Accordingly she said to the Elder, “Pass on, Reverend Sir. My father-in-law is eating stale fare.”

Now although Treasurer Migāra had resisted the importunities of the Naked Ascetics, yet when, as he sat there, he heard her say, “He is eating stale fare,” he removed his hand from the dish and said, “Take away this rice-porridge and expel the woman from this house. To think that at a time of festivity she should accuse such a man as I am of eating unclean food!” But in this house all the slaves and servants belonged to Visākhā. Who, therefore, would take hold of her hands and her feet? There was no one who dared even open his mouth.

Visākhā, hearing the words which her father-in-law had uttered, said, “Dear father-in-law, this is no sufficient reason why I should leave your house. It is not as if I were a common wench brought hither by you from some bathing-place on the river. Daughters who have mothers and fathers living do not leave the house of their father-in-law for any such reason as this. Indeed, for this very reason, when I set out to come hither, my father summoned eight householders and placed me in their hands and said, ‘If any fault is charged against my daughter, you are to clear her of the charge.’ Send, therefore, for my sponsors and let them clear me of the charge.”

“What she says is right,” said the treasurer. Accordingly he summoned the eight householders and said to them, “At a time of festivity, while I was sitting and eating rich rice-porridge out of a golden dish, this young woman said that I was

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<sup>195</sup> Ed. note: again a curious translation, in Pāli: *piṇḍācārikatthera*, an elder monk who goes on almsround for his sustenance.



eating unclean food. {1.402} Convict her of this charge and expel her from this house.” “Is what he says true, dear girl?” [29.72]

“I did not say precisely that. What happened was this: A certain monk going his round for alms stopped at the door of the house, and my father-in-law, who at the time was eating rich rice-porridge flavored with honey, completely ignored him. I thought to myself, ‘My father-in-law is acquiring no fresh merit in his present state of existence, but is consuming only stale merit.’ So I said to the Elder, ‘Pass on, Reverend Sir. My father-in-law is eating stale fare.’ What fault is to be found with me for so doing?” “None at all. What our daughter said was entirely proper. Why should you get angry with her?”

“Noble sirs, I grant that there is no fault to be found with her for this. But on a certain occasion, in the middle watch of the night, she went behind the house accompanied by her slaves, both male and female.” “Is what he says true, dear girl?” “Dear friends, my reason for going was no other than this: My full-blooded mare had given birth to a foal in the stable attached to the house. I thought to myself, ‘It is not right that I should sit here and make no sign.’ So I ordered my slaves to procure torches, and accompanied by my slaves, both male and female, I went to the stable and saw to it that proper care was given to the mare.” “Noble sir, our daughter does work in your house which is not fit even for female slaves to do. What fault do you find in this?”

“Noble sirs, I grant that there is no fault to be found with her for this. But when she was on the point of coming here, her father admonished her, giving her Ten Admonitions with a deeply hidden meaning. I do not know what they mean. Let her tell me the meaning of them. {1.403} For example, her father said to her, ‘The indoor fire is not to be carried outside.’ Pray how could we live without giving fire to the neighbors who live on both sides of us?” “Is what he says true, dear girl?” “Dear friends, that was not my father’s meaning. What he meant was this: ‘Dear daughter, if you see any fault in your father-in-law or in your husband, say nothing about it when you go to this house or to the other house, for there is no fire that may be compared to this fire.’ ”

“Noble sirs, let this be as it may. But her father said to her, ‘The outdoor fire is not to be carried inside.’ When the fire in the house is extinguished, what else can we do than to bring fire in from without?” “Is what he says true, dear girl?” “Dear friends, that was not my father’s meaning. What he meant was this: ‘If either women or men in your neighbors’ houses speak ill of your [29.73] father-in-law or of your husband, you must not bring home what you have heard them

say and repeat it, saying, “So-and-so said this or that unkind thing about you.” For there is no fire comparable to this fire.’ ”

Thus she was found free from fault in this matter, and as in this so also in the others. And this is the true meaning of the remaining admonitions: “Give only to him that gives” means that one should give only to those that return borrowed articles. “Give not to him that gives not” means that one should not give to those who do not return borrowed articles. “Give both to him that gives and to him that gives not” means that when poor {1.404} kinsfolk and friends seek assistance, one should give to them, whether or not they are able to repay.

“Sit happily” means that when a wife sees her mother-in-law or her father-in-law or her husband, she should stand and not remain sitting. “Eat happily” means that a wife should not eat before her mother-in-law and her father-in-law and her husband have eaten. She should serve them first, and when she is sure that they have had all they care for, then and not until then may she herself eat. “Sleep happily” means that a wife should not go to bed before her mother-in-law and her father-in-law and her husband. She should first perform the major and minor duties which she owes them, and when she has so done, then she may herself lie down to sleep.

“Tend the fire” means that a wife should regard her mother-in-law and her father-in-law and her husband as a flame of fire or as a serpent-king. “Honor the household divinities” means that a wife should look upon her mother-in-law and her father-in-law and her husband as her divinities.

When the treasurer had heard this exposition of the meaning of the Ten Admonitions, he sat with bowed head, unable to make answer. Then the householders asked him, “Treasurer, is there any other fault in our daughter?” “Noble sirs, there is not.” “Why then, if she is without fault, do you seek without cause to expel her from your house?” At this point Visākhā said, “Dear friends, although at first it would not have been proper for me to leave at the command of my father-in-law, inasmuch as when I came hither my father placed me in your hands to determine my guilt or my innocence, nevertheless now, seeing that you have found me free from fault, it is entirely proper for me to go.”

Forthwith she gave orders, “Prepare for my departure my slaves, [29.74] both male and female, and my carriages and other conveyances.” Thereupon the treasurer detained those householders and said to Visākhā, {1.405} “Dear daughter-in-law, it was through ignorance that I spoke. Pardon me.” “Dear

father-in-law, I pardon you freely so far as in me lies. But I am the daughter of a house which has firm faith in the Religion of the Buddha, and we cannot exist without the Congregation of Monks. If I may be permitted to minister to the Congregation of Monks, according to my inclination, I will remain.” “Dear daughter-in-law, you may minister to your monks to your heart’s content.”

Visākhā caused an invitation to be sent to the Possessor of the Ten Forces, and on the following day entertained him in her house. The Naked Ascetics also, hearing that the Teacher was going to the house of Treasurer Migāra, went and sat down in a circle about the house. When Visākhā had given Water of Donation to the Teacher, she sent the following message to her father-in-law, “The feast is all ready. Let my father-in-law come and wait upon the Possessor of the Ten Forces.” Now Treasurer Migāra desired to go, but the Naked Ascetics dissuaded him, saying, “Householder, do not think of going to the monk Gotama.” So he sent back the following message, “Let my daughter-in-law herself wait upon him alone.”

When Visākhā had served the Congregation of Monks presided over by the Buddha with food, and the meal was over, she sent a second message to her father-in-law, “Let my father-in-law come and hear the Teacher preach the Law.” Thought the treasurer, “It would be highly improper for me not to go now,” and desiring greatly to hear the Law, he set out. Thereupon the Naked Ascetics addressed him a second time, saying, “Well then, if you are determined to hear the monk Gotama, sit outside of a curtain and listen.” And preceding him, they drew a curtain around. The treasurer went and sat outside of the curtain.

Then said the Teacher, “You may sit beyond a curtain or beyond a wall or beyond a mountain, or you may even sit beyond the range of mountains that encircles the earth; I am the Buddha, and I can make you hear my voice.” {1.406} And as though seizing and shaking great trunks of rose-apple trees or causing ambrosial rain to fall, he began to preach the Law in orderly sequence. Now when a Supreme Buddha preaches the Law, they that stand before and they that stand behind, they that stand beyond a hundred Cakkavāḷas or a thousand Cakkavāḷas, and they that stand in the Abode of the Sublime Gods say, [29.75] “The Teacher is looking at me alone; he is preaching the Law to me alone.” For the Teacher appears to be looking at each individual and to be conversing with each individual. The Buddhas are said to be like the moon. For as the moon in mid-heaven appears to all beings alike, so that each individual thinks, “The moon is over me, the moon is over me,” so also the Buddhas appear to stand face

to face with each individual, no matter where that individual may stand. This is said to be the fruit of their generosity in cutting off their gloriously adorned heads, gouging out their anointed eyes, uprooting the flesh of their hearts, and giving to be the slaves of others sons like Jali, daughters like Kaṇhājina, and wives like Maddī.

As Treasurer Migāra, sitting outside of the curtain, turned over in his mind the teaching of the Tathāgata, he became established in the Fruit of Conversion in a thousand ways adorned, and became endowed with unwavering belief, and acquired firm faith in the Three Refuges. And lifting the hem of the curtain, he went forwards, and taking in his mouth the breast of his daughter-in-law, he adopted her as his mother, saying, “To-day henceforth you are my mother.” And thenceforth she was called Mother of Migāra. {1.407} Later on, when she had a son, she gave him the name Migāra. Then the great treasurer, letting go the breast of his daughter-in-law, went to the Exalted One, fell at his feet, stroked his feet with his hands and covered them with kisses, and thrice called out his own name, saying, “I am Migāra, Reverend Sir.” Then he said, “Reverend Sir, all this time I have not known the abundant fruit of alms given to you, but now, through my daughter-in-law, I have come to know of it and have obtained release from all the suffering of the states of punishment. When my daughter-in-law came to my house, she came for my welfare and salvation.” So saying, he pronounced the following Stanza,

To-day I know where given alms yield abundant fruit;  
For my welfare indeed my excellent daughter-in-law came to my house.

Visākhā invited the Teacher for the following day, and on the following day her mother-in-law attained the Fruit of Conversion. And from that time on that house kept open door for the Religion of the Buddha.

Then the treasurer thought to himself, “My daughter-in-law has done me a great service. I will make her a present. Now her great-creeper-parure is so heavy that it is impossible for her to wear it all the time. I will therefore have a light parure made for her which she [29.76] can wear both by day and by night in all the four postures.” Accordingly at a cost of a hundred thousand pieces of money he had a parure made for her called the solid polished parure, and when this was completed, invited the Congregation of Monks presided over by the Buddha and gave them a bountiful feast. Then he caused Visākhā to bathe herself in sixteen water-pots of perfumed water and to put on the solid polished parure. And when she had so done, he caused her to take her stand before the Teacher and to pay

obeisance to the Teacher. Then the Teacher pronounced the words of thanksgiving {1.408} and went back to the monastery.

Thenceforth Visākhā gave alms, performed the other works of merit, and obtained the Eight Boons from the Teacher.<sup>196</sup> And even as the crescent moon waxes great in the sky, even so did Visākhā wax great with sons and daughters. It is said that she had ten sons and ten daughters, and that each of these had ten sons and ten daughters, and that each of these had ten sons and ten daughters. Thus the children and grandchildren and great-grandchildren in the line of direct descent from her numbered eight thousand four hundred and twenty persons. She herself lived to be a hundred and twenty years old, and yet there was not a single gray hair in her head; she always seemed to be about sixteen years old.

When people saw her on her way to the monastery, surrounded by her children and grandchildren, there were always those who would ask, “Which of these is Visākhā?” When they saw her coming, they would think to themselves, “Let her walk a little way farther; our mistress looks well when she walks.” And when they saw her sitting or lying down, they would think to themselves, “Let her lie a little longer; our mistress looks well when she is lying down.” Thus there was no one who could ever say, “She does not look well in any of the four postures.”

Moreover, she had the strength of five elephants. Once upon a time the king, who had heard that Visākhā possessed the strength of five elephants, {1.409} resolved to test her. So on his way back from the monastery, to which he had gone to listen to the Law, he released an elephant against her. The elephant lifted up his trunk and made straight for Visākhā. Of the five hundred women who accompanied her, some fled in terror, while others threw their arms about her. “What does this mean?” asked Visākhā. [29.77]

“Noble mistress,” they replied, “they say that the king desires to test your strength and has therefore released an elephant against you.” When Visākhā saw the elephant, she thought to herself, “Why should I flee? How now shall I take hold of him? If I grasp him firmly, I may kill him.” So taking his trunk between two of her fingers, she forced him back. The elephant, unable to resist her strength and to keep his footing, fell back on his haunches in the royal court. Thereupon the populace applauded her, and she returned home with her retinue in safety.

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<sup>196</sup> See *Vinaya, Mahā Vagga*, viii. 15: i. 290-294.

Now at this time, at Sāvatti, Visākhā Mother of Migāra had many children and many grandchildren and many great-grandchildren. And her children were free from sickness and her grandchildren were free from sickness and her great-grandchildren were free from sickness, and she was considered to bring good luck. And of all her many thousand children and grandchildren and great-grandchildren, not one had as yet met death. On festivals and holidays the residents of Sāvatti always invited Visākhā first to their feasts.

Now on a certain festive occasion, as the multitude, richly dressed and adorned, were on their way to the monastery to listen to the Law, {1.410} Visākhā also, after eating in the house to which she had been invited, put on her great-creeper-parure and accompanied the multitude to the monastery. And taking off her ornaments, she gave them to her slave-girl, even as it is said:<sup>197</sup>

Now at this time there was a festival at Sāvatti, and the people, richly dressed and adorned, went to the Grove; and Visākhā Mother of Migāra, richly dressed and adorned, also went to the monastery. And Visākhā Mother of Migāra took off her ornaments, and wrapping them in her cloak, gave them to her slave-girl, saying, “Ho! take this bundle.”

It is said that, as she was on her way to the monastery, she thought to herself, “It is not fitting that I should enter the monastery covered with jewels, wearing on my person a parure so costly as this, extending from head to foot.” Therefore removing her parure, she made a bundle of it and placed it in the hands of her slave-girl, who alone could carry it, possessing as she did the strength of five elephants acquired by her own merit. Therefore she said to her, “Dear girl, take this parure. When I return from the Teacher’s sermon, I will put it on again.” And when she had given the parure to her slave-girl, she put on her solid polished parure, and approaching the Teacher, [29.78] listened to the Law. At the end of the sermon she saluted the Exalted One, rose from her seat, and went out. Her slave-girl, who had forgotten the parure, accompanied her.

Now it was the custom of Elder Ānanda, after the congregation had departed from listening to the Law, in case anything had been forgotten and left behind, to put it away. So on this particular day, seeing the great-creeper-parure, he told the Teacher, “Reverend Sir, Visākhā has gone away and forgotten her parure.”

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<sup>197</sup> Ed. note: This is introduced as though it is a quotation, but it doesn't seem to appear anywhere else in the Canon or Commentaries.

“Put it aside, Ānanda.” So the Elder took it up {1.411} and hung it beside the staircase. Visākhā thought to herself, “I will find out what medicines and other requisites are needed by the monks who are coming and going and who are sick or in need.” And for the purpose of providing for them she made the rounds of the monastery with Suppiyā.

Now whenever the young monks and novices saw these two female lay disciples going the rounds of the monastery, those who had need of ghee and honey and oil and the other requisites used to take their bowls and other vessels and come up to them. And on this day they followed their usual practice. Suppiyā, seeing a certain sick monk, asked him, “What does my noble master require?” “Meat-broth.” “Very well, noble sir, I will see that it is sent to you.” So on the following day, obtaining no suitable meat with which to make the broth, she cut flesh from her own thigh. Through her faith in the Teacher her body was made whole.<sup>198</sup>

When Visākhā had attended all the sick monks and all the young monks and novices, she went out by another door. Stopping at the approach to the monastery, she said to her slave-girl, “Dear girl, bring me my parure. I should like to put it on.” At that moment the slave-girl reflected that she had forgotten to bring it with her when she came out. So she replied, “Noble mistress, I forgot to bring it with me.” “Well then, go back and get it. But in case my noble Elder Ānanda has taken it up and put it away, do not bring it to me. In that case I give it freely to my noble Elder.” Now Visākhā knew in her heart, “It is the practice of the Elder to put away articles that have been forgotten and left behind by persons of consequence.” It was for this reason that she said this.

When the Elder saw the slave-girl, he asked her, “For what purpose have you returned?” The slave-girl replied, “When I went away I forgot to take with me the parure which belongs to my noble [29.79] mistress.” “I hung it by the staircase. Go get it.” But the slave-girl replied, “Noble sir, nothing that has been touched by your hand {1.412} may be removed by my noble mistress.” And filled with joy and delight, she returned to her mistress. “What about it?” asked Visākhā. The slave-girl told her the whole story. “Dear girl,” said Visākhā, “I will wear nothing that has been touched by my noble master. I give it to him freely. But the parure will be a troublesome thing for my noble masters to take care of. I will therefore sell it and give my noble masters the equivalent of the money it brings. Go fetch it hither.” So the slave-girl went and brought back the parure.

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<sup>198</sup> See *Vinaya, Mahā Vagga*, vi. 23. 1-9: i. 216-218. Cf. *Divyāvadāna*, p. 472.

Visākhā did not put on the parure, but sent for goldsmiths and had it appraised. The goldsmiths reported, “The parure is worth nine crores, and the workmanship is worth a hundred thousand.” So Visākhā caused the parure to be placed in a cart and said, “Very well, sell it.” But there was no one who could have bought it at that price. (Women who are able to wear the great-creeper-parure are hard to find. Indeed on the whole circle of the earth there are but three women who have obtained the great-creeper-parure: the eminent female lay disciple Visākhā, the wife of Bandhula king of the Mallas, and Mallikā daughter of the treasurer of Benāres.)

Therefore Visākhā herself alone gave the price for it, and causing the nine crores of treasure and a hundred thousand additional to be placed in a cart, she caused it to be conveyed to the monastery. Then she saluted the Teacher and said, “Reverend Sir, this thought has been in my mind: ‘My noble master. Elder Ānanda, touched with his hand my golden-creeper-parure, and from the moment he touched it I decided that I could no longer wear it. Therefore I decided to sell it and to give you the purchase-money.’ But when I tried to sell it, I could find no one who was able to buy it, and therefore made up the price for it myself and have brought it to you. Which of the four requisites shall I present to you, Reverend Sir?”

The Teacher replied, {1.413} “Visākhā, would it suit you to erect a dwelling-place for the monks at the eastern gate of the monastery?”<sup>199</sup> “That would suit me exactly, Reverend Sir,” replied Visākhā, her heart filled with delight. So for nine crores she bought the site, and with nine crores more began to build a dwelling-place for the monks.

Now one day, as the Teacher surveyed the world at dawn, he perceived that the faculties requisite for Conversion were possessed by a certain treasurer’s son named Bhaddiya, who, after passing from [29.80] the World of the Gods, had been reborn in the household of the treasurer of the city of Bhaddiya. Therefore, after eating his breakfast in the house of Anāthapiṇḍika, he set out for the north gate.

As a rule, when the Teacher took his meal in the house of Visākhā, he went out by the south gate and resided at the Jetavana; and when he took his meal in the

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<sup>199</sup> Ed. note: *of the monastery* is not in the text, and should be omitted from the translation.



house of Anāthapiṇḍika, he went out by the east gate and resided at Pubbārāma. Therefore, when the people saw the Exalted One going out by the north gate, they knew that he was about to set out on a journey.

When, therefore, on that day, Visākhā heard that the Teacher was going in the direction of the north gate, she went to him quickly, saluted him, and said, “Reverend Sir, is it your intention to set out on a journey?” “Yes, Visākhā.” “Reverend Sir, I am causing a dwelling-place to be erected for you at an expenditure of all this treasure. Pray turn back, Reverend Sir.” “Visākhā, this is a journey which does not permit of my turning back.”

Visākhā thought to herself, “Doubtless the Exalted One has good reason for what he is doing.” So she said to the Teacher, “Well then, Reverend Sir, before you depart, direct some monk who knows what should be done and what should not be done to remain behind.” {1.414} “Visākhā, take the bowl of whatever monk you please.”

Now although she was especially fond of Elder Ānanda, yet, thinking to herself, “Elder Moggallāna the Great possesses great magical power, and with his assistance my work will be made easy,” she took the bowl of Elder Moggallāna the Great. The Elder looked at the Teacher, and the Teacher said, “Moggallāna, take with you your retinue of five hundred monks and turn back.” The Elder did as he was commanded.

By the supernatural power of Elder Moggallāna the Great they went fifty or sixty leagues for trees and stones and returned with great trees and stones on the same day. Nor did it tire them to hoist trees and stones on the carts, nor did an axle break, and in but a short time they erected a dwelling-place two stories high. There were five hundred rooms on the ground floor and five hundred rooms on the floor above; thus the dwelling-place contained a thousand rooms in all. The Teacher, after journeying about for nine months, returned to Sāvatti. In those nine months also the work on Visākhā’s dwelling was completed, and she was building a pinnacle of solid, beaten, ruddy gold, intended to hold sixty water-pots. {1.415}

When Visākhā heard that the Teacher was on his way to the [29.81] Jetavana, she went forth to meet him, and conducting him to the monastery which she was building, exacted the following promise from him, “Reverend Sir, bring the Congregation of Monks here for these four months and take up your residence here, and I will have the dwelling-place for the monks finished.” The Teacher

consented to come. Thenceforth she gave alms to the Congregation of Monks presided over by the Buddha in that very monastery.

Now a certain friend of hers came to her with a piece of cloth worth a hundred thousand pieces of money and said to her, "Friend, I should like to spread this small carpet in your dwelling-place. Tell me where I may spread it." Visākhā replied, "If I say to you, 'There is no room,' you will think, 'She does not wish to give me any space;' therefore you yourself may look through the two floors and the thousand rooms and see whether there is any place to lay your carpet." So the woman took the carpet worth a hundred thousand pieces of money and went through the whole dwelling-place. But finding no coverings of less value than her own, she thought to herself, "I shall obtain no merit in the building of this dwelling-place," and overcome with sadness, stopped in a certain place and stood there weeping.

Elder Ānanda saw her and asked her, "What are you weeping for?" She told him what was the matter. Said the Elder, "Do not grieve. I will show you where you can spread your carpet. Make of it a mat for the feet and spread it between the foot of the stairs and the place where the monks wash their feet. When the monks bathe their feet, they will first wipe their feet there {1.416} before going into the monastery. Thus you will earn abundant merit." It appears that Visākhā had overlooked this place.

After Visākhā had for four months given alms to the Congregation of Monks presided over by the Buddha, on the last day she gave cloth for robes to the Congregation of Monks, each novice receiving cloth for robes worth a thousand pieces of money each. Last of all she gave medicines to the monks, filling the bowl of each monk. The treasure she spent in the giving of alms amounted to nine crores. Thus in all she spent twenty-seven crores of treasure in the Religion of the Buddha, nine crores for the site of the monastery, nine crores to build it, and nine crores for alms. No other woman in the world gave away so much money as this woman who lived in the house of a heretic.

On the day when the monastery was completed and the festival of the opening of the monastery was in progress, as the shadows of evening lengthened, she walked round about the monastery, [29.82] accompanied by her children and her grandchildren and her great-grandchildren. And then she thought within herself, "Now is entirely fulfilled the prayer which I prayed in times of yore." And in five stanzas, with her sweet voice, she breathed forth the following Solemn Utterance:

- When shall I give the gift of a monastery, a pleasing dwelling-place plastered with cement and mortar? Fulfilled is my desire.
- When shall I give the furnishings of a lodging, beds and chairs and mats and pillows? Fulfilled is my desire. {1.417}
- When shall I give the gift of food, ticket-food flavored with pure meat-broths? Fulfilled is my desire.
- When shall I give the gift of robes, Benāres cloth, linens and cottons? Fulfilled is my desire.
- When shall I give the gift of medicaments, ghee and butter and honey and oil and jaggery? Fulfilled is my desire.

The monks, hearing the sound of her voice, said to the Teacher, “Reverend Sir, during all this time we have never known Visākhā to sing. But to-day, surrounded by her children and her grandchildren and her great-grandchildren, she is going round and round the monastery singing. Is her bile out of order or has she gone mad?” The Teacher replied, “Monks, my daughter is not singing. But her Earnest Wish is now fulfilled, and her heart is filled with joy at the thought, ‘The prayer I prayed is now fulfilled,’ and she is breathing forth a Solemn Utterance as she walks about.” “But, Reverend Sir, when was it that she prayed this prayer?” “Do you wish to hear, monks?” “Yes, Reverend Sir, we wish to hear.” Thereupon the Teacher told them the following

### **8 a. Story of the Past: Visākhā’s Earnest Wish**

Monks, a hundred thousand cycles of time in the past, a Buddha named Padumuttara appeared in the world. The term of his life was a hundred thousand years, his retinue of Arahats numbered a hundred thousand, his city was named Hamsavatī, his father was Sunanda, and his mother was Sujātā Devī. The female lay disciple who was his principal benefactress obtained from him the Eight Boons, and standing in the relation of a mother to him, provided the Teacher with the Four Requisites, going to wait upon him both in the evening and in the morning. Now she had a friend who invariably accompanied her to the monastery, and when this friend observed how intimately she conversed with the Teacher and how she was beloved [29.83] by the Teacher, she considered within herself, “By what means may women become thus beloved of the Buddhas?”

So one day she asked the Teacher, “Reverend Sir, in what relation does this woman stand to you?” “She is the chief of my benefactresses.” {1.418}

“Reverend Sir, by what means may women become the chief benefactresses of the Buddhas?” “By making an Earnest Wish for a hundred thousand cycles of time.” “Reverend Sir, would it be possible for a woman to attain this position by making an Earnest Wish at this moment?” “Yes, that would be possible.” “Well then, Reverend Sir, accept food at my hands for seven days with your hundred thousand monks.” The Teacher consented to do so.

So for seven days she gave alms to the Teacher. On the last day, taking the Teacher’s bowl and robe, she saluted the Teacher, and prostrating herself at his feet, made the following Earnest Wish, “Reverend Sir, I seek not through the giving of these alms any such reward as sovereignty over the gods; but may I receive the Eight Boons at the hands of a Buddha like you, may I stand in the relation of a mother to him, and may I be the foremost of the women entitled to provide him with the Four Requisites.”

Thought the Teacher, “Will her Earnest Wish be fulfilled?” After pondering the future in his mind and surveying a hundred thousand cycles of time, he said to her, “At the end of a hundred thousand cycles of time a Buddha named Gotama will arise in the world. At that time you will be a female lay disciple named Visākhā; you will receive the Eight Boons at his hands, you will stand in the relation of a mother to him, and you will be the foremost of the women entitled to provide him with the Four Requisites.”

Thus it was inevitable, so to speak, that she should receive this Attainment. After spending the remainder of the term of life allotted to her in the performance of works of merit, she passed out of that state of existence and was reborn in the World of the Gods. After passing through the round of existence in the Worlds of the Gods and the world of men, she was reborn in the dispensation of the Buddha Kassapa as Saṅghadāsī, the youngest of seven daughters of Kiki, king of Kāsi. She married and went to live with her husband’s family, and for a long period of time gave alms and performed other works of merit in company with her sisters.

One day she fell at the feet of the Supreme Buddha Kassapa and made the following Earnest Wish, “May I at some time in the future stand in the relation of mother to a Buddha like you, and may I be [29.84] the foremost of the women entitled to provide him with the Four Requisites.” Thereafter she passed through the round of existence in the Worlds of the Gods and the world of men, and in her present state of existence {1.419} was reborn as the daughter of Treasurer Dhanañjaya, who was the son of Treasurer Ram. And in her present state of

existence she has wrought many works of merit in my Religion. *End of Story of the Past.*

“Thus, monks, my daughter was not singing, but was breathing forth a Solemn Utterance as she saw the fulfillment of the prayer she had prayed.” And when he had thus spoken, the Teacher expounded the Law, saying, “Monks, even as out of a great heap of flowers of various kinds a skillful garland-maker makes all manner of garlands of flowers, even so the mind of Visākhā inclines to the doing of all manner of good deeds.” So saying, he pronounced the following Stanza,

**53. Even as from a heap of flowers a man may make many garlands,  
Even so he that is born a mortal man should perform many good deeds.**

#### **IV. 9. Elder Ānanda’s Question<sup>200</sup> Ānandattherassa pañhāvattu**

**54. The perfume of flowers goes not against the wind...**

This religious instruction was given by the Teacher while he was in residence at Sāvatti by way of reply to a question which the Elder Ānanda asked him. {1.420}

We are told that one evening, absorbed in meditation, the Elder pondered the following thought: “The Exalted One possesses the three perfumes of superlative excellence; namely, the perfume of sandal, the perfume of roots, and the perfume of flowers. Each of these perfumes, however, goes only with the wind. Is there possibly a substance whose perfume goes against the wind, or is there possibly a substance whose perfume goes both with the wind and against the wind?” Then the following thought occurred to him: “What is the use of my trying to determine this question all by myself? I will ask the Teacher, and the Teacher alone.” Accordingly he approached the Teacher and put the question to him. Therefore it is said:

“Now one evening the Venerable Ānanda arose from profound meditation and drew near to the place where sat the Exalted One, and when he had drawn near, {1.421} he addressed the Exalted One as [29.85] follows, ‘Reverend Sir, there

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<sup>200</sup> This story is almost word for word the same as *Āṅguttara*, i. 225-226. Text: N i. 420-423.

are these three substances whose perfume goes only with the wind and not against the wind. What are the three? The perfume of roots, the perfume of sandal, and the perfume of flowers. These, Reverend Sir, are the three substances whose perfume goes only with the wind and not against the wind. But, Reverend Sir, is there possibly a substance whose perfume goes both with the wind and against the wind, or is there possibly a substance whose perfume goes both with the wind and against the wind?’

“Said the Exalted One in answer to the question, ‘Ānanda, there is a substance whose perfume goes with the wind, a substance whose perfume goes both with the wind and against the wind.’ ‘But, Reverend Sir, what is that substance whose perfume goes with the wind, that substance whose perfume goes both with the wind and against the wind?’ ‘Ānanda, if in any village or market-town in this world any human being, whether man or woman, seeks refuge in the Buddha, seeks refuge in the Law, seeks refuge in the Order; if he refrains from taking life, from taking that which is not given, from indulgence in the sins of the flesh and from lying, and avoids occasions of heedlessness through the use of liquor or spirits or other intoxicants; if he is virtuous; if he lives the life of a householder in righteousness, with a heart free from the stain of avarice; if he is liberal and generous, if he is open-handed, if he takes delight in giving, if he is attentive to petitions, if he takes delight in the distribution of alms, in all parts of the world monks and Brahmans utter his praise. If in such and such a village or market-town either a man or a woman seeks refuge in the Buddha, ... if he takes delight in the distribution of alms, deities and spirits utter his praise. If in such and such a {1.422} village or market-town either a man or a woman seeks refuge in the Buddha, ... if he takes delight in the distribution of alms, such acts as these, Ānanda, are the substance whose perfume goes both with the wind and against the wind, whose perfume goes both with and against the wind.’” So saying, he pronounced the following Stanzas,

**54. The perfume of flowers goes not against the wind,  
Nor that of sandal, nor that of Tagara or Mallikā flowers;  
But the perfume of the righteous goes against the wind;  
To every point a good man exhales fragrance.**

**55. Above and beyond all varieties of perfume,  
Whether of sandal or of lotus  
Or of Tagara or Vassikī flowers,  
The perfume of virtue is preeminent.**

**IV. 10. Sakka Gives Alms to Kassapa the Great<sup>201</sup>**  
**Mahākassapattherassa piṇḍapātadinnavatthu**

[29.86]

**56. Weak is this perfume, this perfume of Tagara and of sandal;  
The perfume of the virtuous is the finest that is wafted to the gods.**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to alms given to Elder Kassapa the Great. {1.423}

For one day Elder Kassapa the Great arose from a Trance of Cessation which had lasted seven days and started out with the intention of making an unbroken round for alms in Rājagaha. At the same time five hundred pink-footed nymphs who were the wives of Sakka king of gods roused themselves and prepared five hundred portions of alms, intending to give those alms to the Elder. Taking their alms, they halted on the road and said to the Elder, “Reverend Sir, accept these alms; do us a favor.” The Elder replied, “Begone, all of you. I intend to bestow my favor on the poor.” “Reverend Sir, do not destroy us; do us a favor.” But the Elder knew them and refused them again. {1.424} When they still showed unwillingness to depart and renewed their request, he said, “You do not know your place. Begone!” So saying, he snapped his fingers at them.

When the nymphs heard the Elder snap his fingers, they were unable to retain their composure, and not daring to remain where they were, took flight and returned once more to the World of the Gods. Said Sakka, “Where have you been?” “Sire, we went out, saying to ourselves, ‘We will give alms to this Elder who has just arisen from trance.’” “But did you succeed in giving your alms or not?” “He refused to accept our alms.” “What did he say?” “He said, ‘I intend to bestow my favor on the poor.’” “In what way did you go?” “In this way, Sire.” “Why should the likes of you seek to bestow alms on the Elder?” asked Sakka.

Sakka himself desired to give alms to the Elder. So he disguised himself as an old weaver worn out by old age, an old man with broken teeth, gray hair, and a bent and broken body. And transforming Wellborn the celestial nymph into just such an old woman, and creating by supernatural power a weavers’ lane, he sat spinning out thread. The Elder went towards the city, thinking to himself, “I will bestow favor on poor folk.” And seeing this street outside of the city, he looked all about and noticed those two persons. At that moment Sakka was spinning out the thread and Wellborn was feeding a [29.87] shuttle. The Elder thought to

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<sup>201</sup> Derived from *Udāna*, iii. 7: 29-30. Text: N i. 423-430.

himself, “These two persons are doing manual labor in old age; there are doubtless no persons in this city poorer than these two. {1.425} If they will give me but a ladleful, I will accept it and bestow my favor upon them.” Accordingly he went towards them.

When Sakka saw them approaching, he said to Wellborn, “My lady, my noble Elder approaches hither. Pretend not to see him; be silent; sit down. In an instant we shall deceive him and give him alms.” The Elder approached and stood at the door of the house. But they pretended not to see him, continued their work as if nothing had happened, and bided their time. Then said Sakka, “Methinks an Elder stands at the door of the house. Just go find out.” Said Wellborn, “My lord, you go find out yourself.”

Sakka went out of the house, saluted the Elder with the Five Rests, placed both hands on his knees, and wept. Then, straightening himself up, he said, “Which Elder are you?” Then, drawing back a little, he said, “My eyes are grown dim.” Then, placing his hand on his forehead, he looked up and said, “Alas! alas! it is a long, long time since our Elder Kassapa the Great has come to the door of my hut. Is there anything in the house?”

Wellborn pretended to be somewhat embarrassed, but immediately answered, “Yes, husband, there is.” Sakka took the Elder’s bowl, saying, “Reverend Sir, consider not whether the food be coarse or fine, but be gracious to us.” The Elder gave the bowl, thinking, “It matters not whether they give me pot-herb or a fistful of rice-dust, I will accept it and bestow my favor upon them.” {1.426} Sakka went into the house, took boiled rice from the rice-jar, filled the bowl, and placed it in the Elder’s hand.

Straightway that portion of alms, richly flavored with all manner of sauces and curries, filled the whole city of Rājagaha with its fragrance. The Elder thought to himself, “This man is weak, but his alms are as powerful as the food of Sakka. Who can he be?” Perceiving that it was Sakka, he said, “You have done a grievous wrong in depriving poor folk of the opportunity to acquire merit. By bestowing alms on me to-day, any poor man soever might obtain the post of commander-in-chief or the post of treasurer.” “Is there any man poorer than I, Reverend Sir?” “How do you come to be poor, enjoying as you do splendor of dominion in the World of the Gods?”

“Reverend Sir, this is the explanation. Before the Buddha appeared in the world I performed works of merit. When the Buddha [29.88] appeared in the world,



three deities of equal rank were reborn who, by the performance of works of merit, possessed greater glory than I, When these deities say in my presence, ‘Let us make holiday,’ and take female slaves {1.427} and go down into the street, I take to my heels and enter my house. The glory from their persons overspreads my person, but the glory from my person does not overspread their persons. Who, Reverend Sir, is poorer than I?” “If this be true, henceforth do not attempt to deceive me by giving alms to me.” “Have I acquired merit, or have I not acquired merit, by giving alms to you through deception?” “You have acquired merit, brother.” “If this be true, Reverend Sir, it is my bounden duty to perform works of merit.” So saying, Sakka saluted the Elder, and accompanied by Wellborn, walked sunwise about the Elder. Then, flying up into the air, he breathed forth the following Solemn Utterance:

Oh, almsgiving, the perfection of almsgiving.  
Well bestowed on Kassapa!

Moreover, it is said in the Udāna:<sup>202</sup>

Once upon a time the Exalted One was in residence in the city of Rājagaha, at Veḷuvana monastery in Kalandakanivāpa. Now at this time Venerable Kassapa the Great was in residence at Pippali Cave. For the space of seven days he sat in unbroken posture, absorbed in one of the forms of Ecstatic Meditation. Now on the expiration of those seven days Venerable Kassapa the Great arose from that trance, and straightway the thought occurred to him, “Suppose I were to go about Rājagaha for alms.” Now at that time five hundred celestial nymphs greatly desired that Venerable Kassapa the Great should receive alms from them. But Venerable Kassapa the Great refused those five hundred {1.428} celestial nymphs. And early in the morning he put on his undergarment, and taking bowl and robe, entered Rājagaha for alms.

Now at that time Sakka king of gods desired to give alms to Venerable Kassapa the Great. Therefore, taking the form of a weaver, he sat weaving thread, with Wellborn the Asura nymph filling a shuttle. Venerable Kassapa the Great approached the place where sat Sakka king of gods, and Sakka king of gods, seeing Venerable Kassapa the Great approaching, came forth from his place of abode, advanced to meet him, took his bowl, escorted him within the house, took boiled rice from the boiler, filled his bowl, and gave it to Venerable Kassapa the

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<sup>202</sup> Ed. note: *Udāna* 3.7.

Great. The portion of rice was flavored with all manner [29.89] of sauces and with all manner of curries, with an abundance of the choicest sauces and curries.

Thereupon the following thought occurred to Venerable Kassapa the Great, “Who is this being the supernatural power of whose magic is so great?” Then the following thought occurred to Venerable Kassapa the Great, “This is Sakka king of gods.” When he perceived this, he spoke thus to Sakka king of gods, “How {1.429} came you to do this, Kosiya? Do nothing of the sort again.” “Reverend Kassapa, we also have need of merit; we also must perform works of merit.” Then Sakka king of gods took leave of Venerable Kassapa the Great, walked sunwise about him, and flying up into the air, thrice breathed forth the following Solemn Utterance:

Oh, almsgiving, the perfection of almsgiving.  
Well bestowed on Kassapa!

The Exalted One, even as he stood in the monastery, heard the sound of his voice and straightway addressed the monks, “Monks, behold Sakka king of the gods. Having breathed forth a Solemn Utterance, he is flying through the air.” “What has he done, Reverend Sir?” “He has given alms to my son Kassapa through deception. Having so done, he is proceeding through the air breathing forth a Solemn Utterance.” “Reverend Sir, how did he know that he ought to give alms to the Elder?” “Monks, both gods and men love him who gives alms as did my son.” So saying, he himself also breathed forth the same Solemn Utterance. Moreover, the following passage occurs in the Sutta:

With Divine Ear, purified, transcending that of man, the Exalted One heard Sakka king of gods, as he flew up into the air, thrice breathe forth the following Solemn Utterance in the sky:

Oh, almsgiving, the perfection of almsgiving.  
Well bestowed on Kassapa! {1.430}

Now the Exalted One, seeing this thing, breathed forth at that time the following Solemn Utterance:

If a monk depend on his alms-bowl, if he support himself and support no other.

If he be tranquil and ever mindful, the gods love such a monk.

Having breathed forth this Solemn Utterance, he said, “Monks, Sakka king of gods, approaching my son with the perfume of virtue, gave alms to him.” So saying, he pronounced the following Stanza,

**56. Weak is this perfume, this perfume of Tagara and of sandal;  
The perfume of the virtuous is the finest that is wafted to the gods.**

#### **IV. 11. Godhika Attains Nibbāna<sup>203</sup> Godhikattherassa parinibbānavatthu**

[29.90]

**57. If men are endowed with the virtues, live the life of Heedfulness,  
Are emancipated through perfect knowledge, Māra can never find the way to them.**

This religious instruction was given by the Teacher while in residence at Veḷuvana near Rājagaha with reference to the attainment of Nibbāna by Elder Godhika. {1.431}

For while this Venerable Elder was in residence at Black Rock on Mount Isigili, heedful, ardent, resolute, having attained emancipation of the mind by the practice of meditation, he was attacked by a certain disease brought on by diligent application to duty, and fell away from a state of trance. A second time and a third time, and unto six times, did he enter into a state of trance and fall away therefrom. As he entered into a state of trance for the seventh time, he thought to himself, “Six times I have fallen away from a state of trance. Doubtful is the future state of him who falls away from a state of trance. Now is the time for me to use the razor.”

Accordingly he took the razor with which he shaved his hair, and lay down on his bed, intending to sever his windpipe. Māra perceived his intention and thought to himself, “This monk intends to use the razor. Those who use the razor are indifferent to life. Such men, having attained Insight, win Arahatsip. But if I try to prevent him from carrying out his intention, he will pay no attention to

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<sup>203</sup> This story is almost word for word the same as *Samyutta*, iv. 3. 3: i. 120-122. Cf. E. Windisch, *Māra und Buddha*, pp. 113-116. Text: N i. 431-434.

my words. I will therefore induce the Teacher to prevent him.” So in the guise of an unknown he approached the Teacher and spoke thus, {1.432}

Mighty hero, mighty in wisdom, resplendent with mystic power and glory,  
Thou that hast overcome all hatred and fear, I bow myself before thy feet,  
all-seeing one.

Mighty hero, thy disciple, though he has overcome death,  
Desires and meditates death. Dissuade him, thou giver of light.

Exalted One, renowned among men, how shall thy disciple who delights in  
the Law  
Come to his end without accomplishing his desire, while yet untrained?

At that moment the Elder drew his knife. The Teacher, perceiving that it was Māra, pronounced the following Stanza,

Thus do those that are steadfast, nor do they yearn for life.  
Godhika has uprooted Craving and has attained Nibbāna. [29. 91]

Now the Exalted One, accompanied by a large number of monks, entered the place where the Elder had lain down and used his knife. At that moment Māra, the Evil One, like a pillar of smoke or a mass of darkness, was searching in all directions for the Elder’s consciousness. Thought he, “Where has his rebirth-consciousness fixed itself?” The Exalted One pointed out to the monks the pillar of smoke and the mass of darkness and said to them, “Monks, that is Māra, the Evil One, searching for the consciousness of the goodly youth Godhika. Thinks he, ‘Where has the consciousness of the goodly youth Godhika fixed itself?’ But, monks, the consciousness of the goodly youth Godhika has not fixed itself. For, monks, the goodly youth Godhika has passed into Nibbāna.” Māra, unable to find the place where the consciousness of the Elder had fixed itself, assumed the form of a prince, {1.433} and taking in his hand a lute made of the light yellow wood of the vilva-tree, approached the Teacher and asked him,

Above, below, across, to all the points and intermediate points  
Have I searched, but I cannot find him. Where has Godhika gone?

Said the Teacher to Māra,

This steadfast man, endowed with resolution, given to meditation,  
delighting ever in meditation.

Exerting himself by day and by night, longing not to live.

Has overcome the host of Māra and will return no more to be born again.  
Godhika has uprooted Craving and has attained Nibbāna.

When the Teacher had thus spoken, Māra, the Evil One, addressed the Exalted One with a Stanza.

Overwhelmed with disappointment, he dropped the girdle of his lute,  
And with heavy heart that demon straightway disappeared.

Then said the Teacher, “Evil One, what have you to do with the place where the consciousness of the goodly youth Godhika has fixed itself? A hundred or a thousand like you could never find it.” So saying, he pronounced the following Stanza,

**57. If men are endowed with the virtues, live the life of Heedfulness,  
Are emancipated through perfect knowledge, Māra can never find the way to  
them.**

#### **IV. 12. Sirigutta And Garahadinna<sup>204</sup>**

##### **Garahadinnavatthu**

[29.92]

**58. As upon a heap of rubbish cast out on the highway,  
The lotus will grow, sweetly fragrant, delighting the heart,**

**59. Even so, among them that are as rubbish, blind folk, unconverted,  
The disciple of the Supremely Enlightened shines with exceeding glory  
because of wisdom.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Garahadinna.

For at Sāvatti once lived two friends, Sirigutta and Garahadinna. The former was a lay disciple of the Buddha, the latter an adherent of the Naked Ascetics,

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<sup>204</sup> This story is referred to at *Thera-Gāthā Commentary*, ccxxx, and at *Milinda-pañha* 350<sup>10</sup>. Text: N i. 434-447.

the Niganthas. {1.435} The Naked Ascetics used to say repeatedly to Garahadinna, “Go to your friend Sirigutta and say, ‘Why do you visit the monk Gotama? What do you expect to get from him?’ Why not admonish him thus, that he may visit us and give us alms?” Garahadinna listened to what they said, went repeatedly to Sirigutta, and wherever he found him, standing or sitting, spoke thus to him, “Friend, of what use to you is the monk Gotama? What do you expect to get by visiting him? Should you not visit my own noble teachers instead and give alms to them?”

Sirigutta listened to his friend’s talk and despite it kept silence for several days. One day, however, he lost his patience and said to Garahadinna, “Friend, you constantly come to me, and wherever you find me, standing or sitting, speak thus to me, ‘What do you expect to gain by visiting the monk Gotama? Visit my noble teachers instead and give alms to them.’ Now just answer me this question, ‘What do your noble teachers know?’” “Oh, sir, do not speak thus! There is nothing my noble teachers do not know. They know all about the past, the present, and the future. They know everybody’s thoughts, words, and actions. They know everything that can happen and everything that cannot happen.” “You don’t say so.” “Indeed I do.” “If this be true, you have committed a grievous fault in allowing me to remain ignorant of it all this time. {1.436} Not until to-day did I learn of the supernatural power of knowledge possessed by your noble teachers. Go, sir, and invite your noble teachers in my name.”

Garahadinna went to the Naked Ascetics, paid obeisance to them, and said, “My friend Sirigutta invites you for to-morrow.” “Did Sirigutta speak to you of himself?” “Yes, noble sirs.” They were pleased and delighted. Said they, “Our work is done. What gain will not accrue to us from the moment Sirigutta reposes faith in us?” [29.93]

Now Sirigutta’s place of residence was a large one, and in one place there was a long empty space between two houses. Here, therefore, he caused a long ditch to be dug, and this ditch he caused to be filled with dung and slime. Beyond the ditch, at both ends, he caused posts to be driven into the ground, and to these posts he caused ropes to be attached. He caused the seats to be so placed, with the front legs resting on the ground and the back legs resting on the ropes, that the instant the heretics sat down they would be tipped over backwards and flung head first into the ditch. In order that no sign of a ditch might be visible, he had coverlets spread over the seats. He caused several large earthenware vessels to be washed clean, and their mouths to be covered with plaintain-leaves and pieces of cloth. And these vessels, empty though they were, he caused to be

placed behind the house, smeared on the outside with rice-porridge, lumps of boiled rice, ghee, jaggery, and cake-crumbs.

Early in the morning Garahadinna went quickly to the house of Sirigutta and asked him, "Has food been prepared for my noble teachers?" "Yes, friend, food has been prepared." "But where is it?" "In all these earthenware vessels is rice-porridge, in all these is boiled rice, in all these are ghee, jaggery, cakes, and other kinds of food. {1.437} Likewise have seats been prepared." "Very well," said Garahadinna, and went his way.

As soon as Garahadinna had departed, five hundred Naked Ascetics arrived. Sirigutta came forth from the house, paid obeisance to the Naked Ascetics with the Five Rests, and taking his stand before them and raising his clasped hands in an attitude of reverent salutation, thought to himself, "So you know all about the past, the present, and the future! So at least your supporter tells me. If you really do know all this, do not enter my house. For even if you enter my house, there is no rice-porridge prepared for you, nor boiled rice, nor any other kind of food. If you do not know all this and still enter my house, I will cause you to be flung into a ditch filled with dung, and will then cause you to be beaten with sticks." Having thus reflected, he gave the following order to his men, "When you observe that they are about to sit down, take your places in the rear and pull the coverlets which are spread over the seats out from under, lest the coverlets be smeared with filth."

Then said Sirigutta to the Naked Ascetics, "Come hither, Reverend Sirs." The Naked Ascetics entered. They were about to sit down on the seats which had been prepared, when Sirigutta's men [29.94] called out to them, "Wait, Reverend Sirs. Do not sit down yet." "For what reason?" "When your reverences enter our house, you must observe a certain etiquette in taking your seats." "What must we do, brother?" "Each one of you must take his stand at the foot of the seat which has been prepared for him, and then you must all sit down at once." We are told that Sirigutta had this done in order that no one of the Naked Ascetics should fall into the ditch by himself, and thus be able to warn the rest of his brethren not to sit down on the seats. {1.438}

"Very well," said the Naked Ascetics. For they thought, "We ought to do whatever these men tell us to do." So all of them took their places in order, each at the foot of the seat which had been prepared for him. Then Sirigutta's men said to them, "Reverend Sirs, sit down quickly, all at once." When Sirigutta's men observed that they were about to sit down, they pulled the coverlets which

were spread over the seats out from under. The Naked Ascetics sat down all at once. Thereupon the legs of the seats which rested on the ropes gave way, and the Naked Ascetics were immediately tipped over backwards and flung head first into the ditch. When the Naked Ascetics fell into the ditch, Sirigutta closed the door. As fast as they crawled out of the slime, he caused them to be beaten with sticks, calling out to them, "So you know all about the past, the present, and the future!" Finally he said, "This will suffice to teach them a lesson," and caused the door to be opened. They escaped through the door and began to run away. But Sirigutta had previously made slippery the ground along the road they would have to take, by covering it with whitewash. The result was that they lost their foothold and fell again and again. Here again he caused them to be beaten with sticks. Finally he said, "This will suffice for you," and let them go. "You have ruined us!" they wailed; "you have ruined us!" So saying, they went to the door of their supporter's house.

When Garahadinna saw the sorry plight of the Naked Ascetics, he became very angry and said, "Sirigutta has ruined me. Even as they stretched out their hands and paid obeisance to him, he has beaten with sticks and brought humiliation upon my noble teachers, my Field of Merit, who are able to bestow the Six Worlds of the Gods at their own good pleasure." {1.439} Forthwith he went to the royal palace and caused a fine of a thousand pieces of money to be inflicted upon Sirigutta. The king sent Sirigutta a summons. Sirigutta immediately went to the king, paid obeisance to him, and said, "Your [29.95] majesty, will you wait until you have first investigated the matter, before inflicting punishment, or is it your intention to inflict punishment without an investigation?" "I intend to investigate the matter before I inflict punishment." "Very well, your majesty. First investigate the matter, and then do as you think proper."

Sirigutta then told the king the whole story from the beginning, saying, "Your majesty, my friend is an adherent of the Naked Ascetics. He used to come to me repeatedly, and wherever he found me, standing or sitting, used to say to me, 'Friend, of what use to you is the monk Gotama? What do you expect to gain by visiting him?'" Sirigutta told the whole story, and having so done, said to the king, "Your majesty, if you think it right to inflict punishment in this case, do so." Looking at Garahadinna, the king said, "Is what you have just told me the truth?" "It is the truth, your majesty." Then said the king to Garahadinna, "Why did you take to yourself teachers who knew so little, and go about and say of your teachers to the disciple of the Tathāgata, 'They know everything'? You have brought punishment on your own head, and on your own head only shall it descend." So saying, the king ordered punishment to be inflicted upon



Garahadinna. Likewise he caused the Naked Ascetics who resorted to his house to be beaten with sticks and expelled.

Garahadinna was very angry about this and for a fortnight afterwards refused to speak to Sirigutta. Finally he thought to himself, "It isn't worth while for me to go about acting thus. What I should do is to bring humiliation upon the monks who resort to Sirigutta's house." Accordingly he went to Sirigutta and said to him, "Friend Sirigutta!" "What is it, friend?" {1.440} "There is quarrel, there is strife, between those that are called kinsmen and friends. You do not speak. Why do you act in this way?" "Friend, I do not speak to you because you do not speak to me. But, friend, whatever is done is done, and I will not on that account break off our friendship." From that time on both stood in one place and sat in one place.

Now one day Sirigutta said to Garahadinna, "Of what use to you are the Naked Ascetics? What do you expect to gain by visiting them? Should you not approach my Teacher instead and give alms to my own noble monks?" That was the very thing Garahadinna longed to do. It was as though Sirigutta had scratched him on a spot that itched. Garahadinna asked Sirigutta, "What does your Teacher know?" "Oh, sir, do not speak thus! There is nothing beyond the range of my Teacher's knowledge. He knows all about the past, the present, [29.96] and the future. In sixteen different ways he comprehends the thoughts of all living beings." "If this be true, I know not why you have not told me about it all this time. Very well. Go to your Teacher and invite him for to-morrow. I should like to entertain him. Beg him, with his five hundred monks, to accept my hospitality."

Sirigutta approached the Teacher, paid obeisance to him, and said, "Reverend Sir, my friend Garahadinna asks me to invite you to his house. {1.441} He asks me to beg you, with your five hundred monks, to accept his hospitality for to-morrow. Several days ago, however, I did such and such to the Naked Ascetics who resort to his house. I am not sure that he intends to seek revenge for what I did. But I am by no means certain that it is with a pure motive that he desires to give you alms. Consider the matter well. If you think proper, accept; if not, decline." The Teacher considered within himself, "What does he intend to do to us?" Immediately he became aware of the following, "He will cause a great pit to be dug between two houses and will cause eighty cartloads of acacia-wood to be brought and dumped into the pit, completely filling it. Then he will set the wood on fire and seek to humiliate us by causing us to be thrown into this charcoal-pit."

Again considering within himself, “Have I sufficient reason for going there or have I not?” the Teacher saw the following, “I will extend my foot and place it upon the charcoal-pit. Thereupon the matting, so placed as to cover the pit, will disappear, and a gigantic lotus as big as a wheel will spring up, rending the charcoal-pit asunder. Then I will set foot upon the pericarp of the lotus and will sit down in a seat, and my five hundred monks will likewise mount the lotus and sit down. A great multitude will assemble, and in this assemblage I will pronounce a discourse of thanksgiving consisting of two Stanzas. At the conclusion of the Stanzas eighty thousand living beings will obtain Comprehension of the Law, Sirigutta and Garahadinna will attain the Fruit of Conversion and will spend their great wealth in my Religion. For the sake of this goodly youth it is my duty to go there.” {1.442} Accordingly the Teacher accepted the invitation.

Sirigutta went and informed Garahadinna that the Teacher had accepted his invitation. Said he, “Prepare hospitality for the Prince of the World.” Garahadinna thought to himself, “Now I shall know what ought to be done to him.” So he caused a great pit to be dug between two houses and caused eighty cartloads of acacia-wood to be brought and dumped into the pit, completely filling it. Then he set [29.97] the wood on fire, and putting bellows in position, caused them to be blown all night long, until the pile of acacia-wood was a mass of blazing charcoal. Across the top of the pit he caused unhewn logs to be laid and caused them to be covered with matting and smeared with cow-dung. On one side he caused a gangway to be built of the flimsiest kind of sticks. Thought he, “The moment they set foot on this framework the sticks will break, and they will topple over and fall into the charcoal-pit.” Behind the house he caused earthenware vessels to be placed, precisely as Sirigutta had done, and there also caused seats to be prepared.

Early in the morning Sirigutta went to Garahadinna’s house and said to him, “Friend, have you provided food?” “Yes, friend, I have.” “But where is it?” “Come and see,” said Garahadinna. And he took him and showed him the earthenware vessels, precisely as Sirigutta had done. “Very well, sir,” said Sirigutta. A great multitude assembled. When heretics invite the Buddha, a great multitude always assembles. The heretics assemble, saying to themselves, “We shall witness the discomfiture of the monk Gotama.” {1.443} The orthodox assemble, saying to themselves, “To-day the Teacher will preach the Law with might, and we shall see for ourselves the power of a Buddha and the grace of a Buddha.”

On the following day the Teacher, accompanied by five hundred monks, went to the house of Garahadinna and stood before the door. Garahadinna came forth from the house, paid obeisance to the monks with the Five Rests, and taking his stand before them and raising his clasped hands in an attitude of reverent salutation, thought to himself, "So, Reverend Sir, you know all about the past, the present, and the future! In sixteen different ways you comprehend the thoughts of all living beings! So at least your supporter tells me. If you really do know all this, do not enter my house. For even if you enter my house, you will find no rice-porridge or boiled rice or any other kind of food. Instead I will cause you to be flung into a charcoal-pit and will bring humiliation upon you."

Having thus reflected, he took the Teacher's bowl and said to him, "Come hither, Exalted One." Then he said to the Teacher, "Reverend Sir, when you come to our house, you must observe a certain etiquette in coming." "What must we do, brother?" "You must enter the house all by yourself, preceding the rest. After you have sat down, the rest may come in." This, we are told, was the thought that occurred to him, "If the rest see him go in first and fall into the [29.98] charcoal-pit, they will not venture near it. I will cause him alone to fall therein, and thereby confound him." "Very well," said the Teacher, and advanced to the pit all by himself. Garahadinna went as far as the charcoal-pit, then stepped back, and standing at a distance, said, "Go forward, Reverend Sir."

The Teacher extended his foot and placed it over the charcoal-pit. Thereupon the matting disappeared, and lotus flowers as big as wheels sprang up, rending the charcoal-pit asunder. {1.444} The Teacher set foot on the pericarp of the lotus, and going forward, sat down on the Seat of the Buddha, miraculously prepared. The monks likewise went thereon and sat down. Fire, as it were, arose in the belly of Garahadinna. He approached the Teacher and said to him, "Reverend Sir, be unto me a refuge." "What does this mean?" "There is no rice-porridge or boiled rice or any other kind of food in the house for the five hundred monks. What am I to do?" "But what have you done?" "Between two houses I caused a great pit to be dug, and this pit I caused to be filled with charcoal, thinking to myself, 'I will cause the Teacher to fall therein and thus confound him.' But instead of this, great lotus flowers have sprung up, rending the charcoal-pit asunder. And all the monks have set foot on the pericarp of the lotus and have gone forward and sat down on seats miraculously prepared. What am I to do?"

"Did you not just now point out to me certain earthenware vessels and say, 'All these vessels are filled with rice-porridge; all these are filled with boiled rice,'

and so forth?” “What I said was false, master. The vessels are empty.” “Never mind. Go look at the rice-porridge and other kinds of food in those vessels.” At that instant the vessels over which he spoke the word “rice-porridge” were filled with rice-porridge, the vessels over which he spoke the words “boiled rice” were filled with boiled rice, and so it happened likewise with the other vessels. {1.445}

When Garahadinna beheld this miracle, his body was suffused with joy and happiness and his heart believed. With profound reverence he waited on the Congregation of Monks presided over by the Buddha. The meal over, Garahadinna, indicating that he wished the Buddha to pronounce the words of thanksgiving, took his bowl. Said the Teacher in pronouncing the words of thanksgiving, “These beings, because they are without the Eye of Knowledge, [29.99] know neither my merits, nor the merits of my disciples, nor the merits of the Religion of the Buddha. Inasmuch as they are without the Eye of Knowledge, they are blind. Only the wise have eyes.”

So saying, he pronounced the following Stanzas,

**58. As upon a heap of rubbish cast out on the highway,  
The lotus will grow, sweetly fragrant, delighting the heart,**

**59. Even so, among them that are as rubbish, blind folk, unconverted,  
The disciple of the Supremely Enlightened shines with exceeding glory  
because of wisdom. {1.446}**

At the conclusion of the religious instruction eighty thousand living beings obtained Comprehension of the Law. Both Garahadinna and Sirigutta attained the Fruit of Conversion and thereafter dispensed all of their wealth in alms in the Religion of the Buddha.

The Teacher rose from his seat and went to the monastery. In the evening the monks began a discussion in the Hall of Truth, “Oh, how wonderful are the virtues of the Buddhas! To think that lotus flowers should spring up and rend asunder a blazing mass of acacia-coals!” {1.447} The Teacher came in and asked them, “Monks, what is it you are sitting here now talking about?” When they told him, he said, “Monks, it is not at all wonderful that just now, when I, who am now a Buddha, was present, lotus flowers sprang up from a bed of coals. When my knowledge was not yet ripe and I was merely a Future Buddha, they

sprang up also.” “At what time was that, Reverend Sir? Pray tell us the story.” In response to their requests, the Teacher related a *Story of the Past*.

I would gladly fall into Hell, heels up, head down.

I will do naught that is not honorable. Here, take alms!

And the Teacher related in detail the Khadiraṅgāra Jātaka.<sup>205</sup>

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<sup>205</sup> *Jātaka* 40: i. 226-234. Ed. note: Māra, seeking to stop the Bodhisatta giving alms to a Pacceka Buddha, has a pit built, like the one in the story above. But the Bodhisatta traversed it, with a lotus springing up under his feet at each step, and gave his dāna anyway.

## Book V. The Simpleton, Bāla Vagga

### V. 1. The King and the Poor Man with a Beautiful Wife<sup>206</sup>

#### Aññatarapurisavatthu

Translator's Note (Ed. note: This was originally a footnote, because of its great length, I have brought it into the text):

This story, of which a late Burmese version is translated by Rogers in *Buddha-ghosha's Parables*, chap, xv, pp. 125-135, illustrates on a large scale the literary methods and devices employed by the Hindu fiction writer in general, and by the redactors of the *Dhammapada Commentary*, the *Jātaka Book*, and the *Peta-Vatthu Commentary* in particular, in their manipulation of recurring psychic motifs. The structure of the story is unusually interesting. It consists of a principal story, or frame-story, and three embedded stories. Each of these four stories was originally quite independent, and the motif (or motifs) upon which each turns occurs repeatedly in Hindu and Buddhist fiction.

V. 1, the frame-story, is the story of the king and the poor man with a beautiful wife and turns on the *David and Uriah* motif (2 Samuel xi; cf. the story of *King Cyrus and Queen Panthea*, Xenophon's *Cyrop.* vi). The same story occurs in *Peta-Vatthu Commentary*, iv. 1: 216<sup>8</sup>-217<sup>8</sup>; iv. 15: 279<sup>23</sup>-280<sup>9</sup>. As the king lies sleepless on his bed, resolved to kill the poor man in order to gain possession of his wife, he hears Four Ominous Sounds. The Brahmins tell him that the sounds portend his death, and prevail upon him to order the sacrifice of every kind of living creature. At this point the description of the sacrifice at *Samyutta*, i. 75-76, is introduced. The queen calms the king's fears and conducts him to the Buddha, who interprets the sounds.

By way of interpretation of the sounds is introduced 1 a, the story of the four adulterers and of their torment in the Hell Pot. The Story of the Four Ominous Sounds from the Hell Pot bifurcates in the *Jātaka Book*, the result being the Story of the Present and the very similar Story of the Past, which together make up *Jātaka* 314: iii. 43-48. This story, together with the frame-story of v. 1, occurs also in *Peta-Vatthu Commentary*, iv. 15: 279<sup>23</sup>-280<sup>4</sup>, 216<sup>13</sup>-217<sup>8</sup>, 280<sup>6</sup>-282<sup>14</sup>. The order of stanzas in the *Dhammapada Commentary* and the *Jātaka Book* is: *Du Sa Na So*; in the *Peta-Vatthu Commentary*: *Sa Na Du So*. Dhammapāla's glosses on the

<sup>206</sup> Text: N ii. 1-19.

stanzas are different from the glosses in the *Jātaka Commentary*. Dhammapāla follows the *Dhammapada Commentary* version of the story rather than the *Jātaka* version, but handles his material just as freely as do the authors of the *Dhammapada Commentary* and the *Jātaka Commentary*. Cf. also *Jātaka* 418: iii. 428-434 (eight sounds), and *Jātaka* 77: i. 334-346 (sixteen dreams). For a striking parallel in the *Kandjur* (thrice four sounds and eight dreams), see Introduction, § 12, paragraph 2. Cf. also Chavannes, *Cinq cents Contes et Apologues*, 411: iii. 102-111; 498: iii. 317-325. On the story of the Sixteen Dreams, see Hardy, *Manual of Buddhism*, pp. 314-317; also *JRAS.*, 1893, pp. 509 ff.; and Winternitz, *History of Buddhist Literature*, p. 229, note 1. Cf. also Keith-Falconer, *Bidpai's Fables*, Introduction, pp. xxxi-xxxiii, and Translation, pp. 219-247. With the king's repentance and the release of the victims the frame-story ends.

Then follow two Stories of the Past, 1 b and 1 c, the first depending on the frame-story and the second on the first. 1 b is the story of the king of Benāres and Queen Dinnā and turns on two well-known motifs, the *Vow to a Tree-spirit* and the *Laugh and Cry*. The first of these recurs in stories viii. 3 and viii. 9 of this collection; the second has been fully treated by Bloomfield, *JAOS.*, 36. 68-79. 1 c is the story of the woman who killed a ewe and is in all respects similar to *Jātaka* 18: i. 166-168.

[29.100]

**60. Long is the night to him that watcheth; long is a league to him that is weary;**  
**Long is the revolution of being for simpletons that know not the Good Law.**  
{2.1}

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Pasenadi Kosala and a certain other man. [29.101]

The story goes that on the day of a certain festival King Pasenadi Kosala mounted his magnificently adorned pure white elephant Puṇḍārika and with great pomp and kingly majesty marched sunwise round the city. When the dismissal took place, the populace, pelted with clods of earth and beaten with sticks, ran hither and thither, craning their necks to see what was going on. Royal pomp, we are told, is the reward kings receive for generous almsgiving, keeping the moral precepts, and performing works of merit.

On the topmost floor of a seven-storied palace the wife of a certain poor man opened a window, looked at the king, and then withdrew. To the king it was as if the full moon had entered a bank of clouds; in fact, so infatuated with her was he that he nearly fell off the back of the elephant. {2.2} Quickly completing the

sunwise circuit of the city, he entered the royal precincts and said to a trusted minister, "Did you see, in such and such a place, a palace which I looked at?" "I did, your majesty." "Did you see a certain woman there?" "I did, your majesty." "Go and find out whether she is married or not." He went, and learning that she was married, returned and said to the king, "She is a married woman." Thereupon the king said to him, "Well then, summon her husband." So the minister went and said to the husband, "Come, sir, the king summons you." The husband thought to himself, "I have reason to fear for my life on account of my wife." Not daring, however, to disobey the king's command, he went to the palace, paid obeisance to the king, and stood waiting. The king said to him, "Hereafter you are to be my servant." "Your majesty, I should prefer to earn a living by doing my own work. Let me pay you tribute." "I don't wish your tribute. From this day forth you are to be my servant." So the king gave him a shield and a sword.

This, they say, was the thought in the king's mind, "I will fix guilt upon him, kill him, and take his wife." The husband, in fear and trembling of death, served the king most faithfully. As the fire of his passion increased, the king, finding no flaw in him, thought to [29.102] himself, {2.3} "I will charge him with some fault and punish him with death." So he summoned him and said to him, "Fellow, go a league hence to the bank of the river, and in such and such a place you will find red earth and water-lilies both white and blue. These you must bring back to me in the evening when I go to bathe. Should you fail to return at that moment, I will punish you." (A servant is regarded as of less account than the four kinds of slaves. For slaves bought with money and other kinds of slaves have only to say, "My head aches," or "My back aches," to obtain relief from their duties. This is not the case, however, with servants. Servants must do whatever they are told to do.) The husband thought to himself, "The king's order must be obeyed. I shall have to go, and no mistake. But red earth and water-lilies both white and blue are found only in the country of the dragons. Where can such as I get them?"

Terrified with the fear of death, he went home and said to his wife, "Wife, is my rice cooked?" "It is on the brazier, master." Unable to wait until the rice was cooked, he bade her take some of the gruel out with a ladle, stuffed the rice, all dripping as it was, into a basket, hastily adding some curry, and hurried away on his league's journey. Even as he hurried along, the rice was cooked.

He put aside a choice portion of rice and began to eat. As he was eating he saw a traveler and said to him, "Master, I have put aside a choice portion of rice. Take it and eat it." The traveler took the rice and ate it. When the king's servant had



finished his meal, {2.4} he cast a handful of rice into the water, and having rinsed his mouth, cried out with a loud voice, “May the winged dragons, the guardian divinities of this pool, hear my prayer! The king, desiring to visit punishment upon me, has laid upon me this command, ‘Bring me red earth and water-lilies both white and blue.’ By giving rice to a traveler I have gained a thousand rewards, and by giving rice to the fish in this water I have gained a hundred rewards. I make over to you all the merit I have acquired by these actions. Bring me red earth and water-lilies both white and blue.” Three times did he utter these words with a loud voice.

Now the king of the dragons lived there; and when he heard those words, he disguised himself as an old man, and going to the king’s servant, said to him, “What is it that you say?” The king’s servant repeated his words. “Make over the merit to me,” said the dragon. “I do make it over to you, master,” said the man. Again the dragon said, “Make over the merit to me.” “I do make it over to you, [29.103] master,” replied the man. When the king’s servant had repeated his words the third time, the dragon brought red earth and water-lillies both white and blue and gave them to the king’s servant.

The king thought to himself, “Many are the devices of men. If by any means he should obtain what I sent him for, my purpose might not succeed.” So he had the door closed very early and the seal brought to him. The king’s servant returned at the king’s bathing-time, but found the door closed. Summoning the porter, he ordered him to open the door. Said the porter, “It cannot be opened. The king had the seal brought to the royal apartments very early.” “I am the king’s messenger. Open the door,” said the king’s servant. But the door remained closed, and the king’s servant thought to himself, “There is no hope for me now. What shall I do?” {2.5}

He flung the lump of red earth on the threshold, hung the flowers over the door, and cried with a loud voice, “All ye that dwell in the city, be witnesses that I have executed the king’s order. The king is seeking without just cause to kill me.” Thrice he cried these words with a loud voice and then, thinking to himself, “Where shall I go now?” he concluded, “The monks are soft-hearted. I will go and sleep at the monastery.” (In times of prosperity people here in the world scarcely know even that monks exist, but when they are whelmed with adversity, they desire to go to a monastery. Therefore was it that the king’s servant, reflecting “I have no other refuge,” went to the monastery and lay down in a pleasant place to sleep.)

As for the king, he was unable to sleep that night, but was consumed with the fire of passion as he thought about that woman. Said he to himself, “When day breaks, I will kill that man and fetch the woman here to my palace.” At that moment he heard four sounds.

At that moment four men reborn in the Hell of the Iron Caldron, sixty leagues in measure, who, after boiling and bubbling like grains of rice in a red-hot kettle for thirty thousand years, had reached the bottom, and after thirty thousand more years had come again to the rim, lifted up their heads, looked at each other, tried to pronounce a Stanza apiece, but, unable to do so, gave utterance each to a single syllable, turned over, and flopped back again into the Iron Caldron.

The king, unable to sleep, immediately after the middle watch heard these sounds. {2.6} Frightened and terrified in mind, he pondered within himself, “Is my life to come to an end, or that of my chief consort, or is my kingdom to fall?” All the rest of the night he was unable to close his eyes; and when morning came, he sent for his [29.104] house-priest and said to him, “Master, immediately after the middle watch I heard loud and terrible sounds. Whether they portend the end of my kingdom or of my queen or of myself I know not; therefore I sent for you.”

“Your majesty, what sounds did you hear?” “Master, I heard the sounds ‘Du, Sa, Na, So.’ Consider what they portend.” As for the Brahman, he was absolutely in the dark as to what the sounds meant. But fearing that, if he admitted his ignorance, he would lose both gain and honor, he answered, “It is a grave matter, your majesty.” “Master, be more specific.” “It means that you are to die.” The king’s fear doubled. “Master, is there no way to avert this?” “Yes, your majesty, there is. Have no fear. I know the three Vedas.” “But what must be done?” “By offering the sacrifice of every kind of living creature you can save your life, your majesty.” “What must we procure?” “A hundred elephants, a hundred horses, a hundred bulls, a hundred cows, a hundred goats, a hundred asses, a hundred thoroughbreds, a hundred rams, a hundred fowls, a hundred pigs, a hundred boys, and a hundred girls.” Thus did the Brahman direct the king to procure a hundred of every kind of living creature. {2.7} For, said he to himself, “If I direct the king to procure wild animals only, people will say, ‘He does that because he wants to eat them himself.’” Therefore was it that he included also elephants, horses, and human beings.

The king, thinking to himself, “I must save my life at any cost,” said to the Brahman, “Procure quickly every kind of living creature.” The king’s men received their orders and procured more than the required number. Moreover, it is said in the Kosala Saṃyutta,<sup>207</sup> “Now at that time a great sacrifice was prepared for King Pasenadi Kosala: five hundred bulls, five hundred steers, five hundred cows, five hundred goats, five hundred rams were led to the stake for the sacrifice. They that were his slaves or bond-servants or laborers, fearing punishment, fearing calamity, made preparations for the sacrifice, weeping and wailing. The populace, making lament for their kinsfolk, made a loud noise, a noise like that of the earth splitting open.”

Queen Mallikā, hearing that noise, went to the king and said, “Your majesty, how is it that your senses are disordered and weary?” {2.8} “How now, Mallikā. Know you not that a poisonous serpent has [29.105] penetrated my ears?” “Why, what do you mean, your majesty?” “At night I heard such and such a sound, and when I asked the house-priest about it, he said to me, ‘It means that you are to die, but you can save your life by offering a sacrifice of every kind of living creature.’ Now I must save my life at any cost. Therefore was it that I ordered these living creatures to be procured.”

Said Queen Mallikā, “You are a simpleton, your majesty. You may have an abundant supply of food, you may feast upon viands flavored with all manner of sauces and curries cooked by the bucketful, you may rule over two kingdoms, but all the same you have very little sense.” “Why do you say that?” “Where did you ever hear of one man’s saving his life by the death of another? Just because a stupid Brahman told you to, is that any reason why you should overwhelm the populace with suffering? In a neighboring monastery resides the Teacher, the foremost personality in the world of men and gods, possessed of limitless knowledge as regards the past, the present, and the future. Ask him and do as he advises you.”

So the king went to the monastery in light conveyances with Mallikā, but was so terrified with the fear of death that he was unable to speak a word. He paid obeisance to the Teacher and stood respectfully at one side. The Teacher was the first to speak, saying to him, “Your majesty, how is it that you come here so late in the day?” The king gave no answer. Then said Mallikā to the Tathāgata, “Reverend Sir, immediately after the last watch he heard a sound, and he told the house-priest about it, and the house-priest said to him, ‘It means that you are

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<sup>207</sup> *Saṃyutta*, iii. 1. 9. 2-3: i. 75-76.

to die, but you can avert such a calamity {2.9} by taking every kind of living creature and offering a sacrifice of their blood; in this way you can save your life.' So the king ordered the living creatures to be procured. That is why I brought him to you here." "Is this true, your majesty?" "Yes, Reverend Sir." "What sound did you hear?" The king repeated the sound to him just as he had heard it. The moment the Tathāgata heard it, he was silent for a moment, and then said to him, "Your majesty, have no fear. This does not mean that you are to die. The sounds you heard were uttered by evildoers in torment to express their sufferings." "Why, what did they do, Reverend Sir?" The Exalted One, requested to tell the story of their misdeeds, said, "Well then, your majesty, listen." So saying, he related the following [29.106]

### **1 a. Story of the Past: The Hell Pot**

In times gone by, when men lived twenty thousand years, appeared the Exalted Kassapa. As he journeyed from place to place with twenty thousand monks freed from the Depravities, he arrived at Benāres. The residents of Benāres united by twos and threes and in larger groups and provided food for the visitors. At that time there were living at Benāres four sons of wealthy merchants. Each of them possessed four hundred millions of treasure, and they were boon companions. One day they took counsel together, saying, "We have much wealth in our houses. What shall we do with it? With a Buddha so great and so good journeying from place to place, shall we give alms, shall we perform works of merit, shall we keep the moral precepts?"

Not one of the four assented to this proposal. One said, "Let us spend our time drinking strong drink and eating savory meat. This would be a profitable way for us to spend our lives." Another said, {2.10} "Let us spend our time eating fragrant rice three years old, with all manner of choice flavors." Another said, "Let us have all manner of hard food cooked and spend our time eating it." Another said, "Friends, there is only one thing for us to do, and it is this: The woman does not live who will refuse to do your will if you offer her money. Let us offer money to other men's wives and commit adultery with them." "Good, good!" cried all of them, agreeing to his proposal.

From that time on they sent money to beautiful women, one after another, and for twenty thousand years committed adultery. When they died, they were reborn in the Avīci Hell, where they suffered torment during the interval between two Buddhas. Dying again, because the fruit of their evil deeds was not yet exhausted, they were reborn in the Hell of the Iron Caldron, sixty leagues in

measure. After sinking for thirty thousand years, they reached the bottom, and after rising for thirty thousand years, they came again to the brim. Each one of them desired to pronounce a single Stanza, but all they could do was to utter a single syllable apiece. Then they flopped over and sank back again into the Iron Caldron.

“Your majesty, what was the first sound you heard?” “Du,’ Reverend Sir.” The Teacher, completing the Stanza left uncompleted by the evildoer, recited it in full as follows,

Du. An evil life we led, we who gave not what we had.

With all the wealth we had, we made no refuge for ourselves. {2.11}

[29.107]

Having made known the meaning of this Stanza to the king, the Teacher asked him what the other sounds were that he heard. When the king told him, he completed the remainder as follows,

Sa. Sixty thousand years in all have we completed;

We are boiling in Hell. When will the end come?

Na. There is no end. Whence comes an end? No end appears;

For then both you and I, sir, committed sin.

So. Be sure that when I go hence and am reborn as a human being,

I shall be bountiful, keep the moral precepts, and do much good.

When the Teacher had pronounced these Stanzas, one after another, and declared their meaning, he said, “Your majesty, those four men desired, each of them, to pronounce a single Stanza, but all they could do was to utter a single syllable apiece. Then they flopped over and sank back again into the Iron Caldron.” (Those evildoers, we are told, have been sinking in the Hell Pot ever since King Pasenadi Kosala heard those sounds, but not even yet have a thousand years elapsed.)<sup>208</sup>

The king was profoundly moved by the discourse of the Teacher. Thought he to himself, “A grievous sin indeed is this sin of adultery. Those four adulterers were tormented in Hell during the interval between two Buddhas. Passing from that existence, they were reborn in the Hell of the Iron Caldron, sixty leagues in measure, and there endured torment for sixty thousand years. Even so the time

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<sup>208</sup> On the bearing of this remark on the date of the work, see Introduction, § 8.

of their release from suffering has not yet come. I also conceived a sinful passion for the wife of another {2.12} and got no sleep all night long. From this time forth I shall no more set my heart on another man's wife." And he said to the Tathāgata,

"Reverend Sir, to-day I know how long the night is." Now the king's servant was also seated there; and when he heard this remark, his faith was confirmed, and he said to the Teacher, "Reverend Sir, to-day the king has come to know how long the night is. Yesterday I myself came to know how long a league is." The Teacher joined the words of both men and said, "For one man the night is long; for another a league is long; for a fool the revolution of being is long." So saying, he taught the Law by pronouncing the following Stanza,

**60. Long is the night to him that watcheth; long is a league to him that is weary;**

**Long is the revolution of being for simpletons that know not the Good Law.**

{2.14}

The king paid obeisance to the Teacher, and then went and released those living beings from their bonds. Thereupon both men and women, [29.108] released from their bonds, bathed their heads and went to their own homes, extolling the virtues of Mallikā and saying, "Long live our gracious Queen Mallikā, through whom our lives were spared!"

In the evening the monks assembled in the Hall of Truth and began to discuss the incidents of the day. "How wise," said they, "is this Mallikā! By her own wisdom has she saved the lives of all these people." The Teacher, seated in his Perfumed Chamber, hearing the talk of the monks, came forth from the Perfumed Chamber, entered the Hall of Truth, sat down on the Seat of Wisdom, and asked them, "Monks, what is it that you are sitting here now talking about?" They told him. "Monks, this is not the first time Mallikā has saved the lives of a large number of people by her own wisdom. She did so in a former existence also." And he made his meaning clear by relating the following

### **1 b. Story of the Past: The King of Benāres and Queen Dinnā**

In times long gone by a king's son approached a certain banyan-tree and prayed thus to the spirit that dwelt therein, "Good spirit, in this Land of the Rose-Apple are a hundred kings and a hundred queens. If, on the death of my father, I obtain the kingdom, I will make an offering to you with the blood of these kings and queens." When his father died and he came into his kingdom, he reflected, "It is through the supernatural power of the tree-spirit that I have received my kingdom. I must now make my offering to him." So he set out with a large force, overpowered one king, and with the aid of the conquered king another {2.15} and another, until finally he had all the kings in his power. Then, taking the hundred kings and the hundred queens with him, he proceeded to the tree.

As he marched along, he said to himself, "Dinnā, the chief-consort of the youngest king, is great with child. I will therefore let her go. But the rest I will kill by giving them poison to drink." As he was clearing the ground under the tree, the tree-spirit thought, "This king is taking all these kings and is preparing to make an offering to me with their blood because of his conviction that he captured them with my assistance. But if he slays them, the royal stock of the Land of the Rose-Apple will be rooted out, and the foot of the tree will be polluted."

The tree-spirit asked himself whether he could stop him. Realizing that he could not, he went to another spirit, told him what was the [29.109] matter, and asked him whether he could. Receiving a negative answer, he went to yet another, but with the same result. Then he went to all the Cakkavāḷa deities, but they could do nothing for him. Finally he went to the Four Great Kings, who said to him, "We can do nothing, but our King is superior to us in deeds of merit and in wisdom; ask him." So he went to Sakka and told him what was the matter. "Sakka," said he, "if you remain in an attitude of ease and indifference, and the stock of princes is rooted out, you will be responsible for it." {2.16}

Sakka said, "I cannot stop him, but I will tell you how he can be stopped. Put on your night-gown, go forth from your tree in plain sight of the king, and act as though you were going away. The king will say to himself, 'The tree-spirit is going away; I must stop him,' and will use every effort to persuade you to remain. Then you say to him, 'You made the following promise to me, "I will bring a hundred kings and a hundred queens and make an offering to you with their blood;" but you have come here without the consort of King Uggasena. I will not accept an offering from such a liar.' As soon as the king hears you say

that, he will bring King Uggasena's consort, Queen Dinnā. She will instruct the king in the Law and will save the lives of this numerous company." Such was the ruse Sakka suggested to the tree-spirit.

The tree-spirit did as Sakka suggested, and the king promptly brought Queen Dinnā. She approached her own consort. King Uggasena, although he was seated in the outer circle of the hundred kings, and paid obeisance only to him. The king of Benāres was offended at her and said to himself, "Although I, the oldest king of all, am present, she pays obeisance to the youngest of all." Then she said to the king of Benāres, "Do I owe you allegiance? This my lord is for me the giver of dominion. Why should I pass him by and pay obeisance to you?"

The tree-spirit honored her with a handful of flowers in plain sight of the assembled throng, crying out, "Well said, your majesty! Well said, your majesty!" {2.17}

Again the king of Benāres said to her, "If you pay not obeisance to me, why do you not pay obeisance to this tree-spirit, who has great magical power and has bestowed dominion and majesty on me?" "Your majesty, it was by your own merit that you overpowered these kings; the tree-spirit did not overpower them and give them into your hands at all." Again the tree-spirit honored her in the same way, saying, [29.110] "Well said, your majesty!" Again she said to the king, "You say, 'The tree-spirit overpowered all these kings and gave them into my hands.' Just now a tree to the left of your spirit was burned with fire. If your spirit possesses such great magical power, why could he not put out that fire?" Again the tree-spirit honored her in the same way, saying, "Well said, your majesty!"

As the queen spoke, she wept and laughed. The king said, "You have gone mad." "Your majesty, why do you speak thus? Such as I are not mad." "Then why do you weep and laugh?" "Your majesty, listen to me:

### **1 c. Story of the Past: The woman who killed a ewe**

"In times long gone by I was reborn as the daughter of a good family. While living in my husband's house, an intimate friend of my husband visited the house as a guest. When I saw him, I desired to cook him a meal. So I gave my servant a penny and said to her, 'Get me some meat.' She was unable to get any, and when she returned she told me so. Now there was a ewe lying in the rear of the house; so I cut off her head and prepared a meal. Because I cut off the head of that one



ewe, I was reborn in Hell. After suffering torment in Hell, because the fruit of my evil deed was not yet exhausted, my own head was cut off just as many times as there were hairs in the ewe's fleece. Now suppose you kill all these people. When will you ever obtain release from torment? {2.18} It was because I remembered the great suffering I endured that I wept." So saying, she recited the following Stanza,

Because I cut off the head of one ewe, I suffered as many times as there  
were hairs in the ewe's fleece.

If you cut off the heads of so many living beings, prince, how will you  
fare?

"But why do you laugh?" "Because of the joy I feel over having obtained release from this suffering, your majesty." Again the tree-spirit honored her with a handful of flowers, saying, "Well said! your majesty."

The king said, "Oh, what a grievous sin it was that I was minded to commit! Because this queen killed one ewe, she was reborn in Hell. Torment still remaining to her, her head was cut off as many times as there were hairs in the ewe's fleece. If I kill all these human beings, when shall I ever be purged of my sin?" So he released all the captive kings, paid obeisance to those that were older than he, did honor, with hands reverently clasped, to those that were younger [29.111] than he, asked them all to forgive him, and sent them back to their own dominions.

When the Teacher had related this story, he said, "Thus, monks, this was not the first time Mallikā saved the lives of a great number of people by her own wisdom. She did so in a former existence also." And when he had so said, he identified the characters in the Story of the Past as follows, "At that time the king of Benāres was Pasenadi Kosala, Dinnā was Queen Mallikā, and the tree-spirit was I myself." And having identified the characters in the Story of the Past, he gave instruction in the Law further, saying, "Monks, {2.19} it is never lawful to take the life of a living creature. Those who take life sorrow for a long time." So saying, he pronounced the following Stanza,

If people would understand this, that suffering has here in this world its origin in birth,  
No living being would take the life of another, for he that takes life sorrows.

## **V. 2. The Rebellious Pupil<sup>209</sup>**

### **Mahākassapatherassa saddhivihārikavatthu**

**61. Should a man fail to find a companion who is his better or his equal,  
He should resolutely pursue a solitary course. One cannot be friends with a simpleton.**

This religious instruction was given by the Teacher while he was in residence at Sāvatti with reference to a pupil of Elder Kassapa the Great.

The story goes that while the Elder was in residence at Pippali Cave, he had two pupils to wait upon him. One of these performed his duties faithfully, but the other frequently shirked his duties and sought to take credit for work really done by his brother-pupil. For example, the faithful pupil would set out water for washing the face, and a tooth-stick. Knowing this, the faithless pupil would go to the Elder and say, “Reverend Sir, water for washing the face is set out, and a tooth-stick. Go wash your face.” And when it was time to prepare water for bathing the feet and for the bath, he would pursue the same tactics.

The faithful pupil thought to himself, “This fellow is constantly shirking his work and is seeking to take credit for my work. Very well! I will attend to him.” So one day, while the faithless pupil was asleep after a meal, he heated water for the bath, poured it into a water-jar, and set it in the back room, {2.20} leaving only a pint-pot of water steaming in the boiler. In the evening the faithless pupil woke up and saw steam coming out. “He must have heated water [29.112] and put it in the bathroom,” thought he. So he went quickly to the Elder, bowed, and said, “Reverend Sir, water has been placed in the bathroom; go and bathe.” So saying, he accompanied the Elder to the bathroom. But when the Elder saw no water, he said, “Brother, where is the water?” The youth went to the room where the fire was kept, and lowering a ladle into the boiler, perceived that it was empty. “See what the rascal has done!” he exclaimed. “He has set an empty boiler on the brazier, and then gone – who knows where? Of course I thought

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<sup>209</sup> This story follows closely *Jātaka* 321: iii. 71-74. Text: N ii. 19-25.

there was water in the bathroom and went and told the Elder so.” Much put out, he took a water-jar and went to the bathing-place on the river.

When the faithful pupil returned, he brought water from the back room and set it in the bathroom. The Elder thought to himself, “I supposed that this young fellow had heated water for me, for he came to me and said, ‘Water has been placed in the bathroom; come and bathe.’ But just now, in a fit of irritation, he took a water-jar and went to the bathing-place on the river. What can this mean?” After considering the matter, he came to the following conclusion, “All this time this young fellow has been shirking his duties and has sought to take credit for work really done by his brother-pupil.”

When the faithless pupil returned and sat down, the Elder admonished him, saying, “Brother, a monk ought not to say he has done a thing unless he has done it. For example, just now you came to me and said, ‘Reverend Sir, water has been placed in the bathroom; come and bathe.’ But when I went in, you were annoyed and took a water-jar and went out. One who has become a monk should not do so.” The pupil was highly offended. Said he to himself, “See what the Elder has done! What a way to talk to me just because of a few drops of water!” On the following day he refused to accompany the Elder on his rounds. The Elder therefore took his other pupil with him to a certain place.

While he was away, the faithless pupil went to the house of a layman who was a supporter of the Elder. The layman asked him, “Reverend Sir, where is the Elder?” {2.21} “The Elder doesn’t feel well, and therefore remained at the monastery.” “What then should he have, Reverend Sir?” “Give him such and such food,” said the novice, pretending that the Elder had told him to ask for it. Accordingly they prepared food such as he asked for, and gave it to him. He took the food, ate it himself on the way back, and returned to the monastery. [29.113]

Now the Elder had received from his supporter robes of great size and fine texture, and these he presented to the novice who accompanied him. The novice dyed them and converted them into under and upper garments for himself. On the following day the Elder went to the house of his supporter. “Reverend Sir,” said they, “your novice told us that you were not feeling well, and therefore we prepared food such as he suggested and sent it to you. Evidently, after eating it, you recovered.” The Elder said nothing, but returned to the monastery. In the evening, when the faithless novice came in and after bowing to him sat down, the Elder said to him, “Brother, yesterday, I am informed, you did such and

such. Such conduct ill becomes those who have renounced the world. You should not eat food which you got for another by hinting.”

The novice was provoked and conceived a grudge against the Elder. He said to himself, “Yesterday, just because of a few drops of water, he called me a liar. To-day, just because I ate a fistful of food his supporter gave me, he said to me, ‘You should not eat food which you got for another by hinting.’ Besides that, he gave an entire set of robes to his other pupil. Oh, the Elder has treated me very badly! I shall find some way of getting even with him.”

On the following day, when the Elder entered the village for alms, leaving him alone in the monastery, he took a stick, broke all the vessels used for eating and drinking, set fire to the Elder’s hut of leaves and grass, smashed to pieces with a hammer everything that didn’t burn, and ran away. When he died, he was reborn in the Great Hell of Avīci. {2.22}

The populace discussed the incident: “They say that a pupil of the Elder, unable to endure a slight rebuke, took offense, set fire to the Elder’s hut of leaves and grass, and ran away.” Some time afterwards a certain monk left Rājagaha, and desiring to see the Teacher, came to Jetavana and paid obeisance to the Teacher. The Teacher greeted him in a friendly manner and asked, “Whence have you come?” “From Rājagaha, Reverend Sir.” “Is all well with my son Kassapa the Great?” “All is well with him, Reverend Sir. But a certain pupil of his, taking offense at a slight rebuke, set fire to his hut of leaves and grass and ran away.” Said the Teacher, “This is not the first time he has taken offense at receiving an admonition. He did the same thing in a previous state of existence also. This is not the first time he has destroyed a house. He did the same thing in a previous state of existence also.” So saying, he related the following [29.114]

### **2 a. Story of the Past: The monkey and the siṅgila bird**

In times long past, when Brahmadata reigns at Benāres, a siṅgila bird built him a nest and made his home in the Himālaya country. Now one day, while it was raining, a monkey came there shivering with the cold. The siṅgila saw him and pronounced the following Stanza,

Monkey, your head and your hands and your feet are just like a man's.  
What excuse have you, pray, for having no house?

The monkey thought to himself, "It is true that I have hands and feet; but I lack the intelligence to build a house." And desiring to make his meaning clear, he pronounced the following Stanza,

Siṅgila, my head and my hands and my feet are indeed just like those of a  
man;  
But as for what they say is man's highest endowment, intelligence, I have  
it not.

The bird thought, "To live in a house would never do for one like you." And out of scorn for the monkey he pronounced the two following Stanzas, {2.23}

He that is unstable, light-minded, and treacherous.  
He that never keeps the moral precepts, such a one will never attain  
happiness.

Monkey, exert yourself to the utmost, abandon your past habits.  
Build yourself a hut to protect yourself from the cold and the wind.

The monkey said to himself, "This bird calls me unstable, light-minded, treacherous to my friends, one who never keeps the moral precepts. Very well! Now I will show him what happiness is." So saying, he destroyed the nest and scattered it to the winds. When the monkey seized the nest, the bird slipped out and flew away.

When the Teacher had given this religious instruction, he identified the characters in the Jātaka as follows, "At that time the monkey was the novice that destroyed the house; the siṅgila bird was Kassapa." And he said, "Monks, this is not the first time the novice took offense at an admonition and destroyed a house. He did the same thing in a previous state of existence also. It were better for my son Kassapa to live alone than to live with such a simpleton." So saying, he pronounced the following Stanza,

**61. Should a man fail to find a companion who is his better or his equal,  
He should resolutely pursue a solitary course. One cannot be friends with a  
simpleton.**

### **V. 3. A Jonah in the House<sup>210</sup>**

#### **Ānandaseṭṭhivatthu**

[29.115]

**62. “I have sons, I have wealth.” With these thoughts the simpleton vexes himself. But he is not his own. How then can sons be his? How can wealth be his?**

This religious instruction was given by the Teacher while at Sāvatti with reference to Treasurer Ānanda. {2.25}

#### **3 a. The niggardly treasurer**

At Sāvatti, we are told, lived a treasurer named Ānanda. He had eighty crores of treasure, but he was a great miser. Every fortnight he would gather his kinsfolk together and admonish his son Mūlasiri on these three points: “Do not think that these eighty crores of treasure are a large sum. What one possesses one should never give away. One should always be acquiring more. For if a man lets penny after penny slip through his fingers, slowly but surely his substance wastes away. Therefore it is said,

Observing how pigments fade away, how ants amass their store,  
How bees gather honey, so should the wise man administer his  
household.”

Some time afterwards, after showing his son his five great stores of treasure, he died, given over to pride and stained with the stains of avarice. Now in a certain village near the gate of that city lived a thousand families of Caṇḍālas, {2.26} and Ānanda was conceived in the womb of one of these Caṇḍāla women. The king, learning of his death, sent for his son Mūlasiri and appointed him to the post of treasurer.

#### **3 b. Sequel: A Jonah in the house**

These thousand families of Caṇḍālas, who made their living by working for hire in a body, from the day of his conception received no more wages and had not a morsel of rice to sustain them. They said to each other, “Although we are now

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<sup>210</sup> Cf. *Jātaka*, i. 238-239, and the beginning of chap. xxv of Rogers, *Buddhaghosa's Parables*. This story is referred to at *Milindapañha*, 350<sup>10</sup>. Text: N ii. 25-29.

working, we receive no food. There must be a Jonah<sup>211</sup> amongst us.” So they divided into two groups and made a thorough investigation while his mother and father were absent, and coming to the conclusion, “A Jonah has arisen in this house,” they removed his mother. From the time of his conception she had been able only with great difficulty to procure sufficient food to sustain her. Finally she gave birth to a son.

His hands and feet and eyes and ears and nose and mouth were [29.116] not where they should have been. Monstrosity that he was, he looked like a mud sprite and was exceedingly repulsive. In spite of this, however, his mother did not abandon him, for great is the love of a mother for the child she has carried in her womb. She had great difficulty in feeding him. If she took him with her when she went out, she got nothing. But if she left him at home and went out alone, she received food to support her. When he was old enough to get a living by begging alms, she placed a potsherd in his hand and sent him away, saying to him, “Dear son, because of you we have been brought to great distress. Now we can support you no longer. In this city meals are provided for poor folk and travelers. Get your living by begging alms in the city.” {2.27}

He went from house to house, finally coming to the house where he had formerly lived in his existence as Treasurer Ānanda. Remembering his former existence, he entered his own house. He went through three chambers, and no one noticed him. But when he entered the fourth chamber, the young sons of Treasurer Mūlasiri took fright and burst into tears. The treasurer’s servants came in and said to him, “Leave this house, unspeakable monster!” So saying, they beat him and pulled him and dragged him out and threw him on the dust-heap.

As the Teacher was going his round for alms, accompanied by the Elder Ānanda as junior monk, he came to this very place. The Teacher looked at the Elder and, in response to a question, told him what had happened. The Elder sent for Mūlasiri, and a great company of people assembled. The Teacher, addressing Mūlasiri, asked him, “Do you know that man?” “I do not.” “He is your father, Treasurer Ānanda.” Mūlasiri would not believe it. So the Teacher said to Treasurer Ānanda, “Ānanda, point out your five great stores of treasure to your son.” He did so, and Mūlasiri believed and sought refuge in the Teacher. The Teacher, instructing him in the Law, pronounced the following Stanza,

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<sup>211</sup> Ed. note: Jonah is a biblical character, it means a person believed to bring bad luck to those around him.

**62. “I have sons, I have wealth.” With these thoughts the simpleton vexes himself.**

**But he is not his own. How then can sons be his? How can wealth be his?**

**V. 4. The Pickpocket<sup>212</sup>  
Gaṇṭhikabhedakacoravatthu**

[29.117]

**63. The fool who thinks he is a fool...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to two thieves who broke their bonds. {2.29}

The story goes that these two men, who were boon companions, accompanied a great throng to Jetavana to hear the Law. One of them listened to the Law; the other watched for a chance to steal something. The first, through listening to the Law, obtained the Fruit of Conversion; the second found a matter of five farthings tied to the skirt of a certain man and stole the money. The confirmed thief had food cooked as usual in his house, but there was no cooking done in the house of the convert. His comrade the thief, and likewise the thief’s wife, ridiculed him, saying, “You are so excessively wise that you cannot obtain money enough to have regular meals cooked in your own house.” The convert thought to himself, “This man, just because he is a fool, does not think that he is wise.” {2.30} And going to Jetavana with his kinsfolk, he told the Teacher of the incident. The Teacher, instructing him in the Law, pronounced the following Stanza,

**63. The fool who thinks he is a fool is for that very reason a wise man;  
But the fool who thinks he is a wise man is rightly called a fool.**

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<sup>212</sup> Text: N ii. 29-30.



**V. 5. The Wise Fool<sup>213</sup>**  
**Udāyittheravatthu**

**64. Even if a fool, all his life long...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Udāyi. {2.31}

The story goes that when the Great Elders left the Hall of Truth, Udāyi used to go in and sit in the Seat of the Law. Now one day some visiting monks saw him there, and thinking to themselves, “This must be the learned Great Elder,” asked him some questions about the Aggregates of Being and other matters. Discovering that he knew nothing about any of these things, they said in scorn, “Who is this monk that he should live in the same monastery with the Buddhas? He does not even know about the Aggregates of Being, the Elements [29.118] of Being, and the Organs and Objects of Sense.” So they reported the matter to the Tathāgata. The Teacher, instructing them in the Law, pronounced the following Stanza,

**64. Even if a fool, all his life long, associate with a wise man,  
He will no more perceive the Law than a spoon the taste of broth.**

**V. 6. From Vice to Virtue<sup>214</sup>**  
**Timsamattapāṭheyakabhikkhūnam vatthu**

**65. If an intelligent man, but for a moment...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the thirty Pāṭheyaka monks. {2.32}

For the Exalted One first preached the Law to these men in Kappāsika Grove, where they were seeking a woman. At that time all of them obeyed the command, “Come, monks!” and received bowls and robes created by supernatural power. Taking upon themselves the Thirteen Pure Practices, they

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<sup>213</sup> Text: N ii. 30-32.

<sup>214</sup> This story is derived from the *Vinaya, Mahā Vagga*, i. 14: i. 23-24. See also Story i. 8 e: i. 100. Text: N ii. 32-33.

returned after a long time to the Teacher, hearkened to his discourse on the Beginningless,<sup>215</sup> and before leaving their seats, attained Arahatsip.

The monks began a discussion in the Hall of Truth: “In how short a time did these monks perceive the Law!” The Teacher, hearing this, said to them, “Monks, this is not the first time these thirty companions committed sin. They did the same thing in a previous state of existence also. But hearing the religious instruction of Mahā Tuṇḍila in the Tuṇḍila Jātaka,<sup>216</sup> {2.33} they perceived the Law very quickly and took upon themselves the Five Precepts. It was solely through the merit acquired by this act that they attained Arahatsip just now, even as they sat in their seats.” So saying, he pronounced the following Stanza,

**65. If an intelligent man, but for a moment, be associated with a wise man,  
He quickly perceives the Law, just as the tongue perceives the taste of broth.**

**V. 7. A Leper is Tempted to Deny his Faith<sup>217</sup>**  
**Suppabuddhakuṭṭhivatthu**

[29.119]

**66. Fools of little wit walk with their very selves for enemies,  
Committing evil deeds the fruit whereof is bitter.**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to the leper Suppabuddha. The story of the leper Suppabuddha is found in the Udāna.

For at that time the leper Suppabuddha, seated in the outer circle of the congregation, heard the Exalted One preach the Law and attained the Fruit of Conversion. {2.34} Desiring to inform the Teacher of the blessing he had received, but not daring to force his way into the midst of the congregation, he waited until the populace had paid obeisance to the Teacher, had accompanied him a little way, and had turned back; then he went to the monastery.

At that moment Sakka king of gods thought to himself, “Yonder leper Suppabuddha desires to make known the blessing he has received in the Religion

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<sup>215</sup> *Saṃyutta*, xv: ii. 178-193. For a translation of the greater part of this remarkable *Saṃyutta*, see Introduction, § 2 a.

<sup>216</sup> *Jātaka* 388: iii. 286-293.

<sup>217</sup> This story is derived from *Udāna*, v. 3: 48-50, as the text expressly says at ii. 3321. Text: N ii. 33-37.

of the Teacher. I will test him.” So he went to him, and poised in the air, spoke thus to him, “Suppabuddha, you are a poor man, a man afflicted with misery. I will give you limitless wealth if you will say, ‘The Buddha is not the Buddha, the Law is not the Law, the Order is not the Order. I have had enough of the Buddha, I have had enough of the Law, I have had enough of the Order.’” The leper said to him, “Who are you?” “I am Sakka.” “Fool, shameless one, you are not fit to talk to me. You say that I am poor and needy and afflicted. On the contrary I have attained happiness and great wealth:

The wealth of faith, the wealth of morality, the wealth of modesty, of fear  
of sin,  
The wealth of sacred lore, of renunciation, of wisdom, the seven stores of  
wealth are mine.

Whoso possesses these stores of wealth, be it a woman or a man.  
Such a one men call not poor; the life of such a one is not in vain.

“These are the seven stores of honorable wealth. They that possess these stores of wealth are not called poor by Buddhas or Private Buddhas.” {2.35} When Sakka heard him speak thus, he left him by the way, went to the Teacher, and told him all the questions and answers. The Exalted One said to him, “Sakka, it is not possible, even with a hundred such pieces of money, even with a thousand, to [29.120] prevail upon the leper Suppabuddha to say, ‘The Buddha is not the Buddha, the Law is not the Law, the Order is not the Order.’”

So Suppabuddha the leper went to the Teacher, and the Teacher received him in a friendly manner. And having informed the Teacher of the blessing he had received, he arose from his seat and went his way. When he had gone but a little way, he was killed by a young heifer. We are told that this heifer was an ogress who had been a cow in each of a hundred existences, and that as a cow she had killed four youths: Pukkusāti,<sup>218</sup> a young man of station; Bāhiya Dārucīriya,<sup>219</sup> Tambadāṭhika, the robber outlaw<sup>220</sup> and Suppabuddha the leper.

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<sup>218</sup> Commentary on *Majjhima* 140.

<sup>219</sup> *Dhammapada Commentary*, viii. 2.

<sup>220</sup> *Dhammapada Commentary*, viii. 1.

### **7 a. Story of the Past: The four youths and the courtesan**

The story goes that in a former state of existence these four youths were sons of wealthy merchants, and the ogress was a beautiful courtesan. One day they accompanied her to a pleasure garden, took their pleasure with her, and when the evening came, decided on the following course of action, “There is no one here except ourselves. We will take from this woman the thousand pieces of money we have given her, rob her of all the jewels she possesses, kill her, and go our way.” The courtesan heard what they said and thought to herself, “These shameless fellows have taken their pleasure with me and now wish to kill me. I will get even with them.” So as they were killing her, she made the following Earnest Wish, {2.36} “May I become an ogress, and may I be able to kill them, even as they are now killing me.” As the fruit of this Earnest Wish, she killed them.

Several monks informed the Exalted One of the death of the leper and asked him, “What will be his future state? How did he come to be a leper?” The Teacher explained that since he had attained the Fruit of Conversion, he had been reborn in the World of the Thirty-three.

### **7 b. Story of the Past: The insolent youth**

In a previous state of existence, seeing the Private Buddha Tagarasikhi, he showed want of forbearance by spitting on him. He was therefore tormented in Hell for a long period of time, and because [29.121] the fruit of that evil deed was not yet exhausted, he was reborn as a leper.

“Monks,” said he, “all living beings in this world reap the bitter fruit of every single evil deed they commit.” And joining the connection and instructing them in the Law, he pronounced the following Stanza,

**66. Fools of little wit walk with their very selves for enemies,  
Committing evil deeds the fruit whereof is bitter.**

**V. 8. A Farmer is Unjustly Accused of Theft<sup>221</sup>**

**Kassakavatthu**

**67. That deed is not well done, of which a man must afterwards repent,  
The fruit whereof he receives weeping, with tearful face.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain farmer. {2.37}

This farmer, we are told, tilled a certain field not far from Sāvatti. One day some thieves gained entrance to the city through an underground watercourse, and digging a tunnel into the house of a certain rich man, robbed him of a large amount of gold and coin, escaping through the same watercourse. One of the thieves outwitted his companions and secreted a purse containing a thousand pieces of money in a fold of his garment. Having so done, he accompanied his companions to this field, where they divided their spoils. As the thief departed with his share, the purse dropped out of the fold of his garment, but he did not notice his loss.

That day, early in the morning, the Teacher surveyed the world, and seeing that this farmer had entered the Net of his Knowledge, he considered within himself what would happen. And he became aware of the following, “This farmer will go early in the morning to till his field. The owners of the stolen property will follow the thieves, and when they see the purse, they will arrest him. Excepting me, he will have no other witness. {2.38} Since he is predestined to the Path of Conversion, it is my duty to go to him.”

Early in the morning the farmer went to till his field, and thither went also the Teacher with the Elder Ānanda as attendant-monk. Seeing the Teacher, the farmer went and paid obeisance to the Exalted One, and then resumed tilling his field. The Teacher said nothing to him. Going to the place where the purse had fallen and seeing it, he said to the Elder Ānanda, “See, Ānanda, a poisonous snake!” [29.122] “I see, Reverend Sir, a deadly, poisonous snake!” The farmer heard their conversation and thought to himself, “In season and out of season I go back and forth over this field. Can there be a snake here, as they say?” The Teacher, after making this remark, went his way. The farmer said to himself, “I will kill the snake.” So saying, he took a goad-stick, went to the spot, and discovered the purse. “The Teacher must have referred to this purse,” thought

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<sup>221</sup> Text: N ii. 37-40.

he. Not knowing exactly what to do about it, he laid the purse aside, covered it with dust, and resumed his plowing.

When the night grew bright, men discovered the theft which had been committed in the house, trailed the thieves to the field, and coming to the spot where they had divided their spoils, saw the footprints of the farmer. Following his footsteps to the spot where the purse was buried, they removed the earth and picked up the purse. Thereupon they reviled him, saying, "So you robbed the house, and here you are plowing the field!" And having given him a good beating, they took him and arraigned him before the king. {2.39}

When the king heard what had happened, he ordered the farmer to be put to death. The king's men straightway bound his hands behind his back and led him to the place of execution, lashing him with whips as they led him along. As the farmer walked along and the king's men lashed him with whips, he kept repeating the words, "See, Ānanda, a poisonous snake!" "I see, Reverend Sir, a deadly, poisonous snake!" Not another word did he utter. The king's men asked him, "You are repeating words of the Teacher and of the Elder Ānanda. What does this mean?" The farmer replied, "I will tell, if I am permitted to see the king."

So they led him to the king and told the king what had happened. The king asked the farmer, "Why do you speak thus?" "I am not a thief, your majesty." So saying, the farmer told him the whole story from the time when he went forth to till his field. When the king had heard his story, he said, "Why, this man names as his witness the foremost man in all the world, the Teacher. It is not right to fasten the guilt upon him. I shall find some way out of this difficulty."

Accordingly, when it was evening, the king took the farmer with him, went to the Teacher, and asked him, "Exalted One, did you and the Elder Ānanda go to a place where a certain farmer was plowing?" "Yes, your majesty." "What did you see there?" "A purse containing a thousand pieces of money, your majesty." "When you saw it, what did you say?" "Such and such, your majesty." [29.123] "Reverend Sir, if this man had not named a person like you as his witness, he would never have saved his life. He saved his life by repeating the words you uttered." When the Teacher heard this, he said, "Yes, your majesty, I also said just that when I went there. A wise man should not do a deed of which he must afterwards repent." {2.40} And joining the connection, he instructed him in the Law by pronouncing the following Stanza,

**67. That deed is not well done, of which a man must afterwards repent,  
The fruit whereof he receives weeping, with tearful face.**

**V. 9. Sumana the Gardener<sup>222</sup>  
Sumanamālakāravatthu**

**68. That deed is well done the doing of which is not followed by remorse,  
The fruit whereof one receives with joy and pleasure.**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to the gardener Sumana. {2.41}

We are told that every day, early in the morning, the gardener Sumana used to serve King Bimbisāra with eight measures of jasmine flowers, for each of which he received eight pieces of money. Now one day, just as he was entering the city with the flowers, the Exalted One, surrounded by a mighty retinue of monks, diffusing rays of six colors, with all the mighty power of a Buddha, entered the city for alms. (Sometimes the Exalted One proceeds like any other monk on an alms pilgrimage, concealing the six-colored rays with his robe, as when he went a journey of three leagues to meet Aṅgulimāla. At other times, as when he enters Kapilavatthu and other cities, he diffuses rays of six colors from his person. On this particular day, diffusing rays of six colors from his person, with all the mighty power of a Buddha, with all the grace of a Buddha, he entered Rājagaha.)

When the gardener saw the person of the Exalted One, as it had been an oblation of precious stones, an oblation of gold, and beheld the glory and splendor of the thirty-two major characteristics and the eighty minor characteristics of a great man, he thought to himself, “What good office can I perform for the Teacher?” Seeing nothing better to do, he thought, “I will honor the Teacher with these flowers.” Then he thought again, “These are the flowers with which I always [29.124] serve the king. If he fails to receive them, he may put me in prison or kill me or banish me. What am I to do?” Then this thought occurred to him, “Let the king kill me or banish me from his kingdom. No matter what he gives me, he can give me wealth which will last only so long as my life endures in this present existence. But if I honor the Teacher, it will avail to my welfare and salvation in

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<sup>222</sup> This story is referred to at *Milindapañha*, 115<sup>12</sup>, 291<sup>19-21</sup>S 350<sup>9</sup>. On an interesting reference to another story about the same person at *Khuddaka Pāṭha Commentary*, 129<sup>16</sup>-130<sup>24</sup>, see Introduction, § 7 d, last paragraph. Text: N ii. 40-4-7.

untold millions of cycles of time.” {2.42} Therefore he surrendered his life to the Tathāgata.

Thought he, “So long as my believing heart turns not back, I will do him honor.” And pleased and delighted, elated and happy, he honored the Teacher. How did he do it? First he threw two handfuls of flowers over the Teacher. These remained suspended over his head like a canopy. Then he threw two handfuls more, which descended on his right side and remained suspended like the curtain of a pavilion. The next two handfuls he threw descended behind him and remained suspended. The last two handfuls he threw descended on his left side and remained suspended. Thus the eight measures of flowers, eight handfuls in all, surrounded the Tathāgata on four sides.

In front it was as if there were a gate for him to enter; the stems of the flowers were turned inward, and the petals were turned outward. The Exalted One proceeded as if he were encased in plates of silver. The flowers, senseless things though they were, behaved as though possessed of intelligence, neither breaking apart nor falling, accompanying the Teacher whenever he moved, and remaining stationary whenever he stood still. From the person of the Teacher proceeded rays like the hundred forks of lightning; in front and behind, on his right hand and on his left, and from the crown of his head did rays of light flash forth.

Not one who met him face to face, as he proceeded, ran away, but all without exception walked thrice about him sunwise, and in numbers like clusters of young palm-trees {2.43} ran before him. The whole city was agitated. There were ninety million people living in the city at this time and ninety million people living outside of the city; and of these one hundred and eighty million people there was not one man or woman who did not come forth bringing alms. Roaring the roar of lions and waving thousands of cloths, the great multitude marched before the Teacher.

In order to make known the meritorious deed of the gardener, the Teacher proceeded through the city for a distance of three leagues to the beating of kettle-drums. The whole body of the gardener [29.125] was suffused with the five sorts of joy. After accompanying the Tathāgata a little way, he penetrated the rays of the Buddha as one might plunge into a sea of vermilion, praised the Teacher, paid obeisance to him, and then taking his empty basket, went home.



His wife asked him, “Where are your flowers?” “I honored the Teacher with them.” “Now what will you do for the king?” “The king may kill me or banish me from his kingdom. I have surrendered my life to the Teacher and rendered him honor. I had eight handfuls of flowers in all, and with these I honored the Teacher. The populace is accompanying the Teacher, shouting thousands of acclamations. It is the noise of the acclamations of the populace that we hear in this place.”

Now the wife of the gardener was an utter simpleton, {2.44} and was therefore incapable of believing in such a miracle. So she rebuked her husband, saying, “Kings are harsh and cruel, and when once provoked, do much harm by cutting off hands and feet and inflicting other punishments. Much harm might come to me through what you have done.” Then she took her children with her, went to the royal palace, sent for the king, and when he asked her what was the matter, said to him, “My husband has honored the Teacher with the flowers he should have served to you and has returned home empty-handed. I asked him what he had done with the flowers, and this is what he told me. I rebuked him, saying, ‘Kings are harsh and cruel, and when once provoked, do much harm by cutting off hands and feet and inflicting other punishments. Much harm might come to me through the offense you have committed.’ So I abandoned him and came here. What he has done may be good or evil. All that I care for, your majesty, is to have you know that I have abandoned him.”

Now the king was a Noble Disciple. At the very first sight of the Buddha he had obtained the Fruit of Conversion; his faith was firm and his mind was at peace. He thought to himself, “Oh, this woman is an utter simpleton! Naturally she could have no faith in such a work of merit.” But he pretended to be angry and said to her, “Woman, what say you? He honored the Teacher with flowers he should have served to me?” “Yes, your majesty.” “You did well to abandon him. I shall find a way of dealing with this fellow for rendering honor to another with flowers that belonged to me.” Having dismissed her with these words, he went quickly to the Teacher, paid obeisance to him, {2.45} and walked with the Teacher alone. [29.126]

The Teacher, perceiving that the mind of the king was at peace, proceeded to the city and marched through the street to the beating of kettle-drums, until he arrived at the gate of the king’s palace. The king took his bowl and invited the Teacher to enter, but the Teacher indicated his desire to sit in the palace court. The king recognized his desire and gave the order, “Erect a pavilion with all

speed.” Accordingly a pavilion was immediately erected, and the Teacher sat therein, surrounded by the Congregation of Monks.

Now why did the Teacher not enter the king’s palace? We are told that the following thought occurred to him, “If I go in and sit down, the populace will not be able to see me, and the good deed of the gardener will not be manifest; but if I sit in the palace court, the populace will be able to see me, and the good deed of the gardener will become manifest to all.” (For the Buddhas alone have the courage to publish abroad the virtues of the virtuous; other folk display jealousy in reciting the virtues of the virtuous.)

The four banks of flowers remained suspended on four sides. The populace waited upon the Teacher, and the king served the Congregation of Monks presided over by the Buddha with choice food. At the conclusion of the meal the Teacher returned thanks, and surrounded as before by the four banks of flowers and accompanied by a great multitude shouting shouts of exultation, proceeded to the monastery.

The king accompanied the Teacher a little way and turned back. Then he sent for the gardener and asked him, “What did you say when you honored the Teacher?” The gardener replied, “Your majesty, I surrendered my life to him and honored him, saying, ‘The king may kill me or banish me from his kingdom.’” The king said, “You are a great man.” So saying, he presented him with eight elephants, eight horses, eight male slaves, {2.46} eight female slaves, eight magnificent sets of jewels, eight thousand pieces of money, eight women taken from the royal harem, adorned with all the adornments, and eight choice villages. These Eightfold Gifts did the king give him.

The Elder Ānanda thought to himself, “Shouts of exultation and acclamation have continued all during the day since early morning. What will be the reward of the gardener?” So he asked the Teacher the question. The Teacher replied, “Ānanda, think not that it was a little thing this gardener did. For he surrendered his life to me and rendered honor to me. Therefore, because he reposed faith in me, he will not enter a state of suffering for a hundred thousand cycles of time, but will receive the fruit of his good deed in the World of the [29.127] Gods and in the world of men and will become a Private Buddha named Sumana.”

When the Teacher returned to the monastery and entered his Perfumed Chamber, those flowers fell upon the battlement.

In the evening the monks began a discussion in the Hall of Truth: “Oh, how wonderful was the deed of the gardener! He surrendered his life to the living Buddha, rendered him honor with flowers, and straightway received eightfold gifts.” The Teacher came forth from his Perfumed Chamber, proceeded to the Hall of Truth by one of three passageways, {2.47} and seating himself in the Seat of the Buddha, asked them, “Monks, what is it you are sitting here now talking about?” When they told him, he said to them, “Yes, monks, one should do only deeds the doing of which is not followed by remorse, but every remembrance of which brings only joy.” And joining the connection and instructing them in the Law, he pronounced the following Stanza,

**68. That deed is well done the doing of which is not followed by remorse,  
The fruit whereof one receives with joy and pleasure.**

### **V. 10. Rape of Uppalavaṇṇā<sup>223</sup> Uppalavaṇṇattherīvatthu**

**69. As sweet as honey, thinks a fool an evil deed, so long as it bears no fruit;  
But when it bears fruit, then the fool comes to grief.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the nun Uppalavaṇṇā. {2.48}

We are told that Uppalavaṇṇā made her Earnest Wish at the feet of the Buddha Padumuttara, and that after performing works of merit for a hundred thousand cycles of time, as she passed from birth to birth among gods and men, she passed from the World of the Gods in the dispensation of the present Buddha and was reborn in Sāvatti as the daughter of a rich merchant. The hue of her skin was like the hue of the calyx of the blue lotus, and therefore they gave her the name Uppalavaṇṇā. When she reached marriageable age, all the princes and merchants in the Land of the Rose-Apple, without a single exception, sent to the merchant her father, asking him to give them his daughter in marriage. [29.128]

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<sup>223</sup> For the story of Uppalavaṇṇā’s career before her adoption of the religious life, one of the most extraordinary stories in Buddhist literature, see *Anguttara Commentary*, JRAS., 1893, pp. 532 ff.; *Therī-Gāthā Commentary*, Ixiv: 182-190; and *Tibetan Tales*, x: 206-215. Text: N ii. 48-52.

Thereupon the merchant thought to himself, “I shall not be able to satisfy the wishes of all, but I shall find some way out of the difficulty.” So he summoned his daughter and said to her, “You might become a nun.” Now she was in her last existence before attaining Nibbāna, and therefore his words were to her as it were oil a hundred times refined, sprinkled on her head. Therefore she replied, “Dear father, I will become a nun.” So he prepared rich gifts in her honor, and conducting her to the Community of Nuns, had her admitted to the Order. {2.49}

Not long after she had been admitted to the Order, her turn came to unlock and lock the Hall of Confession. After she had lighted the lamp and swept the Hall, her attention was attracted to the flame of the lamp. And standing there, she looked repeatedly at the flame; and concentrating her attention on the element of fire, entered into a state of trance. Consummating the trance, she attained Arahatsip, together with the Supernatural Faculties and Powers.

Some time later she went on a pilgrimage for alms in the country, and on her return entered a dark forest. At that time it was not forbidden for nuns to reside in a forest. There they built her a hut, set up a bed, and hung curtains round. From the forest she went to Sāvatti to receive alms, and then set out to return to her hut. Now a cousin of hers, a young Brahman named Ānanda, had been in love with her ever since she lived in the world; and when he heard where she had gone, he went to the forest ahead of the nun, entered the hut, and hid under the bed.

On her return the nun entered the hut, closed the door, and sat down on the bed, unable to see in the dark, because she had just come in out of the sunlight. Hardly had she seated herself on the bed when the youth crawled out from under and climbed on top. The nun cried out, “Fool, do not ruin me! Fool, do not ruin me!” But the youth overcame her resistance, worked his will of her, and went his way. As if unable to endure his wickedness, {2.50} the great earth burst asunder, and he was swallowed up and reborn in the Great Hell of Avīci.

The nun told the other nuns what had happened, and the nuns told the monks, and the monks told the Exalted One. Having heard this, the Teacher addressed the monks as follows, “Monks, the simpleton, whoever he may be, whether monk or nun, or lay disciple male or female, who commits an act of sin, acts with as much joy and happiness, with as much pleasure and delight, as though he [29.129] were eating honey or sugar or some other sweet-tasting substance.” And

joining the connection and instructing them in the Law, he pronounced the following Stanza,

**69. As sweet as honey, thinks a fool an evil deed, so long as it bears no fruit;  
But when it bears fruit, then the fool comes to grief. {2.51}**

Some time later the throng assembled in the Hall of Truth began to discuss the incident: “Even those that have rid themselves of the Depravities like the pleasures of love and gratify their passions. Why should they not? They are not kolapa-trees or ant-hills, but are living creatures with bodies of moist flesh. Therefore they also like the pleasures of love and gratify their passions.” The Teacher drew near and asked them, “Monks, what are you sitting here now talking about?” They told him. Then he said, “Monks, they that have rid themselves of the Depravities neither like the pleasures of love nor gratify their passions. For even as a drop of water which has fallen upon a lotus-leaf does not cling thereto or remain thereon, but rolls over and falls off, even as a grain of mustard-seed does not cling to the point of an awl or remain thereon, but rolls over and falls off, precisely so twofold love does not cling to the heart of one who has rid himself of the Depravities or remain there.” And joining the connection, he instructed them in the Law by pronouncing the following Stanza, found in the Brāhmaṇa Vagga,

401. Even as water does not cling to a lotus-leaf, nor a grain of mustard-seed to the point of an awl.

Whoso in like manner clings not to the pleasures of sense, him I call a Brahman.<sup>224</sup>

Now the Teacher summoned King Pasenadi Kosala and said to him, “Your majesty, in this Religion young women of family, as well as young men of family, renounce many kinsfolk {2.52} and much wealth, retire from the world, and take up residence in the forest. In case women reside in the forest, it is possible that evil-minded men, inflamed by lust, may conduct themselves towards them with disrespect and arrogance, do them violence, and bring their religious life to naught. Therefore a place of residence for the Community of Nuns should be erected within the city.” The king agreed to this and had a place of residence for the Community of Nuns erected on one side of the city. From that time on the nuns resided only within the city.

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<sup>224</sup> See Story xxvi. 18.

## V. 11. Jambuka The Naked Ascetic<sup>225</sup>

### Jambukajīvakavatthu

[29.130]

**70. Though month after month with the tip of a blade of kusa grass a  
simpleton should eat his food,  
Yet is he not worth a sixteenth part of them that have well weighed the Law.**

This religious instruction was given by the Teacher while he was in residence at Veļuvana with reference to Jambuka, the Naked Ascetic.

### 11 a. Story of the Past: The jealous monk

The story goes that in times long past, in the dispensation of the Supremely Enlightened Kassapa, a certain layman dwelling in a village erected a residence for a certain Elder, and supplied him with the four requisites during his term of residence there, the Elder taking his meals regularly in the layman's house. Now a certain monk freed from the Depravities, making his round for alms by day, stopped at the door of the layman's house. When the layman saw him, pleased with his deportment, he invited him into his house, and reverently served him with the choicest viands. And he presented him with a large robe, saying, "Reverend Sir, dye this robe and wear it as an undergarment." {2.53} And he said further to him, "Reverend Sir, your hair has grown long; I will go fetch a barber to cut your hair. And on my return I will procure you a bed for you to lie on."

When the monk who was the layman's guest, and who took his meals regularly in the layman's house, saw the attentions bestowed on the visiting monk by the layman, he became very jealous. And as he went to his residence, he thought to himself, "This moment this layman is devoting all his attentions to this visiting monk. But to me, who take my meals in his house regularly, he pays no attention at all." The visiting monk, who was his sole companion, dyed the robe which the layman had given him, and put it on and wore it as an undergarment. The layman brought the barber back with him and had him cut the Elder's hair. Having so done, he caused a bed to be spread for the Elder and said to him, "Reverend Sir, lie on this very bed." Then, after inviting the two Elders to be his guests on the morrow, he departed.

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<sup>225</sup> From this story is derived *Thera-Gāthā Commentary*, cxc. Dhammapāla quotes the *Dhammapada Commentary* by name. This story is referred to at Milindapañha, 350<sup>10-</sup>

<sup>11</sup>. Text: N ii. 52-63.

The resident monk could endure no longer the attentions bestowed by the layman on the visiting monk. So in the evening he went to the place where the Elder lay, and reviled him by uttering the four [29.131] kinds of insults: “Brother visitor, you might better eat excrement than eat food in the layman’s house. You might better tear out your hair with a Palmyra comb than allow your hair to be cut by a barber brought hither by the layman. You might better go naked than wear as an undergarment a robe given you by the layman. You might better lie on the ground than lie on a bed brought you by the layman.” Thought the visiting Elder, “May this foolish fellow not be destroyed because of me!” Paying no attention to the insults of the resident monk, he arose early in the morning {2.54} and went whithersoever he wished.

The resident monk also arose early in the morning, and performed the customary duties about his residence. When it was time for him to set out on his round for alms, thinking to himself, “The visiting Elder is undoubtedly asleep now, and will awaken at the sound of the bell,” he struck the bell with the outer surface of his finger nail. Having so done, he entered the village. After preparing offerings of food, the layman watched for the two Elders to come. Seeing the resident monk, he asked, “Reverend Sir, where is the visiting Elder?” The resident monk replied, “Brother, what say you? The Elder who came to your house yesterday went into an inner room as soon as you departed, and fell asleep. Although I rose very early, he pays no attention either to the noise of my sweeping the residence, or to the sound of the washing of the jars for water for drinking and for refreshment, or to the stroke of the bell.”

Thought the layman to himself, “It is incredible that my noble Elder, a monk so perfect in deportment, should sleep until this time of day. It must be that the Venerable Elder resident in my household, observing my attentions to him, said something to him.” Accordingly, wise man that he was, the layman reverently served the resident monk with food; and having so done, washed his bowl carefully, filled it with food flavored with the choicest gravies, and said to him, “Reverend Sir, should you happen to see my noble Elder, be good enough to give him this food.” The monk took the bowl and thought to himself, “If the Elder eats such food as this, he will take such a liking to this spot that he will never leave it.” So as he went along the road, he threw away that food. When he reached the Elder’s place of residence, he looked for him there, but failed to find him.

Now because the monk committed this evil deed, {2.55} the meditations he performed for so long as twenty thousand years were powerless to protect him.

When the term of his life was completed, he was [29.132] reborn in the Avīci Hell, where he suffered extreme torment for the space of an interval between two Buddhas. In the dispensation of the present Buddha he was reborn in the city of Rājagaha in a certain household possessed of an abundant store of food and drink.

### **11b. Story of the Present: Jambuka the Naked Ascetic**

From the time he could walk, he would neither lie on a bed nor eat ordinary food, but ate only his own excrement. His mother and father brought him up, thinking, “He does this because he is too young to know any better.” But also when he grew older, refusing to wear clothes, he went naked, made his bed on the ground, and ate only his own excrement. Thought his mother and father, “This youth is not fit to live in a house. He is fit to live only with the Naked Ascetics, the Ājīvakas.” So they took him to the Ājīvakas and committed him to their charge, saying, “Admit this youth to your Order.” So they admitted him to their Order. In admitting him they placed him in a pit up to his neck, laid planks over his two collarbones, and seating themselves on the planks, pulled out his hair with Palmyra combs. His mother and father invited the Ājīvakas to be their guests on the following day and departed.

On the following day the Ājīvakas said to him, “Come, let us go into the village.” But he refused to go, saying, “You go, but I shall remain right here. They repeatedly urged him to accompany them, but he refused to do so, and they left him behind and went their way. When he knew they were gone, he removed a plank from the public jakes, and descending therein, took up excrement in both his hands, molded it into lumps, {2.56} and ate it. The Ājīvakas sent him food from the village, but he refused to eat it. Repeatedly urged to do so, he said, “I have no need of this food; I get food of my own.” “Where do you get it?” said they. “Right here,” said he. Likewise on the second day and on the third and on the fourth he refused, in spite of much urging, to accompany them to the village, saying, “I shall remain right here.”

Said the Ājīvakas, “Day after day this man refuses to accompany us to the village. Likewise he will have none of the food we send him and says, ‘Right here I procure food of my own.’ What can he be doing? Let us watch him and find out for ourselves.” So when they went to the village, they left two of their number behind to watch him. These men pretended to follow in the train of the other monks [29.133] and then went and hid themselves. As soon as he thought they had gone, he descended as before into the jakes and began to eat



excrement. When the spies saw what he was doing, they told the Ājīvakas. As soon as the Ājīvakas heard the news, they said to themselves, “Oh, what an outrageous thing he has done! If the disciples of the monk Gotama should learn of this, they would circulate evil report of us, saying, ‘The Ājīvakas make a practice of eating excrement.’ This man is not fit to remain with us.” So they expelled him from their Order.

Now the public jakes was a pool of considerable size, formed by a depression in the surface of a flat rock. When Jambuka had been expelled by the Ājīvakas, he used to go by night to the public jakes and eat filth. When people came to ease themselves, he would stand leaning with one hand on one side of the rock, {2.57} with one foot raised and resting on his knee, with his mouth wide open, facing in the direction of the wind. When people saw him, they would approach and salute him and ask him, “Reverend Sir, why does your noble self stand there with mouth wide open?” “I am a wind-eater,” Jambuka would reply; “I have no other food.” “But, Reverend Sir, why do you stand with one foot resting on your knee?” “I am a man who practices cruel austerities, dreadful austerities. If I walk with my two feet, the earth quakes. Therefore I stand with one foot resting on my knee. I spend my life in a standing posture, never sitting and never lying down.”

For the most part men believed whatever he said. Therefore all the inhabitants of Aṅga and Magadha were greatly agitated and said, “Oh, how wonderful are such ascetics as these! Never before have we seen such ascetics!” And month after month they brought him abundant food. But he was unwilling to accept anything they brought him and said, “I eat only the wind. I have no other food; for were I to eat any other food, it would make an end of my austerities.” But the people replied, “Reverend Sir, do not destroy us. If only an austere ascetic like you would partake of food at our hands, it would insure our welfare and salvation for a long period of time.” They asked him repeatedly, but other food did not please him. But finally, under the pressure of their entreaties, he placed on the tip of his tongue with the tip of a blade of kusa grass some butter, honey, and molasses they brought him, and dismissed them with the following words, “Go your way now; this will suffice to your welfare and salvation.” In this manner he spent fifty-five years, going naked, [29.134] eating excrement, tearing out his hair, and making his bed on the ground. {2.58}

It is the invariable practice of the Buddhas to survey the world at dawn. Therefore one day, as the Buddha surveyed the world, this Naked Ascetic Jambuka entered the Net of his Knowledge. “What will happen?” pondered the

Teacher. Straightway he perceived that Jambuka possessed the dispositions requisite for the attainment of Arahatsip with the Supernatural Faculties. And he became aware of the following, "I will pronounce a single Stanza, and at the conclusion of the Stanza, beginning with this ascetic, eighty-four thousand living beings will obtain Comprehension of the Law. Through this man a great multitude will win Salvation."

On the following day the Teacher made his round for alms in Rājagaha, and when he had returned from his round, he said to the Elder Ānanda, "Ānanda, I intend to go to the Naked Ascetic Jambuka." "Reverend Sir, can it be that you intend to go to him?" "Yes, Ānanda, I do." Having so said, as the shadows of evening lengthened, the Teacher set out to go to him. Thereupon the deities thought, "The Teacher is going to visit the Naked Ascetic Jambuka. Now Jambuka lives on a flat rock polluted by excrement, urine, and toothsticks. We must therefore cause rain to fall." So by their own supernatural power they caused rain to fall, though but for a moment. Immediately the flat rock was pure and spotless. For the deities caused the five kinds of rain to fall upon that rock.

In the evening, therefore, the Teacher went to the Naked Ascetic Jambuka. And making a slight noise, he said, "Jambuka!" Jambuka thought to himself, "What wicked fellow is this that addresses me as Jambuka?" And he replied, "Who is it?" "It is I, a monk." "What do you wish, great monk?" "Give me lodging here for just one night." "There is no lodging to be had here, great monk." {2.59} "Jambuka, do not act thus; give me lodging for just one night. For monks seek the society of a monk, men the society of men, and animals the society of animals." "But are you a monk?" "Yes, I am a monk." "If you are a monk, where is your gourd, where is your wooden spoon, where is your sacrificial thread?" "All these I use; but because I find it troublesome to carry them about with me to every place I visit, I obtain them within and take them with me when I go." At this Jambuka was offended and said, "So you intend to take them with you when you go?" Then said the Teacher to him, "Never [29.135] mind, Jambuka; tell me where I can find lodging." "There is no lodging to be had here, great monk."

Now there was a certain mountain-cave not far from Jambuka's place of abode; and the Teacher, pointing to it, asked, "Is there anyone who lives in that mountain-cave?" "No one lives there, great monk." "Well then, permit me to lodge there." "Suit yourself, great monk." So the Teacher prepared a bed in the mountain-cave and lay down. In the first watch the Four Great Kings came to wait upon the Teacher, illuminating the four quarters with one blaze of light. Jambuka saw the light and thought to himself, "What is that light?" In the

second watch came Sakka king of the gods. Jambuka saw him and thought to himself, “Who is that?” In the third and last watch drew near Mahā Brahmā, who with one finger can illuminate one Cakkavāḷa, with two fingers two Cakkavāḷas, and with ten fingers ten, illuminating the whole forest. Jambuka {2.60} saw him also and thought to himself, “Who can that be?”

So early the next morning he went to the Teacher, greeted him in a friendly manner, and taking his stand respectfully on one side, asked the Teacher, “Great monk, who were they that came to you, illuminating the four quarters as they came?” “The Four Great Kings.” “Why did they come to you?” “To wait upon me.” “But are you superior to the Four Great Kings?” “Yes, Jambuka, I am Sovereign Lord of the Four Great Kings.” “And who was it that came to you in the second watch?” “Sakka king of the gods.” “Why did he come to you?” “He came also to wait upon me.” “But are you superior to Sakka king of the gods?” “Yes, Jambuka, I am superior to Sakka. Indeed, Sakka stands to me in the relation of a novice, as it were; one who does for me anything I need to have done; my physician in time of sickness.” “Who was it that came to you in the third and last watch, illuminating the whole forest as he came?” “That was Mahā Brahmā, to whom blundering, stumbling Brahmans and others cry, ‘Praise be to Mahā Brahmā!’ ” “But are you superior also to Mahā Brahmā?” “Yes, Jambuka, for I am he that is Brahmā over Brahmā.”

“You are a wonderful person, great monk. But I have dwelt here for fifty-five years, and in all these years not a single person has come to wait upon me; indeed, during all this period of time I have lived upon the wind and have remained in a standing posture, and yet none have come to wait upon me.” Then said the Teacher to him, “Jambuka, you have succeeded in deceiving the foolish multitude [29.136] living in the world, and now you are attempting to deceive me. Is it not a fact that during these fifty-five years you have eaten excrement, made your bed upon the ground, gone naked, and pulled out your hair with a Palmyra comb? {2.61} But you have deceived the world, saying, ‘My food is the wind; I stand on one foot; I sit not down; I lie not down.’ Now you are seeking to deceive me also. It is because of the low, false views which you held in a previous state of existence that you have all this time eaten excrement, made your bed upon the ground, gone naked, and pulled out your hair with a Palmyra comb. So also now you hold only low, false views.” “But, great monk, what was it I did in a previous state of existence?” Then the Teacher related to him the evil deed he had committed in a previous state of existence.

As the Teacher related the story to him, he was deeply moved, a sense of modesty and fear of mortal sin sprang up within him, and he crouched upon the ground. The Teacher tossed him a bath-robe, and he put it on. Then he saluted the Teacher and sat down respectfully on one side. When the Teacher had completed his story of Jambuka's former deed, he preached the Law to him. At the conclusion of the Teacher's discourse he attained Arahathship together with the Supernatural Faculties. Then, saluting the Teacher, he arose from his seat and asked the Teacher to admit him and to profess him as a member of the Order.

Thus finally was exhausted the demerit he acquired by an evil deed committed in a previous state of existence. For this Jambuka, by reason of the four insults with which he had insulted a Great Elder who was an Arahath, was tormented in the Avīci Hell until this great earth was elevated a league and three quarters; and because the fruit of his evil deed was not yet exhausted, he lived in shame for fifty-five years. But because this evil deed, once the fruit thereof was exhausted, could not destroy the fruit of the meditations which he had performed for twenty thousand years, therefore was it that the Teacher stretched forth his right hand to him and said, "Come, monk! lead the holy life." At that moment his characteristics as a layman vanished, and he took on the form of an Elder sixty years old, furnished with the Eight Requisites. {2.62}

We are told that this was the day when the inhabitants of Aṅga and Magadha came to him with offerings. When, therefore, the inhabitants of both kingdoms came to him with offerings and saw the Tathāgata, they thought, "Which is the greater of the two, our noble ascetic Jambuka or the monk Gotama?" And they came to [29.137] the following conclusion, "Were the hermit Gotama the greater, this ascetic would go to the monk Gotama. But by reason of the superior greatness of the Naked Ascetic Jambuka, the monk Gotama has come to him." When the Teacher perceived the thought of the multitude, he said, "Jambuka, resolve the doubt of your supporters."

"Reverend Sir," replied Jambuka, "this is the very thing I should most like to do." And forthwith entering into the fourth trance and arising therefrom, he soared into the air to the height of a palmyra-tree. Then he cried out, "Reverend Sir, the Exalted One is my Teacher, and I am his disciple." Then he descended to the ground and saluted the Teacher. After that, again soaring into the air to the height of two palmyra-trees, then to the height of three palmyra-trees, and so on to the height of seven palmyra-trees, he proclaimed his own discipleship and descended.

When the multitude saw this, they thought, “Oh, wonderful indeed and of lofty powers are the Buddhas!” Thereupon the Teacher addressed the multitude, saying, “All this time has this ascetic lived here, placing on the tip of his tongue with the tip of a blade of kusa grass the food which you have brought to him, and saying, ‘Thus I am fulfilling the duties of an ascetic.’ But were he now to abstain from food through a feeling of remorse, these ascetic practices would not be worth a sixteenth part of the meritorious thought which actuates him to abstain from food.” And joining the connection, he expounded the Law by pronouncing the following Stanza,

**70. Though month after month with the tip of a blade of kusa grass a  
simpleton should eat his food,  
Yet is he not worth a sixteenth part of them that have well weighed the Law.**

## **V. 12. The Snake-Ghost and the Crow-Ghost<sup>226</sup>** **Ahipetavatthu**

**71. For an evil deed, when done, does not bear evil fruit at once, just as new-  
milked milk does not turn at once.  
It follows the doer, the simpleton, to consume him, like fire covered with  
ashes.**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to a certain snake-ghost. {2.64}

For on a certain day, in the midst of a thousand ascetics wearing matted hair, the Venerable Elder Lakkhaṇa and the Venerable Elder Moggallāna the Great descended from Vulture Peak with the intention of making an alms-pilgrimage in Rājagaha. The Venerable Elder [29.138] Moggallāna the Great, seeing a snake-ghost, smiled. Thereupon Elder Lakkhaṇa asked him the reason for his smile, saying, “Brother, why do you smile?” Said Elder Moggallāna the Great, “Brother, it is not the proper time for you to ask that question. Wait until we are in the presence of the Exalted One and then ask me.” When they had completed their rounds for alms in Rājagaha and had come into the presence of the Teacher and had sat down. Elder Lakkhaṇa asked Elder Moggallāna, “Brother Moggallāna, as you were descending from Vulture Peak, you smiled; and when I

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<sup>226</sup> The Story of the Present is derived from *Samyutta*, xix: ii. 254 ff. Cf. stories v. 13, X. 6, XX. 6, and xxii. 2. Text: N ii. 63-68.

asked you the reason for your smile, you said, ‘Wait until we are in the presence of the Teacher and then ask me.’ Now tell me the reason.”

Said the Elder, “Brother, I smiled because I saw a snake-ghost. This is what he looked like: his head was like the head of a man, and the rest of his body was like that of a snake. He was what is called a snake-ghost. He was twenty-five leagues in length. Flames of fire started from his head and went as far as his tail; flames of fire started from his tail and went as far as his head. Flames of fire starting from his head played on both sides of his body; flames of fire starting from his sides descended on his body. There are two ghosts, they say, whose length is twenty-five leagues, the length of the rest being three-quarters of a league. But the length of this snake-ghost and of this crow-ghost was twenty-five leagues.” So much for the snake-ghost.

On another occasion Moggallāna saw a crow-ghost enduring torment on the summit of Vulture Peak. And he asked the ghost about his former deed, pronouncing the following Stanza, {2.65}

Your tongue is five leagues long, your head is nine leagues long.  
Your body rises twenty-five leagues above the earth;  
What was the deed you did to meet with such suffering as this?

Said the ghost, answering his question,

Reverend Moggallāna, I carried away to my heart’s content, food  
Brought to a company of monks of the mighty sage Kassapa.

### **12 a. Story of the Past: The crow-ghost**

Reverend Sir, in the dispensation of the Buddha Kassapa, a company of monks entered a village for alms. When the villagers saw the Elders, they received them cordially, provided seats for them in a rest-house, furnished them with rice-porridge, gave them hard food, and bathed their feet and anointed them with oil. And while waiting for the time to come to give alms, they sat and listened to the Law. [29.139] At the conclusion of the recitation of the Law they took the Elders’ bowls, filled them in their several houses with food flavored with various choice flavors, and returned with them.

At that time I was a crow, perched on the ridge-pole of the rest-house. When I saw what was happening, I filled my mouth thrice out of the bowl taken by one

of those villagers, taking three mouthfuls of food. Now that food did not belong to the company of monks, nor was it given and handed over to the company of monks. It was simply and solely the remains of food taken by the monks which the villagers would have carried to their own houses and eaten, and was brought forth merely on the occasion of the visit of the monks. Well, I took three mouthfuls; that was the extent of my misdeed in a former state of existence. As the result of that misdeed, when I died, {2.66} I suffered torment in the Avīci Hell; and thereafter, because the fruit of my evil deed was not yet exhausted, I was reborn on Vulture Peak as a crow-ghost. Now as the fruit of my evil deed, I endure this suffering. *End of Story of the crow-ghost.*

At this point, then, the Elder said, “I smiled because I saw a snake-ghost.” Straightway the Teacher arose and witnessed to the truth of Moggallāna’s statement, saying, “Monks, what Moggallāna says is the exact truth. I myself saw this very ghost on the day I attained Enlightenment. But out of compassion for others, I did not say, ‘As for those who will not believe my words, may it be to their disadvantage.’” (According to the Lakkhaṇa Saṃyutta, when Moggallāna the Great saw the ghost, the Teacher became his witness and told twenty stories.) When the monks heard what he said, they inquired about his deed in a former state of existence. Thereupon the Teacher related the following

### **12 b. Story of the Past: The snake-ghost**

The story goes that in times long past men erected a bower of leaves and grass on the bank of the river near Benāres for a Private Buddha. During his residence there the Private Buddha regularly went to the city for alms, and the residents of the city, in the evening and in the morning, took perfumes and garlands in their hands and went and ministered to the Private Buddha. Now a certain resident of Benāres was plowing a field near the wayside, and as the multitude passed by in the evening and in the morning to do service to the Private Buddha, they trampled his field. The farmer tried to prevent them [29.140] from so doing, saying to them, “Do not trample my field,” but in spite of his best efforts, was unable to do so. Finally the following thought occurred to him, “If the bower of the Private Buddha were not in this place, they would not trample my field.” Accordingly, when the Private Buddha had entered the city for alms, the farmer broke all of his vessels for eating and drinking and set fire to his bower of leaves and grass. {2.67}

When the Private Buddha saw his bower burned down, he wandered forth at his own good pleasure. When the multitude drew near with perfumes and garlands

and saw the bower of leaves and grass burned down, they said, “Where can our noble teacher have gone?” Now the farmer also had gone with the multitude, and standing among them, said, “It was I who burned down his bower of leaves and grass.” Then the multitude cried out, “Seize him; seize him. All because of this wicked man, we have lost the privilege of seeing the Private Buddha.” And they beat him with sticks and stones and deprived him of life. He was reborn in the Avīci Hell. After suffering torment in this Hell until the great earth was elevated a league, he came out thence; and because the fruit of his evil deed was not yet exhausted, he was reborn on Vulture Peak as a snake-ghost. *End of Story of the snake-ghost.*

When the Teacher had related his misdeed in a former state of existence, he said, “Monks, as for an evil deed, it is like milk. Even as milk does not turn as soon as it is drawn, even so an evil deed does not at once ripen. But when it has once ripened, that moment it brings with it suffering such as this.” And joining the connection and preaching the Law, he pronounced the following Stanza,

**71. For an evil deed, when done, does not bear evil fruit at once, just as new-milked milk does not turn at once.**

**It follows the doer, the simpleton, to consume him, like fire covered with ashes.**

### **V. 13. The Sledge-Hammer Ghost<sup>227</sup>** **Saṭṭhikūṭapetavatthu**

**72. When to his disadvantage a simpleton acquires knowledge,  
It injures the fortune of the simpleton and crushes his head.**

This religious instruction was given by the Teacher while in residence at Veḷuvana about a sledge-hammer ghost. [29.141]

For under the same circumstances as in the preceding story Elder Moggallāna the Great, while descending from Vulture Peak with Elder Lakkhaṇa, smiled on reaching a certain spot. When Elder Lakkhaṇa asked him why he smiled, {2.69} he said, “Wait until we are in the presence of the Exalted One and then ask me.”

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<sup>227</sup> The Story of the Present is from *Samyutta*, xix: ii. 254 ff. Cf. stories v. 12, x. 6, xx. 6, and xxii. 2. The Story of the Past follows closely the Story of the Past in *Jātaka* 107: i. 418-420. The *Jātaka*, however, says nothing about the cripple’s killing a Private Buddha. The *Dhammapada Commentary* story is evidently derived *Peta-Vatthu Commentary*, iv. 16: 282-286. Text: N ii. 68-73.



When Moggallāna the Great had completed his alms-pilgrimage, he approached the Teacher, saluted him, and sat down respectfully on one side. Thereupon his companion asked him the same question again. Moggallāna replied as follows, “Brother, I saw a ghost three-quarters of a league in height. Sixty thousand sledge-hammers, blazing and burning, rose and fell uninterruptedly on top of his head. Again and again they broke his skull, and again and again his skull sprang up again. When I saw him I smiled, for I thought to myself, ‘In my present state of existence I never before saw such a being.’” In the Petavatthu occurs the following Stanza, together with many others, relating to this very ghost:

Full sixty thousand sledge-hammers on all sides  
Fall on your head and break your skull.

The Teacher listened to the Elder’s story and said, “Monks, I also saw that very creature as I sat on the Throne of Enlightenment. But out of compassion for others, I did not say, ‘As for those who will not believe my words, may it be to their disadvantage.’ Now, however, I will make Moggallāna my witness and tell what I saw.” When the monks heard this, they asked about the ghost’s misdeed in a previous state of existence. Thereupon the Teacher related the following

### **13 a. Story of the Past: The stone-thrower and his pupil**

Once upon a time, the story goes, there lived in Benāres a cripple who was an adept at the art of slinging stones. He used to sit at the city-gate under a certain banyan-tree, sling stones, and cut the leaves of the tree. The boys of the city would say to him, “Make an elephant for us, make a horse for us;” {2.70} and he would make every animal they asked him to. As a reward he received from them food both hard and soft. One day, as the king was on his way to the pleasure-garden, he came to this place. The boys left the cripple within the shoots of the banyan-tree and ran away. Now it was noon when the king stopped and went in among the roots of the tree, and his body was overspread with the chequered shade. [29.142]

“What does this mean?” said he, looking up. Seeing leaves cut in the forms of elephants and horses, he asked, “Whose work is this?” On being informed that it was the work of the cripple, he sent for him and said to him, “I have a house-priest who is excessively talkative. However little be said to him, he talks much and wearies me. Could you throw a pint-pot of goat’s dung into his mouth?” “I could, your majesty. Have goat’s dung brought, seat yourself behind a curtain

with the house-priest, and I shall know just how to go to work.” The king did as the cripple suggested.

The cripple made a hole in the curtain with the tip of a knife. While the house-priest talked with the king, whenever he opened his mouth, the cripple threw in a pellet of goat’s dung, and the house-priest swallowed every pellet thrown into his mouth. When the goat’s dung was exhausted, the cripple shook the curtain. The king, understanding by this sign that the goat’s dung was exhausted, said, “Teacher, while I am engaged in conversation with you, it is impossible for me to finish what I am saying. You talk so much that even in the act of swallowing a pint-pot of goat’s dung you cannot keep silent.” {2.71} The Brahman immediately became silent. From that time on, he dared not open his mouth and talk with the king. The king remembered the skillful work of the cripple, caused him to be summoned, and said to him, “Through you I have gained happiness.” In token of his satisfaction, he gave him the Eightfold Gifts, and four fine large villages, north, east, south, and west of the city. Knowing this, a minister of the king who was his counselor in things temporal and spiritual pronounced the following Stanza,

Capital skill indeed! but, good or bad,  
See, by a cripple’s throw, were won villages in the four quarters!

Now the minister at that time was this very Exalted One.

Now a certain man, observing the worldly prosperity won by the cripple, thought to himself, “This man, born a cripple, has won great prosperity through this art of his. I also ought to learn this art.” So he approached the cripple, bowed to him, and said to him, “Teacher, impart to me this art.” “Good friend, I cannot do so.” Although his request had been refused, he thought to himself, “Let be, I will win his favor.” Accordingly he bathed and rubbed the cripple’s hands and feet for a long time, and having thus won his favor, repeated his request. The cripple thought to himself, “This man has been [29.143] exceedingly kind to me.” And unable to refuse his request, he taught him the art. Having so done, he said to him, “Good sir, your training is now complete; what will you do now?” “I shall go out into the world and display my art.” “What will you do?” “I will hit a cow or a man and kill him.” “Good sir, the penalty for killing a cow is a hundred pieces of money and for killing a man a thousand. Even with son and wife, you will not be able to pay. Do not commit murder. {2.72} Look for something that has neither mother nor father and for hitting which there is no penalty.”

“Very well,” said the man. So placing stones in a fold of his garment, he walked about looking for just that sort of target. First he saw a cow. “This animal has a consort,” thought he. Therefore he did not dare hit the cow. Then he saw a man. But he thought to himself, “This being has a mother and father.” Therefore he did not dare hit the man. Now at that time a Private Buddha named Sunetta resided in a bower of leaves and grass near the city. When the man saw him enter the city through the gate for the purpose of receiving alms, he thought to himself, “This man has neither mother nor father. If I hit him, I shall have no penalty to pay; I will try my skill by hitting him.” So aiming a stone at the right ear of the Private Buddha, he let fly. The stone entered the Private Buddha’s right ear and came out of his left ear. The Private Buddha suffered intense pain, was unable to continue his alms-pilgrimage, and returning to his bower of leaves through the air, passed into Nibbāna.

When the Private Buddha failed to come, the people thought, “Something must have gone wrong with him.” Accordingly they went to his hermitage, and when they saw that he had passed into Nibbāna, they wept and lamented. The man who hit the Private Buddha saw the multitude flock to his hermitage and went thither also. Recognizing the Private Buddha, he said, “It was he who met me face to face at the gate as he entered the city, and I hit him in trying my skill.” The multitude said, “This wicked fellow says that he hit the Private Buddha. Catch him! catch him!” And straightway they beat him and then and there deprived him of life. He was reborn in the Avīci Hell. Until this great earth was elevated a league, during all that time he suffered torment. Thereafter, because the fruit of his evil deed was not yet exhausted, he was reborn on the summit of Vulture Peak as a sledge-hammer ghost.

The Teacher, after relating the story of his deed in a previous state of existence, said, {2.73} “Monks, if a simpleton acquires art or power, [29.144] it results to his disadvantage; for a simpleton who acquires art or power turns it to his own hurt.” And joining the connection and preaching the Law, he pronounced the following Stanza,

**72. When to his disadvantage a simpleton acquires knowledge,  
It injures the fortune of the simpleton and crushes his head.**

**V. 14. Citta and Sudhamma<sup>228</sup>**  
**Cittagahapativatthu**

**73. The simpleton will seek for false reputation, for precedence among the monks,  
For authority in the monasteries, for honors among other folk.**

**74. “Let layman and monk both think that it was I, and I alone, who did this;  
Let them be subject to my will, both in everything that ought to be done, and  
in everything that ought not to be done!”  
Thus resolves the simpleton; so do his desire and pride increase.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Sudhamma. The story begins at Macchikāsaṇḍa and ends at Sāvatti. {2.74}

For a householder named Citta, residing in the city of Macchikāsaṇḍa, observed the Elder Mahānāma, one of the Band of Five, making his round for alms; and pleased with his deportment, took his bowl, invited him into his house, provided him with food, and at the conclusion of the meal listened to the Law and obtained the Fruit of Conversion. Now Citta, possessed of immovable faith, desiring to make his own pleasure-garden Ambāṭaka Grove a place of residence for the Order, poured water into the right hand of the Elder and made the grove over to the Order. The moment he uttered the words, “The Religion of the Buddha is firmly established,” the great earth shook to its ocean boundary. The great treasurer caused a splendid monastery to be erected in the grove, and thereafter the door stood open to monks who came from all four quarters. At Macchikāsaṇḍa also resided the Elder Sudhamma.

Some time afterwards, the two Chief Disciples, hearing the rumor of Citta’s good qualities, decided to pay their respects to him and therefore went to Macchikāsaṇḍa. Citta the householder, hearing that they were coming, proceeded forth half a league to meet them, escorted them to the monastery, invited them within, performed the usual duties for visitors, and then made the following request of the Captain of the Faith, “Reverend Sir, we desire to listen to a short discourse on the Law.” The Elder replied, “Lay disciple, we are weary with the journey; nevertheless listen for a short while.” Citta, merely by listening to the Elder’s discourse on the Law, obtained the [29.145] Fruit of the

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<sup>228</sup> This story is derived from the *Vinaya, Culla Vagga*, i. 18: ii. 15<sup>29</sup>-18<sup>30</sup>. *Āṅguttara*

Second Path. Then he bowed to the two Chief Disciples and invited them to be his guests, saying, “Reverend Sirs, pray take a meal in my house to-morrow with your thousand monks.” {2.75} Then he turned to the resident monk, the Elder Sudhamma, and invited him, saying to him, “Reverend Sir, you also come to-morrow with the Elders.” Angry at the thought, “He invited me last,” Sudhamma refused the invitation; and although Citta repeated the invitation again and again, he still refused. The lay disciple said, “Pray be present, Reverend Sir,” and went out. On the following day he prepared splendid offerings in his own residence. Very early in the morning the Elder Sudhamma thought to himself, “What manner of food has the householder prepared for the Chief Disciples? I will go see.” So very early in the morning he took bowl and robe and went to his house.

“Pray sit down, Reverend Sir,” said the householder. “I will not sit down,” replied Sudhamma; “I am about to set out on my round for alms.” The Elder surveyed the offerings prepared for the Chief Disciples, and seeking to annoy the householder about the varieties of food provided, said, “Householder, your food is most excellent, but there is one thing you have omitted.” “What is that, Reverend Sir?” “Sesame-cake, householder.” Thereupon the householder rebuked him, comparing him to a crow. Angered at this, the Elder said, “This is your residence, householder; I will depart.” Three times the householder strove to prevail upon the Elder to remain, but each time the latter refused. Finally he left the house, went to the Teacher, and related the words that had passed between Citta and himself. Said the Teacher, “You, an inferior, have insulted a faithful, believing disciple.” Having thus put the blame solely on the Elder, the Teacher sent him back to beg pardon of the disciple, saying, “Go beg pardon of Citta the householder.” The Elder went to Citta and said, “Householder, it was all my fault; pardon me.” {2.76} But the householder refused to pardon him and said, “I will not pardon you.”

Provoked at his failure to obtain pardon, he returned to the Teacher. The Teacher, although he knew that the householder would pardon Sudhamma, thought, “This Elder is stubborn in his pride; now let him go thirty leagues and come back.” And so, without telling him how he might gain pardon, he just dismissed him. The Elder returned with pride humbled. The Teacher then gave the Elder a companion and said to the Elder, “Go with this companion [29.146] and ask pardon of the householder.” Said the Teacher, “A religious ought not to give way to pride or ill-will, thinking, ‘This dwelling is mine, this residence is

mine, this male lay disciple is mine, this female lay disciple is mine.’ For if he so do, ill-will and pride and the other Depravities increase.” And joining the connection and preaching the Law, he pronounced the following Stanzas,

**73. The simpleton will seek for false reputation, for precedence among the monks,**

**For authority in the monasteries, for honors among other folk.**

**74. “Let layman and monk both think that it was I, and I alone, who did this; Let them be subject to my will, both in everything that ought to be done, and in everything that ought not to be done!”**

**Thus resolves the simpleton; so do his desire and pride increase. {2.78}**

After listening to this admonition Elder Sudhamma bowed to the Teacher, rose from his seat, walked sunwise about the Teacher, and then, accompanied by his companion-monk, went within sight of the lay disciple, atoned for his fault, and begged the disciple’s pardon. The lay disciple both pardoned him and in turn asked his pardon, saying, “I pardon you, Reverend Sir; if I am to blame, pray pardon me also.” The Elder abode steadfast in the admonition given by the Teacher, and in but a few days attained Arahatship together with the Supernatural Faculties. {2.79}

The lay disciple thought to himself, “Even without seeing the Teacher I have attained the Fruit of Conversion; even without seeing him I have attained the Fruit of the Second Path. I ought to see the Teacher.” So he ordered yoked five hundred carts full of sesame, rice, ghee, sugar, garments, coverlets, and other offerings, and sent word to the Congregation of Monks, to the Congregation of Nuns, and to the lay disciples both male and female, “Let those who wish to see the Teacher come; they will lack nothing for offerings, whether of food or aught else.” With him went forth, of monks and nuns and lay disciples both male and female, five hundred each. That neither they nor his own retinue, three thousand souls in all, might lack broth or rice or aught else on the thirty-league journey, the householder Citta made ample provision. The deities, knowing that he had set out, posted themselves at intervals of a league along the way, and served that great multitude with rice-porridge, hard food, drink, and other necessities; there was no lack of aught for any. Proceeding at the rate of a league a day, waited upon in this manner by deities, the householder Citta and his retinue reached Sāvatti in [29.147] a month. There were five hundred carts filled as described above; and as the householder proceeded, deities and men brought presents, which he gave away.

The Teacher addressed Elder Ānanda, “Ānanda, as the shadows of evening draw on, the householder Citta will arrive with five hundred carts and will pay obeisance to me.” “Reverend Sir, {2.80} when he pays obeisance to you, will any miracle take place?” “Yes, Ānanda, a miracle will take place.” “What miracle, Reverend Sir?” “When he arrives and pays obeisance to me, a rain of celestial flowers will begin and will continue without interruption until a space eight karīsas in extent is covered with a glistening mass of flowers knee-deep.” Hearing rumor of this, the residents of the city said, “So great, they say, is the merit of the householder Citta who will to-day come and pay obeisance to the Teacher. Such, they say, is the miracle that will take place. We must without fail obtain the privilege of seeing this person of great merit.” So they took presents and stood on both sides of the way.

As the procession approached the monastery, five hundred monks led the way. The householder Citta said to the eminent female lay disciples, “Reverend Sisters, you follow in the rear.” So saying, accompanied by five hundred male lay disciples, he went into the presence of the Teacher. (Now those that stand or sit in the presence of the Buddhas move not hither and thither, but stand on both sides immovable in the street of the Buddhas.) The householder Citta, a Noble Disciple who had attained the Three Fruits, entered the street trod by the Buddhas; whereupon every place he looked at trembled. “That must be the householder Citta,” said the multitude and gazed at him. The householder Citta, penetrating the six-colored rays of light of the Buddha, approached the Teacher, and grasping the Teacher’s feet by the two ankles, paid obeisance to him. At that very moment a rain of flowers fell precisely as the Teacher had predicted, and thousands of cries of applause went up.

For one month the householder Citta abode with the Teacher. While he there abode, {2.81} he provided seats for the Congregation of Monks presided over by the Buddha within the monastery and bestowed rich offerings upon them. He also housed and cared for within the monastery those that came with him. Not for a single day was it necessary for him to use what he had in his own carts; he performed all his duties of almsgiving solely with the presents brought by gods and men. Finally he paid obeisance to the Teacher [29.148] and said, “Reverend Sir, when I said to myself, ‘I will give alms to you,’ and set out on my journey, I was a month on the way. Here I have spent a month, and I find it impossible to present to you anything which I have myself brought. All this time have I presented to you alms solely of presents brought to me by gods and men. Even were I to remain here a year, I should not receive the privilege of bestowing

alms of my own upon you. I desire to empty my carts and go; tell me where I can put away the offerings which I have brought.”

Said the Teacher to Elder Ānanda, “Ānanda, empty some place for the lay disciple and assign it to him.” The Elder did so and is said to have assigned a suitable place to Citta the householder. Then the lay disciple, accompanied by the three thousand persons who had come with him, set out with empty carts on the return journey. Gods and men arose, saying, “Noble sir, your journey is made with empty carts;” and so saying, filled the carts with the seven kinds of jewels. As Citta the householder returned, he ministered to the needs of the multitude solely with the presents brought to himself.

Elder Ānanda bowed to the Teacher and said, “Reverend Sir, when Citta the householder came hither, he occupied a month traveling, spent just a month here, and all that time gave alms solely of presents brought him by gods and men. Now, having emptied five hundred carts, he will be an entire month going; but gods and men have arisen, {2.82} saying, ‘Noble sir, your journey is made with empty carts,’ and so saying, have filled his carts with the seven kinds of jewels. On the return journey, they say, he will minister to the multitude solely with the presents which have thus been brought to him. Now, Reverend Sir, was it solely because he came to visit you, that he received all this honor? Or would he also have received it, had he gone elsewhere?” “Ānanda, he would have received it just the same, no matter whether he had come to visit me or had gone elsewhere. For this lay disciple is faithful and believing and virtuous. No matter what place such a man resorts to, there, wherever it is, he receives gain and honor.” So saying, the Teacher pronounced the following Stanza in the Pakiṇṇaka Vagga,

303. If a man be faithful, endued with virtue, possessed of fame and wealth. [29.149]  
No matter what place he resorts to, there, wherever it may be, he is honored.



**14 a. Story of the Past: Citta's deed in a former birth**

When the Teacher had thus spoken. Elder Ānanda asked about Citta's deed in a former birth. In reply the Teacher said, "Ānanda, Citta the householder made his Earnest Wish at the feet of the Exalted Padumuttara, and after passing through the round of existences among gods and men for a hundred thousand cycles of time, was reborn in the dispensation of the Buddha Kassapa as a hunter. One rainy day, after he had grown to be a man, he went to hunt in the forest with spear in hand. As he looked this way and that in search of quarry, he saw a certain monk seated in a natural cave with his upper robe drawn over his head. "This must be some noble monk who is seated engaged in meditation," thought he; "I will bring him food." So he went home quickly and caused flesh brought the day before to be cooked on one brazier, and rice on another. Then, seeing some monks going their rounds for alms, he took their bowls also, seated them on seats prepared for the purpose, procured food for them, and invited them in, saying, "Help yourselves, noble sirs."

Then he ordered additional food to be brought, placed it in a basket, {2.83} and taking it with him, set out. On the way he plucked various kinds of flowers, placed them in a leaf-basket, and went on to the place where the Elder sat. "Reverend Sir," said he, "bestow your favor upon me." So saying, he took the Elder's bowl, filled it, and placed it in his hand. Then honoring the Elder with those flowers, he made the following Earnest Wish, "Even as this portion of choice food, together with the gift of flowers, has pleased my heart, even so, in the various places where I shall be reborn, may my heart rejoice over the thousands of presents which I shall receive, and may rain of the five kinds of flowers rain upon my head." During the term of life allotted to him he performed works of merit, and after his death he was reborn in the World of the Gods. In the place where he was reborn celestial flowers rained upon him knee-deep. In his present existence, both on the day of his birth and on the day when he came hither, a rain of flowers rained upon him and presents were offered to him and his carts were filled with the seven kinds of jewels. This was the result solely of his deed in a former birth.

**V. 15. A Seven-Year-Old Novice Wins All Hearts<sup>229</sup>**

**Vanavāsītissattheravatthu**

[29.150]

**75. For one road leads to gain, the other to Nibbāna.  
Understanding this, the monk, the disciple of the Buddha,  
Should not delight in worldly gain, but should devote himself to solitude.**

This religious instruction was given by the Teacher at Jetavana with reference to Elder Vanavāsī Tissa.

**15 a. Story of the Past: The poor Brahman**

The incident with which this story begins, however, occurred at Rājagaha. Here, we are told, lived the Brahman Mahāsenā, a friend of the Brahman Vaṅganta, who was the father of Sāriputta. One day, as the Elder Sāriputta went his rounds for alms, he took pity on Mahāsenā and went to the door of his house. Now Mahāsenā, who was poor and in need, thought to himself, “My son must have come to the door of my house for alms. But I am a poor man. Doubtless he does not know this. But I have no alms at all to give him.” Therefore, not daring to meet him face to face, he went and hid himself. On another day the Elder came again, and the Brahman hid himself as before. Said he to himself, “As soon as ever I get anything, I will give him something;” but it was some time before this happened.

One day, at a certain Brahman recitation, he received a bowl of rice-porridge and a small piece of cloth, which he took home with him. Remembering the Elder, he said to himself, “This alms I ought to give to the Elder.” At that moment the Elder, who had been engaged in ecstatic meditation, rose from his trance, and seeing the Brahman, said to himself, “The Brahman has received alms and desires me to come to him; therefore I must go to him.” So putting on his mantle and taking his bowl, he went to the door of the Brahman’s house and showed himself standing there. When the Brahman saw the Elder, his heart was content. He approached him, paid obeisance to him, and gave him a friendly welcome; then, having provided him with a seat within his house, he took his own bowl of rice-porridge and placed the porridge in the Elder’s bowl. {2.85} The Elder accepted half of the porridge and then covered his bowl.

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<sup>229</sup> Parallel: Roger’s *Buddhaghosa’s Parables*, vii, pp.72-77. Text: N ii. 84-103.

But the Brahman said to him, “Reverend Sir, here is but a single portion of rice-porridge; grant me happiness in the next life, not in this; I desire to give you all without reserve.” So saying, he poured all of the porridge into the Elder’s bowl. The Elder ate the porridge then and there. When he had finished his meal, the Brahman gave him the cloth, bowing and saying, “Reverend Sir, may I also obtain [29.151] the same Truth you have seen.” “So be it, Brahman,” replied the Elder, returning thanks to him. Then, rising from his seat, he set out on his journey and in due course arrived at Jetavana. There is a saying, “Alms given in time of poverty rejoice the heart above measure;” and so it was with the Brahman. After he had made this offering his mind was at peace and his heart was filled with joy. And he conceived warm affection for the Elder.

### **15 b. Story of the Present: The novice Tissa**

When he died, he was conceived, solely because of his affection for the Elder, in the womb of the wife of a supporter of the Elder living at Sāvatti. As soon as the mother knew that a child was conceived in her womb she told her husband, and he saw to it that she received the treatment necessary for the protection of the embryo. Avoiding foods that were excessively hot or cold or sour, enfolding the child in her womb happily, the longing of pregnancy arose within her. “Oh,” she said, “that I might invite the five hundred monks led by the Elder Sāriputta to my house, provide seats for them, and offer them porridge of milk and rice unceasingly! Oh, that I myself might put on yellow robes, take my golden vessel, sit in the outer circle of the seats, and partake of the porridge left uneaten by so many monks!” (We are told that this longing of hers to put on yellow robes was a sign that her unborn child should one day become a monk under the dispensation of the Buddha.) {2.86}

“This is a pious longing which our daughter has expressed,” said her kinsfolk, and offered porridge of milk and rice unceasingly to the five hundred monks led by the Elder Sāriputta. She herself put on yellow robes, both under and upper garments, took her golden vessel, sat down in the outer circle of the seats, and partook of the porridge left by the monks; whereupon her longing subsided. On the expiration of ten lunar months she gave birth to a son. From time to time, both before her delivery and thereafter, she gave festivals at which she provided the five hundred monks led by Sāriputta with rich porridge of honey, milk, and rice. (This, it is said, was because the boy in his former existence as a Brahman gave rice-porridge.)

Now at the festival held on the day of the child's birth, they bathed the child very early in the morning, dressed him in beautiful garments, and laid him on a bed of royal splendor in a blanket worth a hundred thousand pieces of money. Even as he lay there, he looked at the [29.152] Elder and said, "This is my former teacher, through whom I have attained this splendor. I ought to make an offering to him." So when they carried him that he might receive the moral precepts, he wrapped that blanket about his little finger and lifted it up with him.

His kinsfolk cried out, "His finger has caught in the blanket," and sought to disengage it; whereupon he burst into tears. Then said they, "Leave the child alone; do not make him cry," and carried him along, blanket and all. When it was time for him to make his bow to the Elder, he removed his finger from the blanket and cast the blanket at the Elder's feet. His kinsfolk, instead of saying, "The young boy did this without knowing what he was doing," said to the Elder, "Reverend Sir, pray accept the offering the boy has presented to you; confer the moral precepts on your servant who has honored you with a blanket worth a hundred thousand pieces of money." {2.87}

"What is the name of this boy?" "Reverend Sir, he is to be named after you." "Tissa shall be his name." Upatissa, as we know, was the name of the Elder in his younger days as a layman. His mother thought to herself, "I shall not interfere with the desire of my son." Accordingly she presented the five hundred monks led by Sāriputta with rich porridge made of honey, milk, and rice, both at the festival of the naming of the child, and at the succeeding festivals of the partaking of food, the piercing of the ears, the reception of the cloth, and the conferring of tonsure.

As the boy grew up and reached the age of seven years, he said to his mother, "Mother, I desire to become a monk under the Elder." "Very well, my dear son; long ago I decided not to interfere with the inclination of my son; become a monk, my son." So she invited the Elder to the house. When he arrived, she presented him with alms and said, "Reverend Sir, your servant says that he wishes to become a monk. I will come to the monastery this evening and bring him with me." Having dismissed the Elder, she waited until evening, and then, taking her son with her and bearing rich gifts and offerings, she went to the monastery and committed him into the Elder's hands.

The Elder talked with him as follows, "Tissa, the life of a monk is a hard life; when he would like what is warm he gets what is cold, and when he would like

what is cold he gets what is warm; those who become monks live a wearisome life, and you are delicate.” “Reverend Sir, I shall be able to do all that you enjoin upon me.” “Very well,” said the Elder. So he taught him the Formula of Meditation [29.153] on the first five of the constituent parts of the body, by way of fixing in his mind the thought of the impurity of the body, {2.88} and then made him a monk.

(The entire Formula involves the recitation of all of the thirty-two constituent parts of the body, but those who are unable to recite all may recite the first five. The Formula in full is that invariably employed by all the Buddhas, but there is no limit to the number of monks and nuns and lay disciples both male and female who have attained Arahatsip by meditating upon the hair and other parts singly. Inexperienced monks frequently make it impossible for their candidates to attain Arahatsip. For this reason the Elder taught the boy only a part of the Formula before receiving him into the Order, and then established him in the ten moral precepts.)

In honor of their son’s admission to the Order his mother and father remained at the monastery for seven days and presented the assembly presided over by the Buddha with naught but rich porridge made of honey, milk, and rice. The monks murmured thereat, saying, “We cannot always eat rich porridge made of honey, milk, and rice.” On the evening of the seventh day the boy’s mother and father went home, and on the eighth day the novice accompanied the monks to the city for alms.

The residents of Sāvatti said to each other, “They say that the novice will come to the city to-day for alms; we will therefore do him honor.” So with five hundred cloths they made cushions for alms-bowls, and taking five hundred bowls with portions of alms, they met the novice on the road and presented them to him. On the following day they went to the monastery park and repeated the offering. Thus in two days the novice received a thousand bowls of alms and a thousand cloths, all of which he presented to the assembly of monks. (This was the result of his presentation of the small piece of cloth to the Elder in his former existence as a Brahman.) So the monks gave him the name Tissa the Almsgiver, Piṇḍapātadāyaka Tissa. {2.89}

Again one day when it was cold, the novice, as he went the rounds of the monastery, noticed monks warming themselves here and there, both in rooms where fire was kept and in other places. Said he, “Reverend Sirs, why do you sit warming yourselves?” “Novice, we are cold.” “Reverend Sirs, when it is cold,

one should wrap himself in a blanket; that will keep off the cold.” “Novice, you have acquired great merit and may be able to get a blanket, but where can we get any?” “Well then, Reverend Sirs,” said the novice, “let those who [29.154] need blankets come with me,” and caused proclamation to be made to that effect throughout the monastery. Said the monks, “Let us go with the novice and procure blankets.” So all because of a novice seven years old, monks to the number of a thousand went forth. Not for a moment did he think, “Where can I get blankets for so many monks?” but just took them with him and started out for the city. (Such is the wonder-working power of alms generously bestowed.)

Going from house to house without the city, he received five hundred blankets. And when he entered the city, men brought him blankets from all quarters. Now as a certain shop-keeper sat in his shop with five hundred blankets spread out before him, a certain man passed by the door and seeing him, said to him, “Sir, there is a certain novice coming this way collecting blankets; you had better hide yours.” “Is he taking them as gifts or otherwise?” “He receives them as gifts.” “That being the case, if I wish to, I will give him blankets; if not, I will not. Go on your way,” and with these words he dismissed him. (Thus do doting niggards begrudge people the gifts that others give them, even as did Kāla on beholding the incomparable gift of the king of Kosala,<sup>230</sup> and therefore are they reborn in Hell.)

The shop-keeper thought to himself, “This man who came along, in accordance with his nature, said to me, ‘You had better hide your blankets,’ and I replied to him, {2.90} ‘In case the novice is receiving them as gifts, I will give him what is my own, if I wish; if not, I will not.’ Now a man feels ashamed not to give what is in plain sight, but cannot be blamed for hiding what is his own. And since among these five hundred blankets there are two each of which is worth a hundred thousand pieces of money, it will be entirely proper for me to hide them.” So he folded the two blankets border to border and hid them by inserting them in the pile.

Just then the novice, accompanied by the thousand monks, came to that very place. When the shop-keeper saw the novice, he was filled with love for the boy; in fact his whole body was suffused with love. He thought to himself, “On seeing a boy like this, I should be willing to give my heart’s flesh, let alone blankets!” Straightway he removed those two blankets from the pile, placed them at the novice’s feet, paid obeisance to him, and said, “Reverend Sir, may I have a share

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<sup>230</sup> See Book xiii, story 10; Text, iii. 186.

in the Truth you have seen.” “So be it,” said the novice [29.155] returning thanks to him. So the novice, who had received five hundred blankets without the city, received another five hundred within the city. Thus on one day alone he received a total of one thousand blankets, all of which he gave to the congregation of monks. Therefore the monks gave him the name Tissa the Blanket-Giver, Kambaladāyaka Tissa.

(Thus his gift of a blanket to the Elder on the day he was given his name when he was seven years old resulted in his receiving one thousand blankets. In no dispensation other than that of the Buddha is the gift of a little productive of so much fruit, and a large gift productive of more abundant fruit. Therefore said the Exalted One,<sup>231</sup> “Monks, this congregation of monks is of such sort that a little gift bestowed thereon produces much fruit, and a large gift yet more abundant fruit.” {2.91} Thus, as the result of giving a single blanket, the novice, although he was only seven years old, received one thousand blankets.)

While the novice was in residence at Jetavana, his boy-relatives came to see him frequently and talked and conversed with him. He thought to himself, “So long as I reside here, my boy-relatives will come to see me and will talk with me, and it will not be possible for me, whether they talk or not, to work out my own salvation; suppose I were to obtain a Formula of Meditation from the Teacher and go into the forest?” Accordingly he approached the Teacher, paid obeisance to him, and obtained a Formula of Meditation leading to Arahatsip. Then, paying obeisance to his preceptor, he took bowl and robe and departed from the monastery. “If I take up my residence in the neighborhood,” thought he, “my kinsmen will send for me.” Therefore he went a distance of twenty leagues.

As he proceeded on his way he saw an old man at the gate of a certain village. The novice asked the old man, “Lay disciple, is there a forest hermitage in this neighborhood wherein monks may reside?” “Yes, Reverend Sir, there is.” “Well then, show me how to get there.” As soon as the old lay disciple saw the boy he took a liking to him. So instead of merely pointing out the way he remained standing where he was and said to him, “Come, Reverend Sir, {2.92} I will show you the way.” So saying, the old man took him with him and started off. As the novice went with him he noticed along the way five or six places abounding in various kinds of flowers and fruits. [29.156] The novice asked him the names of these places, and the lay disciple told him the name of each one.

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<sup>231</sup> *Majjhima*, iii. 80<sup>11-14</sup>.

On reaching the forest hermitage the lay disciple said to him, “Here, Reverend Sir, is a pleasant place; take up your residence here.” Continuing, he asked the novice his name and then said to him, “Reverend Sir, be sure to come to our village for alms to-morrow.” Then turning back, he returned to his own village and proclaimed to the inhabitants, “Elder Tissa the Forest-dweller, Vanavāsika Tissa, has taken up his residence in the monastery; prepare broth, rice, and so forth for him.” So the novice, who at first bore the name Tissa, and after that the three names Piṇḍapātadāyaka Tissa, Kambaladāyaka Tissa, and Vanavāsī Tissa, received within seven years four names in all.

Very early on the morning of the following day the novice entered that village for alms. When the people brought him alms and paid obeisance, he said, “May you be happy; may you obtain release from suffering.” One man even, on presenting alms to him, was unable to bring himself to return home. All, without exception, must needs stand and gaze at him. Thus he easily obtained sufficient food to support him. All the inhabitants of the village prostrated themselves on their breasts before his feet and said to him, “Reverend Sir, if you will reside here during these three months, we will receive the Three Refuges, abide steadfast in the five moral precepts, {2.93} and perform the eight fast-day duties. Promise us to reside here.”

Perceiving that assistance was to be had there, he gave them his promise and regularly went there only for alms. Whenever the villagers paid obeisance to him, he recited the couplet, “I wish you happiness and release from suffering,” and then went his way. After spending the first and the second month there, in the course of the third month he attained Arahatsip, together with the Supernatural Faculties.

Now his preceptor Sāriputta, having kept residence during the rainy season and celebrated the terminal festival (*pavāraṇā*), approached the Teacher and having paid obeisance to him, said, “Reverend Sir, I am going to visit the novice Tissa.” “Go, Sāriputta,” said he. As Sāriputta set out with his own retinue of five hundred monks he said to Moggallāna, “Brother Moggallāna, I am going to see the novice Tissa.” Said the Elder Moggallāna, “I will go too, brother,” and set out with his retinue of five hundred monks. Likewise all the Chief Disciples, the Elder Mahā Kassapa, the Elder Anuruddha, the [29.157] Elder Upāli, the Elder Puṇṇa, and the rest, set out each with his retinue of five hundred monks, the total retinue of all the Chief Disciples amounting to forty thousand monks.



When they had gone a distance of twenty leagues, they came to the village which was the novice's resort for alms. The novice's regular personal attendant saw them, {2.94} came to meet them at the village gate, and paid obeisance to them. The Elder Sāriputta asked him, "Lay disciple, is there a forest hermitage in this neighborhood?" "Yes, Reverend Sir, there is." "Is there a monk residing there?" "There is, Reverend Sir." "Has he monks with him, or has he none?" "He has, Reverend Sir." "What is his name?" "The Elder Vanavāsī, Reverend Sir." "Very well, show us the way there." "Who are you, Reverend Sir?" "I have come to see my novice."

The lay disciple looked at them and recognized in them quite all the Chief Disciples, beginning with the Captain of the Faith. His whole body suffused with joy, he said, "Wait a moment, Reverend Sirs." So saying, he quickly entered the village and proclaimed, "Here are the eighty noble Chief Disciples beginning with the Elder Sāriputta. They have come here, each with his own retinue of five hundred monks, to see the novice. Take beds, chairs, coverlets, lamps, and oil, and go out quickly." The inhabitants straightway took beds and so forth as they were bidden, and falling in behind the Elders, entered the monastery with them. The novice recognized the congregation of monks, took the bowls and robes of a few of the Chief Elders and performed the customary duties for them.

Even as he was arranging places for the Elders to reside and putting away their bowls and robes, the darkness of night came on. The Elder Sāriputta said to the lay disciples, "Retire, lay disciples, the darkness of night is come upon you." They replied, "Reverend Sir, we expected to hear the Law to-day; we will not retire; we will hear the Law; we have not hitherto heard the Law." "Well then, lay disciple, light the lamp and announce that it is time to hear the Law." When he had done so the Elder said to him, "Tissa, your supporters say that they wish to hear the Law; {2.95} preach the Law to them." The lay disciples arose with one accord and said, "Reverend Sir, our revered novice knows no discourse on the Law except these two sentences, 'May you be happy; may you obtain release from suffering.' Let some one else preach the Law to us." Then his preceptor said to him, "Novice, but how may one be happy? How may one obtain release from suffering? Tell us the meaning of these two sentences." [29.158]

"Very well, Reverend Sir," said he. So taking a variegated fan and mounting the Seat of the Law, he preached the Law to the pinnacle of Arahatsip, even as a thunderstorm rains incessantly upon the four great continents, drawing the meaning and the matter from the five Nikāyas, and analyzing the attributes of being as set forth by the Buddha; namely, the Aggregates of Being, the Elements

of Being, and the Organs and Objects of Sense. “Reverend Sirs,” said he, “thus does one who has become an Arahat obtain happiness, thus does one who has become an Arahat obtain release from suffering; other folk obtain not release from the suffering connected with birth and the rest, and from the pains of Hell and the rest.” “Well done, novice! you have interpreted the sacred texts well; now intone them.” Then the novice also intoned them.

At sunrise the supporters of the novice were divided into two parties. Some were offended and said, “Indeed we have never seen anyone so crude. How is it that, able as he is to preach such a sermon on the Law, and having remained for so long a time as he has with his mother and father, he failed to recite a single Sentence of the Law to those present?” But others were pleased and said, “It is fortunate for us who know not even the difference between good and evil that we have ministered to one so saintly, {2.96} and that we have just now been able to hear the Law from him.”

He that is Supremely Enlightened surveyed the world early in the morning of that day. Observing that the supporters of the Elder Vanavāsī Tissa had entered the Net of his Knowledge, he considered within himself what would be the result. And he came to the following conclusion, “Some of the supporters of the Elder Vanavāsī Tissa are offended, while others are pleased. Those who are offended at a novice like my son will go to Hell. I must go to him, for if I go, all will be reconciled with my son and will obtain release from suffering.”

The villagers, having invited the congregation of monks, went to the village, erected a pavilion, prepared broth, rice, and so forth, provided seats and sat down waiting for the congregation of monks to come. The monks, having attended to their bodily needs, entered the village at the customary time for going the rounds, and asked the novice, “Tissa, will you go with us, or will you wait until later?” “When it is time for me to go, I will go; you go on ahead, Reverend Sirs.” The monks took bowl and robe and went on. The Teacher put on his robe at Jetavana, took his bowl, went in the twinkling of an eye, and showed himself in front of the company of monks. There [29.159] was one universal shout, “He that is Supremely Enlightened is come.” The whole village was agitated. With jubilant hearts men {2.97} provided seats for the congregation of monks with the Buddha at their head and presented them with broth and hard food.

Even before the meal was over, the novice entered the village. Thereupon the villagers brought food and presented it to him with due reverence. Taking as

much as he required, he went to the Teacher and held out the bowl. “Bring it to me, Tissa,” said the Teacher. Extending his hand, he took the bowl and showed it to the Elder, saying, “See, Sāriputta, here is the bowl of your novice.” The Elder took the bowl from the Teacher’s hands and returned it to the novice, saying, “Go sit down where you are accustomed to sit down with your bowl and eat your meal.”

The villagers, after waiting upon the congregation of monks presided over by the Buddha, requested the Teacher to return thanks. In returning thanks he spoke as follows, “It is fortunate for you, lay disciples, that on account of the novice who has come to your homes you have been privileged to see Sāriputta, Moggallāna, Kassapa, and the rest of the eighty Chief Disciples. Indeed it was solely on account of this novice that I myself came here. It is fortunate for you that you have thus been privileged, solely on account of this novice, to behold the Buddha. It is your good fortune; yes, your very good fortune!”

The villagers thought to themselves, “Indeed we were fortunate to be privileged to behold a novice who is able to win the favor of Buddhas and monks alike, and to give him alms.” So those who had been offended at the novice were pleased, while those who were satisfied were satisfied the more. At the conclusion of the words of thanksgiving many obtained the Fruit of Conversion and the Fruits of the Second and Third Paths. Then the Teacher arose from his seat and departed. The villagers accompanied him a little way and then turned back.

As the Teacher walked side by side with the novice, {2.98} he asked the novice the names of various places previously pointed out to him by the lay disciple, and the novice told him their names. When they reached the place where the novice resided, the Teacher climbed to the top of a mountain. From the top of this mountain the Great Ocean is visible. The Teacher asked the novice, “Tissa, as you stand on the top of the mountain and look this way and that, what do you see?” “The Great Ocean, Reverend Sir.” “What thought comes into [29.160] your mind as you look upon the Great Ocean?” “Reverend Sir, this is the thought that comes into my mind, ‘At times when I have wept over my sufferings, I must have shed tears more abundant than the waters contained in the four oceans.’” “Well said, well said, Tissa! it is even so; in the times that you have suffered, you have indeed shed tears more abundant than the waters contained in the four great oceans.” So saying, the Teacher pronounced the following Stanza,

But little water do the oceans four contain,  
Compared with all the tears that man hath shed.

By sorrow stricken and by suffering distraught;  
Wherefore, O friend, still heedless dost remain?

Again he asked him, “Tissa, where do you reside?” “In this mountain cave, Reverend Sir.” “What thought comes into your mind as you reside here?” “Reverend Sir, this is the thought that comes into my mind, ‘There is no limit to the number of times I have died and my body been laid upon this ground.’” “Well said, well said, Tissa! It is even so. {2.99} There is no spot where these living beings we know have not lain down on the earth and died.” So saying, he recited the Upasāḥhaka Jātaka,<sup>232</sup> found in the Second Book, as follows.

Fourteen thousand Upasāḥhakas were burned in this place.  
There is no place where men have not died.

Where truth is, and righteousness, where no injury is done to living  
beings,  
Where self-restraint and self-command exist.  
Thither resort holy men, there death is not.

(While, as a general rule, it is true that of all beings who have died and whose bodies have been laid upon the earth, there are none who die where men have not died before, nevertheless men like the Elder Ānanda do die where men have not died before. For example, we are told that when the Elder Ānanda was a hundred and twenty years old, he surveyed his allotted term of life, and perceiving that the time of his dissolution was near at hand, made the announcement, “I shall die seven days hence.” This announcement was heard by dwellers on both sides of the river Rohiṇī. Thereupon those who dwelt on the near side said, “We have been of great service to the Elder; he will die on our side.” But those who dwelt on the far side said, “We have been of great service to the Elder; he will die on our side.” The Elder heard their remarks and thought to himself, “Those [29.161] who dwell on both sides have helped me equally. I cannot say, ‘These men have not helped me.’ Now if I die on the near side, those who dwell on the far side will quarrel with their brethren over the question who are to have my relics. If, on the other hand, I die on the far side, those who dwell on the near side will do the same thing. Therefore, if a quarrel arises, it will arise solely because of me; and likewise if it ceases, it will cease solely because of me.” {2.100} So he said, “Not only those who dwell on the near side are helpers of mine, but also those who dwell on the far side are helpers of mine.

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<sup>232</sup> *Jātaka* 166: ii. 54-56.

There are none who are not my helpers. Let those that dwell on the near side assemble on the near side, and let those that dwell on the far side assemble on the far side.”)

(Seven days later, sitting cross-legged in the air over the middle of the river at the height of seven palm-trees, he preached the Law to the multitude. When he had finished his discourse, he commanded, “Let my body split in two; and let one portion fall on the near side and the other on the far side.” And sitting there, he entered into ecstatic meditation on the element of fire. Thereupon flames of fire burst from his body, his body split in two, and one portion fell on the near side and the other on the far side. The populace wept and wailed. Like the sound of the earth splitting open, was the sound of their lamentation; yet more pitiful even than that was the sound of lamentation at the death of the Teacher. For four months men went about wailing and lamenting, saying, “So long as he who held the Teacher’s bowl and robe remained, it was as if the Teacher himself yet remained among us. But now the Teacher is dead.”)

Again the Teacher asked the novice, “Tissa, when you hear the noise of panthers and other wild beasts in this forest, are you afraid or not?” “I am not afraid, Exalted One. On the contrary, when I hear the noise of these animals, a feeling of love for the forest arises within me.” And he recited sixty Stanzas descriptive of the forest. Then said the Teacher to him, “Tissa!” “What is it, Reverend Sir?” “I am going. Will you go with me, or will you turn back?” “If my preceptor wishes to go and will take me with him, I will go; if he wishes to turn back, I will turn back, Reverend Sir.” {2.101} The Teacher set out with the congregation of monks. Now it was the novice’s wish to turn back. The Elder knowing this, said to him, “Tissa, turn back if you wish to do so.” Accordingly the novice paid obeisance to the Teacher and the congregation of monks and turned back; the Teacher went back to Jetavana. [29.162]

A discussion arose in the Hall of Truth, “Truly it is a difficult task which the novice Tissa is performing! From the day he was reborn, his kinsfolk held seven festivals and provided five hundred monks with naught but rich porridge made of honey, milk, and rice. When he became a monk, they remained at the monastery for seven days and again provided the congregation of five hundred monks presided over by the Buddha with naught but rich porridge made of honey, milk, and rice. On the eighth day after he had become a monk he entered the village and in only two days received a thousand bowls of food and a thousand cushions for alms-bowls. Again another day he received a thousand blankets. So abundant were the gain and honor he received during his residence

here. But he has now renounced all of this gain and honor, entered the forest, and is living on whatever food is brought him. It is truly a difficult task the novice Tissa is performing!”

The Teacher came in and asked them, “Monks, what is it that you are sitting here now talking about?” They told him. “Yes, monks,” he replied, “there is one road which leads to gain, another which leads to Nibbāna. The doors of the four states of punishment stand open to the monk, who, thinking to acquire gain, takes upon himself the forest life and the other Pure Practices and clings to that which brings him gain. But he who walks upon the road that leads to Nibbāna, rejects the gain and honor he might have, enters the forest, and by struggling and striving wins Arahatsip.” {2.102} And joining the connection, he instructed them in the Law by pronouncing the following Stanza,

**75. For one road leads to gain, the other to Nibbāna.  
Understanding this, the monk, the disciple of the Buddha,  
Should not delight in worldly gain, but should devote himself to solitude.**

## Book VI. The Wise Man, Paṇḍita Vagga

### VI. 1. A Poor Man wins Spiritual Treasure<sup>233</sup>

#### Rādhatheravattu

[29.163]

**76. Should one see, as it were, a revealer of hidden treasures, one who points out what should be avoided,  
Who administers reproof where there is occasion for reproof, a man of intelligence, one should follow so wise a man;  
It will be better, not worse, for one to follow so wise a man.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Venerable Rāḍha. {2.104}

We are told that before Rāḍha became a monk he was a poor Brahman living at Sāvatti. Deciding to live with the monks, he went to the monastery and took up his residence there, performing various duties such as cutting the grass, sweeping the cells, and preparing water for bathing the face. The monks treated him kindly, but were not willing to admit him to the Order. The result of this was that he began to lose flesh.

Now one day, early in the morning, the Teacher surveyed the world and seeing the Brahman, considered within himself what would become of him. Perceiving that he would become an Arahat, he went in the evening, feigning that he was making a tour of the monastery, to the Brahman's quarters and said to him, "Brahman, what are you doing here?" "Performing the major and minor duties for the monks, Reverend Sir." {2.105} "Do they treat you kindly?" "Yes, Reverend Sir, I receive sufficient food, but they are not willing to admit me to the Order." Accordingly the Teacher convoked an assembly of the monks and questioned them about the matter, saying, "Monks, is there anyone who remembers any act of this Brahman?"

Said the Elder Sāriputta, "Reverend Sir, I remember something. When I was making my round in Rājagaha, he brought me a ladleful of his own food and gave it to me. I remember this good office of his." Said the Teacher, "Sāriputta, is it not proper to release from suffering one who has performed such a service?" "Very well, Reverend Sir, I will receive him into the Order." Sāriputta accordingly received him into the Order. He received a seat in the refectory in

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<sup>233</sup> Text: N ii. 104-108.

the outer circle of the seats. Even with rice-porridge and other kinds of food, he grew weary. [29.164]

The Elder took him with him on his rounds and constantly admonished and instructed him, saying, “You must do this; you must not do that.” The monk was amenable to discipline and respectful, and followed his preceptor’s instructions so faithfully that in but a few days he attained Arahatsip. The Elder went with him to the Teacher, paid obeisance to the Teacher, and sat down. The Teacher gave him a friendly welcome and said to him, “Sāriputta, is your pupil amenable to discipline?” “Yes, Reverend Sir, he is thoroughly amenable to discipline; no matter what fault I mention, he never shows resentment.” {2.106} “Sāriputta, if you could have pupils like this monk, how many would you take?” “I would take all I could get, Reverend Sir.”

Now one day the monks began a discussion in the Hall of Truth: “They say the Elder Sāriputta is grateful and thankful. When a poor Brahman gave him but a ladleful of food, he remembered his kindness and made a monk of him. Moreover the Elder Rādha, patient of admonition, received a patient teacher.” The Teacher, hearing their talk, said, “Monks, this is not the first time Sāriputta has shown himself grateful and thankful. He showed the same disposition in a previous state of existence also.” And to illustrate his meaning, he related the Alīnacitta Jātaka,<sup>234</sup> found in the Second Book, as follows:

Because of Alīnacitta, a mighty host was defeated;  
Alīnacitta captured alive the king of Kosala, dissatisfied with his army.

Even so a monk alert of will, directed aright,  
By cultivating good qualities, by the attainment of Nibbāna,  
Will in due time bring about the destruction of all Attachments.

Said the Teacher, “The Elder Sāriputta was at that time the solitary elephant which presented the pure white elephant his son to the carpenters, in recognition of the service they did him in healing his foot.” Having thus related the Jātaka about the Elder Sāriputta, he said with reference to the Elder Rādha, “Monks, when a fault is pointed out to a monk, he ought to be amenable to discipline like Rādha; and when he is admonished, he should not take offense. Indeed he who gives admonition should be looked upon as one who points out where treasures

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<sup>234</sup> *Jātaka* 156: a. 17-23.



are to be found.” So saying, {2.107} he joined the connection and, instructing them in the Law, pronounced the following Stanza, [29.165]

**76. Should one see, as it were, a revealer of hidden treasures, one who points  
out what should be avoided,  
Who administers reproof where there is occasion for reproof, a man of  
intelligence, one should follow so wise a man;  
It will be better, not worse, for one to follow so wise a man.**

**VI. 2. The Insolent Monks<sup>235</sup>  
Assajipunabbasukānaṃ vatthu**

**77. Let a man admonish and instruct...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Assajipunabbasuka monks. {2.109} But the story begins at Kīṭāgiri.

These monks, we are told, were two pupils of the Chief Disciples, but in spite of that fact were shameless and wicked. While they were in residence at Kīṭāgiri with their retinues of five hundred monks, they planted and caused to be planted flowering trees and were guilty of all manner of misconduct besides. They violated homes and procured thence the monastic requisites on which they lived. They rendered that monastery uninhabitable for the amiable monks.

Hearing of their doings, the Teacher determined to expel them from the Order. For this purpose he summoned the two Chief Disciples, together with their retinues, and said to them, “Expel those who will not obey your commands, but admonish and instruct those who will obey. He who admonishes and instructs is hated by those that lack wisdom, but is loved and cherished by the wise.” And joining the connection and instructing them in the Law, he pronounced the following Stanza,

**77. Let a man admonish and instruct, and forbid what is improper;  
For if he do so, he will be loved by the good, but hated by the wicked. {2.110}**

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<sup>235</sup> Derived from the *Vinaya, Culla Vagga*, i. 13: ii. 9<sup>29</sup>-13<sup>22</sup>. Text: N ii. 108-110.

Sāriputta and Moggallāna went there and admonished and instructed those monks. Some of them received the admonitions of the Elders and corrected their behavior, others returned to the house-life, while still others were expelled from the Order.

**VI. 3. Channa, Elder<sup>236</sup>**  
**Channattheravatthu**

[29.166]

**78. One should not cultivate the friendship of evildoers...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Channa.

The story goes that the Elder Channa once reviled the two Chief Disciples, saying, “Ever since I went forth with our Noble Master and made the Great Renunciation, I have looked at no one else; {2.111} but now these two Elders go about saying, ‘I am Sāriputta, I am Moggallāna; we are the Chief Disciples.’” Learning from the monks what the Elder Channa was doing, the Teacher sent for him and admonished him. For a moment he was silent, but immediately afterwards went out and resumed his abuse of the Elders. The Teacher sent for him and admonished him the second time and again the third time, saying, “Channa, in the two Chief Disciples you have friends who are good men, the best of men; make friends of such good men and follow only such.” So saying, he preached the Law by pronouncing the following Stanza,

**78. One should not cultivate the friendship of evildoers; one should not cultivate fellows of the baser sort.**

**Cultivate the friendship of men that are good, cultivate the best of men.**

But the Elder Channa, even after he had heard the Teacher’s admonition, went out and reviled and abused the Elders precisely as before. The monks reported the matter to the Teacher. {2.112} The Teacher said, “Monks, so long as I remain alive, you will not be able to teach Channa. After my decease, however, you will succeed.” When the Great Decease was at hand, the Venerable Ānanda asked the Teacher, “Reverend Sir, how shall we deal with the Elder Channa?” Then the Teacher directed Ānanda to inflict upon Channa the punishment known as “brahmadaṇḍa.” After the decease of the Teacher Channa was

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<sup>236</sup> Derived from the *Vinaya, Culla Vagga*, xi. i. 12-16; ii. 290<sup>9</sup>-292<sup>29</sup>. Cf. *Dīgha*, ii. 154<sup>17-22</sup>. See also *Thera-Gāthā Commentary*, lxix. Text: N ii. 110-112.

summoned. Ānanda pronounced sentence. Hearing the sentence, Channa was overwhelmed with sorrow and sadness at the thought of having fallen after being freed three times. He cried out, “Do not ruin me, Reverend Sir,” and thereafter performed his duties faithfully, in no long time becoming an Arahat endowed with the Supernatural Faculties.

#### **VI. 4. Kappina the Great, Elder<sup>237</sup>** **Mahākappinattheravatthu**

[29.167]

**79. He that drinks the Law sleeps happily, with mind serene;  
The wise man ever delights in the Law as taught by holy men.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Kappina the Great. The story from beginning to end is as follows:

#### **4 a. Story of the Past: Weavers and householders**

In times past, they say, Venerable Kappina the Great made his Earnest Wish at the feet of the Buddha Padumuttara, and after passing through successive births and rebirths was at length reborn as the senior weaver in a certain weavers' village not far from Benāres. At this time a thousand Private Buddhas, who had resided eight months in the Himālaya, were spending the four months of the rainy season in the country; and on a certain occasion they came down into the vicinity of Benāres and sent eight Private Buddhas to the king, asking to be given work in return for lodging. {2.113}

Now just at this time the king was occupied with preparations for the plowing festival. When he heard that Private Buddhas had arrived, he came out and inquired their errand. Then he said to them, “Reverend Sirs, I have no time to-day to attend to your needs, for on the morrow we are to celebrate the plowing festival. But if you will come back again on the third day, I will do as you ask.” And without so much as inviting them to a meal, he turned and reentered his palace. The Private Buddhas remarked, “We will go to some other village,” and departed.

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<sup>237</sup> Parallels: *Thera-Gāthā Commentary*, ccxxxv; *Aṅguttara Commentary on Etadagga Vagga, Story of Mahā Kappina*; Rogers, *Buddhaghosa's Parables*, viii, pp. 78-86.  
Text: N ii. 112-127.

Just then the wife of the senior weaver, who was on her way to Benāres on some errand or other, saw the Private Buddhas, and saluting them, asked, “Reverend Sirs, how is it that you have come here at such an unsuitable time?” When she had learned all the facts, this woman, richly endowed with faith and intelligence, invited them to a meal, saying, “Reverend Sirs, take your meal with us to-morrow.” “But there are a great many of us, sister.” “How many are there of you, Reverend Sirs?” “A thousand.” “Reverend Sirs, there are just a thousand artisans in this village; each will give food to one [29.168] guest; pray accept food from us; I will see to it that you are provided with quarters.”

The Private Buddhas accepted the invitation, and the woman entered the village and made proclamation, “I saw a thousand Private Buddhas and invited them to a meal; arrange seats for these noble persons {2.114} and likewise prepare broth, rice, and so forth.” She then had a pavilion erected in the center of the village, caused seats to be arranged, and on the following day provided the Private Buddhas with seats and served them with choice food. At the end of the meal, accompanied by all the women in that village, she saluted the Private Buddhas and said, “Reverend Sirs, promise us to remain here during these three months.”

Having obtained their promise, she returned to the village and made proclamation once more, “Men and women, let one man from each household among you go to the forest with axes and hatchets, fetch hither building materials, and erect quarters for our honored guests.” The villagers obeyed her injunction and built a thousand huts of leaves and grass with night-quarters and day-quarters, each man building one hut. And when the Private Buddhas entered upon residence in their respective huts, the villagers offered to minister faithfully to their needs, and faithfully did they minister to them. At the conclusion of the rainy season the woman persuaded each villager to prepare a set of robes for the particular Private Buddha who had passed the rainy season in his hut, and saw to it that each of her guests was provided with a set of robes worth a thousand pieces of money. At the conclusion of their residence the Private Buddhas returned thanks and departed.

Having performed this work of merit, the villagers passed from that state of existence and were reborn as a troop of deities in the World of the Thirty-three. After enjoying celestial glory in that state of existence, {2.115} they were reborn in the dispensation of the Buddha Kassapa as householders of Benāres. The senior weaver was the son of the senior householder, and the wife of the senior weaver was the daughter of the senior householder. All of those women also, on reaching marriageable age, married their former husbands.

Now one day those householders heard the announcement that the Teacher was to preach the Law at the monastery; therefore all of them, accompanied by their wives, went to the monastery to hear the Law. Scarcely had they entered the inclosure of the monastery when it began to rain. Persons who had intimate friends or kinsmen [29.169] among the novices or monks found shelter in their cells; but the company of householders, having no friends or relatives at the monastery, were unable to gain entrance and were obliged to remain unprotected in the monastery inclosure.

The senior householder said to them, “See what a plight we are in; respectable persons ought to be ashamed to be in such a plight.” “But, sir, what are we to do?” “We have fallen into this plight because we are not on terms of intimacy with the monks; let us contribute money and build a monastery.” “Very well, sir.” The senior householder gave a thousand pieces of money, the other householders five hundred apiece, and each of the women two hundred and fifty. Having collected the money, {2.116} they began the erection of what is called a Great Monastery, crowned with a thousand pinnacles, to serve as a place of residence for the Teacher; and when, by reason of the great extent of the work they had undertaken, the money proved to be insufficient, each of those who had contributed before gave half as much again. When the monastery was completed, they held a festival in honor of the opening of the monastery and for seven days gave rich gifts to the congregation of monks presided over by the Buddha, presenting each of the twenty thousand monks with a set of robes.

But the wife of the senior householder, although she had already done the same as the rest had done, determined in her wisdom to do yet more. Said she, “I will do honor to the Teacher.” Accordingly she took a garment of the color of anoja flowers, worth a thousand pieces of money, and a casket of anoja flowers, and when it was time for the Teacher to return thanks, she honored him with a present of the anoja flowers; and then casting the garment at his feet, made this Earnest Wish, “Reverend Sir, in my future states of existence may my body be of the hue of the anoja flower and may my name be ‘Anojā.’ ” “So be it,” replied the Teacher, returning thanks. Having lived out their allotted term of life, all of them passed from that state of existence and were reborn in the World of the Gods.

#### **4 b. Story of the Present: King Kappina and Queen Anojā**

Passing from the World of the Gods, the senior householder was reborn in the royal household of the city Kukkuṭavatī. King Kappina the Great was his name.

The rest of the company were reborn in the households of courtiers. The wife of the senior householder was reborn [29.170] in the royal household of the kingdom of Maddā in the city of Sāgala. Her body was of the hue of the anoja flower, and “Anojā” was the name they gave her. {2.117} When she reached marriageable age she was married to King Kappina and became known as Queen Anojā. The rest of the women were reborn in the households of courtiers, and when they reached marriageable age were married to the sons of those same courtiers.

All of them enjoyed glory like the glory of the king. Whenever the king rode in procession, mounted on his elephant and adorned with all his adornments, they also rode in procession in like state; whenever the king went about on his horse or in his chariot, they also went about in like manner. Thus it was that since as one company they had performed works of merit, as one company also they enjoyed equal glory.

Now the king had five horses, Vāla, Puppha, Vāḷavāhana, Pupphavāhana, and Supatta. One of these horses, Supatta, he alone rode; the other four he allowed riders to use for carrying messages. Early one morning after breakfast he sent out the four riders with this command, “Ride forth and scour the country for two or three leagues about and if you learn of the appearance of the Buddha or the Law or the Order, come back and bring me the good news.” The riders rode forth from the four gates and scoured the country for two or three leagues about, but returned with no news.

One day the king mounted his horse and accompanied by a retinue of courtiers, proceeded to his pleasure-garden. Seeing five hundred weary-looking traders entering the city, he said, “These men are weary from a journey; perhaps we shall hear some good news from them.” {2.118} So he summoned them and asked them, “Whence do you come?” “Your majesty, there is a city called Sāvatti a hundred and twenty leagues from here; thence do we come.” “Is there any news from your country?” “None other than this, your majesty, that the Supremely Enlightened One, the Buddha, has appeared.”

Straightway the king’s whole body was thrilled with the five sorts of joy; for a moment he hesitated, for he was unable to collect his thoughts; then he said, “Friends, what is it that you say?” “The Buddha has appeared, your majesty.” Twice and thrice did the king hesitate and speak as before. And again a fourth time he said, “Friends, what is it that you say?” “The Buddha has appeared, your majesty.” “Friends, I give you a hundred thousand pieces of money; is there any

other news besides?" "Yes, your majesty, there is; the Law has appeared."  
[29.171]

When he heard this also, the king hesitated and spoke three times as before, and when for the fourth time he heard the word "Law," he said, "Here, I give you a hundred thousand pieces of money." Then he asked them, "Friends, is there any other news besides?" "Yes, your majesty, there is; the Order has appeared." When the king heard this also, he hesitated and spoke three times as before, and when for the fourth time he heard the word "Order," he said, "Here, once more do I give you a hundred thousand pieces of money."

Having so done, he surveyed his thousand courtiers and asked them, "Friends, what is your pleasure?" "Your majesty, what is your pleasure?" "Friends, I have heard the good news, 'The Buddha has appeared, the Law has appeared, the Order has appeared;' therefore I shall not return to my palace again, but for the sake of the Teacher I shall go and become a monk under him." "Your majesty, we too will become monks with you."

The king caused a message to be written on a plate of gold and said to the merchants, {2.119} "Queen Anojā will give you three hundred thousand pieces of money so soon as you give her this message, 'The King's dominion is given into your hands; enjoy the glory thereof at your good pleasure.'" And he added, "Should she ask you, however, where the King is, tell her that for the sake of the Teacher he has departed to become a monk under him." The king's courtiers also sent similar messages to their wives. And as soon as the king had dismissed the traders, he departed with his retinue of a thousand courtiers.

Early in the morning of that day the Teacher surveyed the world, and seeing King Kappina the Great with his retinue, became aware of the following, "Yonder Kappina the Great has heard from the traders of the appearance of the Three Jewels, has rewarded them with three hundred thousand pieces of money for bringing him word, has renounced his kingdom, and purposes on the morrow, accompanied by his retinue of a thousand courtiers, to retire from the world for my sake and become a monk; he and his retinue will attain Arahatsip together with the Supernatural Faculties; it behooves me to go to meet him." Accordingly on the following day, like a Universal Monarch going forth to meet the headman of a little village, he took bowl and robe and went forth, and having traveled two hundred leagues he sat down on the bank of the river Candabhāgā under a banyan-tree, and there he remained, diffusing rays of six colors.

As the king proceeded on his way he came to a certain river. [29.172] “What river is this?” he asked. “The river Aravacchā, your majesty.” “How deep is it and how wide is it, friends?” {2.120} “It is one league deep and two leagues wide, your majesty.” “Is there a boat here, or a raft?” “There is not, your majesty.” “While we are looking for boats and rafts, birth is bringing us to old age and old age is bringing us to death. Free from doubt, I have renounced the world for the sake of the Three Jewels; by their supernatural power may this water be to me unlike water.” Having thus considered the virtues of the Three Jewels, the king meditated upon the Buddha, saying, “He is the Exalted One, the Holy One, the Supremely Enlightened, Endowed with Knowledge and Righteousness.” While thus engaged in meditation the king and his retinue dashed over the surface of the river on their thousand horses, the Sindh horses springing upon the surface of the river as on a flat rock, without so much as wetting the tips of their hoofs.

Having crossed the river Aravacchā, the king proceeded until he came to yet another river. “What is the name of this river?” he asked. “The river Nīlavāhanā, your majesty.” “How deep is it and how wide is it?” “Half a league deep and half a league wide, your majesty.” The rest exactly as before, except that when the king saw this river he said, “Well has the Law been preached by the Exalted One,” and crossed by meditating on the Law. Having crossed the river Nīlavāhanā, the king proceeded until he came to yet a third river. “What is the name of this river?” he asked. “The river Candabhāgā, your majesty.” “How deep is it and how wide is it?” “A league deep and a league wide, your majesty.” The rest exactly as before, except that when the king saw this river he said, {2.121} “Devoted to righteousness is the Order of Disciples of the Exalted One,” and crossed by meditating on the Order.

After crossing the third river as the king continued his journey, he saw the rays of light of six colors which issued from the body of the Teacher; the branches and forks and leaves of the banyan-tree appeared as though made of pure gold. The king thought to himself, “This radiance is not that of the moon or sun, nor yet that of any mighty Nāga or Garuḍa; it must be that, setting out as I have for the sake of the Teacher, I have been seen by the great Gotama Buddha.” Accordingly he dismounted at once from his horse and inclining his body to the direction of the rays, approached the Teacher; and penetrating the circle of the Buddha’s rays as one might plunge into a sea of vermilion, he paid obeisance to the Teacher and with his [29.173] retinue of a thousand courtiers seated himself respectfully on one side.



The Teacher preached the Law in orderly sequence, and at the conclusion of his discourse the king and his company of courtiers were established in the Fruit of Conversion, whereupon all of them arose with one accord and requested to be admitted to the Order. The Teacher considered within himself, “Will these noblemen receive bowls and robes created by magic?” and became aware of the following, “These noblemen gave a thousand robes to a thousand Private Buddhas, and in the dispensation of the Buddha Kassapa also gave twenty thousand robes to twenty thousand monks; it is not wonderful that they should receive bowls and robes created by magic.” Therefore he extended his right hand and said, {2.122} “Come, monks, take up the religious life, that you may utterly extinguish suffering.” Straightway they were provided with the eight monastic requisites, becoming as it were Elders a century old, and first soaring into the air, they returned to earth, paid obeisance to the Teacher, and sat down.

The traders went to the royal palace, announced that they had been sent by the king, and upon being invited to enter by the queen, entered, made obeisance, and stood respectfully on one side. The queen asked them, “Sirs, on what errand have you come?” “Your majesty, we were sent to you by the king, who gave us three hundred thousand pieces of money.” “Sirs, it is a large sum of money you mention; what did you do for the king that pleased him so greatly that he gave you that amount of money?” “Nothing much, your majesty; all we did was to bring the king a certain piece of news.” “Are you permitted to tell me also what it was?” “Yes, your majesty.” “Well then, sirs, tell me.” “Your majesty, ‘The Buddha has appeared in the world.’ ”

When the queen heard this, she was affected precisely as the king had been; her body was suffused with joy, and three times she failed to grasp the meaning of what she heard. When she heard the word “Buddha” the fourth time, she inquired, “What did the king give you when he heard this word?” “A hundred thousand pieces of money, your majesty.” “Sirs, the king did not reward you suitably when he gave you only a hundred thousand pieces of money for bringing him such a message; it is a poor present I give you in presenting you with three hundred thousand pieces of money. Did you bring the king any other message?” {2.123} “Such and such,” said they, repeating the two other messages. As before, the queen’s [29.174] body was suffused with joy at each of the messages she heard; three times she failed to grasp the meaning of what she heard, but the fourth time she heard each message she presented them with three hundred thousand pieces of money. Thus in all they received twelve hundred thousand pieces of money.

Then the queen asked them, “Sirs, where is the king?” “Your majesty, he has departed, saying, ‘For the sake of the Teacher I will become a monk.’” “Did he send me any message?” “All his kingly power is given into your hands; enjoy the glory thereof at your own good pleasure.” “And where are his courtiers, sirs?” “Your majesty, they also went away, saying, ‘We will become monks with the king.’” Thereupon the queen summoned the wives of the courtiers and said to them, “Friends, your husbands have departed, saying, ‘We will become monks with the king;’ what will you do?” “But what message did they send to us, your majesty?” “They have given the glory they possess into your hands to enjoy according to your own good pleasure.” “But, your majesty, what do you intend to do?”

“Friends, he who but now was king made ready for the journey, and having honored the Three Jewels with three hundred thousand pieces of money and having cast off his glory as he would eject a mass of saliva, departed to become a monk. I also have learned of the appearance of the Three Jewels and have honored the Three Jewels with hundreds of thousands more. The glory which spells suffering to the king spells suffering to me also. Who would get down on his knees and take into his mouth a mass of saliva ejected by the king? I have no need of real glory; I also will go forth for the sake of the Teacher and become a nun.” “Your majesty, then we also will become nuns with you.” “Well and good, friends, if you are able.” “We are able, your majesty.” {2.124}

“Well then, come,” said the queen. So she caused a thousand chariots to be harnessed, mounted her chariot and departed, accompanied by her retinue. Coming to the first river on the journey, she asked the same questions the king had asked and received the same answers, whereupon she said to her companions, “Look for the way taken by the king.” They replied, “Your majesty, we see no footprints of Sindh horses.” Said the queen, “The king must have pronounced an Act of Truth,<sup>238</sup> saying, ‘For the sake of the Three [29.175] Jewels I have renounced the world and so crossed. I also have renounced the world for the sake of the Three Jewels; by their supernatural power may this water be to me unlike water.’” And meditating thus on the power of the Three Jewels, she ordered her thousand chariots to go forward. The water was like a flat rock, insomuch that not even the outer rims of the wheels were wetted. In like manner also she crossed the remaining two rivers.

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<sup>238</sup> For a discussion of this charm, see my paper, *The Act of Truth (Saccakiriyā); a Hindu Spell and its Employment as a Psychic Motif in Hindu Fiction*, *JRAS.*, July, 1917. For other occurrences of the charm, see stories i. 3 a, xiii. 6 and xvii. 3 b.

When the Teacher became aware of her approach, he rendered the monks invisible that they might not be seen sitting with him. As she drew nearer and nearer and saw the rays of light issuing from the body of the Teacher, the same thought came to her as had previously come to the king. Having approached the Teacher, she paid obeisance to him, stood respectfully on one side, and asked him, “Reverend Sir, methinks Kappina the Great has come to you and told you that he has renounced the world for your sake. Where is he? Show him to us.” “Just sit down; you will presently see him even here.” {2.125} The hearts of all those women were filled with joy at the thought that while seated even there they should see their husbands. So they sat down.

The Teacher preached the Law in orderly sequence. At the conclusion of his discourse the queen and her retinue were established in the Fruit of Conversion. The Elder Kappina the Great and his retinue, who heard the Teacher preach the Law to the women, attained Arahathship together with the Supernatural Faculties. At that moment the Teacher showed the monks to the women. We are told that the reason why the Teacher did not show the monks to the women at the very moment when they arrived, was for fear that should they see their husbands with yellow robes and shaven heads, their minds would be disturbed and they would therefore be unable to attain the Path and the Fruits. Hence it was that he waited until the women were firmly grounded in faith to show them the monks in their state as Arahats.

When the women saw the monks, they paid obeisance to them with the Five Rests, and said, “Reverend Sirs, now have you reached the goal of your religious life.” Having so said, they paid obeisance to the Teacher, stood respectfully on one side, and requested to be admitted to the Order. We are told that when they made this request, some of the monks said, “The Teacher thought of the coming of Uppalavaṇṇā.” But the Teacher said to those female lay disciples, “Go to Sāvatti and enter the religious life in the Convent of Nuns.” [29.176] So those female lay disciples started out on foot and journeyed from place to place, the populace everywhere offering them hospitality and bestowing honor upon them, and after a journey of a hundred and twenty leagues they reached the Convent of Nuns, were admitted to the Order, and attained Arahathship. The Teacher taking the thousand monks with him, flew through the air to Jetavana.

At Jetavana Venerable Kappina the Great went about the night-quarters and the day-quarters {2.126} breathing forth the solemn utterance, “Oh happiness! oh happiness!” The monks reported the matter to the Exalted One, saying, “Reverend Sir, Venerable Kappina the Great is going about saying, ‘Oh

happiness! oh happiness!’ Presumably he is talking about the happiness of his own rule as king.” The Teacher sent for him and said to him, “Kappina, is it true, as they say, that you are breathing forth utterances regarding the happiness of love and the happiness of rule?” “Reverend Sir, the Exalted One himself knows whether or not I am breathing forth utterances regarding happiness of that kind.”

The Teacher said to the monks, “Monks, it is not with reference to the happiness of ruling that my son is breathing forth solemn utterances. He that drinks the Law delights in the Law. It is with reference to Nibbāna the Deathless that he is breathing forth these solemn utterances of joy.” And having so spoken, the Teacher joined the connection and instructed them in the Law by pronouncing the following Stanza,

**79. He that drinks the Law sleeps happily, with mind serene;  
The wise man ever delights in the Law as taught by holy men.**

### **VI. 5. Paṇḍita The Novice<sup>239</sup> Paṇḍitasāmaṇeravattu**

**80. Ditch-diggers lead the water, arrow-makers straighten their shafts,  
Carpenters straighten the wood; wise men control themselves.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the novice Paṇḍita. {2.127}

#### **5 a. Story of the Past: Sakka and the poor man**

In times past, they say, Kassapa the Supremely Enlightened, accompanied by a retinue of twenty thousand monks freed from the [29.177] Depravities, paid a visit to Benāres. Thereupon the residents, mindful of the fame they should acquire thereby, united in bands of eight or ten and presented the visiting monks with the customary offerings. Now it happened one day that the Teacher, in returning thanks at the end of the meal, spoke as follows:

“Lay disciples, here in this world one man says to himself, ‘It is my bounden duty to give only that which is my own. Why should I urge others to give?’ So he

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<sup>239</sup> Parallel: Rogers, *Buddhaghosa’s Parables*, ix, pp. 87-97. Cf. Story x. 11. Text: N ii. 127-147.

himself gives alms, but does not urge others to give. {2.128} That man, in his future states of existence receives the blessing of wealth, but not the blessing of a retinue. Another man urges others to give, but does not himself give. That man receives in his future states of existence the blessing of a retinue, but not the blessing of wealth. Another man neither himself gives nor urges others to give. That man in his future states of existence receives neither the blessing of wealth nor the blessing of a retinue, but lives as an eater of remnants. Yet another man not only himself gives, but also urges others to give. That man, in his future states of existence, receives both the blessing of wealth and the blessing of a retinue.”

Now a certain wise man who stood near heard this and thought to himself, “I will straightway so act as to obtain both blessings for myself.” Accordingly he paid obeisance to the Teacher and said, “Reverend Sir, to-morrow receive alms from me.” “How many monks do you wish me to bring?” “How many monks are there in your retinue, Reverend Sir?” “Twenty thousand monks.” “Reverend Sir, to-morrow bring all your monks and receive alms from me.” The Teacher accepted his invitation.

The man entered the village and announced, “Men and women, I have invited the congregation of monks presided over by the Buddha to take a meal here to-morrow; each and all of you give to as many monks as you are able.” Then he went about inquiring how many each could provide for. “We will supply ten,” “We will supply twenty,” “We will supply a hundred,” “We will supply five hundred,” they replied, each giving in proportion to his means. All of the pledges he wrote down in order on a leaf.

Now at that time there lived in this city a certain man who was so poor that he was known as Prince of Paupers, Mahāduggata. {2.129} The solicitor meeting him face to face, said also to him, “Sir Mahāduggata, I have invited the congregation of monks presided over by the Buddha for to-morrow; to-morrow the residents of the city will [29.178] give alms; how many monks will you provide for?” “Sir, what have I to do with monks? Monks need rich men to provide for them. But as for me, I possess not so much as a small measure of rice wherewith to make porridge to-morrow; what have I to do with monks?”

Now it behooves a man who urges others to give to be circumspect; therefore when the solicitor heard the poor man plead his poverty as an excuse, instead of remaining silent, he spoke to him as follows, “Sir Mahāduggata, there are many people in this city who live in luxury, eating rich food, wearing soft clothes,

adorned with all manner of adornments, and sleeping on beds of royal splendor. But as for you, you work for your living and yet get scarcely enough to fill your belly. That being the case, does it not seem to you likely that the reason why you yourself get nothing is that you have never done anything for others?" "I think so, sir." "Well, why do you not do a work of merit right now? You are young, you have plenty of strength; is it not your bounden duty while you are earning a living to give alms according to your ability?" Even as the solicitor spoke, the poor man was overcome with emotion and said, "Write my name on the leaf for one monk; no matter how little I may earn, I will provide food for one monk." The solicitor said to himself, "What is the use of writing one monk on the leaf?" and omitted to write down the name. {2.130}

Mahāduggata went home and said to his wife, "Wife, to-morrow the residents of the village will provide food for the congregation of monks. I also was requested by the solicitor to provide food for one monk; therefore we also will provide food for one monk to-morrow." His wife, instead of saying to him, "We are poor; why did you promise to do so?" said, "Husband, what you did was quite right; we are poor now because we have never given anything; we will both work for hire and give food to one monk." So both of them went out to look for work.

A rich merchant saw Mahāduggata and said to him, "Sir Mahāduggata, do you wish to work for hire?" "Yes, your honor." "What kind of work can you do?" "Whatever you would like to have done." "Well then, we are going to entertain three hundred monks; come, split wood," and he brought an axe and a hatchet and gave them to him. Mahāduggata put on a stout girdle and exerting himself to the utmost, began to split wood, first tossing the axe aside and taking the hatchet, and then tossing the hatchet aside and taking the axe. The merchant said to him, "Sir, to-day you work with unusual energy; [29.179] what is the reason for it?" "Master, I expect to provide food for one monk." The merchant was pleased at heart and thought to himself, "It is a difficult task this man has undertaken; instead of remaining silent and refusing to give because of his poverty, he says, 'I will work for hire and provide food for one monk.'"

The merchant's wife also saw the poor man's wife and said to her, "Woman, what kind of work can you do?" {2.131} "Whatever you wish to have done." So she took her into the room where the mortar was kept, gave her a winnowing-fan, a pestle, and so on, and set her at work. The woman pounded the rice and sifted it with as much joy and pleasure as if she were dancing. The merchant's wife said to her, "Woman, you appear to take unusual joy and pleasure in doing

your work; what is the reason for it?" "Lady, with the wages we earn at this work we expect to provide food for one monk." When the merchant's wife heard this she was pleased and said to herself, "What a difficult task it is that this woman is doing!"

When Mahāduggata had finished splitting the wood, the merchant gave him four measures of rice as pay for his work and four more as an expression of good will. The poor man went home and said to his wife, "The rice I have received for my work will serve as a supply of provisions for us. With the pay you have earned procure curds, oil, wood, relishes, and utensils." The merchant's wife gave the woman a cup of ghee, a vessel of curds, an assortment of relishes, and a measure of clean rice. The husband and wife between them therefore received five measures of rice.

Filled with joy and satisfaction at the thought that they had received food to bestow in alms, they rose very early in the morning. Mahāduggata's wife said to him, "Husband, go seek leaves for curry and fetch them home." Seeing no leaves in the shop, he went to the bank of the river. And there he went about picking up leaves, singing for joy at the thought, "To-day I shall have the privilege of giving food to the noble monks." {2.132}

A fisherman who had just thrown his big net into the water and was standing close by thought to himself, "That must be the voice of Mahāduggata." So he called him and asked, "You sing as though you were overjoyed at heart; what is the reason?" "I am picking up leaves, friend." "What are you going to do?" "I am going to provide food for one monk." "Happy indeed the monk who shall eat your leaves!" "What else can I do, master? I intend to provide for him with the leaves I have myself gathered." "Well then, come [29.180] here." "What do you wish me to do, master?" "Take these fish and tie them up in bundles to sell for a pada, a half-pada, and a penny."

Mahāduggata did as he was told, and the residents of the city bought them for the monks they had invited. He was still engaged in tying up bundles of fish when the time came for the monks to go on their rounds for alms, whereupon he said to the fisherman, "I must go now, friend; it is time for the monks to come." "Are there any bundles of fish left?" "No, friend, they are all gone." "Well then, here are four redbfish which I buried in the sand for my own use. If you intend to provide food for the monks, take them with you." So saying, he gave him the redbfish.

Now as the Teacher surveyed the world on the morning of that day, he observed that Mahāduggata had entered the Net of his Knowledge. And he considered within himself, “What is going to happen? Yesterday Mahāduggata and his wife worked for hire that they might provide food for one monk. Which monk will he obtain?” {2.133} And he came to the following conclusion, “The residents will obtain monks to entertain in their houses according to the names written on the leaf; none other monk will Mahāduggata obtain, save only me.” Now the Buddhas are said to show particular tenderness to poor men. So when the Teacher, very early in the morning, had attended to his bodily needs, he said to himself, “I will bestow my favor on Mahāduggata.” And he went into the Perfumed Chamber and sat down.

When Mahāduggata went into his house with the fish, the Yellowstone Throne of Sakka showed signs of heat. Sakka looked about and said to himself, “What can be the reason for this?” And he considered within himself, “Yesterday Mahāduggata and his wife worked for hire that they might provide food for one monk; which monk will he obtain?” Finally he came to the following conclusion, “Mahāduggata will obtain none other monk than the Buddha, who is sitting in the Perfumed Chamber with this thought in his mind, ‘I will bestow my favor on Mahāduggata.’ Now it is Mahāduggata’s intention to offer the Tathāgata a meal of his own making, consisting of porridge and rice and leaf-curry. Suppose I were to go to Mahā-duggata’s house and offer to act as cook?”

Accordingly Sakka disguised himself, went to the vicinity of his house and asked, “Would anyone like to hire a man to work for him?” Mahāduggata saw him and said to him, “Sir, what kind of work can you do?” “Master, I am a man-of-all-work; there is nothing [29.181] I do not know how to do; among other things I know how to cook porridge and boil rice.” “Sir, we need your services, but we have no money to pay you.” “What work is it you have to do?” {2.134} “I wish to provide food for one monk and I should like to have some one prepare the porridge and rice.” “If you intend to provide food for a monk, it will not be necessary for you to pay me; is it not proper that I should perform a work of merit?” “If that is the case, very well, sir; come in.” So Sakka entered the poor man’s house, had him bring the rice and other articles of food, and then dismissed him, saying, “Go fetch the monk allotted to you.”

Now the solicitor of alms had sent to the houses of the residents the monks according to the names on the leaf. Mahāduggata met him and said to him, “Give me the monk allotted to me.” The solicitor immediately recollected what he had done and replied, “I forgot to allot you a monk.” Mahāduggata felt as if a



sharp dagger had been thrust into his belly. Said he, "Sir, why are you ruining me? Yesterday you urged me to give alms. So my wife and I worked all day for hire, and to-day I got up early in the morning to gather leaves, went to the bank of the river, and spent the day picking up leaves; give me one monk!" And he wrung his arms and burst into tears.

People gathered about and asked, "What is the matter, Mahāduggata?" He told them the facts, whereupon they asked the solicitor, "Is it true, as this man alleges, that you urged him to hire himself out for service to provide food for a monk?" "Yes, noble sirs." "You have done a grave wrong in that, while making arrangements for so many monks, you failed to allot this man a single monk." The solicitor was troubled by what they said and said to him, "Mahāduggata, do not ruin me. {2.135} You are putting me to great inconvenience. The residents have taken to their several houses the monks allotted to them according to the names written on the leaf, and there is no monk in my own house whom I can take away and give to you. But the Teacher is even now sitting in the Perfumed Chamber, having just bathed his face; and without are seated kings, royal princes, commanders-in-chief, and others, waiting for him to come forth, that they may take his bowl and accompany him on his way. Now the Buddhas are wont to show particular tenderness to a poor man. Therefore go to the monastery, pay obeisance to the Teacher, and say to him, 'I am a poor man, Reverend Sir; bestow your favor on me.' If you have merit, you will undoubtedly obtain what you seek." [29.182]

So Mahāduggata went to the monastery. Now on previous occasions he had been seen at the monastery as an eater of remnants of food. Therefore the kings, royal princes, and others said to him, "Mahāduggata, this is not meal-time; why do you come here?" "Sirs," he replied, "I know it is not meal-time; but I have come to pay obeisance to the Teacher." Then he went to the Perfumed Chamber, laid his head on the threshold, paid obeisance to the Teacher with the Five Rests, and said, "Reverend Sir, in this city there is no man poorer than I. Be my refuge; bestow favor on me."

The Teacher opened the door of the Perfumed Chamber, took down his bowl, and placed it in the poor man's hands. It was as though Mahāduggata had received the glory of a Universal Monarch. Kings, royal princes, and others gasped at each other. {2.136} Now when the Teacher presents his bowl to a man, no one dares take it from him by force. But they spoke thus, "Sir Mahāduggata, give us the Teacher's bowl; we will give you all this money for it. You are a poor man; take the money. What need have you of the bowl?" Mahāduggata said, "I

will give it to no one; I have no need of money; all that I desire is to provide food for the Teacher.” All without exception begged him to give them the bowl, but failing to get it, desisted.

The king thought to himself, “Money will not tempt Mahāduggata to give up the bowl, and no one can take from him the bowl which the Teacher has given him of his own free will. But how much will this man’s alms amount to? When the time comes for him to present his alms, I will take the Teacher aside, conduct him to my house, and give him the food I have made ready.” This was the thought in his mind even as he accompanied the Teacher.

Now Sakka king of gods prepared porridge, rice, leaf-curry, and other kinds of food, made ready a seat worthy of the Teacher, and sat down awaiting the arrival of the Teacher. Mahāduggata conducted the Teacher to his house and invited him to enter. Now the house in which he lived was so low that it was impossible to enter without bowing the head. But the Buddhas never bow their heads in entering a house. When they enter a house, the earth sinks or the house rises. This is the fruit of the generous alms they have given. And when they have departed and gone, all becomes as before. Therefore the Teacher entered the house standing quite erect, {2.137} and having entered, sat down on the seat prepared by Sakka. When the Teacher had seated himself, the king said to Mahāduggata, “Sir [29.183] Mahāduggata, when we begged you to give us the Teacher’s bowl, you refused to do so. Now let us see what sort of alms you have prepared for the Teacher.”

At that moment Sakka uncovered the dishes and showed the porridge, rice, and other kinds of food. The perfume and fragrance thereof enveloped the whole city. The king surveyed the porridge, rice, and other foods, and said to the Exalted One, “Reverend Sir, when I came here, I thought to myself, ‘How much will Mahāduggata’s alms amount to? When he presents his alms, I will take the Teacher aside, conduct him to my house, and give him the food I have myself prepared.’ But as a matter of fact, I have never yet seen such provisions as these. If I remain here, Mahāduggata will be annoyed; therefore I will depart.” And having paid obeisance to the Teacher, he departed. Sakka presented the porridge and other food to the Teacher and faithfully ministered to his needs. After the Teacher had eaten his meal, he returned thanks, rose from his seat and departed. Sakka made a sign to Mahāduggata, who thereupon took the Teacher’s bowl and accompanied him.

Sakka turned back, stopped at the door of Mahāduggata's house, and looked up at the sky. Thereupon there came down from the sky a rain of the seven kinds of jewels. The jewels filled all the vessels in his house and the very house itself. When there was no room left in the house, they took the children in their arms, carried them outside, and stood there. When Mahāduggata returned from accompanying the Teacher and saw the children standing outside the house, he asked, "What does this mean?" "Our whole house is filled with the seven kinds of jewels, insomuch that there is no room to go in." Mahāduggata thought to himself, "To-day have I received the reward of the alms I have given." Thereupon he went to the king, {2.138} made obeisance to him, and when the king asked him why he had come, said, "Your majesty, my house is filled with the seven kinds of jewels; accept this wealth." The king thought, "This very day have the alms given to the Buddhas reached their consummation." And he said to the man, "What must you have to remove the jewels?" "Your majesty, it will require a thousand carts to remove all of this wealth." The king sent out a thousand carts and had the wealth removed and dumped in the palace court. It made a heap as high as a palm-tree.

The king assembled the citizens and asked them, "Is there any one in this city who possesses so much wealth as this?" "There is [29.184] not, your majesty." "What ought to be done for a man possessed of so much wealth as this?" "He should be given the post of treasurer, your majesty." The king bestowed high honor upon him and gave him the post of treasurer. Then he pointed out the site of a house occupied by a former treasurer, and said to him, "Have the bushes that are growing there removed, build a house, and reside in it."

As the ground was being cleared and leveled, urns of treasure came to light with their brims touching each other. When Mahāduggata reported this to the king, the latter said, "It is through your merit that these urns have come to light; you alone shall have them." When Mahāduggata had completed the house, he gave alms for seven days to the congregation of monks presided over by the Buddha. Thereafter, having lived out his allotted term of life in the performance of works of merit, Mahāduggata was reborn at the end of his life in the World of the Gods. After enjoying celestial glory for the space of the interval between the appearances of two Buddhas, he passed from that state of existence in the dispensation of the present Buddha, {2.139} and was conceived in the womb of the daughter of a rich merchant of Sāvattī, a retainer of the Elder Sāriputta.

**5 b. Story of the Present: Paṇḍita, the seven-year-old novice**

When the mother and father of the merchant's daughter learned that she had conceived a child in her womb, they saw to it that she received the treatment necessary for the protection of the embryo. After a time the longing of pregnancy came upon her and she thought to herself, "Oh that I might make offerings of the choicest portions of redfish to the five hundred monks headed by the Captain of the Faith; oh that I might put on yellow robes, sit down in the outer circle of the seats, and partake of the food left uneaten by these monks!" She expressed her longing to her mother and father and fulfilled her longing, whereupon it subsided. Thereafter she held seven festivals more, and provided the five hundred monks headed by the Captain of the Faith with the choicest portions of redfish. (All is to be understood precisely as in the Story of the Youth Tissa.)<sup>240</sup> This was the fruit of his offering of the choicest portions of redfish in his former existence as the poor man, Mahāduggata.

Now on the day appointed for the naming of the child the mother said to the Elder, "Reverend Sir, confer the moral precepts on your [29.185] servant." Said the Elder, "What is the name of this child?" "Reverend Sir, from the day this child came into existence in my womb, those of this household who were stupid and deaf and dumb became wise; therefore the name of my child shall be Youth Wiseman, Paṇḍita Dāraka." The Elder then conferred the moral precepts on the child.

Now from the day of his birth his mother resolved, "I will not interfere with the desire of my son." When he was seven years old, {2.140} he said to his mother, "I desire to become a monk under the Elder." She replied, "Very well, dear child; long ago I made up my mind not to interfere with your desire." So she invited the Elder to her house, provided him with food, and said to him, "Reverend Sir, your servant desires to become a monk; I will bring him to the monastery this evening." Having dismissed the Elder, she gathered her kinsfolk together and said to them, "This very day I shall render the honors appropriate to the occasion of my son's leaving the life of a layman." So she prepared rich gifts and taking the child to the monastery, committed him to the hands of the Elder, saying, "Reverend Sir, admit this child to the Order."

The Elder spoke to him of the difficulties of the religious life. The boy replied, "I will carry out your admonitions, Reverend Sir." "Well then," said the Elder,

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<sup>240</sup> Story V. 15.

“come!” So saying, he wetted his hair, taught him the Formula of Meditation on the first five of the constituent parts of the body, and received him into the Order. His mother and father remained at the monastery for seven days, making offerings consisting wholly of the choicest portions of redfish to the congregation of monks headed by the Buddha. Having so done, they returned home.

On the eighth day the Elder took the novice with him to the village. He did not, however, accompany the monks. Why was this? Not yet had the novice acquired a pleasing manner of taking his bowl and robe; not yet had he acquired a pleasing manner of walking, standing, sitting, and lying. Besides, the Elder had duties to perform at the monastery. So when the congregation of monks had entered the village for alms, the Elder went the rounds of the entire monastery, swept the places that had not been swept, filled the empty vessels with water for drinking and refreshment, and restored to their proper places the beds, chairs, and other articles of furniture that had been tossed about in disorder. Having so done, he entered the village. {2.141} It was because he did not wish to give the heretics who might enter the empty monastery a chance to say, “Behold the habitations of [29.186] the disciples of the hermit Gotama!” that he set the entire monastery to rights before entering the village. Therefore on that particular day, having instructed the novice how to take his bowl and robe, he entered the village somewhat later than usual.

As the novice proceeded with his preceptor he saw a ditch by the roadside. “What is that, Reverend Sir?” he asked. “That is called a ditch, novice.” “What do they use it for?” “They use it to lead the water this way and that, for irrigating their grain fields.” “But, Reverend Sir, has the water reason or bile?” “It has not, brother.” “Reverend Sir, can they lead anything like this, which lacks reason, to whatever place they desire?” “Yes, brother.” The novice thought to himself, “If they can lead even such a thing as this, which lacks reason, to whatever place they wish, why cannot also they that have reason bring their own reason under control of their own will and strive for the attainment of Arahatship?”

Proceeding farther, he saw arrow-makers heating reeds and sticks over the fire and straightening them by sighting with them out of the corner of their eye. “What are these men, Reverend Sir?” he asked. “They are arrow-makers, brother.” “What are they doing?” “They are heating reeds and sticks over the fire and straightening them.” “Have these reeds the power of reason, Reverend Sir?” “They are without the power of reason, {2.142} brother.” The novice

thought to himself, “If they can take these reeds, which are without the power of reason, and straighten them by heating them over the fire, why cannot also creatures who have reason bring their own reason under control and strive for the attainment of Arahatsip?”

Proceeding yet farther, he saw carpenters fashioning spokes, rims, naves, and other parts of wheels. “Reverend Sir, what are these men?” he asked. “These men are carpenters, brother.” “What are they doing?” “Out of pieces of wood they make wheels and other parts of carts and other vehicles, brother.” “But do these objects possess reason, Reverend Sir?” “No, brother, they are without the power of reason.” Then this thought occurred to the novice, “If they can take these senseless logs of wood and make wheels and so forth out of them, why cannot also creatures who have the power of reason bring their own reason under control and strive for the attainment of Arahatsip?”

Having seen all these things, the novice said to the Elder, “Reverend Sir, if you will be so good as to take your bowl and robe, I should like to turn back.” The Elder, not allowing himself to think, “This [29.187] young novice who has but just been received into the Order addresses me as if I were a lesser Buddha,” said, “Bring them, novice,” and took his own bowl and robe. The novice paid obeisance to the Elder and turned back, saying, “Reverend Sir, when you bring me food, be kind enough to bring me only the choicest portions of redfish.” “Where shall we get them, brother?” “Reverend Sir, if you cannot obtain them through your own merit, you will succeed in obtaining them through my merit.”

The Elder thought to himself, “Should this young novice sleep out of doors some danger may befall him.” {2.143} Therefore he gave him a key and said to him, “Open the door of the cell where I reside, go in, and remain there.” The novice did so. Sitting down, he strove to gain a knowledge of his own body and to master the thought of his own personality. Through the power of his virtue Sakka’s seat showed signs of heat. Sakka considered within himself, “What can be the cause of this?” and came to the following conclusion, “The novice Paṇḍita has given his preceptor his bowl and robe and turned back, saying, ‘I will strive for the attainment of Arahatsip;’ therefore I also ought to go there.”

So Sakka addressed the Four Great Kings, saying, “Drive away the birds that make their homes in the monastery park and guard the approaches from all quarters.” And he said to the moon-deity, “Hold back the disk of the moon;” and to the sun-deity, “Hold back the disk of the sun.” Having so said, he went in person to the place where hung the rope for opening and closing the door and

stood on guard. There was not so much as the sound of a withered leaf in the monastery. The novice's mind was tranquil, and in the course of his meal he mastered the thought of his own personality and obtained the Three Fruits.

The Elder thought, "The novice is seated in the monastery, and I can obtain food in such and such a house to assist him in his preparation." So he went to the house of a certain supporter, whose love and respect for him he well knew. Now the members of this household had obtained some redfish that very day and were seated, watching for the Elder to come. When they saw him coming, {2.144} they said to him, "Reverend Sir, those who came here have done you a good turn." And they invited him in, gave him broth and hard food, and presented him with alms consisting of the choicest portions of redfish. The Elder allowed the purpose of his visit to be known, whereupon the members of the household said to him, "Eat your meal, Reverend [29.188] Sir, and you shall also receive food to take with you." So when the Elder had finished his meal, they filled his bowl with food consisting of the choicest portions of redfish and gave it to him. The Elder, thinking to himself, "The novice must be hungry," hastened back to the monastery with all speed.

Very early on the morning of that day the Teacher ate his breakfast and went to the monastery. And he considered within himself, "The novice Paṇḍita has given his preceptor his bowl and robe and turned back, saying, 'I will strive for the attainment of Arahatship. Will he reach the goal of his religious life?' Perceiving that he had attained the Three Fruits, he considered, "Is he or is he not predestined to attain Arahatship?" Perceiving that he was, he considered, "Will he or will he not be able to attain Arahatship even before he has finished his breakfast?" And straightway he perceived that he would. Then the following thought occurred to him, "Sāriputta is hastening to the monastery with food for the novice and may perhaps interfere with his meditations. I will therefore sit down in the battlemented chamber on guard. When Sāriputta arrives, I will ask him four questions. While these questions are being answered, the novice will attain Arahatship, together with the Supernatural Faculties."

So he went and took his stand in the battlemented chamber, and when the Elder arrived, the Teacher asked him four questions, each of which the Elder answered correctly. These were the questions and answers. {2.145} The Teacher asked Sāriputta, "Sāriputta, what have you brought?" "Food, Reverend Sir." "What does food produce, Sāriputta?" "Sensation, Reverend Sir." "What does sensation produce, Sāriputta?" "Material form, Reverend Sir." "What does material form produce, Sāriputta?" "Contact, Reverend Sir."

This is the meaning of these questions: When a hungry man eats food, the food banishes his hunger and brings a pleasurable sensation. As a result of the pleasurable sensation which comes to a man who is satisfied by the eating of food, his body takes on a beautiful color; and for this reason it is said that sensation produces material form. Now the man who is satisfied by the material form which is the product of the food he has eaten, that man is filled with joy and delight; and with the thought in his mind, "Now I have attained happiness," whether he lies down or sits down obtains pleasurable contact.

While these four questions were being answered, the novice attained Arahatsip, together with the Supernatural Faculties. Then the Teacher said to the Elder, "Go, Sāriputta, give the food to your [29.189] novice." The Elder went and knocked at the door. The novice came out, took the bowl from the Elder's hands, set it aside, and began to fan the Elder with a palm-leaf fan. The Elder said to him, "Novice, eat your breakfast." "But you, Reverend Sir?" "I have eaten my breakfast; you eat yours." Thus did a child seven years old, already a monk, on the eighth day, like a freshly blossomed water-lily, reflecting upon the subjects of self-examination, {2.146} sit down and eat his breakfast.

When he had washed his bowl and put it away, the moon-deity released the moon and the sun-deity the sun; the Four Great Kings abandoned their watch over the four quarters; Sakka the king of the gods gave up his post at the rope of the door; and the sun vanished from mid-heaven and disappeared.

The monks were annoyed and said, "Unwonted darkness has come on; the sun has disappeared from mid-heaven, and the novice has only just eaten his breakfast; what does this mean?" The Teacher, aware of what they were saying, came and asked, "Monks, what are you saying?" They told him. He replied, "Yes, monks, while this novice, fruitful in good works, was striving for the attainment of Arahatsip, the moon-deity held back the disk of the moon and the sun-deity the disk of the sun; the Four Great Kings stood on guard over the four quarters in the monastery park; Sakka king of the gods kept watch over the rope of the door, and I myself, although a Buddha, was unable to remain in an attitude of repose, but went to the battlemented chamber and stood guard over my son. Wise men who observe ditch-diggers leading the water, arrow-makers straightening their arrows, and carpenters fashioning wood meditate on these things, obtain the mastery over themselves, and attain Arahatsip." {2.147} And joining the connection, he instructed them in the Law by pronouncing the following Stanza,



**80. Ditch-diggers lead the water, arrow-makers straighten their shafts,  
Carpenters straighten the wood; wise men control themselves.**

**VI. 6. Unshaken as a Rock<sup>241</sup>  
Lakuṇṭakabhaddiyattheravatthu**

**81. Even as a solid rock...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Lakuṇṭaka Bhaddiya. {2.148} [29.190]

The story goes that certain novices and others yet unconverted, on seeing the Elder, used to pull his hair and tweak his ears and nose, saying, “Uncle, you tire not of Religion? You take delight in it?” But the Elder showed no resentment, took no offense. The monks discussed the matter in the Hall of Truth, saying, “Behold, brethren, when novices and others, seeing Elder Lakuṇṭaka Bhaddiya, plague him thus and so, he shows no resentment, takes no offense.” The Teacher came in and asked, “Monks, what are you talking about?” They told him. He replied, “Yes, monks, they that have rid themselves of the Depravities show no anger or resentment, but are unmoved, unshaken, like solid rock.” So saying, he joined the connection, and instructing them in the Law, pronounced the following Stanza,

**81. Even as a solid rock is not moved by the wind,  
So wise men are not stirred by blame or praise.**

**VI. 7. After the Storm, Calm<sup>242</sup>  
Kāṇamātāvattu**

**82. Even as a lake, deep, limpid, clear,  
So do wise men become calm after listening to the laws.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Mother of Kāṇā. The story is found in the Vinaya.<sup>243</sup> {2.149}

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<sup>241</sup> Text: N ii. 148-149.

<sup>242</sup> Derived from *Jātaka* 137: i. 477-480. Text: N ii. 149-153.

<sup>243</sup> *Vinaya, Pācittiya*, xxxiv. 1: iv. 78-79. By “the story” is meant so much of the story as is outlined in the sentence following.

For at that time the Mother of Kāṇā was forced to send her daughter to her husband's house empty-handed because on four different occasions she gave cakes she had fried to four monks; and in accordance with the precept laid down by the Teacher in such cases, Kāṇā's husband had taken to himself another wife. When Kāṇā learned the circumstances, she said to herself, "These monks have ruined my married life." And from that time on she reviled and abused every monk she saw. Indeed the monks did not dare to go into the street where she lived.

The Teacher, knowing what had happened, went there. The Mother of Kāṇā caused the Teacher to sit down in a seat already provided and gave him rice-porridge and hard food. After the Teacher had eaten his breakfast, he asked, "Where is Kāṇā?" "Reverend Sir, when she saw you, she was troubled and is now weeping." "For what reason?" "Reverend Sir, {2.150} she has been reviling and abusing [29.191] the monks. Therefore when she saw you, she was troubled and is now weeping."

The Teacher caused her to be summoned and said to her, "Kāṇā, why was it that when you saw me you were troubled and hid yourself and wept?" Then her mother told the Teacher what she had done. Said the Teacher to her, "But, Mother of Kāṇā, did you give my disciples what they took, or did you not?" "I gave them what they took, Reverend Sir." "If my disciples came to the door of your house while going their rounds for alms and accepted the alms which you gave them, what blame rests upon my disciples for so doing?" "Their reverences are in no wise to blame, Reverend Sir; she alone is to blame."

Turning to the daughter, the Teacher said, "Kāṇā, I learn that my disciples came to the door of your house while they were going their rounds for alms and that your mother gave them some cakes; what blame rests upon my disciples for so doing?" "Their reverences are in no wise to blame, Reverend Sir; she alone is to blame." Then Kāṇā paid obeisance to the Teacher and begged him to forgive her. The Teacher preached the Law to her in orderly sequence, and she obtained the Fruit of Conversion. The Teacher then rose from his seat and set out for the monastery.

On his way to the monastery he passed through the palace court. The king saw him and said to one of his courtiers, "That is the Teacher, is it not?" "Yes, your majesty." So the king sent the courtier out, saying to him, "Go tell the Teacher that I am on my way to pay my respects to him." As the Teacher stood in the palace court, the king approached him, paid obeisance to him, and said,

“Reverend Sir, where have you been?” “I have been to the house of the Mother of Kāṇā, your majesty.” “Why did you go there, Reverend Sir?” “I was informed that Kāṇā was reviling the monks; it was for that reason that I went.” “Did you put a stop to her abuse, Reverend Sir?” “Yes, your majesty, she has ceased her abuse and has become mistress of wealth that transcends the world.” {2.151} “Very well, Reverend Sir, you have made her mistress of wealth that transcends the world; I will make her mistress of the wealth that is in the world.”

So the king paid obeisance to the Teacher, returned to his palace, sent a great covered carriage for Kāṇā, adorned her with all the adornments, made her as his own oldest daughter, and proclaimed, “Let those who are able to support my daughter take her.” Now a certain great noble who was concerned with everything, replied, “Your [29.192] majesty, I am able to support the king’s daughter.” So saying, he took her to his home, endowed her with all his lordly power and wealth, and said to her, “Do works of merit according to your own good pleasure.”

Thenceforth, having posted men at the four doors, Kāṇā ministered to all the monks and nuns who came to her house, seeking yet more, but failing to find them. Abundant supplies of food, both hard and soft, were always ready in Kāṇā’s house and flowed through her door like a great flood.

The monks began a discussion in the Hall of Truth: “Long ago, brethren, four aged Elders offended Kāṇā. But Kāṇā, offended though she was, received the blessing of faith at the hands of the Teacher. The Teacher again made the door of her house worthy for the monks to approach. Now she cannot find as many monks and nuns as she would like to provide for. Oh, how wonderful is the power of the Buddhas!” The Teacher came in and asked them, “Monks, what is it you are sitting here now talking about?” {2.152} They told him. He replied, “Monks, this is not the first time those four aged Elders offended Kāṇā; the same thing happened in a previous state of existence also. This is not the first time I have persuaded Kāṇā to obey my words; I did the same thing in a previous state of existence also.” The monks desired to hear more about the matter. So at their request, the Teacher related the Babbu Jātaka, as follows;

Where one cat is found, there a second appears.

And a third, and a fourth; this is the hole those cats sought.

Having related the Jātaka in detail, the Teacher identified the characters as follows, “At that time the four aged Elders were the four cats, the mouse was

Kāṇā, and the gem-cutter was I myself. Thus, monks, in times past also Kāṇā, whose heart was sad and whose mind was turbid, became through my words possessed of a mind limpid as a lake of still water.” And joining the connection, he instructed them in the Law by pronouncing the following Stanza,

**82. Even as a lake, deep, limpid, clear,  
So do wise men become calm after listening to the laws.**

### **VI. 8. A Pack of Vagabonds<sup>244</sup>**

#### **Pañcasatabhikkhūnaṃ vatthu**

[29.193]

**83. Everywhere good men practice renunciation; good men talk not as if  
given to sensual pleasure;  
Wise men, touched either by happiness or by sorrow, show no change.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to five hundred monks. The story begins at Verañjā. {2.153}

For in the First Period of Enlightenment the Exalted One paid a visit to Verañjā, and, at the invitation of the Brahman Verañjā, went into residence there for the rainy season with five hundred monks. Now the Brahman Verañjā came under the spell of Māra to such an extent that not for a single day did he give a thought to the Teacher. Moreover there was a famine in Verañjā. The monks {2.154} went throughout and about Verañjā for alms, but, receiving none, became exhausted. Thereupon horse-dealers provided them with steamed grain in pattha measures. Elder Moggallāna the Great, seeing that they were exhausted, desired to feed them sap of the earth and sought permission for them to enter Uttarakuru for alms, but the Teacher refused his request. Not for a single day were the monks anxious about food, but continued to live entirely free from desire.

After the Teacher had resided there for three months, he notified the Brahman Verañja of his intention to leave and the Brahman did him honor and reverence. The Teacher established him in the Refuges, and departed. After journeying from place to place, the Teacher reached Sāvatti in due course at a certain

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<sup>244</sup> Derived from *Jātaka* 183: ii. 95-97. The *Jātaka* in turn is derived from the *Vinaya, Pārājika*, i. 1-4: iii. 1-11. Text: N ii. 153-157.

time, and took up his residence at Jetavana. The residents of Sāvatti presented food to the Teacher in honor of his arrival.

Now at that time, by the kindness of the monks, five hundred eaters of refuse lived within the monastery inclosure. After eating remnants of choice food left by the monks, they would lie down to sleep. When they arose, they would go to the bank of the river and shout and jump and wrestle and play. Both within and without the monastery, they did nothing but misbehave.

The monks discussed their actions in the Hall of Truth: {2.155} “Brethren, only look at those eaters of refuse! When there was a famine in Verañjā, they were guilty of no impropriety. But now, [29.194] after eating all sorts of choice food, they go about indulging in all manner of improprieties. But at Verañjā the monks lived peacefully and at the present time also they are living in peace and quiet.”

The Teacher entered the Hall of Truth and asked the monks what they were discussing. When they told him, he said, “In former times also these men were guilty of the same conduct. In former times, reborn as five hundred asses, they took leavings of liquor made of the moist juices of the grape, drunk by five hundred thoroughbreds of Sindh, and kneading the leavings with water and straining them through towels, they drank this juiceless, vile drink, called “strained water.” And straightway becoming as drunk as though they had drunk wine, they went about shouting.

From drinking “strained water,” a juiceless, vile drink, the asses became drunk. But the Sindh horses, which drank the choice liquor, did not become drunk. {2.156}

O King, a low fellow who drinks but little, no sooner touches his drink than he is drunk.

But a man who is well-born and patient does not become drunk by drinking the finest liquor.

Having related this Valodaka Jātaka<sup>245</sup> in detail, the Teacher said, “Thus, monks, good men, renouncing the evil principle of desire, are not subject to change in times of happiness or of sorrow.” And joining the connection, he instructed them in the Law by pronouncing the following Stanza,

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<sup>245</sup> *Jātaka* 183: ii. 95-97.

**83. Everywhere good men practice renunciation; good men talk not as if given to sensual pleasure;  
Wise men, touched either by happiness or by sorrow, show no change. {2.157}**

**VI. 9. Husband and Wife<sup>246</sup>  
Dhammattheravattu**

**84. Not for his own sake...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Dhammika.

In Sāvatti, we are told, a certain lay disciple lived the life of a householder righteously and justly. Desiring to become a monk, he said to his wife one day as he sat chatting with her pleasantly, “Dear wife, I desire to become a monk.” She replied, “Husband, wait {2.158} until I give birth to the child that is in my womb.” He [29.195] waited until the child was old enough to walk and then asked her again. She replied, “Husband, wait until this child comes of age.” So he said to himself, “What difference does it make to me whether she gives me her permission or not? I will secure Release from Suffering for myself.”

Accordingly he retired from the world and became a monk. Having obtained a Subject of Meditation, by striving and struggling, he reached the consummation of his own religious life. Then he returned once more to Sāvatti to see his family and preached the Law to his son. Thereupon his son retired from the world, became a monk, and in no long time attained Arahatship. His former wife thought to herself, “Both of those for whom I desired to live the household life, have become monks; what interest has this life for me any longer? I will become a nun.” Accordingly she went forth and became a nun, and in no long time she also became an Arahat.

One day the monks began a discussion in the Hall of Truth: “Our brother disciple Dhammika, because he was firmly established in the Law, after he had retired from the world, became a monk, and, attaining Arahatship, set an example for his son.” The Teacher came in and asked, “Monks, what are you sitting here now talking about?” They told him. Said he, “Monks, a wise man should desire success neither for his own sake nor for the sake of another. {2.159} A righteous man should seek refuge only in the Law.” And joining the

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<sup>246</sup> Cf. story xxiv. 4 a. Text: N ii. 157-159.

connection and instructing them in the Law, he pronounced the following Stanza,

**84. Not for his own sake, not for the sake of another, should a man desire son  
or wealth or kingdom;  
He should not seek to gain success for himself by unjust means; so will he be  
upright, wise, and righteous.**

**VI. 10. “Few There Be That Find It”<sup>247</sup>  
Dhammassavanavattu**

**85-86. Of all men there are few...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the subject of hearing the Law.

We are told that the residents of a certain street in Sāvatti banded themselves together, {2.160} gave alms in common, and determined to spend the entire night in hearing the Law. But they were unable to listen to the Law all night long. Some were overcome with [29.196] sexual passion and returned home again; others were overcome with hatred; others, falling prey to sloth and torpor, sat down in their places, nodded, and failed to hear the Law.

On the following day the monks heard of the incident and discussed it in the Hall of Truth. The Teacher came in and asked them, “Monks, what are you sitting here now talking about?” They told him. “Monks, creatures here in this world are for the most part attached to existence, and live clinging to the three modes of existence. Those that go to the other shore are few in number.” And joining the connection and instructing them in the Law, he pronounced the following Stanzas,

**85. Of all men there are few that go to the other shore;  
The rest of mankind merely run up and down the bank.**

**86. But those who conform to the Law, when the Law is rightly preached,  
Those men will cross to the farther shore of the Kingdom of Death, hard to  
cross though it be.**

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<sup>247</sup> Text: N ii. 159-161.

**VI. 11. Abandon the Dark State<sup>248</sup>**  
**Pañcasata-āgantukabhikkhūnaṃ vatthu**

**87-89. Abandoning the dark state...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to fifty visiting monks. {2.161}

Fifty monks who had passed the rainy season in the kingdom of Kosala came to Jetavana at the close of the rainy season for the purpose of seeing the Teacher; and having paid obeisance to the Teacher, sat down respectfully on one side. The Teacher, after listening to the story of their experiences, instructed them in the Law by pronouncing the following Stanzas,

**87. Abandoning the dark state, the wise man should adopt the bright state.**

**Leaving home, he should go forth to the homeless life. In solitude, where  
enjoyment is hard to find, {2.162}**

**88. There he should seek enjoyment, by forsaking the lusts of the flesh, with  
nothing he may call his own;**

**The wise man should rid himself of the impurities of the heart.**

**89. Those whose minds have been well trained in the Seven Elements of  
Knowledge,**

**Those who have freed themselves from Attachment, and rejoice in that  
freedom,**

**Those who have rid themselves of the Contaminations, and are full of light,  
they have passed into Nibbāna, even in this world.**

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<sup>248</sup> Text: N ii. 161-163.



## Book VII. The Arahat, Arahanta Vagga

### VII. 1. The Tathāgata Suffers Not<sup>249</sup> Jīvakapañhavatthu

[29.197]

#### 90. For him who has completed his journey...

This religious instruction was given by the Teacher while he was in residence at Jīvaka's Mango-grove with reference to a question asked by Jīvaka. The Story of Jīvaka is related in detail in the Khandhaka.<sup>250</sup> {2.164}

Now on a certain occasion Devadatta joined forces with Ajātasattu, climbed Vulture Peak, and out of the wickedness of his heart, saying to himself, "I will kill the Teacher," hurled down a rock. Two mountain crags caught the rock and splintered it; but one of the flying pieces struck the foot of the Exalted One and caused blood to flow. The Teacher suffered intense pains and was removed by the monks to Maddakucchi. Desiring to go on to Jīvaka's Mango-grove, the Teacher said to the monks, "Carry me thither." So the monks took the Teacher and carried him to Jīvaka's Mango-grove.

When Jīvaka heard the news, he immediately went to the Teacher and to heal the wound {2.165} applied an astringent. Then he bound up the wound and said to the Teacher, "Reverend Sir, I have a patient in the city. As soon as I have visited him, I will return. Let this dressing remain exactly as it is until I return." So saying, Jīvaka went and treated his patient. But the gate was closed when he returned, and he was therefore unable to enter. Thereupon the following thought occurred to him, "I have committed a grievous fault. I applied an astringent to the foot of the Tathāgata and bound up his wound, just as I should have bound up the wound of any other man. It is now time to remove the bandage. For if the bandage remains unbound all night long, the Exalted One will suffer intense pain."

At that moment the Teacher addressed the Elder Ānanda, "Ānanda, Jīvaka returned late in the evening and was unable to enter the gate. This was the thought in his mind, 'Now it is time to remove [29.198] the bandage.' Therefore remove the bandage." The Elder removed the bandage, whereupon the scar disappeared like bark from a tree. At early dawn Jīvaka hastened to the

<sup>249</sup> Text: N ii. 164-166.

<sup>250</sup> *Vinaya, Mahā Vagga*, viii. 1: i. 268-281.

Teacher's side and asked, "Reverend Sir, did you suffer intense pain?" Said the Teacher, "Jīvaka, all suffering is extinguished for the Tathāgata, even as when he sat on the Throne of Enlightenment." And joining the connection and preaching the Law, he pronounced the following Stanza,

**90. For him who has completed his journey, for him who is free from sorrow,  
For him who has freed himself from the bonds which beset him on all sides,  
For him who has shaken off all the fetters, for such a one, no suffering is  
possible.**

## **VII. 2. Free from Attachment<sup>251</sup>** **Mahākassapatheravatthu**

**91. They that are mindful, exert themselves, they take not pleasure in an  
abode;  
As geese leave a lake, so also do they leave house and home.**

This religious instruction was given by the Teacher while he was in residence at Veļuvana with reference to the Elder Kassapa the Great. {2.167}

For on a certain occasion, after keeping residence during the season of the rains at Rājagaha, the Teacher caused the following announcement to be made to the monks, "At the expiration of a fortnight the Teacher will go forth on a pilgrimage for alms." We are told that this is a practice of the Buddhas when they desire to go forth on an alms-pilgrimage with the monks. The following consideration presents itself to their minds, "Under these circumstances the monks will scald their bowls and dye their robes and will make the pilgrimage pleasantly." This, then, was the reason why the Teacher caused the announcement to be made to the monks, "At the expiration of a fortnight I will go forth on a pilgrimage for alms."

But while the monks were scalding their bowls and dyeing their robes, the Elder Kassapa the Great washed his robes. The monks were offended at this and said, "Why does the Elder wash his robes? Within and without this city dwell a hundred and eighty million people. So many of these as are not the Elder's kinsfolk are his supporters; and so many as are not his supporters are his kinsfolk. All these people show honor and reverence to the Elder by providing him with the Four Requisites. If he rejects all their good offices, where will he

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<sup>251</sup> Text: N ii. 167-170.

go? Even were he to go, he would not go farther than [29.199] Māpamāda Cave.” (Māpamāda Cave, by the way, acquired its name in the following way: Whenever the Teacher reached this cave, he would say to the monks who were to return, “Now you may return; be not heedless, mā pamajjittha.” Thus this cave came to be called Māpamāda Cave.)

Likewise the Teacher thought as he set out on his pilgrimage, {2.168} “Within and without this city dwell a hundred and eighty million people, and on occasions of public festivals or disasters, there the monks must go. It is therefore out of the question to leave the monastery empty. But shall I direct all of them to return?” Then the following thought occurred to him, “These people are either kinsfolk or retainers of Kassapa; therefore it is Kassapa whom I should direct to return.” Accordingly he said to the Elder, “Kassapa, it is out of the question to leave the monastery empty, for there is need of monks on occasions of public festivals or disasters; therefore take your own retinue with you and return.” “Very well, Reverend Sir,” replied the Elder and taking his own retinue with him, he returned.

The monks were offended at this and said, “Did you observe, brethren? Did we not just say, ‘Why is Kassapa the Great washing his robes? He will not accompany the Teacher.’ Everything has happened just as we said it would.” When the Teacher heard the talk of the monks, he turned around, stood still, and said, “Monks, what is this you are saying?” “We are talking about Elder Kassapa the Great, Reverend Sir,” replied the monks, and then repeated their conversation word for word. The Teacher listened to what they had to say and then replied, “Monks, you say, ‘Kassapa is attached to his households and his requisites.’ As a matter of fact, he turned back because it was his desire to obey my command. For in a previous state of existence he made an Earnest Wish and became, like the moon, free from attachment. He made the Earnest Wish, ‘May I be able to approach the households of supporters.’ {2.169} Kassapa has no attachment for a household or a requisite. Beginning with Kassapa, I preached to all a Path like that of the moon, the Path of the Stock of the Elect.”

The monks asked the Teacher, “Reverend Sir, when did the Elder make his Earnest Wish?” “Monks, do you wish to hear?” “Yes, Reverend Sir.” Said the Teacher to them, “Monks, a hundred thousand cycles of time in the past, the Buddha Padumuttara appeared in the world.” Beginning with these words, the Teacher related the [29.200] whole story of the Elder’s deed in a previous state of existence, beginning with his Earnest Wish in the dispensation of the Buddha

Padumuttara. (The story is related in detail in the Sacred Text of the Elders.)<sup>252</sup> When the Teacher had related in detail this deed of the Elder in a previous state of existence, he said, “Thus, monks, beginning with my son Kassapa, I preached to all a Path like that of the moon, the Path of the Stock of the Elect. My son has no attachment for requisites or households or monasteries or cells. My son has no attachment anywhere, but is like a royal goose which goes down into a lake and swims therein and abides therein.” And joining the connection and preaching the Law, he pronounced the following Stanza,

**91. They that are mindful, exert themselves, they take not pleasure in an abode;  
As geese leave a lake, so also do they leave house and home.**

### **VII. 3. A Monk stores Food<sup>253</sup> Belatṭhasāsatheravatthu**

**92. They that possess not stores of food...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Venerable Belatṭhisīsa. {2.171}

The story goes that this Venerable Elder, finding it annoying to seek alms regularly, made a round for alms through one street in a village, and after eating his breakfast, made another round through a second street, taking boiled rice without sauce or curry, carrying it to the monastery and storing it away. After spending a few days in the bliss of Ecstatic Meditation, he had need of the food and therefore ate it. When the monks found out what he had done, they were offended and reported the matter to the Exalted One. On this occasion the Teacher promulgated the rule forbidding monks to store away food for future use. But since the Elder committed the fault before the rule had been promulgated, and because he was satisfied with but little, the Teacher declared him to be free from guilt. And joining the connection and preaching the Law, he pronounced the following Stanza,

**92. They that possess not stores of food, they that know their food aright,  
Their whose resort is the Void, the Uncaused, Deliverance,  
Their going is hard to follow, like the flight of birds through the air.**

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<sup>252</sup> Cf. *Thera-Gāthā Commentary*, cclxi, and *Aṅguttara Commentary on Etadagga Vagga, Story of Mahā Kassapa*, p. 100.

<sup>253</sup> Derived from the *Vinaya, Pācittiya*, xxxviii. 1: iv. 86-87. Text: N ii. 170-173.

## **VII. 4. The Monk and the Goddess<sup>254</sup>**

### **Anuruddhattheravatthu**

[29.201]

#### **93. He who has rid himself of the Contaminations...**

This religious instruction was given by the Teacher while he was in residence at Veļuvana with reference to the Elder Anuruddha. {2.173}

For one day, the Elder, whose robes were worn out, was seeking fresh robes on refuse-heaps and in other similar places. Now in the Elder's third previous existence he had a wife who had been reborn in the World of the Thirty-three as the goddess Jālinī. When the goddess Jālinī saw the Elder seeking cloths for robes, she resolved to aid him. So taking three celestial cloths thirteen cubits long and four cubits wide, and thinking to herself, "If I display these cloths in this manner, the Elder will not take them," she went to a certain refuse-heap in front of the heap where the Elder was seeking cloths and laid them down in such a way that only the hems were visible. {2.174}

As the Elder proceeded on his way seeking cloths, he saw the hems of the celestial garments, whereupon he took hold of them and pulled them out. When he saw that they possessed the dimensions above described, he said to himself, "This indeed is a most remarkable refuse-heap!" And taking them with him, he went his way. On the day he was to make his robes, the Teacher, accompanied by his retinue of five hundred monks, went to the monastery and sat down; likewise did the eighty Chief Elders sit down there also. For the purpose of sewing the robes. Elder Kassapa the Great sat at the foot. Elder Sāriputta in the midst, and Elder Ānanda at the head. The company of monks spun out the thread, the Teacher threaded the needle, and Elder Moggallāna the Great went hither and thither supplying whatever else might be needed.

The goddess entered the village and incited the inhabitants to give alms, saying, "They are making robes for my noble Elder Anuruddha. The Teacher, surrounded by the eighty Chief Disciples, and accompanied by his retinue of five hundred monks, has gone to the monastery and sat down therein. Take rice-porridge and other provisions and go to the monastery." During the meal Elder Moggallāna the Great brought large pieces of rose-apple, but the five hundred monks were unable to eat it. Sakka drew a circle about the place where they were making the robes; the earth was as if dyed with [29.202] lac; there was a

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<sup>254</sup> Text: N ii. 173-175.

great heap of food both soft and hard remaining over and above to the monks who had eaten.

The monks were offended, and said, {2.175} “Why should such a quantity of food be provided for so few monks? Judging by the quantity, Anuruddha’s kinsfolk and retainers must have been told, ‘Bring this quantity.’ Elder Anuruddha doubtless wishes to show how many relatives and supporters he has.” The Teacher asked the monks what they were talking about. When they told him, he said, “But, monks, you do not think that this was brought by any orders of Anuruddha, do you?” “Yes, Reverend Sir; we do.” “Monks, my son Anuruddha does not talk thus. They that have rid themselves of the Depravities do not spend their time talking about Requisites; nay, these provisions were produced by the supernatural power of a goddess.” And joining the connection and preaching the Law, he pronounced the following Stanza,

**93. He who has rid himself of the Contaminations, he who relies not upon  
food,  
He whose resort is the Void, the Uncaused, Deliverance,  
His going is hard to follow, like the flight of birds through the air.**

### **VII. 5. Sakka honors a Monk<sup>255</sup> Mahākaccāyanattheravattu**

**94. If a man’s senses...**

This religious instruction was given by the Teacher while he was in residence at Pubbārāma with reference to Elder Kaccāyana the Great. {2.176}

For once upon a time, on the occasion of the terminal festival (*pavāraṇā*), the Exalted One sat on the ground floor of the mansion of the Mother of Migāra, surrounded by a company of eminent lay disciples. At this time Elder Kaccāyana the Great resided in the Avanti country. Now this Venerable Elder, although obliged to come from a great distance, regularly attended the preaching of the Law. Therefore, when the Chief Elders sat down, they always left a seat for Elder Kaccāyana the Great.

Sakka king of gods drew near with his celestial retinue from the two Worlds of Gods, and honored the Teacher with celestial perfumes and garlands. Not seeing

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<sup>255</sup> Text: N ii. 176-177.

Elder Kaccāyana the Great, he thought to himself, “Why is my noble Elder nowhere seen? It would be well if he were to draw near.” At that very moment the Elder drew near, [29.203] and showed himself sitting in his proper seat. When Sakka saw the Elder, he grasped him firmly by the ankles and said, “It is indeed well that my noble Elder has come; that my noble Elder should come, was the very thing I wished for.” So saying, he rubbed the Elder’s feet with both hands, honored him with perfumes and garlands, and having paid obeisance to him, stood respectfully on one side.

The monks were offended and said, {2.177} “Sakka shows respect of persons in rendering honor. Such honor as this, he has not rendered to the rest of the Chief Disciples. The moment he saw Kaccāyana the Great, he grasped him by the ankles and said, ‘It is indeed well that my noble Elder has come; that my noble Elder should come, was the very thing I wished for.’ So saying, he rubbed the Elder’s feet with both hands, honored him with perfumes and garlands, and having paid obeisance to him, stood respectfully on one side.” The Teacher, hearing their talk, said, “Monks, those monks who, like my son Kaccāyana the Great, keep the doors of their senses guarded, are beloved both of gods and men.” So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

**94. If a man’s senses have been brought to a state of tranquillity,  
Like horses well broken in by a charioteer,  
If he has put away pride, if he is free from the Contaminations,  
For such a man the gods cherish deep affection.**

### **VII. 6. A Fancied Slight<sup>256</sup>** **Sāriputtattheravatthu**

**95. Like the earth, he is not troubled; like a threshold, such is the virtuous;  
He is like a pool of water free from mud. The rounds of existence do not exist  
for such a man.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Sāriputta. {2.178}

For once upon a time, at the conclusion of the rains. Elder Sāriputta, desiring to go forth on an alms-pilgrimage, took leave of the Teacher, paid obeisance to

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<sup>256</sup> This story is derived from *Anguttara*, iv. 373<sup>14</sup>-378<sup>5</sup>. Text: N ii. 178-182.

him, and departed with his own retinue. Many other monks took leave of the Elder. In dismissing the monks the Elder mentioned the personal and family name of all of the monks who were known by personal and family names. A certain monk who was not known by a personal and family name said, “Oh, that the Elder would greet me by a personal and family name in dismissing me.” But in the great throng of monks the Elder did not [29.204] notice him. Thereupon the monk said to himself, “He does not greet me as he does the other monks,” and straightway conceived a grudge against the Elder.

Besides that, the hem of the Elder’s garment brushed against the monk, and this also served to intensify the hatred the monk felt towards the Elder. So soon as he knew that the Elder had passed beyond the entrance to the monastery, he approached the Teacher and said to him, “Reverend Sir, Venerable Sāriputta, doubtless thinking to himself, ‘I am your Chief Disciple,’ struck me a blow that almost broke the chain of my ear. Having so done, without so much as begging my pardon, he set out on his alms-pilgrimage.” The Teacher caused the Elder to be summoned. Thereupon Elder Moggallāna the Great and Elder Ānanda thought to themselves, “The Teacher does not know that our oldest brother did not really strike this monk; the Elder will of course roar a lion’s roar.” {2.179} Accordingly they decided to convoke an assembly. With key in hand, they opened the doors of the cells, saying, “Approach, Venerable Sirs! Approach, Venerable Sirs! So soon as Venerable Sāriputta is face to face with the Exalted One, he will roar the roar of a lion.” So saying, they convoked a full assembly of the monks.

Elder Sāriputta came with the rest, saluted the Teacher, and sat down respectfully on one side. When the Teacher questioned him about the incident, the Elder, instead of saying, “I did not strike that monk,” recited his own virtues. Said he, “Reverend Sir, in case any monk has not meditated on the body, he should here find a companion-monk and forsaking him not, go forth on pilgrimage.” Then he said, “Reverend Sir, it is as when they cast on the earth what is clean and then cast on the earth what is unclean.” He compared his own tranquillity of mind to that of the earth, to that of the severed horns of a bull, to that of a Caṇḍāla youth, to water, fire, wind, removal of impurity; he compared the oppression he suffered through his own body to the oppression of snakes and corpses; he compared the maintenance of his own body to that of protuberances of fat. As the Elder described his own virtues in terms of these nine similes, the great earth shook, nine times in succession, to its ocean boundary. As he employed the similes of the removal of impurity, the Caṇḍāla youth, and the protuberances of fat, those monks who had not yet attained the Fruit of



Conversion were unable to restrain their tears; while those who had attained Arahatship were filled with religious emotion. [29.205]

As the Elder recited his own virtues, {2.180} remorse pervaded the whole body of the monk who had unjustly slandered him. And straightway he fell at the feet of the Exalted One, admitted that he was guilty of slander, and confessed his fault. The Teacher addressing the Elder, said, “Sāriputta, pardon this deluded man, lest his head split into seven pieces.” Thereupon the Elder crouched before the monk, and extending his clasped hands in an attitude of reverence, said to him, “Reverend Sir, I freely pardon this Venerable monk. Let this Venerable monk also pardon me if I have in any way offended against him.” Thereupon the monks said, “Behold, brethren, the surpassing goodness of the Elder! He cherishes neither anger nor hatred against this lying, slanderous monk. Instead, he crouches before him, extends his hands in an attitude of reverence, and asks his pardon.” When the Teacher heard the talk of the monks, he said, “Monks, what are you talking about?” When they told him, he said, “Monks, it is impossible for Sāriputta and his like to cherish anger or hatred. Sāriputta’s mind is like the great earth, like a threshold, like a pool of still water.” So saying, {2.181} he joined the connection, and preaching the Law, pronounced the following Stanza,

**95. Like the earth, he is not troubled; like a threshold, such is the virtuous;  
He is like a pool of water free from mud. The rounds of existence do not exist  
for such a man.**

**VII. 7. The Loss of an Eye<sup>257</sup>  
Kosambivāsītissasāmaṇeravattu**

**96. His thoughts are calm, his speech is calm, his deeds are calm;  
Such is the calm of one who has obtained Deliverance by Right Knowledge.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a novice of the Elder Tissa. {2.182}

The story goes that a certain youth of station, residing at Kosambi, retired from the world and became a monk in the Religion of the Teacher. After making his full profession, he was known as Elder Kosambivāsī Tissa. After he had kept residence during the season of the rains at Kosambi, his supporter brought a set

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<sup>257</sup> Text: N ii. 182-186.

of three robes and offerings of ghee and jagghery and laid them at his feet. Said the Elder to him, "What are these, lay disciple?" "Reverend Sir, have you not kept residence with me during the season of the rains? [29.206] Those who keep residence in our monastery always receive these offerings; pray accept them, Reverend Sir." "Never mind, lay disciple, I have no need of them." "Why is that, Reverend Sir?" "I have no novice to perform the usual offices for me, brother." "Reverend Sir, if it be true that you have no novice to minister to your needs, my son will become your novice." The Elder graciously accepted the offer. The lay disciple brought his own son, but seven years old, to the Elder, and committed him into the Elder's hands, saying, "Pray receive him into the Order, Reverend Sir." The Elder moistened the boy's hair, taught him the Formula of Meditation on the first five of the Constituent Parts of the Body, {2.183} and received him into the Order. The instant the razor touched his hair, he attained Arahatship, together with the Supernatural Faculties.

The Elder, having received the youth into the Order, remained there for a fortnight. Then, deciding to visit the Teacher, he directed the novice to take the requisites, and set out on his journey. On the way he entered a certain monastery. The novice obtained lodging for the Elder and looked after it for him. While he was thus engaged, it grew dark and he was therefore unable to provide a lodging for himself. When the time came for the novice to wait upon the Elder, the novice approached the Elder and sat down. The Elder asked the novice, "Novice, have you not neglected to provide yourself with lodging?" "Reverend Sir, I have had no opportunity to look after a lodging for myself." "Well then, remain with me. It will inconvenience you to lodge outside in the place reserved for visitors." So saying, the Elder taking him with him, entered his own lodging. Now the Elder had not yet attained the Fruit of Conversion, and as soon as he lay down, fell asleep. Thereupon the novice thought to himself, "To-day is the third day during which I have occupied the same lodging with my preceptor. If I lie down to sleep the Elder will commit the offense of sleeping in common. Therefore I will spend the night sitting up." So assuming a cross-legged posture near the bed of his preceptor, he spent the night sitting up.

The Elder rose at dawn and said to himself, "I must cause the novice to go out." So he took a fan which was placed at the side of the bed, struck the mat of the novice with the tip of the palm-leaf, and then, tossing the fan into the air, said, {2.184} "Novice, go out." The handle of the fan struck the novice in the eye and straightway put out his eye. "What did you say, Reverend Sir?" said the novice. "Rise and go out," was the reply. The novice, instead of saying, [29.207] "Reverend Sir, my eye has been put out," covered his eye with one hand and

went out. Moreover, when it was time for him to perform his duties as novice, he did not say, "My eye has been put out," nor did he remain seated, but covering his eye with one hand and taking a hand-broom in the other hand, he swept out the privy and the wash-room, after which, setting out water for washing the face, he swept out the Elder's cell.

When he advanced to present the toothstick to the Elder, he presented it to him with only one hand. His preceptor said to him, "This novice is not properly trained. Is it proper for a novice to present a toothstick to teachers and preceptors with one hand?" "Reverend Sir, I know perfectly well what is the proper form, but one of my hands is not disengaged." "What is the matter, novice?" Then the novice told him the whole story, beginning at the beginning. When the Elder heard his story, he was deeply moved and said to himself, "Oh, what a grievous thing I have done!" Then he said to the novice, "Pardon me, most excellent youth; I did not know this. Be my refuge." And extending his clasped hands in an attitude of reverent salutation, he crouched on the ground before the feet of a seven-year-old novice. Then said the novice to him, "It was not for this purpose, Reverend Sir, that I spoke. {2.185} I said this for the purpose of sparing your feelings. You are not to blame in this matter and neither am I. The round of existences alone is to blame for this.<sup>258</sup> It was because I wished to spare you remorse that I did not tell you the real facts."

The novice tried to comfort the Elder, but he would not be comforted. Overcome with remorse, he took the novice's requisites and proceeded to the Teacher. As the Teacher sat, he observed him approaching. The Elder went to the Teacher, saluted him, and exchanged friendly greetings with him. The Teacher asked him, "Monk, is everything well with you? I trust that you have suffered no excessive discomfort." The Elder replied, "All is well with me, Reverend Sir. I have suffered no excessive discomfort. But here is a young novice whose good qualities surpass anything I have ever seen." "Why, what has he done, monk?" Thereupon the Elder told him the whole story, beginning at the beginning and concluding as follows, "Reverend Sir, when I asked him to pardon me, he said this to me, 'You are not to blame in this matter and neither am I. The round of existences alone is to blame for this. Be not disturbed.' [29.208] Thus he tried to comfort me, appearing to cherish neither anger nor hatred towards me. His good qualities surpass anything I have ever seen." Said the Teacher to the Elder, "Monk, those who have rid themselves of the Depravities cherish neither anger nor hatred towards anyone. On the contrary,

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<sup>258</sup> Cf. Story ix. 10.

their senses are in a state of calm and their thoughts are in a state of calm.” So saying, he joined the connection and preaching the Law, pronounced the following Stanza,

**96. His thoughts are calm, his speech is calm, his deeds are calm;  
Such is the calm of one who has obtained Deliverance by Right Knowledge.**

**VII. 8. Not by the Faith of Another<sup>259</sup>  
Sāriputtattherassa Pañhavissajjanavatthu**

**97. That man who is free from credulity...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Sāriputta. {2.186}

For one day thirty forest-dwellers approached the Teacher, paid obeisance to him, and sat down. The Teacher, seeing that they possessed the requisite faculties for attaining Arahatship, addressed Elder Sāriputta as follows, “Sāriputta, do you believe that the quality of faith, when it has been developed and enlarged, is connected with the Deathless and terminates in the Deathless?” In this manner the Teacher questioned the Elder with reference to the Five Moral Qualities.<sup>260</sup>

Said the Elder, “Reverend Sir, I do not go by the faith of the Exalted One in this matter, that the quality of faith, when it has been developed and enlarged, is connected with the Deathless and terminates in the Deathless. But of course, Reverend Sir, those who have not known the Deathless or seen or perceived or realized or grasped the Deathless by the power of reason, such persons {2.187} must of necessity go by the faith of others in this matter; namely, that the faculty of faith, when it has been developed and enlarged, is connected with the Deathless and terminates in the Deathless.” Thus did the Elder answer his question.

When the monks heard this, they began a discussion: “Elder Sāriputta has never really given up false views. Even to-day he refused to believe even the Supremely Enlightened One.” When the Teacher heard this, he said, “Monks,

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<sup>259</sup> Text: N ii. 186-188.

<sup>260</sup> The *indriya*: faith (*saddhā*), energy (*virīya*), mindfulness (*sati*) concentration (*samādhi*) and wisdom (*paññā*).

why do you say this? For I [29.209] asked Sāriputta the following question, ‘Sāriputta, do you believe that without developing the Five Moral Qualities, without developing Tranquillity and Spiritual Insight, it is possible for a man to realize the Paths and the Fruits?’ And he answered me as follows, ‘There is no one who can thus realize the Paths and the Fruits.’ Then I asked him, ‘Do you not believe that there is such a thing as the ripening of the fruit of almsgiving and good works? Do you not believe in the virtues of the Buddhas and the rest?’ But as a matter of fact, Sāriputta walks not by the faith of others, for the reason that he has, in and by himself, attained states of mind to which the Paths and the Fruits lead, by the power of Spiritual Insight induced by Ecstatic Meditation. Therefore he is not open to censure.” So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

**97. That man who is free from credulity, who knows the Uncreate, who has  
brought rebirth to an end,  
Who has put an end to every occasion of good and evil, who has renounced all  
desires, that man is the greatest of men.**

## **VII. 9. Elder Revata of the Acacia Forest<sup>261</sup>**

### **Khadiravaniyarevatattheravatthu**

**98. In a village it may be, or in a forest, on the sea, or on dry land;  
No matter where the Arahats reside, that spot is full of delight.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Khadiravaniya Revata. {2.188}

#### **9 a. Revata becomes a monk**

When the Venerable Sāriputta renounced eighty-seven crores of treasure and became a monk, three sisters of his, Cālā, Upacālā, and Sīsūpacālā, and two brothers, Canda and Upasena, entered the Religious Life and the youth Revata alone remained at home. His [29.210] mother thought to herself, {2.189} “My son Upatissa has renounced all this wealth and become a monk; three sisters of his and two brothers of his have entered the Religious Life; Revata alone remains at home. Should he make a monk of Revata also, all this wealth will be lost and the family stock will be uprooted. I will get him married while he is yet a mere boy.”

On his return the Elder Sāriputta addressed the monks as follows, “Brethren, should Revata come here desiring to become a monk, you are to make a monk of him the moment he arrives; my mother and father hold false views; why should their permission be asked? I myself am Revata’s mother and father.”

When the boy Revata was only seven years old, his mother made preparations for his marriage. She selected a girl of good family, appointed a day for the wedding, adorned the boy with handsome garments and costly ornaments, and

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<sup>261</sup> This story is made up of three independent stories, with a fourth story implied. In 9 a (text: ii. 188<sup>15</sup>-192<sup>5</sup>) Revata becomes a monk and retires to the forest. Parallels: *Thera-Gāthā Commentary*, xlii; *Aṅguttara Commentary on Etadagga Vagga, Story of Revata*. In 9 b (text: ii. 192<sup>8</sup>-195<sup>23</sup>) the Buddha visits Revata, and the monks are entertained by forest-spirits through Sīvali’s merit. Parallels: *Thera-Gāthā Commentary*, ix; *Aṅguttara Commentary on Etadagga Vagga, Story of Sīvali*. 9 c (text: ii. 196-200) is the story of Sīvali’s past deeds. Parallels: *Jātaka* 100: i. 409; *Aṅguttara Commentary on Etadagga Vagga, Story of Sīvali*. For the story of Sīvali’s birth, see *Dhammapada Commentary*, xxvi. 31; *Udāna*, ii. 8: 15-18; *Jātaka* 100: i. 407-408; *Thera-Gāthā Commentary*, ix; *Aṅguttara Commentary on Etadagga Vagga, Story of Sīvali*. Text: N ii. 188-200.

accompanied by a large retinue, accompanied him to the house of the girl's parents. The kinsfolk of both parties were present at the festivities, and placing their hands in a bowl of water, pronounced blessings and wished them prosperity, saying to the bride, "May you behold the Truth your grandmother beheld; may you live long, even as your grandmother."

The youth Revata thought to himself, "What do they mean by 'the Truth her grandmother beheld'?" And he asked them, "Which woman is her grandmother?" They said to him, "Sir, do you not see that woman a hundred and twenty years old with broken teeth and gray hair, {2.190} full of wrinkles, her body marked with moles, crooked as a ^-shaped rafter? That is her grandmother." "But will my wife look like that some day?" "Sir, she will if she lives." Revata thought to himself, "Can it be that even so beautiful a body as that of my wife will so change for the worse through old age? This must be what my brother Upatissa saw. This very day it behooves me to run away and become a monk."

Kinsmen assisted the youth and his bride to enter a carriage, and they started out all together. When they had gone a little way, Revata informed them that he wished to relieve himself and said, "Just stop the carriage and I will step out and return immediately." He stepped out of the carriage, went into a certain thicket, remained there a little while, and then returned. A second and a third time he made the same excuse, stepped down from the carriage, and climbed back again. His kinsmen made up their minds, "Doubtless these calls of nature are habitual with him," and therefore did not keep close watch [29.211] of him. When they had gone a little way farther, he made the same excuse, stepped down out of the carriage, and saying, "You drive on ahead; I will follow after you slowly," disappeared in the direction of a thicket. When his kinsmen heard him say, "I will follow after you," they drove on ahead. {2.191}

Now in this region lived thirty monks; and when Revata had made good his escape, he went to them, paid obeisance to them, and said, "Reverend Sirs, receive me into the Order." "Brother, you are adorned with all the adornments; we know not whether you are a king's son or a courtier's son; how can we receive you into the Order?" "Don't you recognize me, Reverend Sirs?" "We do not, brother." "I am the youngest brother of Upatissa." "Who is this 'Upatissa'?" "It is just as I say, Reverend Sirs; the reverend monks call my brother 'Sāriputta,' and therefore do not know who is meant when the name 'Upatissa' is mentioned." "Why, are you the youngest brother of Sāriputta?" "Yes, Reverend Sir." "Well then, come! This is the very thing your brother enjoined upon us." So

they removed his jewels, received him into the Order, and sent word to the Elder.

When the Elder received the message, he said to the Exalted One, “Reverend Sir, since the forest-monks have sent me word, ‘Revata has been received into the Order,’ I should like to go and see him and then return.” The Teacher withheld his permission, saying to him, “Remain here for the present, Sāriputta.” But after a few days the Elder made the same request, and the Teacher withheld his permission as before, saying, “Remain here for the present, Sāriputta; we will go there together later.”

The novice said to himself, “If I continue to reside here, {2.192} my kinsmen will follow me and summon me to return home.” Therefore he obtained from the monks a Formula of Meditation as far as Arahatship, took bowl and robe, and set out on his alms-pilgrimage. After journeying a distance of thirty leagues he came to an acacia forest, and there he took up his residence for the season of the rains. Before the three months of the rainy season had passed, he attained Arahatship together with the Supernatural Faculties.

### **9 b. The Buddha visits Revata**

After the terminal festival (*pavāraṇā*) the Elder Sāriputta again requested the Teacher to permit him to go to his brother. The Teacher said, [29.212] “We too will go, Sāriputta,” and set out with five hundred monks. When they had gone a little way, the Elder Ānanda, standing at a fork in the road, said to the Teacher, “Reverend Sir, there are two roads to the place where Revata resides: one is protected and is sixty leagues long and men live thereon; the other is a direct route, thirty leagues long, infested by evil spirits; which one shall we take?” “Well, Ānanda, did Sīvali accompany us?” “Yes, Reverend Sir.” “If Sīvali is with us, take the direct route by all means.” We are told that the Teacher did not say, “I will see to it that you are provided with broth and rice; take the short route,” because he knew within himself, “This is the place where each of these monks will receive gifts that are the fruit of a work of merit;” therefore he said, “If Sīvali is with us, take the direct route.”

As soon as the Teacher set foot on that road, the forest-deities, thinking to themselves, “We will do honor to the noble Elder Sīvali,” erected rest-houses a league apart, all along the route; and permitting the monks to go no farther than a league, they rose early in the morning, {2.193} and taking heavenly broth, rice, and other provisions, they went about asking, “Where is the noble Elder



Sīvali seated?” The Elder presented to the Congregation of Monks presided over by the Buddha the alms they brought him. Thus the Teacher, together with his retinue, went a long and difficult journey of thirty leagues, enjoying the fruit of the merit acquired by one Elder, Sīvali.

As soon as the Elder Revata learned that the Teacher was approaching, he created by magic a Perfumed Chamber for the Exalted One, and likewise for the monks five hundred pinnacled residences, five hundred covered walks, and five hundred night-quarters and day-quarters. The Teacher spent an entire month there as his guest, enjoying during his stay the fruit of the merit of a single Elder, Sīvali.

But there were two old monks living there who, when the Teacher entered the acacia forest, said to themselves, “How will this monk be able to perform his meditations while engaged in all this new work? The Teacher shows favoritism to one who is the youngest brother of Sāriputta in coming to live with the builder of all this new work.”

As the Teacher surveyed the world on the morning of that day, he saw those two monks and became aware of their disposition of mind. So when he had resided there for a month and the day came for him to depart, he resolved that those monks should forget to take with them their measure of oil and their water-vessel and their sandals. [29.213] Accordingly when he came to depart, withdrawing just beyond the entrance to the monastery, he sent forth his magical power. {2.194}

Straightway those monks exclaimed, “I have forgotten this and that;” “I have forgotten it too;” and both turned to retrace their steps. But they were unable to find the place where they had left their belongings, and as they wandered about, the thorns of the acacia-trees pierced their feet. Finally they saw their belongings hanging on the branch of an acacia-tree and taking them with them, departed.

The Teacher with the Congregation of Monks remained for yet another month, enjoying the fruit of the merit of the Elder Sīvali, and then went into residence at Pubbārāma. Those two old monks bathed their faces early in the morning and said, “Let us go to the house of Visākhā the giver of alms to pilgrims and drink broth.” So they went there and sat down, drinking broth and eating hard food. Visākhā asked them, “Reverend Sirs, did you accompany the Teacher to the place where the Elder Sīvali resides?” “Yes, lay disciple.” “A charming place,

Reverend Sirs, where the Elder resides.” “Where does its charm come in? It’s a jungle of acacia-trees full of white thorns, lay disciple, fit only for ascetics to live in.”

Shortly afterwards two young monks came to the door. The lay disciple provided them with broth and hard food and asked them the same question. They replied, “Lay disciple, it is impossible to describe in words the Elder’s place of residence; it is like the heavenly palace Sudhammā, formed by magical power.” The lay disciple thought to herself, “The visiting monks who came first said one thing and these monks say quite another. It must be that when the Teacher sent forth his magical power, the visiting monks who came first forgot something and had to go back again; on the other hand these monks {2.195} must have gone there at the time when it was fashioned and perfected by magical power. Knowing the true explanation by her own wisdom, she waited, saying, “I will ask the Teacher when he comes.”

At that very moment the Teacher, surrounded by the Congregation of Monks, came to the house of Visākhā and sat down in the seats prepared for them. Visākhā reverently ministered to the Congregation of Monks presided over by the Buddha and at the end of the meal paid obeisance to the Teacher and asked him the following question, “Reverend Sir, some of the monks who accompanied you say, ‘The place where the Elder Revata resides is a forest, a [29.214] jungle of acacias;’ others say that it is a charming place; what is the explanation of this?” The Teacher replied, “Lay disciple, whether it be in a village or in a forest, or in what place soever Arahats reside, that place is full of delight.” And joining the connection, he preached the Law by pronouncing the following Stanza,

**98. In a village it may be, or in a forest, on the sea, or on dry land;  
No matter where the Arahats reside, that spot is full of delight. {2.196}**

At another time the monks began a discussion. “Brethren, why was it that the Elder Sīvali remained for seven days and seven months and seven years in his mother’s womb? Why was it that he was tormented in Hell? How did he come to reach the pinnacle of gain and honor?” The Teacher heard the discussion, asked them what it was about, and when they told him, related the story of the Venerable Elder’s deed in a former existence.

**9 c. Story of the Past: The offering of honey and the siege of a city**

Monks, ninety-one cycles of time ago the Exalted Vipassī appeared in the world, and on a certain occasion making an alms-pilgrimage in the country, returned to the city of his father. The king prepared hospitable offerings for the Congregation of Monks presided over by the Buddha and sent word to the citizens, "Come and share in my offerings." Having done so, they made up their minds, "We will give offerings yet more abundant than those given by the king." So they invited the Teacher, prepared offerings on the following day, and sent an invitation to the king. The king came and seeing their offerings, invited the Teacher for the following day, saying to himself, "I will give offerings yet more abundant than these." But the king could not outdo the citizens, nor the citizens the king; the sixth time the citizens resolved, "To-morrow we will give such offerings that it will be impossible for the king to say that this or that is lacking in our offerings." So on the following day they prepared offerings, and looking to see what might be lacking, {2.197} they observed that there was plenty of honey in cooked form, but no fresh honey. Therefore they sent men out of the four gates of the city to seek fresh honey, providing each man with a thousand pieces of money.

Now it happened that a certain countryman, going to see the village headman, caught sight of a honeycomb on the branch of a tree by the side of the road. Driving the flies away, he cut off the branch and taking honeycomb, branch and stick, he entered the city, intending [29.215] to give it to the village headman. One of the men who had been sent out to seek fresh honey saw him and asked him, "Sir, is that honey for sale?" "No, master, it is not for sale." "Never mind, take this penny and give me the honey." The countryman thought to himself, "This honeycomb is not worth even a farthing, but this man offers me a penny for it. I suppose he has a great many pennies; I had best raise the price." So he replied, "I will not give it to you for that." "Well then, take twopence." "I will not give it to you for so little as twopence." The countryman continued to raise the price until finally the man offered him a thousand pieces of money, whereupon he let him have the honey.

Then he said to the man, {2.198} "Are you crazy, or have you no way of spending your money? This honey isn't worth a farthing, but you offer me a thousand pieces of money for it; what is the explanation of this?" "That is perfectly true, sir; but I have some use for this honey and I will tell you what it is." "What is it, master?" "We have prepared bounteous offerings for the Buddha Vipassī and his retinue of sixty-eight thousand monks, but we have no fresh

honey; that is why I want it.” “If that is the case, I will not sell it for a price; if I may receive the merit of the offering, I will give it to you.” When the man returned and related the incident to the citizens, the citizens, impressed with the firm faith of the giver, assented, saying, “Good! good! let him receive the merit of the offering.”

So the citizens provided seats for the Congregation of Monks presided over by the Buddha, gave them broth and hard food, and then had a great silver vessel brought and strained the honeycomb. The same man also brought a pot of curds as a present, poured the curds also into the vessel, mixed them with the honey, and offered the food to the Buddha and to the Congregation of Monks over which he presided. All took as much as they required and there was more than enough for all. {2.199}

(We must not ask ourselves the question, “How was it that so little food sufficed for so many?” For this was brought about by the supernatural power of the Buddha; and the power of a Buddha is inconceivable. “He who ponders the Four Inconceivables will go mad.”)

Having wrought a good work so slight, the countryman was reborn, when the term of life allotted to him had come to an end, in the World of the Gods. After passing through the round of existence for a very long period of time, he passed at length from the World of the Gods and was reborn as the Prince Royal of Benāres. On the death [29.216] of the king his father, he succeeded to the throne. Straightway resolving, “I will take a certain city,” he invested the city and sent word to the citizens, “Give me battle or the kingdom.” They replied, “We will give neither battle nor the kingdom.” So saying, they went forth from the lesser gates, procured firewood, water, and so forth, and did all that was necessary to maintain a defense. The king guarded the four principal gates and besieged the city for seven months and seven years.

Now his mother asked what her son was doing, and on learning the facts, said, “My son is a simpleton. Go tell him to close the lesser gates and blockade the city completely.” When the king received his mother’s message, he did as she told him to. The citizens were unable any longer to leave the city, and on the seventh day killed their own king and gave the kingdom to the hostile king. Because he committed this act, he was reborn at the end of his life in the Hell of Avīci. {2.200} After suffering torment in this Hell until this great earth was elevated a league, because he closed the four lesser gates, he passed from that existence, was conceived in the womb of his mother, and remained in her womb

for seven months and seven years, lying across the mouth of the womb for seven days. Thus, monks, through the demerit acquired by Sīvali in besieging the city at that time, he was tormented in Hell for so long a period; and because he closed the lesser gates, when he was conceived in the womb of his mother, he remained in her womb for so long a time; because he gave the fresh honey in alms, he reached the pinnacle of gain.

Again another day the monks began a discussion. “How great was the novice’s gain! How great was the merit through which one man was able to erect for five hundred monks five hundred pinnaced residences!” The Teacher came in and asked them, “Monks, what is it that you are sitting here now talking about?” When they told him, he said to them, “Monks, my son is attached neither to good nor to evil; he has renounced both.” So saying, he pronounced the following Stanza in the Brāhmaṇa Vagga,

412. Whosoever in this world has escaped from the bonds of good and of  
evil,  
Whosoever is free from sorrow, free from defilement, free from impurity,  
him I call a Brahman.

### **VII. 10. A Courtezan Tempts a Monk<sup>262</sup>**

#### **Aññatara-itthīvatthu**

[29.217]

#### **99. Delightful are the woods...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain woman. {2.201}

We are told that a certain monk who lived by his alms-bowl, got a Subject of Meditation from the Teacher and retired to a dilapidated pleasure garden for the purpose of meditation. Now a certain courtezan made an assignation with a man, saying, “I will go to such and such a place and you meet me there.” The woman kept the assignation, but the man did not. For some time she watched in vain the path by which she expected him to come. Finally, disappointed at his failure to keep his assignation, she strolled hither and thither and went into the pleasure garden. There she saw the monk sitting cross-legged. Looking this way and that, and seeing no one else about, she said to herself, “Here is a man; I will throw his thoughts into confusion.” So standing in front of the monk, she took

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<sup>262</sup> Cf. Story xxvi. 32. Text: N ii. 201-202.

down her undergarment several times and put it on again, unloosened her hair and bound it up again, and clapped her hands and laughed. The Elder became excited; his whole body, in fact, was suffused with excitement. "What does this mean?" thought he.

The Teacher considered within himself, "A monk obtained a Subject of Meditation from me and went forth to perform his meditations. How is he getting on?" Seeing that woman, and observing her evil conduct, and perceiving that her evil conduct was upsetting the Elder, still remaining seated in his Perfumed Chamber, he spoke as follows, {2.202} "Monks, there is no delight where those abide who seek after their lusts. But where those abide who are free from passion, that place is full of delight." So saying, he sent forth a radiant image of himself, and instructing the Elder in the Law, pronounced the following Stanza,

**99. Delightful are the woods; where the man of the world finds no delight,  
There they that are free from passion find delight, not they that seek after  
their lusts.**

At the conclusion of the Stanza that Elder, seated as he was, attained Arahatship, together with the Supernatural Faculties.

## Book VIII. Thousands, Sahassa Vagga

### VIII. 1. A Public Executioner<sup>263</sup>

#### Tambadāṭhikacoraghātakavatthu

[29.218]

**100. Though a speech consist of a thousand words, if the sentences lack meaning,  
Better were a single sentence full of meaning, which if a man hear, he is at peace.**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Copper-tooth, a public executioner. {2.203}

We are told that five hundred thieves less one made a living by plundering villages and other acts of violence. Now a certain man with copper-colored teeth and tawny skin, his body covered with scars, came to them and said, "Let me also live with you." They took him to the ringleader of the thieves, saying, "This man also wishes to live with us." The ringleader of the thieves looked at the man and thought to himself, "This man's nature is inordinately cruel. He is capable of cutting out the breast of his mother and eating it, or of drawing the blood from the throat of his father and drinking it." Therefore he refused his request, saying, "It will not do for this man to live with us."

Although he had thus been refused admission to the band of thieves, he went and won the favor of a certain pupil of the ringleader by his courteous attentions to him. This pupil took the man with him, approached the ringleader of the thieves, and said to him, "Master, this man is a dutiful servant of ours; bestow your favor on him." Having made this request, he turned the man over to the ringleader of the thieves. {2.204}

One day the citizens joined forces with the king's men, captured those thieves, took them to court, and arraigned them before the lords of justice. The justices ordered their heads to be chopped off with an axe. "Who will put these men to death?" said the citizens. After a thorough search they were unable to find a single man who was willing to put them to death. Finally they said to the ringleader of the thieves, "You put these men to death, and we will spare your life and give you a rich reward besides. You kill them." But because [29.219] they had lived with him, he also was unwilling to put them to death. In like

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<sup>263</sup> Text: N. ii. 203-209.

manner also all of the five hundred less one refused when asked. Last of all they asked that scarred, tawny, copper-tooth. "Yes, indeed," said he, consenting. So he put to death all the thieves, and in return received his life and rich gifts besides.

In like manner also they brought in five hundred thieves from the country to the south of the city and arraigned them before the justices. When the justices ordered their heads to be chopped off, they asked each thief, beginning with the ringleader, to put his companions to death, but found not a single one willing to act as executioner. Then they said, "The other day a certain man put five hundred thieves to death. Where is he?" "We saw him in such and such a place," was the reply. So they summoned him and said to him, "Put these men to death, and you will receive a rich reward." "Yes, indeed," said he, consenting. So he put them all to death and received his reward.

The citizens consulted together and said, "This is a most excellent man. We will make him permanent executioner of thieves." So saying, they gave him the post. {2.205} Later on, they brought in five hundred thieves also from the west and still later five hundred also from the north, and he put them all to death. Thus he put to death two thousand thieves brought in from each of the four cardinal points. As time went on, and one or two men were brought in each day, he put them all to death. For a period of fifty-five years he acted as public executioner.

In old age he could no longer cut off a man's head with a single blow, but was obliged to deliver two or three blows, causing much unnecessary suffering to the victims. The citizens thought to themselves, "We can get another executioner of thieves. This man subjects his victims to much unnecessary torture. Of what use is he any longer?" Accordingly they removed him from his office. During his term of office as executioner of thieves, he had been accustomed to receive four perquisites: old clothes for him to wear, milk-porridge made with fresh ghee for him to drink, jasmine flowers wherewith to deck himself, and perfumes wherewith to anoint himself. But these four perquisites he received no longer. On the day he was deposed from office, he gave orders that milk-porridge should be cooked for him. And taking with him old clothes and jasmine flowers and perfumes, he went to the river and bathed. Having so done, he put on the old clothes, decked himself with garlands, anointed his [29.220] limbs, and went home and sat down. They set before him milk-porridge made with fresh ghee {2.206} and water for rinsing the hands.



At that moment Elder Sāriputta arose from a state of trance. Said he to himself, “Where ought I to go to-day?” Surveying his rounds for alms, he saw milk-porridge in the house of the former executioner. Considering within himself, “Will this man receive me kindly?” he became aware of the following, “This excellent man will receive me kindly and will thereby gain a rich reward.” So the Elder put on his robe, took his bowl, and showed himself at the door of the former executioner’s house.

When the man saw the Elder, his heart was filled with joy. Thought he to himself, “For a long time I have acted as executioner of thieves, and many are the men I have put to death. Now milk-porridge has been prepared in my house, and the Elder has come and stands at my threshold. Now ought I to present alms to his reverence.” So he removed the porridge which had been set before him, approached the Elder, and paid obeisance to him. And escorting him into his house, he provided him with a seat, poured the milk-porridge into his bowl, spread fresh ghee thereon, and standing beside him, began to fan him.

Now not for a long time had he tasted milk-porridge, and therefore desired greatly to drink thereof. The Elder, knowing his desire, said to him, “Lay disciple, drink your own porridge.” The man placed the fan in the hand of another and drank the porridge. The Elder said to the man who was fanning him, “Go fan the lay disciple instead.” So while he was being fanned, he filled his belly with porridge, and then went and resumed fanning the Elder. When the Elder had finished his meal, {2.207} he took his bowl.

When the Elder began the words of thanksgiving to his host, the man was not able to fix his mind on the Elder’s discourse. The Elder, observing this, said to him, “Lay disciple, why is it that you are not able to fix your mind on my discourse?” “Reverend Sir, for a long time I have done deeds of cruelty; I have put many men to death. It is because I keep recalling my own past deeds, that I am unable to fix my mind on your reverence’s discourse.” The Elder thought to himself, “I will play a trick on him.” So he said to the man, “But did you do this of your own free will, or were you made to do it by others?” “The king made me do it, Reverend Sir.” “If that is the case, lay disciple, what wrong did you do?” The bewildered disciple thought, “According to what the Elder says, I have done no wrong.” [29.221] Said he to the Elder, “Very well, Reverend Sir, continue your discourse.”

As the Elder pronounced the words of thanksgiving, the man’s mind became tranquil; and as he listened to the Law, he developed the quality of patience, and

progressed in the direction of the Path of Conversion. When the Elder had completed the words of thanksgiving, he departed. The lay disciple accompanied him a little way and then turned back. As the lay disciple was returning, an ogress came along in the form of a cow, struck him with her shoulder, and killed him. So he died and was reborn in the World of the Tusita gods.

The monks began a discussion in the Hall of Truth: “He who was an executioner of thieves, he who for fifty-five years committed acts of cruelty, to-day was relieved of his office, to-day gave alms to the Elder, to-day met death. Where was he reborn?” The Teacher came in and asked them, “Monks, what are you sitting here now talking about?” When they told him, {2.208} he said, “Monks, he has been reborn in the World of the Tusita gods.” “What say you, Reverend Sir? he who killed men for so long a time has been reborn in the World of the Tusita gods?” “Yes, monks. A great and good spiritual counselor did he receive. He heard Sāriputta preach the Law, and profiting thereby, acquired knowledge. When he departed from this existence, he was reborn in the World of the Tusita gods.” So saying, he pronounced the following Stanza,

He who was executioner of thieves in the city listened to words well  
spoken.

Gained patience accordingly, went to heaven, and is in joy.

“Reverend Sir, there is no great power in words of thanksgiving, and this man had done much wrong. How could he gain Specific Attainment with so little?” The Teacher replied, “Monks, do not measure the Law I have preached as being little or much. One saying possessed of meaning is of surpassing merit.” So saying, he instructed them in the Law by pronouncing the following Stanza,

**100. Though a speech consist of a thousand words, if the sentences lack  
meaning,**

**Better were a single sentence full of meaning, which if a man hear, he is at  
peace.**

**VIII. 2. Conversion of Bāhiya Dārucīriya<sup>264</sup>**  
**Bāhiyadāruciriyattheravatthu**

[29.222]

**101. Though a Stanza consist of a thousand words, if the sentences lack meaning,  
Better were a single sentence of a Stanza, which if a man hear he is at peace.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Bāhiya Dārucīriya.

For once upon a time a party of men put to sea in a boat. When they were well out to sea, the boat sprang a leak. {2.210} Thereupon all of the men, with a single exception, became food for fishes and tortoises. Only one man, who seized a plank and struggled with all his might, succeeded in reaching land near Suppāraka Port. When he came to land, he lacked both under and upper garments. So for lack of anything better, he wrapped himself with dry twigs and sticks and bark, and obtaining a potsherd from the royal household, went to Suppāraka Port. All who saw him gave him broth, rice-porridge and other kinds of food, and did reverence to him, saying, “This is some Arahāt.”

Thought he, “If I clothe myself in under and upper garments of fine texture, I shall no longer receive gain and honor.” Therefore he avoided such garments, using only the bark of trees to clothe himself withal. As many persons greeted him with the salutation “Arahāt! Arahāt!” the following consideration presented itself to his mind, “Am I perhaps one of those who are Arahats in this world, or who have entered the Path leading to Arahātship?” Thereupon a certain thought occurred to a deity who was a former blood-relative of his.

**2 a. Digression: Story of the Past**

By “former blood-relative” is meant one who formerly practiced meditation with him. It appears that in former times, when the religion of Kassapa Possessed of the Ten Forces was disappearing from the earth, seven monks, observing with regret a change for the worse in the conduct of probationers, novices, and others, said to themselves, “So long as our religion has not yet disappeared, we will make our own salvation sure.” So after reverencing their golden shrine, they entered the forest, and seeing a certain mountain, {2.211}

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<sup>264</sup> This story is derived from *Udāna*, i. 10: 6-9. Cf. also *Aṅguttara Commentary on Etadagga Vagga, Story of Bāhiya Dārucīriya*. Text: N ii. 209-217.

they said, “Let those who still cherish attachment for the life of this world turn back; let those who have rid themselves of attachment ascend [29.223] this mountain.” Thereupon they set up a ladder, and all of them ascended the mountain, whereupon they kicked the ladder down and devoted themselves to meditation. After but a single night had passed, one of them, the Elder of the Assembly, attained Arahatsip.

The Elder of the Assembly chewed a toothstick of betel at Lake Anotatta, rinsed his mouth, brought food from North Kuru and said to those monks, “Brethren, chew this toothstick, rinse your mouths, and then eat this food.” But this they refused to do, saying, “But, Reverend Sir, did we make the following agreement, ‘All shall eat the food brought by him who first attains Arahatsip?’” “We made no such agreement, brethren.” “Well then, if, like you, we also develop Specific Attainment, we will bring food for ourselves and eat it.” On the second day the Second Elder attained the Fruit of the Third Path, whereupon he likewise brought food to the monks and invited them to eat it. But they said, “But, Reverend Sir, did we agree not to eat the food brought by the Chief Elder, but to eat that which should be brought by a subordinate Elder?” “We did not so agree, brethren.” “In that case, if, like you, we also develop Specific Attainment, we shall be able by our own unaided efforts to provide ourselves with food, and we shall so provide ourselves with food.” Thus did they refuse to eat the food he had brought.

Of the seven monks, the Elder of the Assembly who had attained Arahatsip passed into Nibbāna, he who had attained the Fruit of the Third Path was reborn in the Brahmā world, {2.212} and the remaining five, unable to develop Specific Attainment, wasted and withered away, died on the seventh day, and were reborn in the World of the Gods. In the period of this present Buddha they passed from that state of existence, and were reborn in various households. One of them was King Pukkusāti, one was Kumāra Kassapa, one was Dārucīriya, one was Dabba the Malla, and one was the monk Sabhiya. The term “former blood-relative” therefore refers to the monk who was reborn in the Brahmā world.

## **2. Conversion of Bāhiya Dārucīriya, concluded**

To this denizen of the Brahmā world, then, occurred the following thought, “This man was associated with me in setting up the ladder and in the ascent of the mountain and in the practice of meditation; but now he has adopted false views, and by his present course of conduct he is in danger of perdition; I will stir him up.” Accordingly [29.224] he approached him and spoke thus, “Bāhiya,

you are not an Arahāt, nor have you entered the Path that leads to Arahātship; moreover the course that you have adopted is not such that you will thereby attain Arahātship or enter the Path that leads to Arahātship.” As Mahā Brahmā, poised in the air, spoke these words, Bāhiya looked upon him and thought to himself, “Oh, what a plight I am in! I thought to myself, ‘I am an Arahāt;’ but yonder spirit says to me, ‘You are not an Arahāt, nor have you entered the Path that leads to Arahātship.’ {2.213} Is there perhaps any other Arahāt in the world?”

Accordingly Bāhiya asked the spirit, “Deity, are there perhaps now in the world Arahāts or those who have entered the Path leading to Arahātship?” Then the deity informed him as follows, “Bāhiya, there lies to the north a city named Sāvātthi; and there, at the present time, dwells he that is the Exalted One, the Arahāt of Arahāts, the Supremely Enlightened; and he that is the Exalted One, the Arahāt of Arahāts, preaches the Truth of Arahātship.”

As Bāhiya listened in the night time to the speech of the deity, he became greatly agitated in mind; and instantly departing from Suppāraka, in the space of one night he arrived at Sāvātthi. The entire distance of a hundred and twenty leagues he traveled in the space of one night; but when he went thus, he went by the supernatural power of the deity. (Others would say, “by the supernatural power of the Buddha.”) At the moment when he arrived, the Teacher had entered the city for alms. When Bāhiya had breakfasted, he observed many monks taking their exercise in the open air by walking up and down, and he asked them, “Where is the Teacher now?” Said the monks, “He has just entered Sāvātthi for alms.” Then the monks asked Bāhiya, “But whence have you come?” “I have come from Suppāraka.” “When did you leave Suppāraka?” {2.214} “Yesterday evening.” “You have come a long way. Just sit down, bathe your feet, anoint them with oil, and rest yourself a while. When the Teacher returns you will see him.” “Reverend Sir, I know not when the Teacher may die, or when I may die myself. I came here in the space of but a single night, neither stopping nor sitting down anywhere to rest. I have come a journey of a hundred and twenty leagues. So soon as I have seen the Teacher, I will rest myself.”

When he had thus spoken, his body all of a tremble, he entered Sāvātthi and beheld the Exalted One making his round for alms with the incomparable grace of a Buddha. Said he to himself, “It is a long time indeed since I have seen Gotama the Supremely [29.225] Enlightened.” And from the point where he had first seen him, he proceeded with his body inclined in an attitude of profound reverence; even as he stood in the street, he paid obeisance to him with the Five

Rests, and took him firmly by the ankles, and spoke thus to him, “Let the Exalted One teach me the Law; let the Happy One teach me the Law, that it may avail for a long time to come to my welfare and salvation.”

But the Teacher turned him away, saying, “You come out of due season, Bāhiya; I have entered among the houses for alms.” When Bāhiya heard these words, he said, “Reverend Sir, as I have passed through the round of existences, I have not before received material food. I know not the hour when you or I shall die: teach me the Law.” But the Teacher turned him away the second time as before. (This, we are told, was the thought that occurred to him, “From the time this man first saw me, his whole body has been suffused with joy; from the great shock of joy he has received, though he should listen to the Law, he would not be able to comprehend it; {2.215} let him remain for a time in a state of placid equanimity. Moreover, by reason of the fact that he has come a journey of a hundred and twenty leagues in but a single night, his weariness is great; just let this subside.”) Therefore did the Teacher turn him away twice. When Bāhiya put his request the third time, the Teacher, remaining where he was in the street, said to him:

“Therefore, Bāhiya, thus you must learn: In the seen, there can be only what is seen; in the heard, there can be only what is heard; in the thought, there can be only what is thought; in the known, there can be only what is known. For, Bāhiya, thus you must learn: Since, Bāhiya, for you, in the seen there can be only what is seen, in the heard what is heard, in the thought what is thought, in the known what is known, therefore you, Bāhiya, are not here. Since you, Bāhiya, are not here, therefore you, Bāhiya, are neither in this world, nor in the next world, nor betwixt the two. This alone is the end of suffering.”

Even as Bāhiya listened to the Teacher’s discourse, he threw off all the Depravities and obtained Arahatsip, together with the Supernatural Faculties. Straightway he asked the Teacher to admit him to the Order. Upon this the Teacher asked him, “Have you bowl and robe complete?” “I have not bowl and robe complete,” replied Bāhiya. Then said the Teacher to him, “Well then, seek bowl and robe.” So saying, the Teacher went his way. [29.226]

We are told that during the period of twenty thousand years during which Bāhiya practiced meditation, he never did a single monk the favor of presenting him with bowl and robe; but that he used to say, “A monk ought to provide himself with his own requisites without looking to another; he ought through his own unaided efforts to provide himself with food;” and that the Teacher,

knowing this, and knowing that for this reason he would not obtain bowl and robe created by supernatural power, did not admit him to the Order with the usual formula, "Come, monk!"

As Bāhiya was seeking bowl and robe, a certain ogress in the form of a heifer approached, struck him with her left shoulder, and deprived him of life. The Teacher, after making his round for alms and after eating his breakfast, came forth with a large company of monks, {2.216} and saw the body of Bāhiya lying prostrate on the dust-heap. Straightway he commanded the monks as follows, "Monks, bring a litter which stands at the door of a certain house, carry the body of this man out of the city, burn it, and erect a mound over the remains." The monks did so, and having so done, returned to the monastery, approached the Teacher, told him what they had done, and inquired about the future state of the dead man.

Thereupon the Teacher announced that he had passed into Nibbāna, and assigned him preëminence, saying, "Monks, preëminent among my disciples and monks who are quick to learn the truth is Bāhiya Dārucīriya." Then the monks asked him, "Reverend Sir, you say, 'Bāhiya Dārucīriya has attained Arahatsip;' when did he attain Arahatsip?" "Monks, it was when he heard me preach the Law." "But when did you preach the Law to him?" "While I was making my rounds for alms, standing in the middle of the street." "Was not the discourse you delivered standing in the middle of the street an extremely short one, Reverend Sir? How was it that he developed Specific Attainment after hearing so very little?" Then said the Teacher to them, "Monks, do not measure my Law as being 'little' or 'much.' There is no virtue even in many thousands of Stanzas. A single sentence of a Stanza, which contains the truth, is better." And when he had thus spoken, he joined the connection, and preaching the Law, he pronounced the following Stanza,

**101. Though a Stanza consist of a thousand words, if the sentences lack meaning,  
Better were a single sentence of a Stanza, which if a man hear he is at peace.**

**VIII. 3. The Maiden who Married a Thief<sup>265</sup>**  
**Kuṇḍalakesittherīvatthu**

[29.227]

**102. Though one should recite a hundred Stanzas composed of meaningless sentences,  
Yet one Sentence of the Law were better, which if a man hear he is at peace.**

**103. Though one should conquer a thousand times a thousand men in battle,  
Yet would he be the mightiest conqueror who should conquer one, himself.**

This religious instruction was given by the Teacher while he was in residence at Jetavana concerning Kuṇḍalakesī. {2.217}

A rich merchant of Rājagaha, it seems, had an only daughter who was about sixteen years of age, and she was exceedingly beautiful and fair to see. (When women reach this age, they burn and long for men.) Her mother and father lodged her on the topmost floor of a seven-storied palace in an apartment of royal splendor, and gave her only a single slave-woman to wait upon her.<sup>266</sup>

Now one day a young man of station was caught in the act of robbery. They bound his hands behind his back and led him to the place of execution, scourging him with lashes at every cross-roads. The merchant's daughter heard the shouts of the crowd, said to herself, "What is that?" looked down from the top of the palace, and saw him. {2.218}

Straightway she fell in love with him. So great, in fact, was her longing for him that she took to her bed and refused to eat. Her mother asked her, "What does this mean, my dear daughter?" "If I can have that young man who was caught in the act of committing robbery and who was led through the streets, life will be worth living; if not, life is not worth living; I shall die here and now." "Do not act in this manner, my dear daughter; you shall have some one else for your husband, some one who is our equal in birth and family and wealth." "I will have no one else; if I cannot have this man I shall die."

The mother, unable to pacify her daughter, told the father; but the father likewise was unable to pacify his daughter. "What is to be done?" thought he. He sent a thousand pieces of money to the king's officer who had captured the

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<sup>265</sup> Parallels: *Aṅguttara Commentary*, JRAS., 1893, 771-785; *Therī-Gāthā Commentary* xlv: 99-102; *Jātaka* 318 iii. 58-63; *Jātaka* 419; iii. 435-438; *Peta-Vatthu Commentary*, i. 1: 3-9; *Kathāsaritsāgara* Tawney's translation), ii. 493. Text: N ii. 217-227.

<sup>266</sup> Cf. the beginning of stories ii. 3, viii. 12, and ix. 8.



robber and who was accompanying him to the place of execution, saying, "Take this money and send the robber to me." "Very well!" said the king's officer. He took the [29.228] money, released the robber, had another man put to death, and sent word to the king, "The robber has been executed, your majesty."

The merchant gave his daughter in marriage to the robber. She resolved to win the favor of her husband; and from that time on, adorned with all her adornments, she prepared her husband's meals with her own hand. After a few days the robber thought to himself, "When can I kill this woman, take her jewels and sell them, and so be able to take my meals in a certain tavern? This is the way!"

He took to his bed and refused to eat. She came to him and asked, "Are you in pain?" "Not at all, wife." "Then perhaps my mother and father are angry with you?" "They are not angry with me, wife." "What is the matter, then?" "Wife, that day when I was bound {2.219} and led through the streets, I saved my life by vowing an offering to the deity that lives on Robbers' Cliff; likewise it was through his supernatural power that I gained you for my wife. I was wondering how I could fulfill my vow of an offering to the deity." "Husband, do not worry; I will see to the offering; tell me what is needed." "Rich rice-porridge, flavored with honey; and the five kinds of flowers, including the lāja flower." "Very well, husband, I will make ready the offering."

Having prepared the whole offering, she said to her husband, "Come, husband, let us go." "Very well, wife; let your kinsmen re-main behind; put on your costly garments and adorn yourself with your precious jewels, and we will go gayly, laughing and disporting ourselves." She did as she was told. When they reached the foot of the mountain, the robber said to her, "Wife, from this point on let us two go alone; we will send back the rest of the company in a conveyance; you take the vessel containing the offering and carry it yourself." She did as she was told.

The robber took her in his arms and climbed the mountain to the top of Robbers' Cliff. (One side of this mountain men can climb; but the other side is a precipitous cliff, from the top of which robbers are flung, being dashed to pieces before they reach the bottom; therefore it is called "Robbers' Cliff.") Standing on the top of the mountain, she said, "Husband, present the offering." Her husband made no reply. Again {2.220} she spoke, "Husband, why do you remain silent?" Then he said to her, "I have no use for the offering; I deceived you in bringing you here with an offering." "Then why did you bring me here,

husband?” “To kill you, seize your jewels, and escape.” Terrified with the fear of death, she said to him, [29.229] “Husband, both my jewels and my person belong to you; why do you speak thus?” Over and over again she pleaded with him, “Do not do this;” but his only reply was, “I will kill you.” “After all, what will you gain by killing me? Take these jewels and spare my life; henceforth regard me as your mother, or else let me be your slave-woman and work for you.” So saying, she recited the following Stanza,

Take these golden bracelets, all set with beryls.

Take all, and welcome; call me your slave-woman.

The robber, hearing this, said to her, “Despite what you say, were I to spare your life, you would go and tell your mother and father all. I will kill you. That is all. Lament not with vehement lamentation.” So saying, he recited the following Stanza,

Lament not overmuch; tie up your possessions quickly.

You have not long to live; I shall take all your possessions. {2.221}

She thought to herself, “Oh, what a wicked deed is this! However, wisdom was not made to be cooked and eaten, but rather to make men look before they leap. I shall find a way of dealing with him.” And she said to him, “Husband, when they caught you in the act of committing robbery and led you through the streets, I told my mother and father, and they spent a thousand pieces of money in ransoming you, and they gave you a place in their house, and from that time on I have been your benefactress; to-day do me the favor of letting me pay obeisance to you.” “Very well, wife,” said he, granted her the favor of paying obeisance to him, and then took his stand near the edge of the cliff.

She walked around him three times, keeping him on her right hand, and paid obeisance to him in the four places. Then she said to him, “Husband, this is the last time I shall see you. Henceforth you will see me no more, neither shall I see you any more.” And she embraced him both before and behind. Then, remaining behind him, as he stood off his guard near the edge of the cliff, she put one hand to his shoulder and the other to the small of his back, and flung him over the cliff. Thus was the robber hurled into the abyss of the mountain, and dashed to pieces when he reached the bottom. The deity that dwelt on the top of Robbers’ Cliff observed the actions of the two, and applauding the woman, uttered the following Stanza,

Wisdom is not always confined to men;

A woman, too, is wise, and shows it now and then. {2.222} [29.230]

Having thrown the robber over the cliff, the woman thought to herself, “If I go home, they will ask me, ‘Where is your husband?’ and if, in answer to their question, I say, ‘I have killed him,’ they will pierce me with the knives of their tongues, saying, ‘We ransomed the scoundrel with a thousand pieces of money and now you have killed him.’ If, on the other hand, I say, ‘He sought to kill me for my jewels,’ they will not believe me. I’m done with home!” She cast off her jewels, went into the forest, and after wandering about for a time came to a certain hermitage of nuns. She reverently bowed and said, “Sister, receive me into your Order as a nun.” So they received her as a nun.

After she had become a nun, she asked, “Sister, what is the goal of your Religious Life?” “Sister, the development of spiritual ecstasy through the employment of the ten Kasiṇas, or else the memorizing of a thousand articles of faith; this is the highest aim of our Religious Life.” “Spiritual ecstasy I shall not be able to develop. Reverend Sister; but I will master the thousand articles of faith.” When she had mastered the thousand articles of faith, they said to her, “You have acquired proficiency; now go throughout the length and breadth of the Land of the Rose-Apple and look for some one able to match question and answer with you.”

So, placing a branch of rose-apple in her hands, {2.223} they dismissed her with these words, “Go forth, sister; if any one who is a layman is able to match question and answer with you, become his slave; if any monk, enter his Order as a nun.” Adopting the name “Nun of the Rose-Apple,” she left the hermitage and went about from place to place asking questions of everyone she saw. No one was able to match question and answer with her; in fact, such a reputation did she acquire that whenever men heard the announcement, “Here comes the ‘Nun of the Rose-Apple,’ ” they would run away.

Before entering a town or village for alms, she would scrape a pile of sand together before the village gate and there plant her rose-apple branch. Then she would issue her challenge, “Let him that is able to match question and answer with me trample this rose-apple branch under his feet.” So saying, she would enter the village. No one dared to pass beyond that spot. When one branch withered, she would procure a fresh one. [29.231]

Traveling about in this way, she arrived at Sāvatti, planted the branch before the city gate, issued her challenge in the usual way, and went in to seek alms. A number of young boys gathered about the branch and waited to see what would happen. Just then the Elder Sāriputta, who had made his round and eaten his breakfast and was on his way out of the city, saw those boys standing about the branch and asked them, “What does this mean?” The boys explained matters to the Elder. Said the Elder, “Go ahead, boys, trample that branch under your feet.” “We are afraid to, Reverend Sir.” {2.224} “I will answer the question; you go ahead and trample the branch under your feet.” The Elder’s words supplied the boys with the necessary courage. Forthwith they trampled the branch under their feet, shouting and kicking up the dust.

When the nun returned, she rebuked them and said, “I don’t intend to bandy question and answer with you; how did you come to trample the branch under your feet?” “Our noble Elder told us to.” “Reverend Sir, did you tell them to trample my branch under their feet?” “Yes, sister.” “Well then, match question and answer with me.” “Very well, I will do so.”

As the shades of evening drew on, she went to the Elder’s residence to put her questions. The entire city was stirred up. The people said to each other, “Let us go and hear the talk of the two learned persons.” Accompanying the nun from the city to the Elder’s residence, they bowed to the Elder and seated themselves respectfully on one side.

The nun said to the Elder, “Reverend Sir, I wish to ask you a question.” “Ask it, sister.” So she asked him the thousand articles of faith. Every question the nun asked, the Elder answered correctly. Then he said to her, “You have asked only these few questions; are there any others?” “These are all, Reverend Sir.” “You have asked many questions; I will ask you just one; will you answer me?” “Ask your question, Reverend Sir.” {2.225} Then the Elder asked her the following question, “What is ‘One?’”<sup>267</sup> She said to herself, “This is a question I should be able to answer;” but not knowing the answer, she inquired of the Elder, “What is it, Reverend Sir?” “That is the Buddha’s question, sister.” “Tell me also the answer, Reverend Sir.” “If you will enter our Order, I will tell you the [29.232] answer.” “Very well, admit me to the Order.” The Elder sent word to the nuns and had her admitted. After being admitted to the Order, she made her full

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<sup>267</sup> That is to say: “What is the answer to Question One of the Novice’s Questions?” See *Khuddaka Pāṭha*, iv. 1.

profession, took the name Kuṇḍalakesī, and after a few days became an Arahat endowed with the Supernatural Faculties.

In the Hall of Truth the monks began a discussion of the incident. “Kuṇḍalakesī heard little of the Law and yet she succeeded in being admitted to the Order; moreover, she came here after fighting a fierce battle with a robber and defeating him.” The Teacher came in and asked them, “Monks, what is it that you are sitting here discussing now?” They told him, “Monks, measure not the Law I have taught as being ‘little’ or ‘much.’ There is no superior merit in a hundred sentences that are meaningless; but one Sentence of the Law is better. He that defeats all other robbers wins no victory at all, but he who defeats the robbers that are his own Depravities, his is victory indeed.” Then he joined the connection, and preaching the Law, pronounced the following Stanzas,

**102. Though one should recite a hundred Stanzas composed of meaningless sentences,**

**Yet one Sentence of the Law were better, which if a man hear he is at peace.**

{2.226}

**103. Though one should conquer a thousand times a thousand men in battle,  
Yet would he be the mightiest conqueror who should conquer one, himself.**

#### **VIII. 4. Gain and Loss<sup>268</sup>**

##### **Anatthapucchakabrāhmaṇavatthu**

**104. Victory over self is better...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a Brahman who asked about gain and loss. {2.227}

The story goes that this Brahman considered within himself, “Does the Supremely Enlightened know gain alone or does he know loss also? I will ask him.” Accordingly he approached the Teacher and asked him, “Reverend Sir, tell me, I pray you, do you know gain alone, and not loss?” “Brahman, I know both gain and loss.” “Well then, tell me about loss.” At once the Teacher pronounced the following Stanza,

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<sup>268</sup> Text: N ii. 227-229.

Unprofitable is sleeping after sunrise, idleness, the moonlight, long-continued prosperity,  
Going on journeys, seeking after other men's wives.  
Seek after these things, Brahman, and you will gain that which will be of no advantage to you. [29.233]

When the Brahman heard this, he applauded the Teacher, saying, "Well said, well said, teacher of the multitude, leader of the multitude! You know indeed both gain and loss." {2.228} "Indeed, Brahman, there is none other that knows loss so well as I." Then the Teacher considered within himself what motive actuated the Brahman, and asked him, "Brahman, how do you make your living?" "By gambling, Sir Gotama." "But which wins, you or the other man?" "Sometimes I win and sometimes the other man wins." Then said the Teacher, "Brahman, a trifling matter is the victory of him who defeats another; there is no superior advantage in such a victory. But he who overcomes his Depravities and so conquers self, wins a better victory, for such a victory no one can turn into defeat." So saying, he joined the connection, and preaching the Law, pronounced the following Stanzas,

**104. Victory over self is better than victory over all other folk besides;  
If a man conquer self, and live always under restraint,**

**105. Neither god nor gandhabba nor Māra with Brahmā united,  
Can turn into defeat the victory of such a man.**

**VIII. 5. Sāriputta's Uncle<sup>269</sup>**  
**Sāriputtatherassa mātulabrāhmaṇavatthu**

**106. Though a man, month after month...**

This religious instruction was given by the Teacher while he was in residence at Veļuvana with reference to Elder Sāriputta's uncle. {2.230}

The story goes that Elder Sāriputta once went to his uncle and said, "Brahman, do you ever do a single good deed?" "I do, Reverend Sir." "What do you do?" "Month after month, I give alms to the value of a thousand pieces of money." "To whom do you give this money?" "To the Naked Ascetics, Reverend Sir." "And what do you hope to gain thereby?" "I hope to gain the World of Brahmā." "But is this the way to reach the World of Brahmā?" "Yes, Reverend Sir." "Who told you so?" "My teachers told me so, Reverend Sir." "Brahman, neither you nor your teachers know the way to the World of Brahmā. The Teacher alone knows the way thereto. Come with me, and I will ask him to tell you the way to the World of Brahmā."

So Elder Sāriputta took his uncle with him, went to the Teacher, and told him all about it, saying, "Reverend Sir, this Brahman said [29.234] so and so. Be so good as to tell him the way to the World of Brahmā." The Teacher asked, "Brahman, are you correctly reported?" "Yes, Sir Gotama." "Brahman, though you should give alms in this way for a hundred years, {2.231} yet were it far more fruitful for a man, with believing heart, for but a single instant to look upon my disciple or to bestow upon him a mere spoonful of boiled rice." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

**106. Though a man, month after month, for a hundred years, should sacrifice  
a thousand pieces of money,  
Yet, should he honor for even a single instant a man who has trained himself,  
It were better for him so to render honor than to offer sacrifice for a  
hundred years.**

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<sup>269</sup> Text: N ii. 230-231.

**VIII. 6. Sāriputta's Nephew<sup>270</sup>**  
**Sāriputtattherassa sahāyakabrāhmaṇavatthu**

**107. Though a man for a hundred years...**

This religious instruction was given by the Teacher while he was in residence at Veļuvana with reference to Elder Sāriputta's nephew. {2.232}

For the Elder went to his nephew also and said, "Brahman, do you ever do a single good deed?" "Yes, Reverend Sir." "What do you do?" "Month after month, I slay a single beast and tend the sacrificial fire." "For what purpose do you do that?" "That, they say, is the way to the World of Brahmā." "Who told you so?" "My teachers, Reverend Sir." "Neither you nor your teachers know the way to the World of Brahmā. Come, let us go to the Teacher."

So Elder Sāriputta conducted his nephew to the Teacher, informed the Teacher of the incident, and said to him, "Reverend Sir, tell this man the way to the World of Brahmā." Said the Teacher, "Brahman, are you correctly reported?" "Yes, Sir Gotama." "Brahman, though you should thus tend the sacrificial fire for a hundred years, yet would the merit of your performance not attain the worth of honor done to my disciple for even a single instant." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

**107. Though a man for a hundred years should tend the sacrificial fire in the  
forest,  
Yet, should he honor for even a single instant a man who has trained himself,  
It were better for him so to render honor than to offer sacrifice for a  
hundred years.**

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<sup>270</sup> Text: N ii. 232-233.



**VIII. 7. Sāriputta's Friend<sup>271</sup>**  
**Sāriputtattherassa saḥāyakabrāhmaṇavatthu**

[29.235]

**108. Whatsoever a man sacrifice...**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Elder Sāriputta's friend. {2.233}

The Elder approached him also and asked him, "Brahman, do you ever do a single good deed?" "Yes, Reverend Sir." "What do you do?" "I offer sacrificial slaughter." (At that time, we are told, it was the custom to offer sacrificial slaughter at an expenditure of immense sums of money.) The Elder, after questioning his companion in the manner related above, conducted him to the Teacher, informed him of the incident, and said to him, "Reverend Sir, tell this man the way to the World of Brahmā." The Teacher asked him, "Brahman, are you correctly reported?" "Yes," replied the Brahman. "Brahman, though you should offer sacrificial slaughter for a year, yet {2.234} would your act not be worth the fourth part of the act of him who, with believing heart, bestows alms on the populace, or of those who, with good intention, render homage to my disciples." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

**108. Whatsoever, either by way of sacrificial slaughter or by way of oblation,  
Though it be for a year, a man sacrifice, desiring merit,  
All that comes not to the value of a fourth part;  
Reverence for them that are upright is better.**

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<sup>271</sup> Text: N ii. 233-235.

**VIII. 8. The Lad whose Years Increased<sup>272</sup>**  
**Dīghāyukumāravatthu**

**109. If a man have the habit of reverence, if he always respect the aged,  
Four things increase for him: age, beauty, happiness, power.**

This religious instruction was given by the Teacher while he was in residence at Araññakuṭṭikā near Dīghalambika with reference to the youth Dīghāyu. {2.235}

The story goes that two Brahmans, residents of the city of Dīghalambika, retired from the world, became members of an heretical order, and for forty-eight years performed religious austerities. Finally one of them thought, "My line will perish; I will therefore return to the world." Accordingly he sold to others the merit of the austerities he had performed, and with a hundred cattle and a hundred pieces of [29.236] money procured him a wife and set up a household. After a time his wife gave birth to a son.

Now the other monk, his former companion, after visiting foreign parts, returned once more to that city. Hearing that he had returned, the layman took son and wife and went to see him. When he met him, he placed his son in the arms of the mother, and himself saluted the monk. Then the mother placed the child in the arms of the father and saluted the monk. "Live long!" said the monk to them. {2.236} But when the son was made to salute him, he held his peace.

Said the father, "Reverend Sir, why was it that when we saluted you, you said, 'Live long!' but when this boy saluted you, you said not a word?" "Some disaster awaits this boy, Brahman." "How long will he live, Reverend Sir?" "For seven days, Brahman." "Is there any way of averting this, Reverend Sir?" "I know of no way of averting this." "But who might know, Reverend Sir?" "The monk Gotama; go to him and ask him." "Were I to go there, I should be afraid because of having abandoned my austerities." "If you love your son, think not of having abandoned your austerities, but go to him and ask him."

The Brahman went to the Teacher, and himself straightway saluted him. "Live long!" said the Teacher. When the boy's mother saluted him, he said the same. But when they made the boy salute him, he held his peace. Then the Brahman asked the Teacher the same question he had previously asked the monk, and the Teacher made the same prediction. We are told that this Brahman, not having

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<sup>272</sup> Text: N ii. 235-239.

attained omniscience, united his own wisdom with omniscience, but for all that discovered no way of averting his son's fate. The Brahman asked the Teacher, "Reverend Sir, is there no way of averting this?" "There might be, Brahman." "What way might there be, Reverend Sir?"

"If you erect a pavilion before the door of your house, {2.237} and set a chair in the center of it, and arrange eight or sixteen seats in a circle about it, and cause my disciples to sit therein; and if you then cause texts to be recited for the purpose of securing protection and averting evil consequences for the space of seven days uninterruptedly, in that case the danger that threatens him might be averted." "Sir Gotama, it is a perfectly easy matter to erect a pavilion and do all the rest, but how am I to obtain the services of your disciples?" "If you will do all this, I will send my disciples." "Very well, Sir Gotama."

So the Brahman completed all of the preparations at the door [29.237] of his house and then went to the Teacher. The Teacher sent the monks, and they went there and sat down, seating the boy also on a little bench. For seven nights and seven days without interruption, the monks recited the usual texts, and on the seventh day the Teacher came himself. When the Teacher came, the deities of all the worlds assembled. But a certain ogre named Avaruddhaka, who had served Vessavaṇa for twelve years and who had received the boon, "Seven days hence you shall receive this boy," approached and stood waiting. But when the Teacher came there, and the powerful deities gathered themselves together, and the weak deities drew back, {2.238} stepping back twelve leagues so as to make room, then Avaruddhaka stepped back also.

The Teacher recited the Protective Texts all night long, with the result that when the seven days had elapsed, Avaruddhaka failed to get the boy. Indeed, when the dawn of the eighth day rose, they brought the boy and caused him to make obeisance to the Teacher. Said the Teacher, "Live long!" "Sir Gotama, how long will the boy live?" "For a hundred and twenty years, Brahman." So they gave him the name of Lad-whose-years-increased, Āyuvaddhana. When the youth grew up, he went about surrounded by five hundred lay disciples.

One day the monks began a discussion in the Hall of Truth: "Just think, brethren! The youth Āyuvaddhana would have died on the seventh day, but now he is destined to live for a hundred and twenty years. There he goes, surrounded by five hundred lay disciples. There must therefore be some reason why the term of life of living beings here in the world increases." The Teacher approached and asked them, "Monks, what are you sitting here now talking

about?” When they told him, he said, “Monks, it is not a matter of years alone. Living beings here in the world who respect and reverence the virtuous, increase in four matters, obtain release from danger, and abide in safety unto the end of their days.” So saying, he joined the connection, and preaching the Law, pronounced the following Stanza, {2.239}

**109. If a man have the habit of reverence, if he alway respect the aged,  
Four things increase for him: age, beauty, happiness, power.**

**VIII. 9. Saṃkicca the Novice<sup>273</sup>  
Saṃkiccasāmaṇeravatthu**

[29.238]

**110. Though one should live a hundred years, corrupt, not meditating,  
Yet were it better to live a single day in the practice of virtue, in meditation.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the novice Saṃkicca. {2.240}

The story goes that thirty men of respectable families living at Sāvatti heard the Teacher preach the Law, yielded the breast to his teaching, and became monks. Five years after their full profession, they approached the Teacher, and listened to his exposition of the Two Burdens; namely, the Burden of Study and the Burden of Meditation. Concluding that because they had become monks in old age, it would be impossible for them to fulfil the Burden of Study, but desiring to fulfill the Burden of Meditation, they had the Teacher assign them a Formula of Meditation leading to Arahathship, and requested his permission to go to a certain retreat in the forest. The Teacher asked them to what place they wished to go. When they told him, he thought to himself, “They will be in danger of harm there through a certain eater of broken meats. But if the novice Saṃkicca accompanies them, the danger will be removed, and they will reach the goal of their Religious Life.”

The novice Saṃkicca was the novice of the Elder Sāriputta and was but seven years old. As for his birth, his mother was the daughter of a rich man of Sāvatti, and while he yet remained in the womb, his mother died suddenly of a certain disease. When her body was burned, all of her flesh was burned with it, save only the flesh of her unborn child. In taking the unborn child from the

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<sup>273</sup> Dhammapāla refers to this story at *Thera-Gāthā Commentary*, ccxl, and quotes the *Dhammapada Commentary* by name. Text: N ii. 240-253.

pyre, the sticks that they used pierced the flesh in two or three places, and the sharp point of one stick hit the pupil of the boy's eye. {2.241} Having thus pierced the flesh of the unborn child, they threw his body on the heap of coals, covered it entirely with coals, and went their way. The flesh of the child was burned away, but on the summit of the heap of coals there appeared, sitting as it were in the calyx of a lotus-flower, a little boy who looked like a golden image. For he was in his last existence before attaining Nibbāna, and since he had not yet attained Arahatsip, nothing could have destroyed him, not even had Mount Sineru fallen upon him to crush him. [29.239]

When they went the next day to extinguish the pile, and saw the child lying there in such wise, they were filled with wonder and amazement. And they said to themselves, "How did it happen that with all these sticks of wood aflame, and his whole body on fire, this child was not burned to death? What does this portend?" So they carried the child into the village and consulted the fortune-tellers. The fortune-tellers said, "If this child lives the life of a householder, his kinsfolk will not be poor for seven generations. If he becomes a monk, he will go about with a retinue of five hundred monks." Because the pupil of his eye had been pierced with a stick (*samku*), they gave him the name Saṃkicca; and from that time forth he bore the name Saṃkicca. His kinsfolk reared him with the thought in their minds, "Let be! when he has grown up we will have our noble Elder make a monk of him."

When he was seven years old, {2.242} he heard his boy-companions say, "Your mother died while you were still in her womb. Although her body was burned on the pile, nevertheless you yourself were not burned." Thereupon he said to his kinsfolk, "My companions tell me that I was saved from so terrible a danger as that; why should I live the life of a householder? I will become a monk." "Very well, dear child," said they, and taking the boy to the Elder Sāriputta, they committed him to his care, saying, "Reverend Sir, receive this child into the Order." The Elder taught him the Formula of Meditation, consisting of the first five of the constituent parts of the body, and received him into the Order. The moment the razor touched his hair, he attained Arahatsip. This was the novice Saṃkicca.

The Teacher, knowing within himself, "If this novice goes with them, this danger will be removed, and they will reach the goal of their Religious Life," said to them, "Monks, see your older brother the Elder Sāriputta before you go." "Very well," said they, and straightway went to the Elder. "What is it, brethren?" said he. They replied, "We have received our Formula of Meditation

from the Teacher, and asked his permission to go to the forest. But he said to us, 'See your older brother before you go;' therefore we have come here." The Elder thought to himself, "The Teacher must have had some reason for sending these monks here; what can it be?" Having considered the matter, he became aware of the reason; whereupon he said to them, "Is the novice with you?" "Nay, brother, he is not." "In that case get the novice Samkicca and take him with you." "Nay, brother, the novice will be a hindrance to us. Of what use will the [29.240] novice be to us during our residence in the forest?" "You are mistaken, {2.243} brethren. The novice will not be a hindrance to you. On the contrary, you will be a hindrance to him. The Teacher sent you to me because he wished the novice to accompany you. Therefore take him with you when you go."

"Very well," said they, consenting. So they took the novice with them, and, thirty-one in number, they bade farewell to the Elder and departed from the monastery. They traveled from place to place, and after making a journey of a hundred and twenty leagues, they came to a village in which dwelt a thousand families. When the inhabitants saw them, their hearts were filled with joy. After ministering faithfully to their needs, they asked them, "Reverend Sirs, where do you intend to go?" "To a comfortable lodging, brethren," said the monks. Thereupon the inhabitants prostrated themselves before their feet and begged them to remain, saying, "Reverend Sirs, if you will take up your residence near this place for the season of the rains, we will take upon ourselves the Five Precepts and perform the Fast-Day Duties."

The Elders accepted the invitation. Thereupon the inhabitants arranged for them night-quarters and day-quarters, covered walks, and huts of leaves and grass. And distributing the duties day by day among the several groups, so that each might do his share and none be overburdened, they ministered faithfully to their needs. On the day when they entered upon residence for the rainy season, the Elders came to the following agreement, "Brethren, we have received our Formula of Meditation from the living Buddha; and it is impossible to win the favor of the Buddhas otherwise than by the faithful performance of religious duties. Now the doors of the states of suffering stand open before us; therefore with the exception of the early morning, when we go the round for alms, and of the evening, when we wait upon the Elder, {2.244} at no time other than these two, may two of us be together. If any one fall sick, let him strike upon a bell and we will go to him and provide him with medicine. From this time forth, at whatsoever time of the night or of the day it may be, let us apply ourselves diligently to our Formula of Meditation." Having made this agreement, they entered upon residence.

Now at this time a poor man who had been supported by one of his daughters, but who had been obliged to remove from his former place of residence on account of lack of food there, set out on a journey to obtain support from another daughter. On the same day the Elders, [29.241] after making their round for alms in the village, returning to their place of residence, bathed in a certain river by the way, and sat down on a bed of sand to eat their meal.

At that moment the poor man came to that place and stood respectfully on one side. “Whence do you come?” the Elders asked him. The poor man told his story. The Elders took pity on him and said, “Lay disciple, you seem to be very hungry. Go get a leaf, and each of us will give you a portion of rice.” When he brought the leaf, they mixed rice with sauce and curry, and each of them gave him a portion of the same kind of food they were themselves eating. For it is said, “Should a stranger come at meal-time {2.245} and a monk offer him food, failing the best food, he should give him precisely the same kind of food he himself is eating, be it little or much.” Therefore did these monks also act accordingly.

When he had finished his meal, he bowed to the Elders and asked, “Reverend Sirs, has any one invited you to a meal?” “We have received no invitation, lay disciple. From day to day men give us just this sort of food.” The poor man thought to himself, “Even were we up and doing every moment of the time, we could never obtain food like this. Why should I go elsewhere? I will live with these monks.” So he said to them, “I should like to live with you, performing the major and minor duties.” “Very well, lay disciple.” So he accompanied them to their place of residence, and by his faithful performance of the major and minor duties won their favor completely.

When two months had passed, he desired to see his daughter. But because he thought that in case he asked permission of the monks they would not let him go, he decided to leave even without their permission. So he left without so much as asking their permission. This was the only gross breach of propriety he committed; namely, in leaving without obtaining permission of the monks.

As he proceeded on his journey, he came to a certain forest. Now for seven days there had been living in this forest five hundred thieves, who had made the following vow to a spirit, “Whoever enters this forest, we will kill him and make an offering to you with his flesh and blood.” Therefore when the oldest thief climbed a tree on the seventh day {2.246} to look for victims and saw the man coming, he gave a sign to the thieves; and as soon as they were sure that he was

well within the forest, they surrounded him, seized him, and bound him fast. Then gathering a quantity of firewood and kindling a fire by attrition, they started a great bonfire and cut and sharpened wooden stakes. [29.242]

When he saw what they were doing, he said to the ringleader, “Master, I see no pigs right here, nor any other wild animals. Why are you making all these preparations?” “We intend to kill you and to make an offering to a spirit with your flesh and blood.” Terrified with the fear of death, he gave not a moment’s thought to the kind assistance he had received from the monks, but sought only to save his own life. Said he, “Master, I am only an eater of broken meats; that is to say, I have been brought up to eat only the remnants of food eaten by others. I am only an eater of broken meats, the very personification of adversity. But in such and such a place reside thirty-one monks, men of princely rank, worthy men who have retired from the world here and there. Kill them, make an offering with their blood, and your spirit will be pleased beyond measure.”

When the thieves heard this, they thought to themselves, “This man makes a good suggestion. Of what use to us is this personification of adversity? Let us kill these men of princely rank and make an offering with their blood.” So they said to the man, “Go ahead and show us where they reside.” And taking him along as guide, they arrived at the place he mentioned. Seeing no monks within the monastery, they asked him, “Where are the monks?” The man, since he had lived with the monks for two months and knew all about the agreement they had made, replied as follows, {2.247} “They are sitting in their night-quarters and in their day-quarters. Let someone strike the bell, and at the sound of the bell they will all assemble.”

So the ringleader of the thieves struck the bell. When the monks heard the sound of the bell, they thought, “It is an unusual time for the bell to be struck. Who can be sick?” And coming to the monastery court, they sat down in order on the stone seats which had been placed there. The Elder of the Assembly looked at the thieves and asked, “Lay disciples, who struck this bell?” The ringleader of the thieves replied, “I did, Reverend Sir.” “For what reason?” “We made a vow to the forest-spirit, and wish to take one monk with us for the purpose of making an offering.”

When the Chief Elder heard this, he said to the monks, “Brethren, when brothers undertake a duty, the final decision rests with the senior brother. Therefore I will surrender my life for your sake and go with these men.” And he added, “Let not death be the portion of all; perform your meditations with



heedfulness.” The Junior Elder said, “Reverend Sir, the duty of the senior brother should be borne by the junior. I will go. Be heedful.” Likewise did all thirty monks [29.243] rise in order and say, “Let none but me go.” Thus did they, although not the sons of the same mother or of the same father, because they were free from the Attachments, rise in order, and offer to surrender their lives for the sake of the rest. Not one was so cowardly as to say, “You go.”

When the novice Saṃkicca heard them speak thus, he said, “Reverend Sirs, {2.248} you remain here; I will surrender my life for you and go.” “Brother, even if we’re all murdered here together, we’ll not let you go alone.” “Why, Reverend Sir?” “Brother, you are the novice of the Elder Sāriputta, the Captain of the Faith. If we let you go, the Elder will blame us, saying, ‘They took my novice with them, and then went and handed him over to a pack of thieves;’ and we shall not be able to escape the reproach. For this reason we will not let you go.” “Reverend Sir, the Supremely Enlightened sent you to my preceptor, and my preceptor sent me with you for this very reason. You remain here; I alone will go.” And bowing to the thirty monks, he said, “Reverend Sirs, if I have been guilty of any fault, pray forgive me.” So saying, he departed.

The monks were profoundly moved, their eyes filled with tears, and their heart’s flesh trembled. The Chief Elder said to the thieves, “Lay disciples, this boy will be frightened if he sees you building a fire, sharpening stakes, and spreading leaves. Therefore, while you are making these preparations, let him remain at a distance.”

The thieves took the novice with them, directed him to stand aside, and made all the preparations. When everything was in readiness, the ringleader of the thieves {2.249} unsheathed his sword and approached the novice. The novice sat down, and sitting there, entered into a state of trance. The ringleader swung his sword and brought it down on the novice’s shoulder. But the sword bent double and edge struck edge. Thinking to himself, “I did not deliver the blow properly,” the thief straightened the sword and delivered another blow. This time the sword split from hilt to tip like a palm-leaf. (No one could have killed the novice at that time, even by piling Mount Sineru on top of him; much less with a sword.)

When the ringleader of the thieves saw the miracle, he thought to himself, “Formerly my sword cut a stone pillar or an acacia stump as easily as the sprout of a plant. But just now it has once bent and once split like a palm-leaf. This sword, though it be insensible metal, knows the virtue of this youth; but I, who

possess the gift of reason, know it not.” So saying, he flung his sword upon the ground, [29.244] prostrated himself on his breast before the feet of the novice, and said, “Reverend Sir, we are in this forest for the sake of booty. Men, even when there are a thousand of them, seeing us afar off, tremble, {2.250} and when there are only two or three of them, cannot utter a word. But you show not so much as a tremor, and your face is bright as gold in a crucible, or a kaṇikāra in full bloom. What is the reason?” And repeating the question, he pronounced the following Stanza,

You tremble not, nor fear; nay more, your appearance is tranquil;  
Why weep you not at such a horror?

The novice, rising from trance, preached the Law to the thief, saying, “Brother chief, he that has rid himself of the Depravities regards his existence as a burden set on his head, which, when it is destroyed, brings joy, not fear,” and uttered the following Stanzas,

Chief, he that is free from desire has no mental suffering;  
Seer, he that has rid himself of attachment has passed beyond all fear.

If the Eye of Existence is destroyed as it should be in this life,  
Death is without terrors and is like the putting down of a burden.

The ringleader of the thieves listened to the words of the novice, looked at the five hundred thieves, and said, “What do you intend to do?” “But you, master?” “So wonderful was the miracle I beheld just now that I have no more use for the life of a householder. I intend to become a monk under the novice.” “We will do the same thing too.” “Well said, friends.” Then the five hundred bowed to the novice and asked to be admitted to the Order. {2.251} With the blades of their swords and arrows he cut off their hair and the skirts of their garments, and dyeing their garments in reddish-yellow earth, he caused them to put on yellow robes. Having so done, he established them in the Ten Precepts, and taking them with him, set out. He thought to himself, “If I go without seeing the Elders, they will not be able to perform their meditations; for doubtless, ever since I was captured by the thieves and went away with them, not one of them has been able to restrain his tears. With the thought in their minds, ‘Our novice has been killed,’ they will not be able to keep the Formula of Meditation before their minds. So I will see them before I go.”

So with a retinue of five hundred monks he went to their place of residence. When they saw him, they were relieved in mind and said, "Good Saṃkicca, did they spare your life?" "Yes, Reverend Sirs. They sought to kill me, but were unable to do so, and believing [29.245] in my virtues, they hearkened to the Law and retired from the world. I have come to see you before I depart. Perform your meditations with heedfulness. I am going to see the Teacher." So saying, he bowed to those monks, and taking his own monks with him, went to his preceptor. "Saṃkicca, you have obtained pupils?" "Yes, Reverend Sir," replied the novice and told him what had happened. The Elder said to him, "Saṃkicca, go see the Teacher." "Very well," said the novice. Bowing to the Elder, he took his monks with him and went to the Teacher. {2.252}

The Teacher said to him, "Saṃkicca, you have obtained pupils?" Saṃkicca told him what had happened. The Teacher asked the monks, "Monks, is his story true?" "Yes, Reverend Sir." Said the Teacher, "Monks, it were better for you to live but a single day, standing fast in virtue as you do now, than to live for a hundred years, confirmed in viciousness, committing acts of plunder." And joining the connection, he instructed them in the Law by pronouncing the following Stanza,

**110. Though one should live a hundred years, corrupt, not meditating,  
Yet were it better to live a single day in the practice of virtue, in meditation.**

After a time Saṃkicca made his full profession. When he had been a monk for ten years, he received his sister's son as a novice, and the novice's name was Atimuttaka. When the novice reached the proper age, the Elder sent him home, saying, "We are ready to profess you; go home to your parents and find out your exact age." The novice set out for home to see his mother and father. {2.253}

On his way home he was captured by five hundred thieves, who threatened to kill him for the purpose of making an offering. But he converted them by preaching the Law to them, and they released him on condition that he should tell no one of their existence. Shortly afterwards he saw his mother and father coming along the road from the opposite direction, and although they were going straight towards the thieves, he kept his word to the thieves and did not tell them. His parents suffered rough treatment at the hands of the thieves. And they wept and said to him, "You also were in league with the thieves, no doubt, and for that reason refrained from telling us." The thieves heard their reproaches and lamentations, and perceiving that the youth had kept his word and had refrained from telling his mother and father, believed in their hearts,

and requested to be received into the Order. Like the novice Saṅkicca, he received them all into [29.246] the Order and conducted them to his preceptor. His preceptor sent him to the Teacher, to whom he went and told what had happened. The Teacher asked the monks, “Monks, is his story true?” “Yes, Reverend Sir.” Then the Teacher joined the connection as before, and instructing them in the Law, pronounced the following Stanza,

**110. Though one should live a hundred years, corrupt, not meditating.  
Yet were it better to live a single day in the practice of virtue, in meditation.**

### **VIII. 10. The Monk and the Thieves<sup>274</sup>** **Khāṇukoṇḍaññattheravatthu**

**111. Though one should live a hundred years...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Khāṇu Koṇḍañña. {2.254}

This Elder, it appears, obtained a Formula of Meditation from the Teacher, and while residing in the forest attained Arahātship. Desiring to inform the Teacher of his attainment, he set out to return from the forest. Growing tired by the way, he left the road, seated himself on a flat stone, and entered into a state of trance. Now at that time a band of five hundred thieves plundered a village, packed up their spoils in sacks of sizes proportioned to the strength of their several members, placed the sacks on their heads, and carried them for a long distance. Becoming weary, they said to themselves, “We have come a long distance; let us rest on the top of this flat rock.” So saying, they left the road, went to the rock, and mistook the Elder for the stump of a tree. One of the thieves placed his sack on the Elder’s head, and another placed his sack near his body. One after another, the five hundred thieves set their sacks in a circle about him and then lay down and went to sleep.

At dawn they woke up and took their sacks. Seeing the Elder, and thinking he was an evil spirit, they started to run away. The Elder said to them, “Lay disciples, have no fear; I am a monk.” Thereupon they prostrated themselves before his feet and begged his pardon, saying, “Pardon us, Reverend Sir; we mistook you for the stump of a tree.” The ringleader of the thieves said, “I intend to become a monk under the Elder.” {2.255} The rest said, “We also will

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<sup>274</sup> Text: N ii. 254-255.

become monks.” And with one accord all of the thieves requested the Elder to make monks of them. The Elder made monks of them [29.247] all, just as did the novice Saṃkicca. From that time forward he went by the name of Stump Koṇḍañña, Khāṇu Koṇḍañña.

Accompanied by those monks, he went to the Teacher. When the Teacher asked him, “Koṇḍañña, you have obtained pupils?” he told him what had happened. The Teacher asked, “Monks, is this true?” “Yes, Reverend Sir; we never saw such an exhibition of magical power before and therefore we have become monks.” The Teacher replied, “Monks, it were better for you to live but a single day in the exercise of the wisdom you have just acquired than to live for a hundred years committing such acts of foolishness.” And joining the connection and instructing them in the Law, he pronounced the following Stanza,

**111. Though one should live a hundred years, unwise, not meditating,  
Yet were it better to live a single day possessed of wisdom, in meditation.**

### **VIII. 11. On the Razor’s Edge<sup>275</sup> Sappadāsatheravattu**

**112. Though one should live a hundred years, idle, listless,  
Yet were it better to live for a single day, and strive with might and main.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Sappadāsa. {2.256}

At Sāvatti, we are told, the son of a respectable family, after hearing the Teacher preach the Law, was received into the Order and made his full profession. Becoming discontented after a time, he thought to himself, “The life of a layman is not suited to a youth of station like me; but even death would be preferable to remaining a monk.” So he went about considering ways of killing himself.

Now one day, very early in the morning, the monks went to the monastery after breakfast, and seeing a snake in the hall where the fire was kept, put it into a jar, closed the jar, and carried it out of the monastery. The discontented monk, after eating his breakfast, drew near, and seeing the monks, asked them, “What’s that you’ve got, brethren?” “A snake, brother.” “What are you going to do with it?”

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<sup>275</sup> Cf. *Thera-Gāthā Commentary*, ccxv. Text: N ii. 256-260.

“Throw it away.” The monk thought to himself, “I will commit suicide by letting the snake bite me.” So he said to the monks, “Let me take it; I’ll throw it away.”

He took the jar from their hands, sat down in a certain place, and tried to make the snake bite him. But the snake refused to bite [29.248] him. Then he put his hand into the jar, waved it this way and that, opened the snake’s mouth and stuck his finger in, but the snake still refused to bite him. So he said to himself, “It’s not a poisonous snake, but a house-snake,” threw it away, and returned to the monastery. The monks asked him, “Did you throw the snake away, brother?” “Brethren, that was not a poisonous snake; it was only a house-snake.” “Brother, that was a poisonous snake, all the same; {2.257} it spread its hood wide, hissed at us, and gave us much trouble to catch. Why do you talk thus?” “Brethren, I tried to make it bite me, and even stuck my finger into its mouth, but I couldn’t make it bite.” When the monks heard this, they were silent.

Now the discontented monk acted as barber of the monastery; and one day he went to the monastery with two or three razors, and laying one razor on the floor, cut the hair of the monks with the other. When he removed the razor from the floor, the thought occurred to him, “I will cut my throat with this razor and so put myself out of the way.” So he went to a certain tree, leaned his neck against a branch, and applied the blade of the razor to his windpipe. Remaining in this position, he reflected upon his conduct from the time of his full profession, and perceived that his conduct was flawless, even as the spotless disk of the moon or a cluster of transparent jewels. As he surveyed his conduct, a thrill of joy suffused his whole body. Suppressing the feeling of joy and developing Spiritual Insight, he attained Arahatsip together with the Supernatural Faculties. Then he took his razor and entered the monastery inclosure.

The monks asked him, “Where did you go, brother?” “Brethren, I went out thinking to myself, ‘I will cut my windpipe with this razor and so put myself out of the way.’” {2.258} “How did you escape death?” “I can no longer carry a knife. For I said to myself, ‘With this razor will I sever my windpipe.’ But instead of so doing, I severed the Depravities with the Razor of Knowledge.” The monks said to themselves, “This monk speaks falsely, says what is untrue,” and reported the matter to the Exalted One. The Exalted One listened to their words and replied, “Monks, those that have rid themselves of the Depravities are incapable of taking their own life.” “Reverend Sir, you speak of this monk as one who has rid himself of the Depravities. But how comes it that this monk, possessed of the faculties requisite for the attainment of Arahatsip, became

discontented? How came he to possess those faculties? Why did not that snake bite him?" "Monks, the simple fact is that that snake was his slave in [29.249] his third previous existence, and therefore did not dare to bite the body of his own master." Thus briefly did the Teacher explain this cause to them. Thereafter that monk was known as Sappadāsa. ('Having a snake as his slave.')

### **11a. Story of the Past: Discontented and covetous**

In the dispensation of the Buddha Kassapa, we are told, a certain youth of respectable family, having heard the Teacher preach the Law, was moved to enter the Order. Some time after he had made his full profession, discontent arose within him, and he spoke of it to a certain fellow-monk. The latter spoke to him repeatedly of the disadvantages connected with the life of a householder. The monk listened to his words, and became satisfied once more with the Religious Life.

One day he was seated on the bank of a pool cleansing his monastic utensils of spots they had taken on in the days of his discontent, and his fellow-monk was seated beside him. Said he to his fellow-monk, "Brother, it was my intention on leaving the Order to give these utensils to you." {2.259} His fellow-monk thought, "What difference does it make to me whether this monk remains in the Order or leaves it? Now I shall get his utensils away from him." From that time on, his fellow-monk would say to him, "How now, brother! What is the use of our living, we who go from house to house with potsherds in our hands seeking alms and are forbidden to talk and converse with son and wife?" This and much else did his fellow-monk say to him, dwelling on the advantages of the life of a householder. From listening to the talk of his fellow-monk, he became discontented again. Then the thought occurred to him, "At first, when I told this monk that I was discontented, he spoke of the disadvantages of the life of a householder; now, however, he dwells repeatedly on its advantages; I wonder what can be the reason." The reason flashed through his mind, "It is because he covets these monastic utensils of mine." *End of Story of the Past.*

"Thus it was that because a certain monk became discontented in the dispensation of the Buddha Kassapa, he became discontented in the present time; and because he meditated then for twenty thousand years, he obtained at the present time the faculties requisite for the attainment of Arahatsip." The monks, after hearing the Exalted One explain this matter, asked him a further question, [29.250] "Reverend Sir, this monk says that he attained Arahatsip even as he stood with the blade of his razor pressed against his windpipe. Is it

possible to gain the Path of Arahatsip in so short a period of time?” “Yes, monks, a monk who strives with all his might may gain the Path of Arahatsip in raising his foot, in setting his foot on the ground, or even before his foot touches the ground. {2.260} For it is better for a man who strives with all his might to live but a single instant than for an idle man to live a hundred years.” So saying, he joined the connection, and preaching the Law, he pronounced the following Stanza,

**112. Though one should live a hundred years, idle, listless,  
Yet were it better to live for a single day, and strive with might and main.**

**VIII. 12. Paṭācārā is Bereft of all her Family<sup>276</sup>  
Paṭācārātherīvatthu**

**113. Though one should live a hundred years, ‘twere all in vain,  
Did one not see that all that is doth wax and wane;  
Instead, ‘twere better far to live a single day,  
And know that all the world contains doth rise and pass away.**

This religious instruction was given by the Teacher, while in residence at Jetavana, with reference to the nun Paṭācārā.

Paṭācārā, we are told, was the daughter of a wealthy merchant of Sāvatti. Her father was worth four hundred millions, and she was exceedingly beautiful. When she was about sixteen years old, her parents provided quarters for her in a palace seven stories high, and there they kept her, on the topmost floor, surrounded by guards. But in spite of these precautions she misconducted herself, and it was with her own page.<sup>277</sup> {2.261}

Now it so happened that her father and mother had promised her in marriage to a certain young man who was her social equal, and finally they set the wedding-day. When the day was close at hand, she said to the page, “My parents tell me that they intend to give me in marriage to a young man who comes of such and such a family. Now you know very well that when I am once inside of my husband’s house, you may bring me presents and come to see me all you like, but

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<sup>276</sup> Parallels: *Aṅguttara Commentary*, *JRAS.*, 1893, 552-560; *Therī-Gāthā Commentary*, xlvii: 108-112. On the relations of the three versions, see Introduction, § 7 d, Synoptical Table, and especially p. 50. Cf. *Therī-Gāthā*, 218-219, and *Tibetan Tales*, xi: 216-226. Text: N ii. 260-270.

<sup>277</sup> Cf. the beginning of Stories ii. 3, viii. 3, and ix. 8.



you will never, never get in. Therefore, if you really love me, don't delay an instant, but find some way or other of getting me out of this [29.251] place.” “Very well, my love; this is what I will do: to-morrow, early in the morning, I will go to the city-gate and wait for you at such and such a spot; you manage, somehow or other, to get out of this place and meet me there.”

On the following day he went to the appointed place and waited. Paṭācārā got up very early in the morning, put on soiled garments, disheveled her hair, and smeared her body with red powder. Then, in order to outwit her keepers, she took a water-pot in her hand, surrounded herself with slave-maidens, and set out as if she intended to fetch water. Escaping from the palace, she went to the appointed place and met her lover. Together they went a long way off, and took up their abode in a certain village. The husband tilled the soil, and gathered firewood and leaves in the forest. The wife fetched water in her water-pot, and with her own hand pounded the rice, did the cooking, and performed the other household duties. Thus did Paṭācārā reap the fruit of her own sin.

By and by she became pregnant, and when the time for her delivery was near at hand, she made the following request to her husband, “Here I have no one to help me. But a mother and father always have a soft spot in their heart for their child. Therefore take me home to them, that I may give birth to my child in their house.” {2.262} But her husband refused her request, saying to her, “My dear wife, what say you? If your mother and father were to see me, they would subject me to all manner of tortures. It is out of the question for me to go.” Over and over again she begged him, and each time he refused her.

One day, when her husband was away in the forest, she went to the neighbors and said, “Should my husband ask you where I have gone when he returns, tell him that I have gone home to my parents.” And having so said, she closed the door of her house and went away. When her husband returned and observed that she was not there, he inquired of the neighbors, and they told him what had happened. “I must persuade her to return,” thought he, and set out after her. Finally he caught sight of her, and overtaking her, begged her to return with him. But try as he might, he was unable to persuade her to do so.

When they reached a certain place, the birth-pains came upon her. Said she to her husband, “Husband, the birth-pains are come upon me.” So saying, she made her way into a clump of bushes, laid herself upon the ground, and there, with much tossing about and pain, she [29.252] gave birth to a son. Then she said,

“What I set out to go home for is over.” So back again to their house she went with him, and once more they lived together.

After a time she became pregnant again. When the time for her delivery was at hand, she made the same request of her husband as before and received the same answer. So she took her child upon her hip and went away just as she had before. Her husband followed her, overtook her, and asked her to return with him. This she refused to do. Now as they went on their way, a fearful storm arose, out of due season. {2.263} The sky was ablaze with flashes of lightning, and rent asunder, as it were, with thunder-claps, and there was an incessant downpour of rain. At that moment the birth-pains came upon her. She said to her husband, “Husband, the birth-pains are come upon me; I cannot stand it; find me a place out of the rain.”

Her husband went hither and thither, axe in hand, seeking materials for a shelter. Seeing some brushwood growing on the top of an anthill, he set about to chop it down. Hardly had he begun his work, when a poisonous snake slipped out of the ant-hill and bit him. Instantly his body was burned up, as it were, by flames of fire shooting up within him, his flesh turned purple, and in the place wherein he stood, there he fell down dead.

Pañcārā, suffering intense pain, watched for her husband to return, but in vain. Finally she gave birth to a second son. The two children, unable to withstand the buffeting of the wind and the rain, screamed at the top of their lungs. The mother took them to her bosom, and crouching upon the ground with her hands and knees pressed together, remained in this posture all night long. Her whole body looked as though there were no blood left in it, and her flesh had the appearance of a sere and yellow leaf.

When the dawn rose, she took her new-born son, his flesh as red as a piece of meat, and placed him on her hip. Then she gave the older boy one of her fingers to hold, and with the words, “Come, dear child, your father has left us,” set out along the same path her husband had taken. {2.264} When she came to the ant-hill, there, on top of it, she saw her husband lying dead, his flesh purple, his body rigid. “All on account of me,” said she, “my husband has died upon the road,” and wailing and lamenting, she continued her journey.

When she came to the river Aciravatī, she observed that by reason of the rain, which had lasted all night long, the river was swollen knee-deep, and in places waist-deep. She was too weak to wade [29.253] across the stream with the two

children; therefore she left the older boy on the near bank and carried the younger across to the far side. Breaking off a branch of a tree and spreading it out, she laid the child on it. Then, thinking to herself, "I must return to my other child," she took leave of the younger boy and turned to recross the stream. But she could hardly bring herself to leave the little one, and again and again she turned around to look at him.

She had barely reached midstream, when a hawk caught sight of the child, and mistaking him for a piece of meat, swooped down from the sky after him. The mother seeing the hawk swoop down after her child, raised both her hands and screamed with a loud voice, "Begone, begone! (Su, su!)" Three times she screamed, but the hawk was so far away that he failed to hear her, and seizing the boy, flew up into the air with him.

When the older boy, who had been left on the near bank, saw his mother stop in the middle of the river and raise her hands, and heard her scream with a loud voice, he thought to himself, "She is calling me." And in his haste he fell into the water. In this wise was her younger son carried off by a hawk, and her older son swept away by the river. And she wailed and lamented, saying, "One of my sons has been carried off by a hawk, the other swept away by the water; by the roadside my husband lies dead." {2.265} And thus wailing and lamenting, she went on her way.

As she proceeded on her way, she met a certain man coming from Sāvatti. She asked him, "Sir, where do you live?" "In Sāvatti, my good woman." "In the city of Sāvatti, in such and such a street, lives such and such a family. Do you know them, sir?" "Yes, my good woman, I know them. But pray don't ask me about that family. Ask me about any other family you know." "Sir, I have no occasion to ask about any other. This is the only family I wish to ask about." "Woman, you give me no opportunity to avoid telling you. Did you observe that it rained all last night?" "Indeed I did, sir. In fact, I am the only person the rain fell on all night long. How it came to rain on me, I will tell you by and by. But just tell me what has happened to the family of this wealthy merchant, and I will ask you no further questions." "My good woman, last night the storm overturned that house, and it fell on the merchant and his wife and his son, and they perished, all three, and their neighbors and kinsmen are even now burning their bodies on one funeral pyre. Look there, my good woman! You can see the smoke now." [29.254]

Instantly she went mad. Her clothing fell off from her body, but she knew not that she was naked. {2.266} And naked as at her birth she wandered round and round, weeping and wailing and lamenting.

Both my sons are dead; my husband on the road lies dead;  
My mother and father and brother burn on one funeral pyre.

Those who saw her yelled, “Crazy fool! Crazy fool!” Some flung rubbish at her, others showered dust on her head, others pelted her with clods of earth.

It so happened that at this time the Teacher was in residence at Jetavana monastery. As he sat there in the midst of his disciples preaching the Law, he saw Paṭācārā approach from afar, and recognized in her one who for a hundred thousand cycles of time had fulfilled the Perfections, one who had made her Earnest Wish and attained it.

(We are told that in the dispensation of the Buddha Padumuttara she had seen the Teacher Padumuttara take a certain nun by the arm and assign her preeminence among those that are versed in the Canon Law. It seemed as if the Teacher were opening the heaven of Indra and admitting the nun to the Garden of Delight. So she formed her resolve and made this prayer, “May I also obtain from a Buddha like you preeminence among nuns versed in the Canon Law.” The Buddha Padumuttara, extending his consciousness into the future and perceiving that her prayer would be fulfilled, made the following prophecy, “In the dispensation of a Buddha to be known as Gotama, this woman will bear the name Paṭācārā, and will obtain preeminence among nuns versed in the Canon Law.”) {2.267}

So when the Teacher beheld Paṭācārā approaching from afar, her prayer fulfilled, her Earnest Wish attained, he said, “There is none other that can be a refuge to this woman, but only I.” And he caused her to draw near to the monastery. The moment his disciples saw her, they cried out, “Suffer not that crazy woman to come hither.” But he said to them, “Depart from me; forbid her not.” And when she was come nigh, he said to her, “Sister, return to your right mind.” Instantly, through the supernatural power of the Buddha, she returned to her right mind. At the same moment she became aware that her clothing had fallen from off her body; and recovering at once her sense of modesty and fear of mortal sin, she crouched upon the ground. [29.255]

A certain man threw her his cloak. She put it on, and approaching the Teacher, prostrated herself before his golden feet with the Five Rests. Having so done, she said, “Venerable Sir, be thou my refuge, be thou my support. One of my sons has been carried off by a hawk, the other swept away by the water; by the roadside my husband lies dead; my father’s house has been wrecked by the wind, and in it have perished my mother and father and brother, and even now their bodies are burning on one funeral pyre.”

The Teacher listened to what she had to say and replied, “Paṭācārā, be no more troubled. Thou art come to one that is able to be thy shelter, thy defense, thy refuge. What thou hast said is true. One of thy sons has been carried off by a hawk, the other swept away by the water; {2.268} by the roadside thy husband lies dead; thy father’s house has been wrecked by the wind, and in it have perished thy mother and father and brother. But just as to-day, so also all through this round of existences, thou hast wept over the loss of sons and others dear to thee, shedding tears more abundant than the waters of the four oceans.” And he uttered the following Stanza,

But little water do the oceans four contain,  
Compared with all the tears that man hath shed,

By sorrow smitten and by suffering distraught.  
Woman, why heedless dost thou still remain?

In this wise did the Teacher discourse on the round of existences without conceivable beginning. As he spoke, the grief which pervaded her body became less intense. Perceiving that her grief was become less intense, he continued his discourse as follows, “Paṭācārā, to one that is on his way to the world beyond, nor sons nor other kith and kin can ever be a shelter or a refuge. How much less can you expect them to be such to you in this present life! He that is wise should clarify his conduct, and so for himself make clear the path that leadeth to Nibbāna.” So saying, he instructed her in the Law by pronouncing the following Stanzas,

288. Nor sons nor father can a refuge be, nor kith and kin;  
In them, to him whom death assails, no refuge remains.

289. Knowing this power of circumstances, the wise man, restrained by  
the moral precepts,  
Should straightway clear the path that leads to Nibbāna. {2.269}

At the conclusion of the discourse, Paṭācārā obtained the Fruit of Conversion, and the Depravities within her, as numerous as the [29.256] particles of dust on the whole wide earth, were burned away. Many others likewise obtained the Fruit of Conversion and the Fruits of the Second and Third Paths. Paṭācārā, having obtained the Fruit of Conversion, requested the Teacher to admit her to the Order. The Teacher sent her to the community of nuns and directed that she be admitted. Afterwards she made her full profession and by reason of her happy demeanor (*paṭitācārattā*) came to be known as Paṭācārā.

One day she filled her water-pot with water, and pouring out water, bathed her feet. As she poured out the water, she spilled some on the ground. The water ran a little way and disappeared. The second time it went a little farther. The third time a little farther yet. So she took this very incident for her Subject of Meditation, and fixing accurately in her mind the three occurrences, she meditated thus, “Even as the water I spilled the first time ran a little way and disappeared, so also living beings here in the world are dying in youth. Even as the water I spilled the second time ran a little farther, so also living beings here in the world are dying in the prime of life. Even as the water I spilled the third time ran a little farther yet, so also living beings here in the world are dying in old age.”

The Teacher, seated in his Perfumed Chamber, sent forth an apparition of himself, and standing as it were face to face with her, spoke and said, “Paṭācārā, ‘twere better far to live but a single day, aye, but a single moment, and see the rise and set of the Five Elements of Being, than to live a hundred years and not see.” {2.270} And joining the connection, he instructed her in the Law by pronouncing the following Stanza,

**113. Though one should live a hundred years, ‘twere all in vain,  
Did one not see that all that is doth wax and wane;  
Instead, ‘twere better far to live a single day,  
And know that all the world contains doth rise and pass away.**

At the conclusion of the discourse Paṭācārā attained Arahatsip together with the Supernatural Faculties.

## VIII. 13. Kisā Gotamī Seeks Mustard Seed to Cure her Dead Child<sup>278</sup>

### Kisāgotamīvattu

[29.257]

**114. Though one should live a hundred years, the region of the deathless  
never seeing,  
'Twould be in vain; instead, 'twould better be  
To live a single day, the region of the deathless seeing.**

This religious instruction was given by the Teacher at Jetavana, with reference to Kisā Gotamī.

### 13 a. Kisā Gotamī marries the son of a rich merchant

Once upon a time, the story goes, a merchant worth four hundred millions lived at Sāvatti. Suddenly all of his wealth turned into charcoal. The merchant, overwhelmed with grief, refused to eat and took to his bed. One day a certain friend of his came to see him and asked him, “Sir, why are you so sorrowful?” The merchant told him what had happened. Said his friend, “Sir, give not yourself over to sorrow. {2.271} I know a way out of the difficulty, if you will but make use of it.” “Well, sir, what am I to do?”

Said his friend, “Spread matting in your shop, and pile the charcoal on it, and sit down as if you were selling it. People will come along and say to you, ‘Most merchants sell such things as clothing and oil and honey and molasses; but you are sitting here selling charcoal.’ Then you must say to them, ‘If I can’t sell what belongs to me, what am I to do?’ But again some one may say, ‘Most merchants sell such things as clothing and oil and honey and molasses; but you are sitting here selling yellow gold.’ Then you must say, ‘Where’s any yellow gold?’ Your customer will say, ‘There it is!’ Then say, ‘Let me have it.’ Your customer will bring you a handful of charcoal. Take it, cover it with your hands, and presto! it will turn into yellow gold. Now if your customer be a maiden, marry her to your son, turn over your four hundred millions to her, and live on what she gives you. But if your customer be a youth, marry your daughter to him as soon as she

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<sup>278</sup> Parallels: *Aṅguttara Commentary*, JRAS., 1893, 791-796; *Therī-Gāthā Commentary*, Ixiii: 174-176; Rogers, *Buddhaghosha’s Parables*, x, pp. 98-102; *Tibetan Tales*, xi, pp. 216-226. In *Therī-Gāthā*, 218-219, and in the Tibetan version, certain episodes of the story of Paṭācārā (viii. 12) are incorporated in the story of Kisā Gotamī. Cf. *Die Legende von Kisdgotamī. Eine literarhistorische Untersuchung*. Von Jakob H. Thiessen, Breslau, 1880. Text: N ii. 270-275.

reaches marriageable age, turn over your four hundred millions to him, and live on what he gives you.”

“A fine plan indeed!” said the merchant. {2.272} So he piled the charcoal up in his shop, and sat down as if he were selling it. People [29.258] came along and said to him, “Most merchants sell such things as clothing and oil and honey and molasses; but you are sitting here selling charcoal.” To such as asked this question, he replied as follows, “If I can’t sell what belongs to me, what am I to do?”

There came one day to the door of his shop a certain maiden, the daughter of a poverty-stricken house. Her name was Gotamī, but by reason of the leanness of her body she was generally known as Kisā Gotamī. She came to buy something for herself; but when she saw the merchant, she said to him, “My good sir, most merchants sell such things as clothing and oil and honey and molasses; but you are sitting here selling yellow gold.” “Maiden, where is there any yellow gold?” “Right there where you are sitting.” “Let me have some of it, maiden.” She took a handful of the charcoal and placed it in his hands. No sooner had it touched his hands than presto! it turned into yellow gold.

Then said the merchant to her, “Which is your house, maiden?” Said she, “Such and such, sir.” The merchant, perceiving that she was unmarried, married her to his own son. He then gathered up his wealth (what was previously charcoal turning into yellow gold at his touch), and gave the four hundred millions into her charge. In time she became pregnant, and, after ten lunar months, gave birth to a son. But the child died as soon as he was able to walk.

### **13 b. Kisā Gotamī seeks mustard seed to cure her dead child**

Now Kisā Gotamī had never seen death before. Therefore, when they came to remove the body for burning, she forbade them to do so. Said she to herself, “I will seek medicine for my son.” Placing the dead child on her hip, she went from house to house inquiring, “Know ye aught that will cure my son?” {2.273} Everyone said to her, “Woman, thou art stark mad that thou goest from house to house seeking medicine for thy dead child.” But she went her way, thinking, “Surely I shall find someone that knoweth medicine for my child.”

Now a certain wise man saw her and thought to himself, “This my daughter hath no doubt borne and lost her first and only child, nor death hath seen before; I must help her.” So he said to her, “Woman, as for me, I know not that



wherewith to cure your child; but one there is that knoweth, and him I know.”  
“Sir, who is it that doth know?” “Woman, the Teacher doth know; go ask him.”  
“Good sir, I will go ask him.” [29.259]

So she went to the Teacher, paid obeisance to him, stood at his side, and asked him, “Venerable Sir, is it true, as men say, that thou dost know that wherewith to cure my child?” “Yea, that know I.” “What shall I get?” “A pinch of white mustard seed.” “That will I, Venerable Sir. But in whose house shall I get it?” “In whose house nor son nor daughter nor any other hath yet died.” “Very well, Venerable Sir,” said she, and paid obeisance to him. Then she placed the dead child on her hip, entered the village, stopped at the door of the very first house, and asked, “Have ye here any white mustard seed? {2.274} They say it will cure my child.” “Yea.” “Well then, give it me.” They brought grains of white mustard seed and gave to her. She asked, “Friends, in the house wherein ye dwell hath son or daughter yet died?” “What sayest thou, woman? As for the living, they be few; only the dead be many.” “Well then, take back your mustard seed; that is no medicine for my child.” So saying, she gave back the mustard seed.

After this manner, going from house to house, she plied her quest. Never a house wherein she found the mustard seed she sought; and when the evening came, she thought, “Ah! ’tis a heavy task I took upon myself. I thought ’twas I alone had lost a child, but in every village the dead are more in number than the living.” The while she thus reflected, hard became the heart the which erewhile was soft with mother’s love. She took the child and in a forest laid him down, and going to the Teacher paid obeisance to him and beside him took her stand.

Said the Teacher, “Didst thou get the single pinch of mustard seed?” “Nay, that did I not. Venerable Sir. In every village the dead are more in number than the living.” Said the Teacher, “Vainly didst thou imagine that thou alone hadst lost a child. But all living beings are subject to an unchanging law, and it is this: The Prince of Death, like to a raging torrent, {2.275} sweeps away into the sea of ruin all living beings; still are their longings unfulfilled.” And instructing her in the Law, he pronounced the following Stanza,

287. Whoso hath set his heart on sons or flocks and herds,  
To worldly pleasures given o’er whose thoughts, –  
Even as a torrent sweeps away a sleeping town,  
So him the Prince of Death doth take and bear away.

As the Teacher uttered the last word of the Stanza, Kisā Gotamī was established in the Fruit of Conversion. Likewise did many others also obtain the Fruit of Conversion, and the Fruits of the Second and [29.260] Third Paths. Kisā Gotamī requested the Teacher to admit her to the Order; accordingly he sent her to the community of nuns and directed that she be admitted. Afterwards she made her full profession and came to be known as the nun Kisā Gotamī.

One day it was her turn to light the lamp in the Hall of Confession. Having lighted the lamp, she sat down and watched the tongues of flame. Some flared up and others flickered out. She took this for her Subject of Meditation and meditated as follows, “Even as it is with these flames, so also is it with living beings here in the world: some flare up, while others flicker out; they only that have reached Nibbāna are no more seen.”

The Teacher, seated in his Perfumed Chamber, sent forth an apparition of himself, and standing as it were face to face with her, spoke and said, “Even as it is with these flames, so also is it with living beings here in the world: some flare up, while others flicker out; they only that have reached Nibbāna are no more seen. Therefore, better is the life of him that seeth Nibbāna, though he live but for an instant, than the lives of them that endure for a hundred years and yet see not Nibbāna.” And joining the connection, he instructed her in the Law by pronouncing the following Stanza,

**114. Though one should live a hundred years, the region of the deathless  
never seeing,  
'Twould be in vain; instead, 'twould better be  
To live a single day, the region of the deathless seeing.**

At the conclusion of the discourse Kisā Gotamī, even as she sat there, attained Arahatsip and the Supernatural Faculties.

#### **VIII. 14. The Widow Bahuputtikā and her Ungrateful Children<sup>279</sup> Bahuputtikattherīvatthu**

**Though one should live a hundred years...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Bahuputtikā. {2.276}

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<sup>279</sup> Cf. Story xxiii. 3. Text: N ii. 276-278.

In a certain household at Sāvatti, we are told, were seven sons and seven daughters. All of them married as soon as they were old enough, and were happy, as was indeed their nature. After a time their father died. But the mother, the eminent female lay disciple, even after the death of her husband, did not for some time relinquish control [29.261] of his property. One day her sons said to her, “Mother, now that our father is dead, what is the use of your retaining his property? Can we not support you?” She listened to their words, but said nothing. After they had spoken to her several times about the matter, she thought to herself, “My sons will look after me; why need I keep the property separate for myself?” So she divided the estate into two parts and distributed them among the children.

After a few days had passed, the wife of her oldest son said to her, “Apparently this is the only house our excellent mother visits; she acts as though she had given both parts of her estate to her oldest son.” In like manner did the wives of her other sons address her. So likewise did her daughters address her whenever she entered their houses, from the oldest to the youngest. With such disrespect was she treated that finally she said to herself, “Why should I live with them any longer? I will enter the Order and live the life of a nun.” So she went to the nuns’ convent {2.277} and asked to be admitted to the Order. They received her into the Order, and when she had made her full profession she went by the name of Bahuputtikā the nun.

“Since I have entered the Order in old age,” thought she, as she performed the major and minor duties assigned to nuns, “it behooves me to be heedful; I will therefore spend the whole night in meditation.” On the lower terrace, putting her hand on a pillar, she guided her steps thereby and meditated. Even as she walked along, fearful that in the dark places she might strike her head against a tree or against some other object, she put her hand on a tree and guided her steps thereby, and meditated. Resolved to observe only the Law taught by the Teacher, she considered the Law and pondered the Law and meditated.

The Teacher, seated in the Perfumed Chamber, sent forth a radiant image of himself, and sitting as it were face to face with her, talked with her, saying, “Bahuputtikā, though one should live a hundred years, did he not behold the Law I have taught and meditate thereon, it were better that he live but a moment and behold the Law I have taught.” And joining the connection and teaching the Law, he pronounced the following Stanza,

**115. Though one should live a hundred years, did he not behold the Law  
Supreme,  
It were better that he live but a single day and behold the Law Supreme.**  
{2.278}

At the conclusion of the Stanza, Bahuputtikā became an Arahāt, possessed of the Supernatural Faculties.

## Book IX. Evil, Pāpa Vagga

### IX. 1. The Brahman with a Single Robe<sup>280</sup>

#### Cullekasāṭakabrāhmaṇavatthu

[29.262]

**116. Let a man make haste to do good; let him restrain his heart from evil;  
For if a man is slow in doing good, his mind delights in evil.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Brahman Little One-Robe, Culla Ekasāṭaka. {3.1}

For in the dispensation of the Buddha Vipassī lived a Brahman named Mahā Ekasāṭaka, and he it was who was reborn in the present dispensation in Sāvatti as One-Robe, Culla Ekasāṭaka. For Culla Ekasāṭaka possessed but a single undergarment, and his wife possessed but a single undergarment, and both of them together possessed but a single upper garment. The result was that, whenever either the Brahman or his wife went out of doors, the other had to stay at home. One day announcement was made that there would be preaching at the monastery. Said the Brahman to his wife, “Wife, announcement is made that there will be preaching at the monastery. Will you go to hear the Law by day or by night? For we have not enough upper garments between us to permit both of us to go together.” The Brahman’s wife replied, “Husband, I will go in the daytime.” So saying, she put on the upper garment and went.

The Brahman spent the day at home. At night he went to the monastery, seated himself in front of the Teacher, and listened to the Law. As he listened to the Law, the five sorts of joy arose within him, suffusing his body. He greatly desired to do honor to the Teacher, but the following thought restrained him, “If I give this garment to the Teacher, there will be no upper garment left for my wife or me.” A thousand selfish thoughts arose within him; then a single believing thought arose within him. {3.2} Then thought of self arose within him and overmastered the believing thought. Even so did the mighty thought of self seize, as it were, and bind and thrust out the believing thought. “I will give it! No, I will not give it!” said the Brahman to himself. As he thus reflected, the first watch passed and the second watch arrived. Even then he was not able to bring himself to give the [29.263] garment to the Teacher. Then the last watch

<sup>280</sup> This story is referred to at *Milindapañha*, 115<sup>12</sup>. Parallel in *Aṅguttara Commentary* (citation at *HOS*. 28. p. 51). Text: N iii. 1-5.

came. Finally the Brahman thought to himself, “While I have been fighting with thoughts of faith and thoughts of self, two watches have elapsed. If these powerful thoughts of self increase, they will not permit me to lift up my head from the Four States of Suffering. I will therefore give my gift.” Thus the Brahman finally overmastered a thousand thoughts of self and followed the lead of a thought of faith. Taking his garment, he laid it at the Teacher’s feet and thrice cried out with a loud voice, “I have conquered! I have conquered!”

King Pasenadi Kosala happened to be listening to the Law. When he heard that cry, he said, “Ask him what he has conquered.” The king’s men asked the Brahman the question, and the Brahman explained the matter to them. When the king heard the explanation, he said, “It was a hard thing to do what the Brahman did. I will do him a kindness.” So he caused a pair of garments to be presented to him. The Brahman presented these garments also to the Tathāgata. Then the king doubled his gift, presenting the Brahman first with two pairs of garments, then with four, then with eight, finally with sixteen. The Brahman presented all these garments also to the Tathāgata. Then the king directed thirty-two pairs of garments to be presented to the Brahman. But to avoid having it said, “The Brahman has kept not a single pair for himself, but has given away every pair he received,” he said to the Brahman, “Keep one pair for yourself and give another pair to your wife.” So saying, he caused the Brahman to keep two pairs and gave the remaining thirty pairs to the Tathāgata alone. Even had the Brahman given away what he possessed a hundred times, the king would have met his gifts with equal gifts. (In a former state of existence Mahā Ekasāṭaka kept for himself two pairs of garments out of sixty-four he received; Culla Ekasāṭaka {3.3} kept two out of thirty-two.)

The king gave orders to his men, “It was indeed a hard thing to do what the Brahman did. Fetch my two blankets into the presence-chamber.” They did so. The king presented him with the two blankets, valued at a thousand pieces of money. But the Brahman said to himself, “I am not worthy to cover my body with these blankets. These are suitable only for the Religion of the Buddha.” Accordingly he made a canopy of one of the blankets and hung it up in the Perfumed Chamber over the Teacher’s bed; likewise he made a canopy of the other blanket and hung it up in his own house over the spot where the monk who resorted to his house for alms took his meals. [29.264] At eventide the king went to visit the Teacher. Recognizing the blanket, he asked him, “Reverend Sir, who was it that honored you with the gift of this blanket?” “Ekasāṭaka.” Thought the king to himself, “Even as I believe and rejoice in my belief, even so does this Brahman believe and rejoice in his belief.” Accordingly he presented to him

four elephants, four horses, four thousand pieces of money, four women, four female slaves, and four most excellent villages. Thus therefore did the king cause the Brahman to be given the Gift of Fours.

The monks started a discussion in the Hall of Truth: “Oh how wonderful was the deed of Culla Ekasāṭaka! No sooner done than he received all manner of presents of four! As soon as he did a good deed, straightway the fruit thereof was given to him.” The Teacher approached and asked the monks, “Monks, what are you sitting here now talking about?” When they told him, he said, “Monks, had Ekasāṭaka been able to bring himself to give me his gift in the first watch, he would have received the Gift of Sixteens; had he been able to do so in the middle watch, {3.4} he would have received the Gift of Eights; because it was not until late in the last watch that he gave me his gift, he received only the Gift of Fours. He who does good works should not put away the impulse to good that arises within him, but should act on the instant. A meritorious deed tardily done brings its reward, but tardy is the reward it brings. Therefore a man should perform a good work the instant the impulse to good arises within him.” So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

**116. Let a man make haste to do good; let him restrain his heart from evil;  
For if a man is slow in doing good, his mind delights in evil.**

## **IX. 2. A Discontented Monk<sup>281</sup>** **Seyyasakattheravatthu**

**117. Should a man commit sin...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Seyyasaka. {3.5}

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<sup>281</sup> This story is derived from the *Vinaya, Saṃghādisesa*, i. 1: iii. 110-112. Text: N iii. 5-6.

For Elder Seyyasaka was Elder Lāḷudāyi's fellow-monk. Becoming discontented with the continence required by the Religious Life, he [29.265] told his companion, who put him up to violating the first Saṅghadisesa Rule.<sup>282</sup> Thereafter, as often as he fell into that sin of discontent, he broke that same Rule. The Teacher heard about his doings, sent for him, and asked him, "Is the report true that you do thus and so?" "Yes, Reverend Sir." "Fond man," said the Teacher, "why have you sinned so grievously, in a manner so unbecoming to your state?" In such fashion did the Teacher reprove him. Having so done, he enjoined upon him the observance of the Precepts. Then he said to him, "Such a course of action inevitably leads to suffering, both in this world and in the world to come." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

**117. Should a man commit sin, he should not repeat his sin again and again;  
He should not seek after evil; suffering is the outcome of evil.**

### **IX. 3. Goddess and Monk<sup>283</sup>** **Lājadevadhītāvatthu**

**118. If a man do works of merit, he should do them again and again;  
He should long to do works of merit; happy is the outcome of works of merit.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the goddess Lājā. The story begins at Rājagaha. {3.6}

For while Venerable Kassapa the Great was in residence at Pippali Cave, he entered into a state of trance, remaining therein for seven days. Arising from trance on the seventh day, he surveyed with Supernatural Vision the places where he was wont to go his rounds for alms. As he looked abroad, he beheld a certain woman, the keeper of a field of rice-paddy, parching heads of rice which she had gathered. Thereupon he considered within himself, "Is she endowed with faith or is she not endowed with faith?" Straightway becoming aware that she was endowed with faith, he reflected, "Will she be able to render me assistance?" Straightway he became aware of the following, "This noble young woman is wise and resourceful; she will render me assistance, and as the result of so doing will receive a rich reward." So he put on his robe, took bowl in hand, and went and stood near the rice-field.

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<sup>282</sup> Explained at SBE. xiii. 7; xx. 77.

<sup>283</sup> Text: N iii. 6-9.



When this noble young woman saw the Elder, her heart believed, and her body was suffused with the five sorts of joy. “Wait a moment, Reverend Sir,” said she. Taking some of the parched rice, she went [29.266] quickly to him, poured the rice into the Elder’s bowl, and then, saluting him with the Five Rests, she made an Earnest Wish, saying, “Reverend Sir, may I be a partaker of the Truth you have seen.” “So be it,” replied the Elder, pronouncing the words of thanksgiving. Then that noble young woman saluted the Elder and set out to return, reflecting upon the alms she had given to the Elder. {3.7}

Now in a certain hole by the road skirting the field of growing rice lurked a poisonous snake. He was not able to bite the Elder’s leg, for it was covered with his yellow robe. But as that noble young woman reached that spot on her return, reflecting upon the alms she had given to the Elder, the snake wriggled out of his hole, bit her, and then and there caused her to fall prostrate on the ground. Dying with believing heart, she was reborn in the World of the Thirty-three. Like a sleeper awakened, she awoke in a celestial mansion of gold thirty leagues in extent; her stature was three-quarters of a league. She wore a celestial robe twelve leagues in measure as an undergarment, and another celestial robe twelve leagues long as an upper garment. She had a retinue of a thousand celestial nymphs. The portal of the mansion was richly ornamented, and there hung down therefrom a golden vessel filled with golden grains of rice, to make known her former work of merit.

Standing at the portal of the mansion, she surveyed her glory and considered within herself, “Through what work of merit did I attain this glory?” Straightway she became aware of the following, “This my glory is the result of my gift of parched rice to Elder Kassapa the Great.” Then she thought to herself, “Since I have received this splendor and glory as the result of a trifling work of merit, I ought not henceforth to be heedless. I will therefore perform the major and minor duties for the Elder and so make my salvation sure.” Accordingly early in the morning she took a golden broom and a golden receptacle for sweepings, went to the Elder’s cell, swept it clean, and set out water for drinking.

When the Elder saw what had been done, he concluded, “Some probationer or novice must have rendered me this service.” On the second day the goddess did the same thing again, and the Elder again came to the same conclusion. But on the third day the Elder {3.8} heard the sound of her sweeping, and looking in through the keyhole, saw the radiant image of her body. And straightway he asked, “Who is it that is sweeping?” “It is I, Reverend Sir, your female disciple

the goddess Lājā.” “I have no female disciple by that name.” [29.267] “Reverend Sir, when I was a young woman tending a rice-field, I gave you parched rice; as I returned on my way, a snake bit me, and I died with believing heart and was reborn in the World of the Thirty-three. Since it was through you that I received this glory, I said to myself, ‘I will perform the major and minor duties for you and so make my salvation sure.’ Therefore came I hither, Reverend Sir.” “Was it you that swept this place for me yesterday and on the preceding days, setting out water for drinking?” “Yes, Reverend Sir.”

“Pray depart hence, goddess. Never mind about the duties you have rendered, but henceforth come no more hither.” “Reverend Sir, do not destroy me. Permit me to perform the major and minor services for you and so make my salvation sure.” “Goddess, depart hence, lest in the future, when expounders of the Law take the variegated fan and sit down, they have reason to say, ‘Report has it that a goddess comes and performs the major and minor duties for Elder Kassapa the Great, setting out water for him to drink.’ Henceforth, therefore, come no more hither, but turn your steps elsewhere.” “Reverend Sir, do not destroy me,” begged the goddess again and again. The Elder thought to himself, “This goddess pays no attention to my command.” Therefore he said to her, “You do not know your place.” So saying, he snapped his fingers in contempt. The goddess, not daring to remain where she was, flew up into the air, and extending her clasped hands in an attitude of reverence, cried out, “Reverend Sir, do not nullify the attainment I have attained. Let me make my salvation sure.” Thereupon the goddess wept and wailed and lamented, standing poised in the air.

As the Teacher sat in his Perfumed Chamber at Jetavana, {3.9} he heard the sound of her lamentation. Therefore he sent forth a luminous image of himself, and sitting down face to face as it were with the goddess, he opened his lips and said, “Goddess, it was indeed the duty of my son Kassapa the Great to restrain himself. But they who desire to perform works of merit conclude, ‘This one thing alone is needful,’ and recognize the doing of works of merit as their sole duty. Indeed, both in this world and the world to come, it is the doing of good works alone that brings happiness.” Then he joined the connection, and preaching the Law, pronounced the following Stanza,

**118. If a man do works of merit, he should do them again and again;  
He should long to do works of merit; happy is the outcome of works of merit.**

## **IX. 4. Anāthapiṇḍika and the Goddess<sup>284</sup>**

### **Anāthapiṇḍikaseṭṭhivatthu**

[29.268]

**119. Even an evildoer sees happiness, so long as his evil deed has not yet ripened;  
But so soon as his evil deed has ripened, then the evildoer sees evil things.**

**120. Even a good man sees evil, so long as his good deeds have not yet ripened;  
But so soon as his good deeds have ripened, then the good man sees happiness.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Anāthapiṇḍika. {3.10}

For Anāthapiṇḍika, who spent fifty-four crores of treasure in the Religion of the Buddha on Jetavana monastery alone, proceeded in state three times a day to wait upon the Teacher during the Teacher's residence at Jetavana. Whenever he set out to go thither, he thought, "The probationers and novices will look at my hands and ask the question, 'What has he brought with him as offerings?' " and therefore never went empty-handed. When he went thither early in the morning he carried rice-porridge with him; after breakfast he carried ghee, fresh butter, and the other medicaments; in the evening he carried with him perfumes, garlands, unguents, and garments. Now those who lived by trade had borrowed from him eighteen crores of treasure. Moreover eighteen crores of treasure belonging to his family, secretly buried at the bank of the river, had been swept into the great ocean at the time when the river burst its banks. The result was that he was gradually being reduced to a state of poverty. But in spite of this, he just gave alms to the Congregation of Monks as before, although he was unable to give choice food such as he had before.

One day the Teacher asked him, "Are alms provided for us in the house of our householder?" Anāthapiṇḍika replied, "Yes, Reverend Sir, but the food is naught but bird-feed and sour gruel." Then said the Teacher to him, "Householder, do not allow yourself to think, 'It is naught but coarse food that I give to the Teacher,' and be not disturbed thereat. If the intention be pure, it is impossible to give the Buddhas and others food that is really coarse. You have given food to the Eight Holy Personages. I, however, in the time of Velāma

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<sup>284</sup> This story is for the most part an abbreviated version of the Introduction to *Jātaka* 40: i. 226-231. The text is frequently word for word the same as the *Jātaka*. Dh. cm. 10<sup>1</sup>-11<sup>4</sup> is derived from *Āṅguttara*, iv. 392-396. Text: N iii. 9-15.

stirred up all India by setting rich offerings agoing, {3.11} but yet I failed to win a single man to betake himself to the Three Refuges. It is a hard thing to find those on whom it is proper to bestow offerings. Therefore be not disturbed at the thought, ‘My offerings are coarse food.’” So saying, the Teacher recited in full the Velāma Sutta.<sup>285</sup> [29.269]

When the Teacher and the Teacher’s disciples entered the house of Anāthapiṇḍika, the goddess who dwelt over the gate, unable to remain by reason of the intensity of their goodness, thought to herself, “I will detach the householder from his allegiance, that they may no more enter this house.” Now although the goddess had longed to address the householder, she could say not a word to him in the heyday of his wealth and power. At this time, however, she thought to herself, “The householder is now a poor man, and will therefore be disposed to give heed to my words.” Accordingly she went by night, entered the treasurer’s chamber of state, and stood poised in the air. When the treasurer saw her, he said, “Who is that?” “It is I, great treasurer, the goddess that resides over your fourth gate. I am come to give you admonition.” “Well then, say what you have to say.”

“Great treasurer, without considering the future, you have dissipated your great wealth in the religion of the monk Gotama. Now, although you have reduced yourself to poverty, you still continue to give of your wealth. If you continue this course, in a few days you will not have enough left to provide you with clothing and food. Of what use to you is the monk Gotama? Abandon your lavish giving, devote your attention to business, and make a fortune.” “Is this the advice you came to give me?” “Yes, treasurer.” “Then begone. Though a hundred thousand like you should try, {3.12} you would not be able to move me from my course. You have said to me what you had no right to say; what business have you to dwell in my house? Leave my house instantly.” The goddess, unable to withstand the words of a Noble Disciple who had attained the Fruit of Conversion, left his house, taking her children with her.

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<sup>285</sup> *Āṅguttara*, iv. 392-396.

But after the goddess had left his house, she was unable to find lodging elsewhere. Then she thought to herself, “I will ask the treasurer to pardon me and to allow me to resume my residence in his house.” Accordingly she approached the tutelary deity of the city, told him of her offense, and said to him, “Come now, conduct me to the treasurer, persuade him to pardon me, and persuade him to allow me to resume my residence in his house.” But the tutelary deity of the city replied, “You said something you had no business to say; it will be impossible for me to go with you to the treasurer’s residence.” Thus did the tutelary deity of the city refuse her request. Then she went to the Four Great Kings, but they likewise refused her request. Then she approached Sakka king of gods, told him her story, and entreated him yet more earnestly. Said she, “Sire, I am [29.270] unable to find a place wherein to lodge myself, but wander about without protection, children in hand. Obtain for me the privilege of returning to my former residence.” Sakka replied, “But neither will it be possible for me to speak to the treasurer in your behalf. However, I will tell you a way.” “Very good, sire; tell me what it is.”

“Go assume the dress of the treasurer’s steward; note on a leaf from the hand of the treasurer a list of the wealth he once possessed; put forth your supernatural power and recover the eighteen crores of wealth borrowed by those who live by trade, and fill therewith the treasurer’s empty storeroom. {3.13} Besides this wealth, there are eighteen crores of wealth which were swept into the great ocean. Yet again there are eighteen crores of wealth without an owner, to be found in such and such a place. Gather all this together and therewith fill his empty store-room. Having thus atoned for your offense, ask him to grant you pardon.” “Very well,” said the goddess. And straightway she did all, just as Sakka king of gods told her to. Having so done, she went and stood poised in the air, illuminating with supernatural radiance the treasurer’s chamber of state.

“Who is that?” asked the treasurer. “It is I,” replied the goddess, “the blind, stupid goddess that once dwelt over your fourth gate. Pardon me the words I once spoke to you in my blind stupidity. In obedience to the command of Sakka king of gods, I have recovered the fifty-four crores of wealth and filled your empty store-room therewith; thus have I atoned for my offense; I have no place wherein to lodge myself, and therefore am I greatly wearied.” Anāthapiṇḍika thought to himself, “This goddess says to me, ‘I have made atonement for my offense,’ and confesses her fault; I will conduct her to the Supremely Enlightened.” Accordingly he conducted her to the Teacher, saying to her, “Tell the Teacher all you have done.” The goddess fell upon her face before the feet of the Teacher and said, “Reverend Sir, because of my folly I did not recognize

your eminent merit and uttered evil words; pardon me for having uttered them.” Thus did the goddess ask pardon both of the Teacher and of the great treasurer.

Then the Teacher admonished both the treasurer and the fairy with reference to the ripening of deeds both good and evil, saying, “Here in this present life, great treasurer, even an evildoer sees happiness, so long as his evil deed has not yet ripened. But so soon as his evil deed has ripened, then he sees only evil. Likewise a good man sees evil things, so long as his good deeds have not yet ripened; [29.271] but so soon as his good deeds have ripened, then he sees only happiness.” {3.14} So saying, he joined the connection, and preaching the Law, pronounced the following Stanzas,

**119. Even an evildoer sees happiness, so long as his evil deed has not yet ripened;  
But so soon as his evil deed has ripened, then the evildoer sees evil things.**

**120. Even a good man sees evil, so long as his good deeds have not yet ripened;  
But so soon as his good deeds have ripened, then the good man sees happiness.**

### **IX. 5. The Monk who failed to keep his Requisites in Orders<sup>286</sup> Asaññataparikkhārābhikkhuvatthu**

**121. One should not think lightly of evil...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a monk who failed to keep his requisites in order. {3.15}

The story goes that this monk would leave out of doors whatever requisites, such as beds and chairs, he used out of doors. His requisites, thus exposed to the ravages of rain and sun and white ants, soon went to pieces. His brother monks used to say to him, “Brother, ought you not to put away your requisites?” The monk would reply, “I have committed only a slight fault, brethren; it is not worth wasting thought or bile over.” Then he would do the same thing over again. The monks informed the Teacher of his doings. The Teacher sent for him and said to him, “Monk, is the report true that you are doing thus and so?” But even when the Teacher asked him, the monk replied, “Exalted Sir, I committed only a slight fault; it is not worth wasting thought or bile over.” Thus did he

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<sup>286</sup> Text: N iii. 15-16.

reply to the Teacher, expressing slight concern over what he had done. Then said the Teacher, “Monks should never act on this principle. One should never regard an evil deed as a small matter, saying, ‘It is a mere trifle.’ For when a water-vessel stands with mouth uncovered in the open {3.16} and the rain descends, it is not, to be sure, filled by a single drop of rain; but when it rains again and again, it is filled to the brim. Even so, little by little, the man who commits sin accumulates a huge pile of sin.” So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

**121. One should not think lightly of evil and say, “It will not come nigh unto me.’**

**Even a water-vessel is filled by the falling of one drop of water after another;  
Even so the simpleton fills himself with evil, though he gather it little by little.**

[29.272]

At the conclusion of the lesson many attained the Fruit of Conversion and the Fruits of the Second and Third Paths. Then the Teacher promulgated the following precept, “Whoever fails to remove a bed he has spread in the open air is guilty of sin.”

### **IX. 6. Treasurer Catfoot<sup>287</sup>**

#### **Biḷālapādakaseṭṭhivatthu**

**122. One should not think lightly of good and say, “It will not come nigh unto me.”**

**Even a water-vessel is filled by the falling of one drop after another;  
Even so a wise man fills himself with good, though he gather it little by little.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Treasurer Catfoot, Biḷālapādaka. {3.17}

For once upon a time the residents of Sāvatti banded themselves together and gave alms to the Congregation of Monks presided over by the Buddha. Now one day the Teacher, in returning thanks, spoke as follows, “Lay disciples, here in this world one man himself gives, but does not urge others to give; in the various places where he is reborn, such a man receives the blessing of wealth but not the blessing of a retinue. A second man does not himself give, but urges others to give; in the various places where he is reborn, such a man receives the blessing of a retinue but not the blessing of wealth. A third man neither himself gives nor urges others to give; in the various places where he is reborn, such a man

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<sup>287</sup> Text: N iii. 17-20.

receives neither the blessing of wealth nor the blessing of a retinue. Lastly, a man both himself gives and urges others to give; in the various places where he is reborn, such a man receives both the blessing of wealth and the blessing of a retinue.”

Now a certain wise man who stood listening to the Teacher’s discourse on the Law, thought to himself, “This is indeed a wonderful thing! I will straightway perform works of merit leading to both of these blessings.” Accordingly he arose and said to the Teacher, as the latter was departing, “Reverend Sir, accept our offering of food to-morrow.” “But how many monks do you need?” “All the monks you have, Reverend Sir.” The Teacher {3.18} graciously consented to come. Then the layman entered the village and went hither and thither, proclaiming, “Women and men, I have invited the Congregation of Monks presided over by the Buddha for to-morrow. Give rice and whatever else be needed for making rice-porridge and other kinds of food, each providing for as many monks as his means permit. Let us do all the cooking in one place and give alms in common.” [29.273]

Now a certain treasurer, seeing that the layman had come to the door of his shop, became angry and thought to himself, “Here is a layman who, instead of inviting as many monks as he could himself accommodate, is going about urging the entire village to give alms.” And he said to the layman, “Fetch hither the vessel you brought with you.” The treasurer took grains of rice in his three fingers, and presented them to the layman; similarly with different kinds of kidney-beans. Ever after that the treasurer bore the name of Catfoot, Biḷālapāda. Likewise in presenting ghee and jaggery to the layman, he placed a basket in the layman’s vessel, and allowing a corner to remain empty, dribbled out his offering pellet by pellet, giving him only a very little.

The lay disciple placed together the offerings which the rest presented to him, but placed apart by themselves the offerings of the treasurer. When the treasurer saw the layman do this, he thought to himself, “Why does he place apart by themselves the offerings I have presented to him?” In order to satisfy his curiosity, he sent a page with orders to follow the layman, saying to the page, “Go find out what he does with my offerings.” The layman took the offerings with him, and saying, “May the treasurer receive a rich reward,” put two or three grains of rice into the porridge and cakes, distributing beans and drops of oil and jaggery-pellets in all the vessels. The page returned {3.19} and told the treasurer what the layman had done. When the treasurer heard his report, he thought to himself, “If the layman blames me in the midst of the assembled



company, I will strike him and kill him the moment he takes my name upon his lips.”

On the following day, therefore, the treasurer secreted a knife in a fold of his undergarment and went and stood waiting at the refectory. The layman escorted into the refectory the Congregation of Monks presided over by the Buddha, and then said to the Exalted One, “Reverend Sir, at my suggestion the populace has presented these offerings to you. All those persons whom I urged to give have given rice and other provisions according to their respective ability. May all of them receive a rich reward.” When the treasurer heard this, he thought to himself, “I came here with the intention of killing the layman in case he took my name upon his lips by way of blame; in case, for example, he said, ‘So and So took a pinch of rice and gave it to me.’ But instead of so doing, this layman has included all in his request for a blessing, both those who measured out their gifts in pint-pots and those who took pinches of food and gave, saying, ‘May [29.274] all receive a rich reward.’ If I do not ask so good a man to pardon me, punishment from the king will fall upon my head.” And straightway the treasurer prostrated himself before the layman’s feet and said, “Pardon me, master.” “What do you mean?” asked the layman. Thereupon the treasurer told him the whole story.

The Teacher seeing this act, asked the steward of the offerings, “What does this mean?” Thereupon the layman told him the whole story, beginning with the incidents of the previous day. Then the Teacher asked the treasurer, “Is his story correct, treasurer?” “Yes, Reverend Sir.” Then said the Teacher, “Disciple, one should never regard a good deed as a small matter and say, ‘It is a mere trifle.’ One should never regard lightly an offering given to a Buddha like me, {3.20} or to the Congregation of Monks presided over by the Buddha, and say of it, ‘It is a mere trifle.’ For wise men who do works of merit, in the course of time, become filled with merit, even as a water-vessel which stands uncovered becomes filled with water.” So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

**122. One should not think lightly of good and say, “It will not come nigh unto me.”**

**Even a water-vessel is filled by the falling of one drop after another;**

**Even so a wise man fills himself with good, though he gather it little by little.**

## **IX. 7. Merchant Great-Wealth<sup>288</sup>**

### **Mahādhanaṅgijavatthu**

**123. Even as a merchant possessing small company and great wealth avoids a path where danger lurks,  
Even as a man desiring to live avoids poison, so should a man avoid evil.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Merchant Great-Wealth. {3.21}

The story goes that five hundred thieves sought to effect an entrance into the house of this merchant, but failed in the attempt. By and by the merchant filled five hundred carts with wares, but before setting out on his journey, sent the following message to the monks, "I am going to such and such a place on business. Let such of you as desire to go to this place come forth and proceed with me. Those who do so will not be troubled on the way for lack of food." Five hundred monks heard the message, and as soon as they heard it, set out on the road with the merchant. Now those thieves also heard that the merchant was setting out on a journey, and no sooner did [29.275] they hear the news than they went and secreted themselves in a forest by the way.

When the merchant reached the entrance to the forest, he halted in a certain village. There he spent three days disposing of the oxen, the carts, and the rest. During this time, however, he provided regularly for the monks. While he tarried there, the thieves sent out a certain man, saying to him, "Go find out when the merchant intends to leave the village and then come back and tell us." The agent of the thieves went to that village and said to a friend of his, "When does the merchant intend to leave the village?" "Two days more and he will set out," was the reply; "but why do you ask?" The agent of the thieves told him the reason, saying, "I belong to a band of five hundred thieves who are lying in wait for him in the forest." "Very good," said his friend; "go your way; he will be setting out right soon." So saying, he dismissed him. {3.22}

Thought the friend of the thief, "Shall I restrain the thieves, or the merchant?" After thinking the matter over, he came to the following conclusion, "Why should I have anything to do with these thieves? Five hundred monks are living on the bounty of this merchant; I will therefore give the merchant a hint." So he went to the merchant and said to him, "When do you intend to set out on your

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<sup>288</sup> Text: N iii. 21-24.

journey?” “On the third day,” replied the merchant. Then said the man, “Do just as I tell you. I have just learned that there are five hundred thieves lying in wait for you in the forest. Do not go there, I pray you.” “How do you know?” “I have a friend who belongs to the band. I know because he told me.” “Well then, why should I go on from this point at all? I will turn round and go back home again.”

Since the merchant still tarried, those thieves sent the same man back again to investigate. The man went and asked his friend. Learning the merchant’s plans, he went back and said to the thieves, “My friend tells me that the merchant intends to turn round and go back home again.” When the thieves heard that, they filed out of the forest and took up a position on the road leading in the opposite direction. But the merchant still tarried. So the thieves sent the same man back again, and he went as before to his friend. The friend of the thief, knowing where the thieves were now posted, again told the merchant. The merchant thought to himself, “I lack for nothing here; since this is the case, I will go neither forward nor backward, but will remain right here where I am.” Accordingly he went to [29.276] the monks and said to them, {3.23} “Reverend Sirs, I am informed that a band of thieves posted themselves along the road with the intention of plundering me, and that upon hearing of my intention to turn back, they posted themselves on the road leading in the opposite direction. Now I have decided to go neither forward nor backward, but to remain right here where I am. If your reverences desire to remain right here also, suit your own pleasure.”

The monks decided under the circumstances to go back. Accordingly they took leave of the merchant, returned to Sāvatti, and having saluted the Teacher, sat down respectfully at one side. The Teacher asked them, “Monks, did you not accompany the merchant of great wealth?” “Yes, Reverend Sir,” replied the monks; “but a band of thieves encompassed the comings and goings of the merchant of great wealth for the purpose of plundering him. Therefore he remained right where he was. But we have returned.” Then said the Teacher, “Monks, Merchant Great-Wealth is avoiding the path because thieves lie in wait for him there. Even so the man who would live avoids deadly poison. Even so should monks also avoid evil, regarding the Three Forms of Being as paths encompassed about by bands of thieves.” So saying, he joined the connection and preaching the Law, pronounced the following Stanza,

**123. Even as a merchant possessing small company and great wealth avoids a path where danger lurks,  
Even as a man desiring to live avoids poison, so should a man avoid evil.**

## **IX. 8. The Enchanted Hunters<sup>289</sup>**

### **Kukkuṭamittavatthu**

**124. If in his hand there be no wound,  
A man may carry poison in his hand.  
Poison cannot harm him who is free from wounds.  
No evil befalls him who does no evil.**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to the hunter Kukkuṭamitta. {3.24}

Once upon a time there lived in Rājagaha a certain rich man's daughter. When she reached marriageable age, her mother and father lodged her in an apartment of royal splendor on the topmost floor of a seven-storied palace, with a female slave to guard her. One day towards evening, as she stood at her window looking down into the street below, she saw Kukkuṭamitta enter the city. Kukkuṭamitta was a hunter who made his living by killing deer; five hundred were [29.277] the snares, and five hundred the spears, with which he used to catch them. Now the hunter Kukkuṭamitta had killed five hundred deer, had filled his cart with their flesh, and was entering the city sitting on the pole of his cart to market his kill.

When the rich man's daughter saw him, she immediately fell in love with him. Giving her slave a present, she sent her out, saying, "Go find out when this hunter expects to return, and come back to me." The slave went out, gave the hunter the present, and asked him the question her mistress had told her to ask. The hunter replied, "Today I shall sell the meat, and to-morrow morning early I shall come out of such and such a gate and {3.25} set out on my return journey." The slave listened to the hunter's reply and went back and told her mistress.

The rich man's daughter laid out such of her clothes and jewels as she thought proper to take with her, and very early the following morning, having dressed herself in soiled garments, she left the house accompanied by a number of female slaves, carrying a water-pot in her hand, as though it was her intention to go to the landing on the river. Going to the place named by the hunter, she stood and watched for him to come. Very early the following morning the hunter also set out, driving his cart. The rich man's daughter fell in behind his cart and followed him. When the hunter saw the rich man's daughter, he said to her, "I do not recognize you as the daughter of anyone with whom I am acquainted; pray

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<sup>289</sup> Text: N iii. 24-31 (Ed. note: correction to printed text).

cease from following me, young woman.” Said the rich man’s daughter, “You did not summon me; I came of my own accord; be still and drive your cart.” The hunter repeatedly bade her turn back, but to no purpose. Finally she said to him, “When good fortune comes to one, one shouldn’t turn it away.” Then the hunter knew for certain that she was following him, immediately assisted her to mount the cart, and continued his journey. Her mother and father sought everywhere to find her, but finding her nowhere, concluded that she must be dead, and held the funeral feast in honor of the dead. After living with the hunter, she gave birth to seven sons. When her sons reached manhood, she got them married.

Now one day as the Teacher surveyed the world at dawn, he observed that Kukkuṭamitta and his sons and daughters-in-law had entered the Net of his Knowledge. Thereupon he considered within himself, “What will this come to?” Becoming aware that all fifteen possessed the dispositions requisite to conversion, he took bowl and robe and went to the place where Kukkuṭamitta’s nets were spread. [29.278] Now it so happened that on that day not a single animal had been caught in any of his nets. {3.26} The Teacher left his footprint on one of the hunter’s nets, went on, and sat down under a bush in the shade. Very early in the morning Kukkuṭamitta took his bow and went to the place where his nets were spread. He inspected all of his nets from first to last, and found that he had caught not a single animal. Finally he saw the Teacher’s footprint, whereupon the thought occurred to him, “Somebody is going about setting free the animals I have caught.” His anger was aroused against the Teacher, and when, as he proceeded on his way, he caught sight of the Teacher sitting under the bush, he immediately drew his bow and said to himself, “That is the man who set free the animals I caught; I will kill him.” The Teacher permitted him to draw his bow, but did not permit him to shoot. So there the hunter stood, unable to shoot the arrow and unable to take it from the string, wearied to exhaustion, with saliva streaming from his mouth, as if his ribs had been shattered.

When his sons returned home, they said, “Our father is a long time returning home; what can be the matter?” So the mother sent them out, saying, “My dear sons, go and seek your father.” Accordingly they took their bows and set out. When they saw their father standing there enchanted, they said to themselves, “That must be some enemy of our father;” and forthwith those seven brothers drew their bows. But through the supernatural power of the Buddha they were all rooted to the spot immovable, even as was their father, and there they stood. Their mother asked herself, “Why are my sons so long in returning home?” So she went to the place where her husband and sons had gone, accompanied by her

seven daughters-in-law. When she saw her husband and sons standing there enchanted, she thought to herself, “At whom, pray, are they aiming their bows?” When she looked beyond and saw the Teacher, she stretched forth her hands and cried out with a loud voice, “Do not kill my father; do not kill my father.”

Kukkuṭamitta heard her cry, and thought to himself, “I am indeed lost; so that is my father-in-law; oh, {3.27} what a wicked deed I have done!” Likewise his sons thought to themselves, “So that is our grandfather; oh, what a wicked deed we have done!” As Kukkuṭamitta thought, “That is my father-in-law,” his disposition became friendly. Likewise, as his sons thought, “That is our grandfather,” their disposition became friendly. Then their mother, the rich man’s daughter, spoke to them and said, “Throw away your bows [29.279] immediately; ask my father to pardon you.” The Teacher, knowing that their hearts had softened, permitted them to lower their bows. Then all of them bowed low before the Teacher and asked his pardon, saying, “Pardon us, Reverend Sir.” So saying, they sat down respectfully on one side. Thereupon the Teacher preached the Law to them in orderly sequence. At the end of his discourse Kukkuṭamitta and his seven sons and his seven daughters-in-law, making fifteen persons in all, were established in the Fruit of Conversion.

The Teacher made his round for alms, and after breakfast returned to the monastery. On his return the Elder Ānanda asked him, “Reverend Sir, where have you been?” “I have been with Kukkuṭamitta, Ānanda.” “Did you prevail upon him to abandon the taking of life, Reverend Sir?” “Yes, Ānanda. Kukkuṭamitta, together with his seven sons and his seven daughters-in-law, has become rooted and grounded in immovable faith, has professed faith in the Three Jewels, and has abandoned the taking of life.” Said the monks, “Reverend Sir, has he not a wife?” “Yes, monks, he has a wife; and when she was a mere girl, living with her family, she obtained the Fruit of Conversion.”

The monks began to discuss the matter, saying, “So Kukkuṭamitta has a wife, and when she was a mere girl she obtained the Fruit of Conversion; yet she married this hunter and by him had seven sons. Furthermore, during all this time, whenever her husband said to her, ‘Bring me my bow, bring me my arrows, bring me my hunting-knife, bring me my net,’ she obeyed him and gave him what he asked for. And her husband, taking what she had given him, went and took life. Is it possible that those who have obtained the Fruit of Conversion take life?” {3.28} Just then the Teacher approached and asked, “Monks, what is it that you are sitting here now talking about?” When they told him, he said, “Monks, of course those that have obtained the Fruit of Conversion do not take

life. Kukkuṭamitta's wife did what she did because she was actuated by the thought, 'I will obey the commands of my husband.' It never occurred to her to think, 'He will take what I give him and go hence and take life.' If a man's hand be free from wounds, even though he take poison into his hand, yet the poison will not harm him. Precisely so, a man who harbors no thoughts of wrong and who commits no evil, may take down bows and other similar objects and present them to another, and yet be guiltless of sin." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza, [29.280]

**124. If in his hand there be no wound,  
A man may carry poison in his hand.  
Poison cannot harm him who is free from wounds.  
No evil befalls him who does no evil.**

On a subsequent occasion the monks began the following discussion, "On what basis did Kukkuṭamitta, together with his sons and his daughters-in-law, attain the Path of Conversion? And why was he reborn as a hunter?" At that moment the Teacher drew near and asked, "Monks, what is it that you are sitting here now talking about?" When they told him, {3.29} he said,

### **8 a. Story of the Past: The city treasurer and the country treasurer**

Monks, in times past men planned a shrine for the relics of the Buddha Kassapa. And they said, "What shall be the mortar for this shrine, and what shall be the water?" And this was their decision, "Yellow orpiment and red arsenic shall be the mortar and sesame oil shall be the water." Accordingly they reduced yellow orpiment and red arsenic to a powder and mixed it with sesame oil. Then, cutting bricks in two, and alternating bricks and blocks of gold, they laid up an inner wall. The outer wall consisted of solid blocks of gold, each of which was worth a hundred thousand pieces of money.

When the shrine was completed as far as the receptacle for the relics, they thought, "Now that we have reached the receptacle for the relics, we have need of a large amount of money; whom shall we make our foreman?" A certain village treasurer said, "I will be foreman." So saying, he contributed a crore of gold towards the reliquary. When the inhabitants of the country saw what he had done, they said, "This city treasurer is just piling up money. But in spite of the fact that a shrine is building so splendid as this, he is not willing to contribute enough money to make himself chief. Therefore the village treasurer, by reason of his contribution of a crore of treasure, will become foreman." And

they were greatly offended. The city treasurer heard their words and said, “I will give two crores and be foreman myself.” So saying, he contributed two crores. Thereupon the village treasurer said, “I will be foreman,” and contributed three crores. Thus did the village treasurer and the city treasurer bid against each other, until finally the city treasurer offered to give eight crores.

Now the village treasurer had only nine crores of treasure in his [29.281] house, while the city treasurer had forty. Therefore the village treasurer thought to himself, “If I give nine crores, this {3.30} city treasurer will say, ‘I will give ten crores,’ and I shall be plunged into poverty.” So the village treasurer said, “Not only will I give all this wealth, but I will myself, together with sons and wife, become the slave of this shrine.” And with his seven sons and his seven daughters-in-law and his wife, he surrendered himself to the shrine. The inhabitants of the country said, “It is possible to obtain money, but this man, with sons and wife, has surrendered his very self; let him alone be foreman.” So they made him foreman.

Thus did these sixteen persons become slaves of the shrine. The inhabitants of the country, however, made them freemen. In spite of this they cared for the shrine, and the shrine was their only care. When they finished the term of life allotted to them, they passed from that state of existence and were reborn in the World of the Gods. They remained in the World of the Gods during the interval between two Buddhas. In the dispensation of the present Buddha the wife passed from that state of existence and was reborn as the daughter of a rich man of Sāvatti. When she was a mere girl, she attained Arahathship. But “Rebirth is a grievous matter for him who has not yet seen the Truth;” and so it was with her husband. After passing from birth to birth in the round of existences, he was at last reborn as a hunter. Thus it happened that no sooner did the rich man’s daughter see her former husband than her former passion for him returned! And it has been said,

Through past association or present advantage,  
That love springs up again as the lotus in the water.

So it happened that solely because of her former love for him the rich man’s daughter married the hunter. Likewise, when her sons passed from that state of existence, they were conceived once more in her womb. Likewise her daughters-in-law were conceived once more in the wombs of their respective former mothers, and {3.31} when they reached marriageable age they married into the same households. And thus all those who at that time cared for the shrine, by the



supernatural power of that meritorious work, attained the Fruit of Conversion.  
*End of Story of the Past.*

### **IX. 9. The Hunter who was devoured by his own Dogs<sup>290</sup>**

#### **Kokasunakhaluddakavatthu**

[29.282]

**125. Whosoever commits offense against the man that is offenseless,  
Against the man that is free from impurity and sin,  
Unto that very simpleton returns that evil deed again,  
Like fine dust tossed against the wind.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the hunter Koka.

The story goes that one day early in the morning, as Koka was on his way to the forest with bow in hand and a pack of hounds trailing after him, he met by the wayside a certain monk entering a village for alms. The sight of the monk angered him. As he continued on his way, he thought to himself, "I have met a Jonah; I shall get nothing to-day." As for the Elder, when he had made his round of the village and eaten his breakfast, he set out to return to the monastery. Likewise the hunter, who had scoured the forest without bagging any game, set out on his return journey.

Seeing the Elder again, the hunter thought to himself, "Early this morning I met this Jonah, went to the forest, and got nothing; now he bobs up again before my very eyes; I will let my dogs eat him up." So he gave the word to his dogs and set them on the Elder. As for the Elder, he begged the hunter for mercy, saying, "Do not so, lay disciple, I pray you." The hunter replied, "Early this morning I met you face to face, and because of you I got nothing in the forest; now you bob up again before my very eyes; I will let my dogs eat you up, and that is all I have to say." So saying, the hunter set his dogs on the Elder without more ado.

The Elder climbed a certain tree in haste, and settled himself in a fork of the tree a man's height from the ground; the dogs closed around the tree. {3.32} The hunter Koka accompanied the dogs to the tree and said to the Elder, "Don't delude yourself with the thought that you have escaped from my clutches merely by climbing a tree." And forthwith he pierced the sole of one of the Elder's feet with the point of an arrow. Again the Elder begged the hunter for mercy,

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<sup>290</sup> Text: N iii. 31-34.

saying, “Do not so, I pray you.” The hunter, however, paid no attention to the Elder’s entreaty, but pierced the sole of the Elder’s foot again and again with the point of the arrow. When the sole of one of the Elder’s feet had been pierced through and through, he drew up the wounded foot and let his other foot hang down; when the [29.283] sole of that foot had been pierced through and through, he drew that foot up also. When the hunter had thus pierced through and through the soles of both of the Elder’s feet in spite of the Elder’s entreaties, the Elder felt as though his body had been set on fire with torches. So intense was the pain he suffered that he was unable any longer to fix his attention; the robe which he wore as an outer garment dropped from his body, but he did not even notice that it had fallen. When the robe dropped from the Elder’s body, it fell upon the hunter Koka, covering him from head to foot.

“The Elder has fallen out of the tree,” thought the dogs. Forthwith they crept in under the robe, dragged out their own master, and devoured him, leaving only the bare bones. Once out from under the folds of the robe, the dogs stood and waited. The first thing they knew, the Elder broke off a dry stick and threw it at them. The moment the dogs saw the Elder they thought, “We have eaten our own master,” and straightway they scurried off into the forest. The Elder was greatly perplexed and disturbed. Thought he to himself, “The hunter lost his life because my robe fell and covered him; is my innocence still unimpaired?” With this thought in his mind he slipped down from the tree, went to the Teacher, and told him the whole story, beginning at the beginning. “Reverend Sir,” said he, “it was all because of my robe {3.33} that this hunter lost his life; is my innocence still unimpaired? Am I still a religious?” The Teacher listened to the Elder’s words and replied, “Monk, your innocence is still unimpaired; you are still a religious; it is he who offended against the offenseless that has gone to perdition. Moreover, this is not the first time he has done this very thing. In a previous state of existence also he offended against the offenseless and went to perdition for it.” And when the Teacher had thus spoken, he illustrated the matter further by relating the following

### **9 a. Story of the Past: Wicked physician, boys, and poisonous snake<sup>291</sup>**

The story goes that in times long past a certain physician made the rounds of a village seeking employment for his services. Finding none, and overcome with hunger, he departed from that village. As he passed out of the village gate, he

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<sup>291</sup> This story is derived from *Jātaka* 367: iii. 202-203. Cf. story i. la. *The wicked physician and the woman*.

noticed a throng of little boys [29.284] playing about the gate. As soon as the physician saw them, he thought to himself, “I will let a snake bite these boys, then I will treat their wounds; thus I shall obtain food for myself.” Accordingly he pointed to a snake that lay in the hole of a certain tree with his head thrust out and said to the boys, “Boys, there is a young Sālikā bird; catch him.” One of the boys immediately gripped the snake firmly by the neck and dragged him out of his hole. But as soon as he discovered that he had a snake in his hands, he screamed and threw the snake on the head of the physician, who stood close by. The snake coiled about the shoulders of the physician, bit him hard, and then and there killed him.

“Thus,” concluded the Teacher, “in a previous state of existence also this hunter Koka offended against the offenseless and went to perdition for it.” When the Teacher had related this Story of the Past, he joined the connection, and preaching the Law, pronounced the following Stanza,

**125. Whosoever commits offense against the man that is offenseless,  
Against the man that is free from impurity and sin,  
Unto that very simpleton returns that evil deed again,  
Like fine dust tossed against the wind.**

### **IX. 10. The Jeweler, the Monk, and the Heron<sup>292</sup> Maṇikāarakulūpagatissattheravatthu**

**126. Some are reborn on earth, evildoers go to hell,  
The righteous go to heaven, Arahats pass to Nibbāna.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Tissa, an Elder who resorted to a jeweler for alms. {3.34}

This Elder, it seems, had taken his meals in the house of a certain jeweler for twelve years, and the master and mistress of the household had ministered to his wants as faithfully as a mother or father might do. Now one day the jeweler sat chopping some meat, and the Elder sat before him. At that moment King Pasenadi Kosala sent a certain precious stone to the jeweler together with the following message, “Clean it, pierce it, and send it back.” The jeweler, although

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<sup>292</sup> For a discussion of the motif on which this story turns, see Bloomfield, *JAOS.*, 36, 63-65. Text: N iii. 34-37.

his hands were covered with blood, took the stone in his hand and placed it in a jewel-box. {3.35} Then he went into an inner room to wash his hands. [29.285]

Now the jeweler had a pet heron in his house; and the heron, concluding from the smell of blood that the jewel must be a piece of meat, swallowed the jewel before the very eyes of the Elder. When the jeweler returned and discovered that the jewel had disappeared, he asked his wife and his sons in turn, "Did you take the jewel?" "Indeed we did not take it," they replied. The jeweler immediately concluded, "The Elder must have taken it;" and whispered to his wife, "The Elder must have taken the jewel." His wife replied, "Husband, say not so. During all the years the Elder has visited this house, I have never observed a flaw in him; it was not he that took the jewel."

Then the jeweler asked the Elder, "Reverend Sir, did you take a precious stone in this place?" "No, lay disciple, I did not take it." "Reverend Sir, there was nobody else here. You, and you alone, must have taken the jewel. Give me back the precious stone." Since the Elder steadfastly refused to admit that he had taken the jewel, the jeweler said to his wife, "It must have been the Elder that took the jewel. I will question him even by torture." "Husband, do not ruin us; it were better far for us to become slaves than to lay such a charge at the door of the Elder." But the jeweler replied, "Were all of us to become slaves, we should not bring the price of that jewel."

The jeweler took a rope, bound the head of the Elder, {3.36} and beat him on the head with a stick. Blood streamed from the Elder's head, ears, and nostrils, and his eyes looked as though they would pop out of their sockets. Overwhelmed with the pain, the Elder fell prostrate on the ground. The heron sniffing the blood, approached the Elder and began to drink the blood. At this the jeweler, beside himself with anger at the Elder, screamed, "What are you doing here?" and kicked the heron out of the way. But a single blow sufficed to kill the heron and he turned over on his back.

When the Elder saw that, he said to the jeweler, "Lay disciple, just slacken the rope about my head and see whether the heron is dead or not." The jeweler answered him, "You also will die just as has this heron." "Lay disciple, it was this heron that swallowed that jewel. However, had not the heron died, I would sooner have died myself than have told you what became of the jewel." The jeweler immediately ripped open the crop of the heron, and the first thing he saw was the jewel. Thereupon he trembled in every limb, his heart palpitated with excitement, and flinging himself at the feet of the Elder, he said, "Pardon

me, Reverend Sir; what I did I did in my ignorance.” “Lay disciple,” replied the Elder, “it was not your fault [29.286] at all, and neither was it my fault; the round of existences alone is to blame for this. I pardon you freely.” “Reverend Sir, if it is really true that you have pardoned me, then pray take your accustomed seat in my house once more and accept alms at my hands.” “Lay disciple, I shall not henceforth set foot under the roof of anybody’s house; my present plight is the result of entering other men’s houses. {3.37} From this time forth, whithersoever my feet may carry me, I shall receive alms only when standing at the house-door.” Thus did the Elder speak, taking upon himself one of the Pure Precepts. And when he had thus spoken, he pronounced the following Stanza,

Food is cooked for the sage, a little here and a little there, in one house  
after another.

I will journey about on my round for alms; a good stout leg is mine.

But not long after the Elder had spoken these words, he passed into Nibbāna as the result of the beating he had received at the hands of the jeweler. The heron was reborn in the womb of the jeweler’s wife. When the jeweler died, he was reborn in Hell. When the jeweler’s wife died, she was reborn, because of her soft-heartedness towards the Elder, in the World of the Gods.

The monks asked the Teacher about their future state. Said the Teacher, “Monks, of living beings here in this world, some reenter the womb; others who are evildoers go to Hell; others, who have done good deeds go to the World of the Gods; while they that have rid themselves of the Contaminations, pass to Nibbāna.” So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

**126. Some are reborn on earth, evildoers go to hell,  
The righteous go to heaven, Arahats pass to Nibbāna.**

## **IX. 11. Three Parties of Monks<sup>293</sup>**

### **Tayojanavatthu**

**127. Neither in the heaven above, nor in the depths of the sea,  
Nor in a cavern of the mountains, should one there enter;  
Nowhere on earth can the place be found  
Where a man can escape from the consequences of an evil deed.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to three groups of persons. {3.38}

#### **11 a. Story of the Present: A crow burned to death**

The story goes that while the Teacher was in residence at Jetavana, a party of monks set out to pay him a visit, and entered a certain [29.287] village for alms. The inhabitants of the village took their bowls, provided seats for them in a rest-house, offered them rice-porridge and hard food, and while awaiting time for almsgiving, sat and listened to the Law. At that moment a flame of fire shot up from under the cooking-vessel of a certain woman who was boiling rice and seasoning sauce and curry, and caught the thatch of the roof; whereupon a bundle of grass detached itself from the thatch and floated away into the air in a mass of flames.

At that moment a crow came soaring through the air, thrust his neck into the bundle of grass, was instantly enveloped in the blazing mass, burned to a crisp, and fell to the ground in the heart of the village. All this happened before the very eyes of the monks, and they said, “Oh, what a terrible thing has happened! Just look, brethren, at the dreadful death that has overtaken this crow! As for what he did in a previous state of existence to be overtaken by so dreadful a death, who is likely to know other than the Teacher alone? Let us therefore ask the Teacher what he did in a previous state of existence.” And with this purpose in mind they departed.

#### **11 b. Story of the Present: A woman cast overboard**

A second party of monks set out to pay the Teacher a visit and embarked in a ship. When the ship reached mid-ocean, it stopped and stood stock-still. “There must be a Jonah on board,” said the passengers, and cast lots. Now the captain

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<sup>293</sup> Text: N iii. 38-44.

had his wife on board, and she was a young woman in the bloom of youth, exceedingly beautiful and fair to see. When, therefore, they cast lots for the first time and the lot fell upon the captain's wife, they said, "Cast lots again." So they cast lots the second and the third time, and three times in succession {3.39} the lot fell upon the captain's wife. Thereupon the passengers went to the captain, looked him straight in the face, and asked him, "What about it, master?" The captain replied, "It is not right to sacrifice the lives of all on board for the sake of this lone woman; throw her overboard." So they seized the woman and started to throw her overboard. All of a sudden, terrified with the fear of death, she let out a loud scream. When the captain heard her scream, he said, "There is no sense in allowing her jewels to go down with her; remove her jewels, every one, wrap her in a piece of cloth, and then throw her overboard into the sea. But I shall not have the heart to witness her death-struggle on the surface of the water. [29.288] Therefore, in order to make sure that I shall not see her, tie a jar of sand about her neck in this fashion and then throw her overboard." They did as the captain told them to. The moment she struck the water, fishes and tortoises swam up and tore her limb from limb. When the monks learned what had happened, they said, "With the single exception of the Teacher, who is likely to know what this woman did in a previous state of existence? Let us ask the Teacher what it was that she did." So as soon as they reached the haven where they would be, they disembarked and set out to see the Teacher.

### **11 c. Story of the Present: Monks imprisoned in a cavern**

Likewise seven other monks set out to see the Teacher. Arriving at a certain monastery in the evening, they entered and asked for a night's lodging. Now there were seven beds in a certain rock-cell, and the seven monks, having obtained permission to sleep in this cavern, immediately lay down and went to sleep. In the night a rock as big as a pagoda came rolling down the opposite slope and stopped at the entrance to the cavern, blocking it completely. When the resident monks discovered what had happened, they said, "This cavern we provided for the express use of visiting monks. But this huge rock has fallen and blocked the entrance to the cavern completely; {3.40} let us remove it." So they gathered together the men from seven villages, and the men and the monks without struggled with might and main, and the monks who were imprisoned within struggled with might and main, but in spite of their combined efforts they were unable to budge the rock. Worse yet, for seven days they were unable to budge the rock, and for seven days the visiting monks, overcome with hunger, suffered greatly. Finally, on the seventh day, suddenly and without warning, the rock rolled away from the entrance to the cavern of its own accord, and the visiting monks were free. When they came out of the cavern, they thought to themselves, "With the single exception of the Teacher, who is likely to be able to explain the disaster with which we were overtaken? Let us ask the Teacher about it." And with this purpose in mind they departed.

These seven monks met the two other parties of monks on the way, and all three parties of monks continued their journey together. Together they approached the Teacher, saluted him, and seated themselves at one side. Then, one after another, the three parties [29.289] of monks asked the Teacher to explain the incidents which they had witnessed and in which they had had a share. The Teacher took up the incidents one after another and explained them as follows:

### **11 d. Story of the Past: Burning of an ox**

"Monks, as for that crow, he experienced identically the same form of suffering he had once inflicted upon another. For in times long past that crow was a certain farmer of Benāres. Once upon a time he tried to break in an ox of his, but try as he might, he could not break him in. His ox would go a little way and then lie down; and when the farmer beat him, he would get up, go a little farther, and then lie down again. Finally, after the farmer had done his best to make his ox go and had failed completely, his anger got the better of him. {3.41} Said the farmer to the ox, 'Very well! from this moment you shall lie here to



your heart's content.' So saying, the farmer wrapped the body of the ox with straw just as he would make a bundle of straw; and when he had so done, he set fire to the straw. Then and there the ox was burned to a crisp, and then and there he died. This, monks, is the evil deed which that crow committed at that time. Through the ripening of that evil deed he suffered torment in Hell for a long period of time, and thereafter, because the fruit of that evil deed was not yet exhausted, he was seven times in succession reborn as a crow.

### **11 e. Story of the Past: Drowning of a dog**

“As for that woman, monks, she too experienced identically the same form of suffering she once inflicted upon another. For in times long past that woman was the wife of a certain householder of Benāres. She used to do with her own hand all of the household duties, such as fetching water, pounding rice, and cooking. And she had a certain dog that used to sit watching her as she performed her duties within the house; and whenever she went to the field to gather rice, or whenever she went to the forest to pick up firewood and leaves, that dog always went with her. One day some young men, seeing her with her dog, said jestingly, ‘Ah! here is a hunter come out with a dog; to-day we shall have some meat to eat!’ Annoyed by their jesting, the woman beat the dog with sticks and stones and clods of earth, and chased him away. The dog, however, ran back only a little way and then turned around and began to follow her again.

(It appears that in his third previous existence that dog had been [29.290] her husband, and therefore it was impossible that he should ever lose his affection for her. In the revolution of being which has no conceivable beginning, there is no one who has not at some time or other been the wife or husband of somebody else. Of course, in states of existence not far removed, the affection that persists for relatives is exceedingly strong; {3.42} and this is the reason why that dog simply could not leave his mistress.)

“The woman was in a great rage when she reached her husband's field. After she had gathered what rice she needed, she picked up a rope, put it in the fold of her dress, and started back home. All this time that dog was following in her footsteps. After the woman had given her husband his meal of rice-porridge, she took an empty water-pot in her hand and started off for a certain water-pool. Having filled the vessel with sand, she looked about her, when all of a sudden she heard the dog bark close by. Immediately the dog ran up to her, wagging his tail and thinking to himself, ‘It is a long time since I have had a pleasant word from her to-day.’ The woman seized the dog firmly by the neck, fastened one

end of the rope to the water-vessel and the other to the dog's neck, and then started the vessel rolling down the slope into the water. The dog was dragged along by the water-vessel, fell into the water and died then and there. Through the ripening of that evil deed that woman suffered torment for a long period of time in Hell; and thereafter, because the fruit of that evil deed was not yet exhausted, in a hundred successive existences a jar of sand was tied to her neck, she was thrown into the water, and in this manner suffered death.

### **11 f. Story of the Past: Imprisonment of a lizard**

“In like manner, monks, you too have experienced identically the same form of suffering you once inflicted upon others. For example, in times long past there lived in Benāres seven young cowherds. For seven days by turns they used to tend a herd of cattle. One day, as they were returning home after tending their cattle, they caught sight of a huge lizard. They immediately ran after the lizard, but the lizard ran faster than they did and slipped into a certain ant-hill. Now there were seven holes in this ant-hill, and the boys immediately concluded, ‘We shall not be able to catch this lizard to-day; we will come back again to-morrow and then we shall catch him.’ Accordingly each of them took a fistful of broken twigs, and between them the seven boys [29.291] stuffed the seven holes full. Having so done, {3.43} they went away. On the following day they drove their cows in a different direction and forgot all about that lizard. On the seventh day they came along with their cows, saw that ant-hill, and suddenly remembered about the lizard. ‘What has become of the lizard?’ thought they. Immediately each of them removed the twigs which they had stuffed into the seven holes. The lizard, caring little whether he lived or not, immediately came out of the hole, reduced to skin and bones, quaking and trembling. When those boys saw him, they took pity on him and said, ‘Do not kill him; he has not had a thing to eat for seven days.’ And they stroked him on the back and let him go, saying, ‘Go in peace.’ Now because those boys did not kill that lizard they escaped torture in Hell, but in fourteen successive existences that band of seven lacked food for seven successive days. Monks, you were those cowherds at that time, and that was the evil deed you committed.”

Thus did the Teacher, in answer to their questions, explain those three incidents. When he had finished speaking, a certain monk asked him, “But, Reverend Sir, if a man has committed an evil deed, can he not escape from the consequences thereof, either by soaring into the air, or by diving into the sea, or by entering a cave in a mountain?” Said the Teacher, “It matters not, monks, where he may seek to hide himself, whether in the air or in the sea or in the bowels of the

earth; there is no place on earth where a man can escape from the consequences of an evil deed.” So speaking, he joined the connection, and preaching the Law, pronounced the following Stanza, {3.44}

**127. Neither in the heaven above, nor in the depths of the sea,  
Nor in a cavern of the mountains, should one there enter;  
Nowhere on earth can the place be found  
Where a man can escape from the consequences of an evil deed.**

### **IX. 12. Suppabuddha Insults the Teacher<sup>294</sup> Suppabuddhasakkavatthu**

**128. Neither in the heaven above, nor in the depths of the sea,  
Nor in a cavern of the mountains, should one there enter;  
Nowhere on the earth can the place be found  
Where, if a man abide, Death would not overpower him.**

This religious instruction was given by the Teacher while he was in residence at Nigrodha Monastery with reference to Suppabuddha the Sākiya. {3.44}

The story goes that Suppabuddha the Sākiya took offense at the Teacher because the latter renounced his daughter and retired [29.292] from the world, and because, after receiving his son into the Order, he assumed a hostile attitude towards him. {3.45} So one day he said to himself, “I will not permit the Teacher to go where he has been invited and partake of food.” Accordingly he seated himself in the street, drinking strong drink, and blocking the Teacher’s way. When the Teacher with his retinue of monks arrived at the spot in the street where sat Suppabuddha the Sakyan, they said to the latter, “The Teacher is come nigh.” Suppabuddha replied, “Tell him to go on his way; he is no older than I am. I will not make way for him.” Although announcement of the Teacher’s arrival was repeated several times to Suppabuddha the Sakyan, he invariably made the same answer and sat in the street just the same. Since his uncle refused to make way for him, the Teacher turned back. Suppabuddha the Sakyan sent a spy, saying to him, “Go listen to what the Teacher says and come back and tell me.”

As the Teacher returned on his way, he smiled. Thereupon the Elder Ānanda asked him, “Reverend Sir, why do you smile?” The Teacher replied, “Ānanda,

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<sup>294</sup> Cf. Hardy, *Manual of Buddhism*, pp. 351-352. Text: N iii. 44-47.

just look at Suppabuddha the Sakyan.” “I see him, Reverend Sir.” “He has committed a grievous sin in refusing to make way for a Buddha like me. Seven days hence, on the ground floor of his palace, at the foot of the stairway, he will be swallowed up by the earth.” The spy heard these words and immediately hurried to Suppabuddha the Sakyan. Said the latter, “What did my nephew say, as he returned on his way?” The spy told his master just what he had heard. When Suppabuddha the Sakyan heard the words which his nephew had spoken, he said, “There is no immediate danger to me in the words which my nephew has spoken. To be sure, whatever he says will be fulfilled to the letter; but even so {3.46} I will yet prove him to be a liar. He did not say unqualifiedly, ‘On the seventh day he will be swallowed up by the earth.’ What he said was, ‘On the ground floor of the palace at the foot of the stairway he will be swallowed up by the earth.’ Henceforth, therefore, I will not go to that particular place; and by not being swallowed up by the earth at that particular spot, I will prove him to be a liar.”

Accordingly Suppabuddha the Sakyan had all of his household goods carried to the topmost floor of his seven-storied palace, had the stairway removed, had the door closed and barred, and stationed two strong men at each and every door. Said he to these strong men, “If I forget myself and start to come down, you are to make me go back.” [29.293] And having so said, he sat down in an apartment of royal splendor on the seventh floor of his palace. When the Teacher heard what he had done, he said, “Monks, let not Suppabuddha be content with ascending to the topmost floor of his palace; let him soar aloft and sit in the air, or let him put to sea in a boat, or let him enter into the bowels of a mountain; there is no equivocation in the words of the Buddhas; he will enter the earth precisely where I said he would.” And when he had thus spoken, he expounded the Law by pronouncing the following Stanza,

**128. Neither in the heaven above, nor in the depths of the sea,  
Nor in a cavern of the mountains, should one there enter;  
Nowhere on the earth can the place be found  
Where, if a man abide, Death would not overpower him. {3.47}**

On the seventh day after the Teacher had been prevented from continuing his alms-pilgrimage, a state charger belonging to Suppabuddha broke loose on the ground floor of the palace, and ran about kicking first this wall and then that. Suppabuddha, although sitting on the topmost floor, heard the noise and asked what was the trouble. “Your state charger has broken loose,” was the answer. When the horse saw Suppabuddha, he immediately quieted down. Suppabuddha,

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desiring to catch him, arose from the seat where he had been sitting and started towards the door. Precisely at that moment the doors opened of their own accord, the stairway returned to its proper place, and the strong men who were posted at the door seized him by the neck and threw him down. In the same way the doors on all seven floors opened of their own accord, the stairways returned to their proper places, and the strong men who were posted at the doors seized him by the neck and threw him down. When he landed at the bottom of the stairway on the ground floor, at that moment the great earth opened and split apart and swallowed him up, and he descended therein and was reborn in the Avīci Hell.

## Book X. The Rod or Punishment, Daṇḍa Vagga

### X. 1. The Band of Six<sup>295</sup>

#### Chabbaggiyānam vatthu

[29.294]

#### 129. All men tremble...

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the monks of the Band of Six. {3.48}

For once upon a time, when lodging had been made ready by the monks of the Band of Seventeen, the monks of the Band of Six said to the former, “We are older; this belongs to us.” The Band of Seventeen replied, “We will not give it to you; we were the first to make it ready.” Then the Band of Six struck their brother monks. The Band of Seventeen, terrified by the fear of death, screamed at the top of their lungs. The Teacher, hearing the outcry, asked, “What was that?” When they told him, he promulgated the precept regarding the delivering of blows, saying, “Monks, henceforth a monk must not do this; whoever does this is guilty of sin.” Having so done, he said, “Monks, one should say to himself, ‘As do I, so also do others tremble at the rod and fear death.’ Therefore one should not strike another or kill another.” So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

#### 129. All men tremble at the rod; all men fear death.

One should treat one’s neighbor as oneself, and therefore neither strike nor kill.

### X. 2. The Band of Six<sup>296</sup>

#### Chabbaggiyānam vatthu

#### 130. All men tremble...

This religious instruction was also given by the Teacher while he was in residence at Jetavana with reference to the monks of the Band of Six. {3.50} [29.295]

<sup>295</sup> Derived from the *Vinaya, Culla Vagga*, vi. 11: ii. 166-167; *Pācittiya*, Ixxiv. 1: iv. 145-146. Text: N iii. 48-49.

<sup>296</sup> Derived from the *Vinaya, Pācittiya*, Ixxv. 1: iv. 146-147. Text: N iii. 49-50.

For once upon a time, the circumstances being the same as those which attended the promulgation of the foregoing precept, the monks of the Band of Six struck the monks of the Band of Seventeen, whereupon the latter made threatening gestures. On this occasion also the Teacher heard the outcry made by the latter and asked, "What is that?" Informed of the cause, he promulgated the precept regarding threatening gestures, saying, "Monks, henceforth no monk should do any such thing. Whoever does this is guilty of sin." Having so done, he said, "Monks, a monk should consider, 'As do I, so also do others tremble at the rod; as do I, so also do others cherish life.' And bearing this thought in mind, he should neither strike another nor kill another." So saying, he joined the connection and preaching the Law, pronounced the following Stanza,

**130. All men tremble at the rod; to all men life is dear.  
One should treat one's neighbor as oneself, and should neither strike nor kill.**

### **X. 3. A Company of Boys<sup>297</sup> Sabbahulakumāravatthu**

**131-132. Whoever injures with the rod living beings that long for happiness...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a company of boys. {3.51}

For one day, as the Teacher was entering Sāvatti for alms, he saw by the wayside a company of boys beating a house-snake with a stick. Thereupon he asked, "Boys, what are you doing?" "Reverend Sir," replied the boys, "we are beating a snake with a stick." "Why are you doing that?" "Reverend Sir, we are afraid he will bite us." Then said the Teacher, "If you beat this snake, thinking to yourselves, 'We shall thereby insure our own happiness,' the result will be that in the various places where you will be reborn you will not obtain happiness. They who seek to gain happiness for themselves should not strike another." So saying, he joined the connection, and preaching the Law, pronounced the following Stanzas,

**131. Whoever injures with the rod living beings that long for happiness,  
Longing himself for happiness, will not obtain happiness after death.**

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<sup>297</sup> Text: N iii. 50-51. Ed. note: this is derived from Udāna 2.3.

**132. Whoever does not injure with the rod living beings that long for happiness,  
Longing himself for happiness, will obtain happiness after death.**

#### **X. 4. The Monk and the Phantom<sup>298</sup>**

##### **Kuṇḍadhānatheravatthu**

[29.296]

**133. Speak not harshly to anyone; those you address may answer you;  
For angry words bring trouble; blows for blows may touch you.**

**134. If you keep yourself silent as a broken gong,  
You have already reached Nibbāna; angry speech is not found in you.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Kuṇḍadhāna. {3.52}

The story goes that from the day Kuṇḍadhāna became a monk a certain female form accompanied the Elder wherever he went. The Elder himself never saw her, but everybody else saw her. Indeed, whenever the Elder made an alms-pilgrimage in a village, the inhabitants would first give the Elder a portion of alms, saying, “Reverend Sir, this is for you;” and then they would give the woman a second portion of alms, saying, “And this is for our female friend.”

#### **4 a. Story of the Past: The goddess who took the form of a woman**

The story goes that in the dispensation of the Buddha Kassapa there were two companion-monks who were as intimately associated with each other as though they had issued from the womb of the same mother. And in the dispensation of the Buddha Dīghāyu, as year by year and month by month the monks met together for the purpose of keeping fast-day, those same two monks would come forth from their lodging and say to each other, “Let us go to the Hall of Discipline together.”

Now a certain goddess reborn in the World of the Thirty-three, seeing those two monks, thought, “These two monks are too much together; is there perhaps some way by which I can separate them?” No sooner had she thought this in her folly than one of the two monks said to his companion, “Brother, wait a moment; I must attend to the needs of nature.” So soon as she heard this, that goddess {3.53} assumed the form of a woman and entered the thicket with the Elder.



When he came out, she followed close behind him, arranging with one hand her tuft of hair and with the other her undergarment.

The Elder himself did not notice her, but when the monk who stood outside waiting for him turned and looked, he saw the woman come out, arranging her hair and her undergarment. As soon as the woman observed that the monk had seen her, she disappeared. When the Elder came up to the monk who was waiting for him, the latter [29.297] said to him, “Brother, you have broken your vow of chastity.” “I have done no such thing, brother.” “Why, I just saw a young woman come out after you, doing this and that. Yet you say, ‘I have done no such thing.’”

The Elder acted as if he had been struck by a thunderbolt. Said he, “Brother, do not ruin me. I have done no such thing.” Said the monk, “What I saw, I saw with my own eyes. Do you expect me to believe you?” And forthwith he broke off the tip of his staff and departed. Moreover, when he sat down in the Hall of Confession, he said, “I will not keep Fast-day in his company.” Said the Elder to the monks, “Brethren, there is not a fleck even the size of an atom on my chastity.” But the monk repeated, “What I saw, I saw with my own eyes.”

When the goddess saw that the monk was unwilling to keep Fast-day with the Elder, she thought to herself, “I have done a grievous wrong.” And straightway she said to the monk, “Reverend Sir, my noble Elder has not really violated his vow of chastity. I did this merely to try him. Pray keep Fast-day with him as usual.” When the monk saw the goddess poised in the air, and heard her speak those words, he believed her, and kept Fast-day with the Elder. {3.54} He was not, however, so kindly disposed to the Elder as before. Such was the former deed of the goddess. *End of Story of the Past.*

Now at the end of their allotted term of life, the Elders were reborn according to their good pleasure. The goddess was reborn in the Avīci Hell, and after suffering torment there for a period of an interval between two Buddhas, was reborn in Sāvatti in the dispensation of the present Buddha as a man. When he had grown up he retired from the world and became a monk, subsequently making his full profession. From the day he retired from the world, that same female form appeared and followed him. Therefore they gave him the name Kuṇḍadhāna. When the monks observed that he was followed about by a woman, they said to Anāthapiṇḍika, “Treasurer, drive this unchaste monk out of

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<sup>298</sup> Cf. *Thera-Gāthā Commentary*, xv. Text: N iii. 52-58.

your monastery, for by reason of him reproach will fall upon all of the other monks." "But, Reverend Sirs, is the Teacher not at the monastery?" "He is, lay disciple." "Well then, the Teacher alone will know." The monks went and said the same thing to Visākhā, and she gave them the same answer.

The monks, getting no satisfaction from the two lay disciples, reported the matter to the king, saying, "Great king, Kuṇḍadhāna goes about accompanied by a woman, and has thus cast reproach [29.298] upon all the rest of the monks. Drive him out of your kingdom." "But where is he, Reverend Sirs?" "In the monastery, great king." "In which lodging does he reside?" "In such and such." "Very well, go your way. I will have him caught." So in the evening the king went to the monastery, caused the Elder's lodging to be surrounded by his men, and himself stood facing the entrance to the Elder's cell.

The Elder, hearing a loud noise, came out and stood facing the monastery. {3.55} The king immediately saw that phantom of a woman standing behind him. When the Elder observed that the king had come to his cell, he went up into the monastery again and sat down, but the king did not make obeisance to the Elder. The king saw the woman no more. Although he looked inside the door and under the bed, still he did not see her. Finally he said to the Elder, "Reverend Sir, I saw a certain woman in this place; where is she?" "I see none, great king." Then said the king, "I just saw her behind your back." But the Elder replied as before, "I see no woman, great king."

"Reverend Sir, just step out here for a moment." The Elder came out and stood below, facing the monastery. Again that woman stood behind the Elder. The king seeing her, ascended once more to the upper floor. The Elder observing that the king had gone, sat down. The king again looked everywhere, but for all that failed to see the woman. And again he asked the Elder, "Reverend Sir, where is that woman?" "I do not see her." "Tell me the truth, Reverend Sir. I just saw a woman standing behind your back." "Yes, great king; that is what everybody says. Everybody says, 'A woman follows you wherever you go;' but I never see her." {3.56}

The king, suspecting it was a phantom, said once more to the Elder, "Reverend Sir, just step down for a moment." When the Elder came down and stood facing the monastery, the king once more saw that woman standing behind him. But when the king ascended to the upper floor, he saw her no more. The king again questioned the Elder, but when the latter said, "I see no woman," the king concluded that it must be a phantom. Accordingly he said to the Elder,

“Reverend Sir, with such an impurity following about after you, no one will give even food to you. Therefore visit my house regularly, and I alone will furnish you with the Four Requisites.” And having given him this invitation, he departed.

The monks were offended and said, “Behold the wicked deed of [29.299] that wicked king! When we asked him to drive that monk out of the monastery, he came and invited him to receive the Four Requisites from him, and then went away again.” And they said to that Elder, “Oh, you corrupt monk, now you have become the king’s bastard!” Thereupon that monk, who formerly had not dared to say a thing to the other monks, said also to them, “You are corrupt, you are bastards, you consort with women.” The monks went and reported the matter to the Teacher, saying, “Reverend Sir, when we spoke to Kuṇḍadhāna, he said to us, ‘You are corrupt, you are bastards, you consort with women.’ With such words as these did he abuse us.” The Teacher sent for him and asked him, “Monk, is it true, as has been reported to me, that you said thus and so?” “Yes, Reverend Sir, it is all true.” “Why did you do so?” “Because they said things to me.” “Monks, why did you say things to him?” “Because we saw a woman following after him.”

Said the Teacher, “They say they spoke to you because they saw a woman accompanying you wherever you went. But why did you say what you said? {3.57} They said what they said solely because of what they saw, but why did you say what you said, when you had not seen it? It is surely because of your false views in a previous state of existence that this has happened to you; now why do you take a wrong attitude again?” The monks asked the Teacher, “But, Reverend Sir, what was it that he did in a previous state of existence?” Then the Teacher related to them the Elder’s wicked deed in a previous state of existence, concluding as follows, “Monk, it is because of this wicked deed that you have fallen into this sad plight. Surely it is unbecoming in you again to take so wrong an attitude. Do not again hold converse with the monks. Make no sound, even as a brass plate shattered at the rim makes no sound, for by so doing you will attain Nibbāna.” So saying, he joined the connection, and preaching the Law, pronounced the following Stanzas,

**133. Speak not harshly to anyone; those you address may answer you;  
For angry words bring trouble; blows for blows may touch you.**

**134. If you keep yourself silent as a broken gong,  
You have already reached Nibbāna; angry speech is not found in you.**

**X. 5. Visākhā and her Companions keep Fast-Day<sup>299</sup>**  
**Visākhādīnaṃ Uposathikānaṃ Uposathakammavatthu**

[29.300]

**135. As with a staff...**

This religious instruction was given by the Teacher while he was in residence at Pubbārāma with reference to the manner in which Fast-day was kept by Visākhā and her female lay disciples. {3.59}

At Sāvatti, we are told, on a certain great Fast-day, five hundred women took upon themselves the obligations of Fast-day and went to the monastery. Visākhā approached the oldest women of the company and asked, “Women, for what purpose have you assumed the obligations of Fast-day?” They replied, “Because we seek a heavenly reward.” When she put the question to the women who had reached middle life, they replied, “To obtain release from the power of our husbands.” When she asked the young women, they replied, “That we may conceive a child as soon as possible.” Finally she asked the maidens, who replied, “That we may obtain husbands while we are still young.”

When Visākhā had heard the replies of all, she then went to the Teacher, taking the women with her, and told him each of the replies in order. The Teacher listened to the replies and then said, “Visākhā, in the case of living beings here in the world, birth, old age, sickness, and death are like cowherds with staves in their hands. Birth sends them to old age, and old age to sickness, and sickness to death; they cut life short as though they cut with an axe. But despite this, there are none that desire absence of rebirth; rebirth is all they desire.” So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

**135. As with a staff a cowherd drives his cows to pasture,  
Even so old age and death drive the life of living beings.**

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<sup>299</sup> Text: N iii. 58-60.

## **X. 6. The Boa-Constrictor Ghost<sup>300</sup>**

### **Ajagarapetavatthu**

**136. In the act of committing wicked deeds, the simpleton does not realize  
their wickedness;  
But the stupid man is consumed by his own wicked deeds, as if burnt with  
fire.**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to a ghost in the form of a boa-constrictor. {3.60} [29.301]

For once upon a time Elder Moggallāna the Great was descending from Vulture Peak with Elder Lakkhaṇa, when by Supernatural Vision he beheld a ghost twenty-five leagues long in the form of a boa-constrictor. Flames of fire proceeded from his head and descended on his extremities; flames of fire proceeded from his extremities and descended on his head; flames of fire proceeded from both sides of him and descended on his middle. When the Elder beheld that ghost he smiled; and when the Elder Lakkhaṇa asked him why he smiled, he replied, “Brother, it is not the proper time to answer that question; wait until we are in the presence of the Teacher, and then ask me.” {3.61}

When, therefore, Elder Moggallāna the Great had completed his round for alms in Rājagaha, and had come into the presence of the Teacher, Elder Lakkhaṇa repeated his question. Elder Moggallāna the Great replied as follows, “At that spot, brother, I saw a ghost, and his outward appearance was such and such. When I saw him, I thought to myself, ‘No such ghost as that did I ever see before.’ That is why I smiled.” Then said the Teacher, “Monks, my disciples indeed possess eyes and use them.” Continuing, he confirmed the statement of the Elder and added, “I saw that very ghost as I sat on the Throne of Enlightenment. However, the thought came into my mind, ‘If any refuse to believe my word, it may be to their detriment.’ Therefore I said nothing about it. But now that I have Moggallāna for my witness, I do say it.” When he had thus spoken, in response to a request of the monks, he explained what the ghost had done in a previous state of existence.

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<sup>300</sup> The Story of the Present is derived from *Samyutta*, xix: ii. 254 ff. Text: N iii. 60-64.

**6 a. Story of the Past: The treasurer Sumaṅgala and the thief**

The story goes that in the dispensation of the Buddha Kassapa a treasurer named Sumaṅgala spread the ground with bricks of gold for a space of twenty usabhas, expended an equal amount of treasure in building a monastery, and an equal amount in giving a festival in honor of the opening of the monastery. One day, very early in the morning, as he was on his way to pay his respects to the Teacher, he saw hidden in a certain rest-house at the gate of the city a certain thief, his feet spattered with mud, his robe drawn over his head. The treasurer said to himself, "This man with feet all spattered with mud must be some night-prowler in hiding." Upon seeing the treasurer, the thief opened his mouth and said, "Never mind, I know how to get even with you!" And conceiving a grudge against the treasurer, [29.302] he burned his field seven times, cut off the feet of the cattle in his cattle-pen seven times, and burned his house seven times.

But in spite of all this, he was unable to satisfy his grudge against the treasurer. So he made friends with the treasurer's page and asked him, {3.62} "What is your master the treasurer especially fond of?" "There is nothing he thinks more of than the Perfumed Chamber," replied the page. "Very well," thought the thief, "I will burn up the Perfumed Chamber and thus satisfy my grudge." Accordingly, when the Teacher entered the city for alms, he broke all the vessels used for drinking and eating and set fire to the Perfumed Chamber. When the treasurer heard the cry, "The Perfumed Chamber is on fire!" he immediately went thither, but before he arrived at the Perfumed Chamber it had burned to the ground.

As the treasurer looked at the Perfumed Chamber lying in ashes, he felt not so much grief as could be measured with the tip of a hair; but doubling his left arm, he clapped with his right as loud as he could. Those who stood near asked him, "Master, how comes it that after expending all this money in building a Perfumed Chamber you clap your hands when it burns to the ground?" Said the treasurer, "Friends, through fire and other mishaps I have been permitted to expend all this wealth in the cause of the Buddha. I clapped my hands because of the joy that filled my heart at the thought, 'I shall once more be permitted to expend an equal amount of money in rebuilding the Perfumed Chamber.'" So the treasurer spent as much money again in rebuilding the Perfumed Chamber; and having so done, presented it as an offering to the Teacher and his retinue of twenty thousand monks.

When the thief saw that, he thought to himself, “Apparently I shall not be able to discomfit this man unless I kill him. Very well, I will kill him.” So he fastened a knife in the fold of his undergarment, and thus armed, went about the monastery for a period of seven days. But he found no opportunity to kill his man. During these seven days the great treasurer gave gifts to the Congregation of Monks presided over by the Buddha. Finally he paid obeisance to the Teacher and said, “Reverend Sir, {3.63} a certain thought dwells in my mind, and it is this, ‘Seven times a certain man has burned my field, seven times he has cut off the feet of my cattle, and seven times he has burned my house. That man also must have set fire to the Perfumed Chamber just now.’ I make over to that man the first-fruits of the merit of this offering.”

When the thief heard that, he thought to himself, “It was indeed [29.303] a grievous sin that I committed. But although I am so grievous a sinner, this man cherishes no ill-will at all towards me. Instead, he makes over to me alone the first-fruits of the merit of this offering. Compared to this man, I appear to great disadvantage. If I do not ask so magnanimous a man as this to pardon me, punishment from the king may fall upon my head.” So he went and prostrated himself at the feet of the treasurer, saying, “Pardon me, master.” “What do you mean?” asked the treasurer. The thief replied, “All this evil have I done; pardon me for it.” Thereupon the treasurer asked him about each particular thing, saying, “Did you do this to me? Did you do that?” “Yes, master,” replied the thief, “all this I did myself.” “But,” said the treasurer, “I never saw you before. Why did you take a dislike to me and do what you have done?”

The thief replied, “One day as you were coming out of the city, you said something and I remembered it; that is why I took a dislike to you.” The treasurer immediately remembered that he had said that very thing, and straightway asked the thief to pardon him, saying, “Yes, friend, I did say that; pardon me for it.” Then he said, “Rise, friend, I pardon you; go your way, friend.” Then said the thief, “Master, if you pardon me, let me be a slave in your house, together with my children and my wife.” The treasurer replied, “Friend, because of what I said, you caused this damage. {3.64} But it would be impossible for me to hold converse with you if you were to dwell in my house. Nor have I need that you should dwell in my house. I pardon you freely. Go your way, friend.” *End of Story of the Past.*

Said the Teacher in conclusion, “Because the thief committed this evil deed, at the end of his allotted term of life, he was reborn in the Avīci Hell. After

suffering torment there for a long period of time, because the fruit of his evil deed is not yet exhausted, he is now suffering torment on Vulture Peak.”

After the Teacher had related the evil deed of the ghost in a previous state of existence, he said, “Monks, in the act of committing wicked deeds, simpletons do not realize their wickedness. Afterwards, however, they are consumed by the wicked deeds they have themselves committed, and are like burning forests which they themselves have set on fire.” So saying, he joined the connection, and preaching the Law pronounced the following Stanza,

**136. In the act of committing wicked deeds, the simpleton does not realize  
their wickedness;  
But the stupid man is consumed by his own wicked deeds, as if burnt with  
fire.**

**X. 7. Death of Moggallāna the Great<sup>301</sup>  
Mahāmogallānattheravatthu**

[29.304]

**137. Whosoever visits punishment upon those that deserve not punishment,  
Whosoever offends against those that are without offense,  
Such an one will right quickly come to one of ten states:**

**138. He will incur cruel suffering, or infirmity or injury of the body,  
Or severe sickness, or loss of mind,**

**139. Or misfortune proceeding from the king, or a heavy accusation,  
Or death of relatives, or loss of treasures,**

**140. Or else the fire of lightning will consume his houses;  
Upon dissolution of the body such a simpleton will go to Hell.**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Elder Moggallāna the Great. {3.65}

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<sup>301</sup> This story is in general similar to the Introduction to *Jātaka* 522: v. 125-126; but there are important differences. For example, in the *Jātaka* version, Moggallāna escapes on each of six successive days by flying up into the air; and instead of killing his father and mother, relents at the last moment and spares their lives. Cf. Hardy, *Manual of Buddhism*, pp. 349-351; Warren, p. 222. Text: N iii. 65-71.



For once upon a time the heretics met together and said to each other, “Brethren, do you know the reason why the gifts and offerings to the monk Gotama have waxed great?” “No, we do not know; but do you know?” “Indeed we do know; it has all come about through one Moggallāna the Great. For Moggallāna the Great goes to heaven and asks the deities what deeds of merit they performed; and then he comes back to earth and says to men, ‘By doing this and that men receive such and such glory.’ Then he goes to Hell and asks also those who have been reborn in Hell what they did; and comes back to earth and says to men, ‘By doing this and that men experience such and such suffering.’ Men listen to what he says, and bring rich gifts and offerings. Now if we succeed in killing him, all these rich gifts and offerings will fall to us.”

“That is a way indeed!” exclaimed all the heretics. So all the heretics with one accord formed the resolution, “We will kill him by hook or by crook.” Accordingly they roused their own supporters, procured a thousand pieces of money, and formed a plot to kill Moggallāna the Great. Summoning some wandering thieves, they gave them the thousand pieces of money and said to them, “Elder Moggallāna the Great lives at Black Rock. Go there and kill him.” The money attracted the thieves and they immediately agreed to do as they were asked. “Yes, indeed,” said the thieves; “we will kill the Elder.” So they went and surrounded the Elder’s place of abode.

The Elder, knowing that his place of abode was surrounded, slipped out through the keyhole and escaped. The thieves, not seeing the Elder that day, came back on the following day, and again surrounded the Elder’s place of abode. {3.66} But the Elder knew, and so he broke through the circular peak of the house and soared away into the air. Thus did the thieves attempt both in the first month and in the second [29.305] month to catch the Elder, but without success. But when the third month came, the Elder felt the compelling force of the evil deed he had himself committed in a previous state of existence, and made no attempt to get away.

At last the thieves succeeded in catching the Elder. When they had so done, they tore him limb from limb, and pounded his bones until they were as small as grains of rice. Then thinking to themselves, “He is dead,” they tossed his bones behind a certain clump of bushes and went their way. The Elder thought to himself, “I will pay my respects to the Teacher before I pass into Nibbāna.” Accordingly he swathed himself with meditation as with a cloth, made himself rigid, and soaring through the air, he proceeded to the Teacher, paid obeisance to the Teacher, and said to him, “Reverend Sir, I am about to pass into

Nibbāna.” “You are about to pass into Nibbāna, Moggallāna?” “Yes, Reverend Sir.” “To what region of the earth are you going?” “To Black Rock, Reverend Sir.” “Well then, Moggallāna, preach the Law to me before you go, for hereafter I shall have no such disciple as you to look upon.” “That will I do, Reverend Sir,” replied Moggallāna. So first paying obeisance to the Teacher, he rose into the air, performed all manner of miracles just as did the Elder Sāriputta on the day when he passed into Nibbāna, preached the Law, paid obeisance to the Teacher, and then went to Black Rock forest and passed into Nibbāna.

Immediately the report spread all over the Land of the Rose-apple, “Thieves have killed the Elder.” Immediately King Ajātasattu sent out spies to search for the thieves. Now as those very thieves were drinking strong drink in a tavern, one of them struck the other on the back and felled him to the ground. Immediately the second thief reviled the first, saying, “You scoundrel, why did you strike me on the back and fell me to the ground?” {3.67} “Why, you vagabond of a thief, you were the first to strike Moggallāna the Great.” “You don’t know whether I struck him or not.” There was a babel of voices crying out, “’Twas I struck him, ’Twas I struck him.”

Those spies heard what the thieves said, captured all the thieves, and made their report to the king. The king caused the thieves to be brought into his presence and asked them, “Was it you that killed the Elder?” “Yes, your majesty.” “Who, pray, put you up to it?” “The Naked Ascetics, your majesty.” The king had the five hundred Naked Ascetics caught, placed them, together with the five hundred thieves, waist-deep in pits which he had dug in the palace-court, caused [29.306] their bodies to be covered over with bundles of straw, and then caused the bundles of straw to be lighted. When he knew that they had been burned to a crisp, he caused their bodies to be plowed with iron plows and thus caused them all to be ground to bits.

The monks began a discussion in the Hall of Truth: “Elder Moggallāna the Great met a death which he did not deserve.” At that moment the Teacher approached and asked them, “Monks, what are you saying as you sit here all gathered together?” When they told him, he said, “Monks, if you regard only this present state of existence, Moggallāna the Great did indeed meet death which he did not deserve. But as a matter of fact, the manner of death he met was in exact conformity with the deed he committed in a previous state of existence.” Thereupon the monks asked the Teacher, “But, Reverend Sir, what was the deed he committed in a previous state of existence?” In reply the Teacher related his former deed in detail, saying, {3.68}

**7 a. Story of the Past: The son who killed his parents**

The story goes that once upon a time in the distant past a certain youth of station performed with his own hand all of the household duties, such as pounding rice and cooking, and took care of his mother and father to boot. One day his mother and father said to him, "Son, you are wearing yourself out by performing all of the work both in the house and in the forest. We will fetch you home a certain young woman to be your wife." The son replied, "Dear mother and father, there is no necessity of your doing anything of the sort. So long as you both shall live I will wait upon you with my own hand." In spite of the fact that he refused to listen to their suggestion, they repeated their request time and again, and finally brought him home a young woman to be his wife.

For a few days only she waited upon his mother and father. After those few days had passed, she was unable even to bear the sight of them and said to her husband with a great show of indignation, "It is impossible for me to live any longer in the same house with your mother and father." But he paid no attention to what she said. So one day, when he was out of the house, she took bits of clay and bark and scum of rice-gruel and scattered them here and there about the house. When her husband returned and asked her what it meant, she said, "This is what your blind old parents have done; they go [29.307] about littering up the entire house; it is impossible for me to live in the same place with them any longer." Thus did she speak again and again. The result was that finally even a being so distinguished as he, a being who had fulfilled the Perfections, broke with his mother and father.

"Never mind," said the husband, "I shall find some way of dealing with them properly." So when he had given them food, he said to them, "Dear mother and father, in such and such a place {3.69} live kinsfolk of yours who desire you to visit them; let us go thither." And assisting them to enter a carriage, he set out with them. When he reached the depths of the forest, he said to his father, "Dear father, hold these reins; the oxen know the track so well that they will go without guidance; this is a place where thieves lie in wait for travelers; I am going to descend from the carriage." And giving the reins into the hands of his father, he descended from the carriage and made his way into the forest.

As he did so, he began to make a noise, increasing the volume of the noise until it sounded as if a band of thieves were about to make an attack. When his mother and father heard the noise, they thought to themselves, "A band of thieves are about to attack us." Therefore they said to their son, "Son, we are old

people; save yourself, and pay no attention to us.” But even as his mother and father cried out thus, the son, yelling the thieves’ yell, beat them and killed them and threw their bodies into the forest. Having so done, he returned home. *End of Story of the Past.*

When the Teacher had related the foregoing story of Moggallāna’s misdeed in a previous state of existence, he said, “Monks, by reason of the fact that Moggallāna committed so monstrous a sin, he suffered torment for numberless hundreds of thousands of years in Hell; and thereafter, because the fruit of his evil deed was not yet exhausted, in a hundred successive existences he was beaten and pounded to pieces in like manner and so met death. Therefore the manner of death which Moggallāna suffered was in exact conformity with his own misdeed in a previous state of existence. Likewise the five hundred heretics who with the five hundred thieves offended against my son who had committed no offense against them, suffered precisely that form of death which they deserved. For he that offends against the offenseless, incurs misfortune and loss through ten circumstances.” So saying, he joined the connection, and preaching the Law, pronounced the following Stanzas, {3.70} [29.308]

**137. Whosoever visits punishment upon those that deserve not punishment,  
Whosoever offends against those that are without offense,  
Such an one will right quickly come to one of ten states:**

**138. He will incur cruel suffering, or infirmity or injury of the body,  
Or severe sickness, or loss of mind,**

**139. Or misfortune proceeding from the king, or a heavy accusation,  
Or death of relatives, or loss of treasures,**

**140. Or else the fire of lightning will consume his houses;  
Upon dissolution of the body such a simpleton will go to Hell.**

## **X. 8. The Monk of many Possessions<sup>302</sup>**

### **Bahubhaṇḍikabhikkhuvatthu**

**141. Neither going naked, nor matted locks, nor filth, nor fasting, nor  
sleeping on the bare ground,  
Nor rubbing with dust, nor sitting on the haunches, can purify that mortal  
who has not overcome doubt.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a monk of many possessions. {3.72}

The story goes that on the death of his wife a certain householder of Sāvatti retired from the world and became a monk. When he became a monk, he caused a cell to be built for his express use, and likewise a fire-room and a store-room. And having caused the whole store-room to be filled with ghee, honey, oil, and other provisions, in spite of the fact that he had become a monk, he sent for his own slaves, had them cook food to his liking, and would eat only this food. Likewise he possessed many requisites, wearing one set of robes at night and another in the daytime. He lived in the immediate neighborhood of the monastery.

One day as he was drying his robes and bedding, some monks who were going about in search of lodging saw them and asked him, “Whose are these requisites, brother?” “They belong to me,” replied the monk. “Brother, the Exalted One permits a monk to possess only three robes; but you, although you have retired from the world and become a monk under the dispensation of a Buddha who is satisfied with but little, have taken upon yourself to possess these many requisites.” So saying, they led him to the Teacher {3.73} and reported the matter to him, saying, “Reverend Sir, here is a monk whose possessions are excessively numerous.” The Teacher asked him, “Monk, is the report true concerning you?” “Yes, Reverend Sir, it is all true.” “But how comes it that you, monk, in spite of the fact that [29.309] I have expressly taught that one should be satisfied with but little, have possessed yourself of so many requisites?”

Angered by so little as this, the monk exclaimed, “Well then, I will go about in this manner.” Forthwith casting off his outer garment, he stood in the midst of the assemblage wearing but one robe. The Teacher, remaining his support, said to him, “Assuredly, monk, in a previous state of existence you sought to preserve

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<sup>302</sup> This story is almost word for word the same as *Jātaka* 6: i. 126-133. Text: N iii. 72-78.

your modesty and fear of mortal sin; for even when you were a water-sprite, you dwelt for twelve years striving to preserve your modesty and fear of mortal sin. How comes it that now, having retired from the world and become a monk under the dispensation of so august a Buddha, you have cast off your outer garment, thrown aside your modesty and fear of sin, and stand thus in the midst of the fourfold assemblage?" When the monk heard those words of the Teacher, he recovered his sense of modesty and fear of mortal sin, wrapped his outer robe about him again, saluted the Teacher, and seated himself respectfully at one side. The monks asked the Exalted One to explain the matter; and in response to their request, the Exalted One related in detail the following

### **8 a. Story of the Past: Mahimsāsa and the princes Moon and Sun**

The story goes that at a time far back in the past the Future Buddha obtained a new existence in the womb of the chief consort of the king of Benāres. On the day appointed for the naming of the child, they gave him the name Mahimsāsa. Afterwards he had a younger brother named Moon, Canda. The mother died, and the king took to himself another chief consort. When she gave birth to a son, they gave him the name Sun, Suriya. When the king saw his son, he was greatly pleased and said to the mother, "I grant your son a boon." The mother replied, "I will make my choice at such time as I wish."

When her son had grown up, {3.74} she said to the king, "Your majesty, when my son was born, you granted him a boon. Give my son the kingdom." But this the king refused to do, saying, "My two sons walk abroad resplendent as flames of fire. It is impossible for me to give your son the kingdom." In spite of the king's refusal, the queen repeated her request several times. The king, observing this, thought to himself, "She may do some harm to my sons." So he summoned his two sons and said to them, "My dear sons, when [29.310] Suriya was born, I granted him a boon. The queen has just asked me to give him the kingdom. Now I am not willing to give him the kingdom, and I therefore fear that his mother may do you some harm. Do you therefore go live in the forest, and when I am dead, come back and take the kingdom." So saying, the king sent his two sons to the forest.

The two sons, bowing to their father, came down from the terrace. As they passed through the palace-court. Prince Suriya, who was playing there, saw them, learned what had happened, and departed with them. When they reached the Himālaya, the Future Buddha left the beaten track and seating himself under a tree, said to Prince Suriya, "Dear brother, go to a certain lake, bathe therein,

drink the water thereof, and fetch us water in lotus-leaves.” (Now that lake had been given to a certain water-sprite by Vessavaṇa, and Vessavaṇa had said to him, “You may devour all those who descend into this lake except only those that know what is godlike.” From that time on, the water-sprite asked all those who descended into that lake whether they knew what was truly godlike, and all those who did not know he was wont to devour.) {3.75}

With never a thought of trouble. Prince Suriya descended into the lake. The water-sprite asked him, “Do you know what is truly god-like?” He answered, “The moon and the sun are truly godlike.” Said the water-sprite, “You do not know what is truly godlike.” Forthwith the water-sprite dragged him under the water and imprisoned him in his own habitation. The Future Buddha, observing that Prince Suriya tarried, sent forth Prince Canda. The water-sprite asked Prince Canda also whether he knew what was truly godlike. Prince Canda replied, “The four cardinal points are truly godlike.” The water-sprite dragged him also under the water and imprisoned him in the same place.

The Future Buddha, observing that Prince Canda tarried also, thought to himself, “Some accident must have happened,” and immediately set out for the lake himself. Observing that the footsteps of two persons led down into the lake, he came to the conclusion, “This lake is haunted by a water-sprite.” Forthwith he girded himself with his sword, took bow in hand, and stood waiting. When the water-sprite saw that he did not descend into the lake, he disguised himself as a woodman, drew near and said, “Fellow, you must be tired with your journey. Why do you not descend into this lake, bathe therein, drink the water thereof, eat the film and stalk of the lotus, and deck yourself with flowers?” [29.311]

The instant the Future Buddha saw him, he knew, “That is an ogre!” So he said to him, “It was you that seized my brothers!” “Yes,” said the ogre, “I did.” “Why did you do so?” “I catch all that descend into this lake.” “You catch all?” “I catch all, except only those that know what is truly godlike.” “But do you really wish to know who are truly godlike?” “Yes,” replied the water-sprite, “I do.” “I will tell you.” “Very well, then, tell me.” “I cannot tell you while my body remains unwashed.” The ogre immediately {3.76} bathed the Future Buddha, gave him water to drink, adorned him with rich apparel, and assisting him to mount a couch in the center of a richly adorned pavilion, himself sat down at the foot. Then said the Future Buddha to him, “Listen attentively.” So saying, he pronounced the following Stanza,

They that possess modesty and fear of sin, they that are endowed with righteousness.

They that are good and upright men in this world, they alone are called “godlike.”

When the ogre heard this religious instruction, he believed and said to the Future Buddha, “Wise man, I believe you. I will give you one of your brothers. Which one shall I bring?” “Bring me my youngest brother.” “Wise man, you, and you alone, know what is truly godlike; but what is godlike you do not practice.” “Why do you say that?” “Because, by leaving out your oldest brother and directing me to bring your youngest brother, you are doing the reverse of honoring your oldest brother.” “Ogre, not only do I know what is truly godlike, but I also practice the same. Indeed it was solely because of my youngest brother that we entered this forest. For it was on his account that his mother asked our father for the kingdom, and when our father refused to give her what she asked for, to make sure of our safety, he permitted us to dwell in the forest and that prince followed us and accompanied us. If I return and say, ‘A certain ogre devoured him in the forest,’ nobody will believe me. For this reason, therefore, terrified with the fear of rebuke, I bid you bring him only to me.”

The ogre believed the Future Buddha and said to him, “Well said, wise man! You, and you alone, know what things are truly godlike.” So saying, the ogre brought both of the brothers and gave them to the Future Buddha. Then the Future Buddha discoursed to him on the disadvantages of the state of being an ogre, and established him in the Five Precepts. The Future Buddha continued to dwell in that forest, and the ogre provided ample protection for him. [29.312] When the king his father died, he returned to Benāres with the ogre, {3.77} took the kingdom, and gave Prince Canda the post of viceroy and Prince Suriya the post of commander-in-chief. Moreover he had a shelter built for the ogre in a pleasant place, and saw to it that the ogre received gifts and offerings in abundance.

When the Teacher had completed this religious instruction, he identified the characters in the Jātaka as follows, “At that time the ogre was the monk of many possessions. Prince Suriya was Ānanda, Prince Canda was Sāriputta, and Prince Mahimsāsa was I myself.” Having thus related the Jātaka, the Teacher said, “Thus, monk, in a previous state of existence you sought those things that are truly godlike, and your walk was that of a man endowed with sense of modesty and fear of mortal sin. But just now you did an unbecoming thing, when you stood before me in the midst of the fourfold assemblage in this



fashion and said, 'I want little.' A monk is a monk not solely because he throws a robe around him." So saying, he joined the connection, and preaching the Law, pronounced the following Stanza,

**141. Neither going naked, nor matted locks, nor filth, nor fasting, nor  
sleeping on the bare ground,  
Nor rubbing with dust, nor sitting on the haunches, can purify that mortal  
who has not overcome doubt.**

### **X. 9. Santati the King's Ministers<sup>303</sup> Santatimahā mattavattu**

**142. Even though a man be richly adorned, if he walk in peace,  
If he be quiet, subdued, restrained, and chaste,  
And if he refrain from injuring any living being,  
That man is a Brahman, that man is a hermit, that man is a monk.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the king's minister Santati. {3.78}

For once upon a time Santati returned from suppressing disorder on King Pasenadi Kosala's frontier, and the king was so pleased that he turned over his kingdom to him for seven days and gave him a woman who danced and sang. For seven days Santati steeped himself in liquor, and on the seventh day, adorned with all the adornments, he mounted the back of the state elephant and set out for the bathing-place. As he passed out of the gateway, he saw the Teacher entering the city for alms. Remaining seated as he was on the back of the elephant, he nodded his head by way of salute to the Teacher and passed on.

The Teacher smiled. "Why do you smile, Reverend Sir?" asked [29.313] Elder Ānanda. {3.79} Said the Teacher, explaining the reason for his smile, "Ānanda, just look at the king's minister Santati! This very day, adorned as he is with all the adornments, he will come into my presence, and at the conclusion of a Stanza consisting of four verses he will attain Arahatsip. He will then assume a sitting posture at a height of seven palm-trees above the earth and will then and there pass into Nibbāna."

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<sup>303</sup> Cf. the similar story of Prince Abhaya, xiii. 4. Text: N iii. 78-84.

The populace heard the words that passed between the Teacher and the Elder. Those of the crowd who held false views thought to themselves, "Look at the way the monk Gotama acts! Whatever comes into his head he speaks with his mouth! This very day, so he says, that drunken sot, adorned as he is with all the adornments, will come into his presence and listen to the Law and pass into Nibbāna! But that is precisely what will not happen; this very day we shall catch him in a lie." On the other hand the orthodox thought to themselves, "Oh how great and how marvelous is the supernatural power of the Buddhas! To-day we shall have the privilege of beholding the grace of the Buddha and the grace of the king's minister Santati."

Santati the king's minister spent a portion of the day at the bathing-place sporting in the water, and then entered his pleasure garden and sat down in his drinking-hall. Straightway that woman came down to the center of the stage and began to display her skill in dancing and singing. Now she had fasted for seven days that she might display more perfect grace of body; and the result was that on that particular day, as she was displaying her skill in dancing and singing, knife-like pains arose in her belly and as it were cut the flesh of her heart asunder. And then and there with open mouth and open eyes she died.

Said Santati the king's minister, "Look to the lady!" "She is dead, master," was the reply. {3.80} As soon as Santati the king's minister heard those words, he was overwhelmed with mighty sorrow; and in an instant the liquor he had drunk during the preceding week vanished away like a drop of water on a red-hot potsherd. Said he to himself, "With the single exception of the Teacher, who is likely to be able to extinguish this my sorrow?"

So in the evening, surrounded by his force of men, he went to the Teacher; and having saluted him, spoke as follows, "Reverend Sir, such and such sorrow has come upon me. I have come to you because I know that you will be able to extinguish my sorrow. Be my refuge." Then said the Teacher to him, "You have indeed come into the [29.314] presence of one who is able to extinguish your sorrow. On the numberless occasions when this woman has died in this very manner and you have wept over her, you have shed tears more abundant than all the water contained in the Four Great Oceans." So saying, he pronounced the following Stanza,

What is past, – let that seem best. Before thee let there be nothing.  
And if thou wilt not grasp what lies between, thou shalt walk in peace.<sup>304</sup>

At the conclusion of the Stanza, Santati the king's minister attained Arahathship, together with the Supernatural Faculties. Thereupon he surveyed his own aggregate of life, and perceiving that he had but a little while to live, said to the Teacher, "Reverend Sir, permit me to pass into Nibbāna." The Teacher, although he himself knew what had been Santati's meritorious deed in a previous state of existence, bethought himself, "The heretics who have gathered themselves together for the purpose of catching me in a lie will not succeed in doing so; and the orthodox who have assembled with the thought in their minds, 'We shall behold the grace of the Buddha and the grace of Santati the king's minister,' when they hear about the meritorious deed he performed in a previous state of existence, will increase in esteem for works of merit." {3.81}

Therefore the Teacher said to Santati the king's minister, "Well then, rehearse to us all the meritorious deeds you did in a previous state of existence. Do not, however, rehearse it to us standing on the ground, but rehearse it to us poised in the air at a height of seven palm-trees above the ground." "Very well," replied Santati the king's minister. So saluting the Teacher, he rose into the air to the height of one palm-tree and then descended to the ground. Then he saluted the Teacher once more, and rising gradually to the height of seven palm-trees above the ground, he seated himself cross-legged in the air, and said, "Listen, Reverend Sirs, to the meritorious deed I performed in a previous state of existence." So saying, he related the following

### **9 a. Story of the Past: The preacher of the Law and the King**

Ninety-one cycles of time ago, in the dispensation of the Buddha Vipassī, I was reborn in a certain household in a city named Bandhumati. And the following thought occurred to me, "What labor will do away with the want and sufferings of others?" While I was pondering this thought, I observed the labors of those who went [29.315] about proclaiming the Law, and from that time forth I labored at that very task. I incited others to perform works of merit, and I performed works of merit myself. On fast-days I took upon myself the obligations of the fast-day; I gave alms; I listened to the Law. And I went about

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<sup>304</sup> Ed. note: Sn 949. The translation here hardly does justice to the verse: *Let what is past dry up, let there be nothing for the future, if you do not grasp at the present, you will live in complete peace.*

proclaiming, “There are no jewels comparable to the Three Jewels which are named the Buddha, the Law, and the Order; therefore do honor to the Three Jewels.”

Now the great King Bandhumati, father of the Buddha, hearing my voice, sent for me and asked me, “Friend, on what business are you going about?” I replied, “Your majesty, I am going about proclaiming the virtues of the Three Jewels, and inciting the populace to perform works of merit.” “What vehicle do you use on your travels?” asked the king. I replied, “I travel about on my two legs, your majesty.” {3.82} Thereupon the king said, “Friend, it is not fitting that you should go about in that fashion. Deck yourself with this string of flowers and seat yourself on the back of a horse and go about in this fashion.” So saying, he gave me a string of flowers similar in appearance to a string of pearls, and at the same time he gave me a horse.

After the king had done me this kindness, I went about as before proclaiming the Law. Thereupon the king summoned me again and asked me, “Friend, on what business are you going about?” “The same as before, your majesty,” I replied. “Friend,” said the king, “a horse is not good enough for you; sit herein as you go about.” So saying, he presented me with a chariot drawn by four Sindh horses. Again the third time the king heard my voice, whereupon he sent for me and asked me, “Friend, on what business are you going about?” “The same as before, your majesty,” I replied. “Friend,” said the king, “a chariot is not good enough for you.” And forthwith he presented me with great wealth and a splendid set of jewels, and at the same time he gave me an elephant. Accordingly I decked myself with all my jewels and seated myself on the back of the elephant, and in this manner for eighty thousand years I went about performing the meritorious work of proclaiming the Law. And during all that time there was diffused from my body the fragrance of sandal and from my mouth the fragrance of the lotus. This was my meritorious deed in a previous state of existence. *End of Story of the Past.*

As Santati the king’s minister thus related the story of his meritorious deed in a previous state of existence, sitting cross-legged in the air, he applied himself to meditation on the element of fire; and [29.316] having thus induced a state of trance, he entered therein and straightway passed into Nibbāna. Instantly flames of fire burst from his body and consumed his flesh and blood, and his relics floated down like jasmine flowers. The Teacher spread out a pure white cloth, {3.83} and his relics fell therein, and the Teacher deposited them at a crossing of four highways, caused a shrine to be erected over them and said, “By doing

reverence to these relics the populace will earn much merit.” The monks started up a discussion in the Hall of Truth, “Santati the king’s minister attained Arahatship at the conclusion of the Stanza, and though adorned and dressed in state, sitting cross-legged in the air, passed into Nibbāna. Ought one to speak of him as a ‘hermit’ or as a ‘Brahman?’” At that moment the Teacher entered and asked the monks, “Monks, what is it that engages your attention as you sit here all gathered together?” When they told him, he said, “Monks, it is proper to speak of my son as a ‘hermit,’ and it is equally proper to speak of him as a ‘Brahman.’” So saying, he preached the Law by pronouncing the following Stanza,

**142. Even though a man be richly adorned, if he walk in peace,  
If he be quiet, subdued, restrained, and chaste,  
And if he refrain from injuring any living being,  
That man is a Brahman, that man is a hermit, that man is a monk.**

### **X. 10. The Monk and the Ragged Garment<sup>305</sup>** **Pilotikatheravatthu**

**143. Is there a man in this world so restrained by modesty  
That he wards off reproach as a well-bred horse the whip? {3.86}**

**144. Even as a well-bred horse touched by the whip, so be ye ardent and  
active.  
By faith, by virtue, by resolution, by meditation, by understanding of the  
Law,  
Possessing perfect knowledge and behavior, thoughtful, you will rid  
yourselves of this great suffering.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Pilotika. {3.84}

For one day Elder Ānanda saw a certain youth going along, clad in a ragged undergarment, with a potsherd in his hand. Said the Elder to the youth, “Is not the monastic life superior to the kind of life you lead?” Said the youth to the Elder, “Reverend Sir, who will make a monk of me?” “I will make a monk of you,” said the Elder. So taking him with him, he bathed him with his own hand, and giving him a Subject of Meditation, made a monk of him. Now the youth spread out the cloth which he had worn as an undergarment, looked about him,

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<sup>305</sup> Cf. story XXV. 10. Text: N iii. 84-87.

and seeing no place to which he might resort for the purpose of straining water, placed the cloth and the potsherd on the branch of a certain tree. Having been admitted to the Order and having [29.317] made his full profession, he enjoyed to the full the rich offerings which accrue to the Buddhas, and went about clad in robes of great price. After a time he became fat and discontented. Thought he to himself, "What is the use of my going about clad in robes which are the pious offerings of the people? I will clothe myself once more in the same old cloth I used to wear." Accordingly he went to the place where he had left the cloth and recovered it. {3.85} Having so done, he said to himself, "You shameless, unblushing simpleton, you have thrown away the privilege of wearing rich apparel, have clothed yourself in these rags, and with potsherd in hand, are about to go forth for alms." And taking this thought for his Subject of Meditation, all by himself he admonished himself. Now even as he admonished himself, his mind became tranquil. Then and there he put away that cloth and went back again to the monastery. After a few days, however, he became discontented once more, said the same thing to himself, and then went back again to the monastery. Again the third time the same thing happened. When the monks saw him going back and forth in this manner, they asked him, "Brother, where are you going?" "I am going to my teacher, brethren," he replied. Thus did he take his own old ragged garment for his Subject of Meditation, by this means conquer himself, and in a few days attain Arahatsip.

Said the monks, "Brother, do you no longer go to your teacher? This is not the path you have been accustomed to travel." "Brethren," replied the monk, "when I was attached to the world, I walked with a teacher. But now that I have cut off the ties that bind me to the world, I no longer go to him." The monks reported the matter to the Teacher, saying, "Reverend Sir, the Elder Pilotika does not speak the truth." "What did he say, monks?" replied the Teacher. "He said this and that, Reverend Sir." When the Teacher heard that, he said, "Monks, what he says is quite true. When my son was attached to the world, he went to a teacher. But now he has cut off the ties that bound him to the world, has himself restrained himself, and has attained Arahatsip." So saying, he pronounced the following Stanzas,

**143. Is there a man in this world so restrained by modesty  
That he wards off reproach as a well-bred horse the whip? {3.86}**

**144. Even as a well-bred horse touched by the whip, so be ye ardent and  
active.**

**By faith, by virtue, by resolution, by meditation, by understanding of the  
Law,  
Possessing perfect knowledge and behavior, thoughtful, you will rid  
yourselves of this great suffering.**

**X. 11. Sukha the Novice<sup>306</sup>  
Sukhasāmaṇeravatthu**

[29.318]

**145. Ditch-diggers lead the water, arrow-makers bend their shafts,  
Carpenters bend the wood, good men control themselves.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the novice Sukha. {3.87}

**11 a. Story of the Past: The treasurer Gandha, the laborer Bhattabhatika,  
and the Private Buddha**

Once upon a time there lived in Benāres a youth named Gandha, and he was the son of the principal treasurer of the city. When his father died, the king sent for him, and after comforting him, bestowed high honor upon him, giving him the post of treasurer which his father had held before him. From that time on he was known as the treasurer Gandha.

One day the steward of his property opened the door of his strongroom and said to him, “Master, now you are the possessor of all this wealth which once belonged to your father, and of all this wealth which once belonged to your grandfather and to those who went before him.” And when he had so said, he brought out store after store of treasure and showed them to him. The treasurer looked at the stores of treasure and said, “But why did they not take this treasure with them when they went to the other world?” “Master, there are none that can take their treasure with them when they go to the other world. All that men take with them when they die is their works, whether they be good or whether they be evil.”

When the treasurer heard this saying, he thought to himself, “What a piece of folly for them to amass all these treasures and then to go away and leave them! As for me, I will take them with me when I go.” This was the thought that passed through the treasurer’s mind. But instead of saying to himself, “I will give alms;

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<sup>306</sup> With the Story of the Present (x. 116), cf. story vi. 5, *Paṇḍita the Novice*. Text: N iii. 87-99.

{3.88} I will render honor to whom honor is due," he reflected, "I will eat up all this wealth before I go."

Accordingly he spent a hundred thousand pieces of money in building a bath-house of crystal. At a cost of a hundred thousand pieces of money he had made a bath-seat of crystal. At a cost of a hundred thousand pieces of money he had made a couch whereon to [29.319] sit. At a cost of a hundred thousand pieces of money he had made a bowl for his food. At a cost of a hundred thousand pieces of money he caused to be erected a pavilion over his dining-hall. At a cost of a hundred thousand pieces of money he had made a copper-plated receptacle for his bowl. At a cost of a hundred thousand pieces of money he had a magnificent window built in his house. For his breakfast he spent a thousand pieces of money, and for his evening meal he spent a thousand pieces of money. And for the purpose of providing himself with food at midday on the day of full moon he spent a hundred thousand pieces of money.

On the day when he intended to eat this food, he spent a hundred thousand pieces of money in decorating the city, caused a drum to be beaten and the following proclamation to be made, "Let all behold the manner in which the treasurer Gandha eats his meals." Straightway the populace assembled, bringing with them beds and couches. And the treasurer Gandha, having first bathed in his bath-house which had cost him a hundred thousand pieces of money, in perfumed water drawn from sixteen vessels, seated himself on his couch which had cost him a hundred thousand pieces of money. Having so done, he opened his magnificent window and displayed himself to view, seated on that couch. And his servants placed his bowl in that copper-plated receptacle and served him with food. In such splendor, surrounded by a company of dancers, did the treasurer Gandha enjoy that feast.

A short time afterwards a certain villager came to the city with a cart filled with firewood and so forth, and for the purpose of sparing himself unnecessary expense found lodging in the house of a friend of his. Now it so happened that it was the day of full moon; {3.89} and on this day men went about the city beating drums and crying out, "Let all behold the splendor in which the treasurer Gandha takes his meals." The villager's friend said to him, "Have you ever seen the splendor in which the treasurer Gandha takes his meals?" "No, my friend," said the villager. "Well then, come, let us go; there is the drum making the rounds of the city; we shall see great splendor and magnificence." So the city man took the countryman with him, and they went out together. The populace climbed on beds and couches and looked on.



Just then the villager smelt the savor of food and said to the city man, "I feel thirsty for that bowl of rice." "Friend, do not wish for that; you could never get it." "Friend, if I do not get it, I shall not [29.320] be able to live any longer." The city man, unable to restrain the villager, standing in the outer circle of the crowd, cried out thrice with a loud voice, "I bow myself before you, master." "Who is that?" said the treasurer. "It is I, master." "What is the matter?" "There is a certain villager here who thirsts for the rice in your bowl. Pray give him just a morsel of rice." "He cannot have it." "Friend, did you hear what he said?" "Yes, I heard. If I can have some of the rice, I can live; but if I cannot have it, I shall surely die."

Thereupon the city man cried out again with a loud voice, "Master, this villager says that if he cannot have some of your rice, he will surely die. Spare his life, I pray you." "Sirrah, every morsel of rice is worth a hundred pieces of money, two hundred pieces of money. If I give rice to everyone who asks for it, {3.90} what shall I have to eat myself?" "Master, if this villager cannot have some of your rice, he will die. Spare his life, I pray you." "He cannot have it. However, if it be really true that unless he receives some of the rice he will die, let him work for hire for me for the space of three years. If he will do that, I will let him have the bowl of rice."

When the villager heard that, he said to his friend, "So be it, friend." Then he took leave of son and wife, saying to them, "I intend to work for hire for three years in order to obtain this bowl of rice." And having so said, he entered the treasurer's house. During his term of service he performed all of his duties most faithfully; whether in the house or in the forest, whether by day or by night, all the duties which fell to him were performed just as they should have been. He became known to all the residents of the city as Food-earner, Bhattabhatika.

When his term of service was completed, the treasurer's steward said to his master, "Bhattabhatika's term of service is now completed; it was a difficult task he performed for the space of three years in working for hire; not a single piece of work he undertook was done amiss." Thereupon the treasurer gave him two thousand pieces of money for his evening meal and a thousand pieces of money for his breakfast, making three thousand pieces of money in all. And he gave orders to all the members of his household, except his own dear wife Cintāmaṇī, to wait on that day upon Bhattabhatika only, saying, "To-day you are to render precisely the same attentions to him as you have been accustomed to render to me." So saying, he bestowed his own state upon Bhattabhatika.

So Bhattabhatika bathed in the same kind of water as that in [29.321] which the treasurer had been accustomed to bathe, and in the same bath-house, and sat on the treasurer's bath-seat after his bath, {3.91} and put on the treasurer's garments, and sat down upon the treasurer's couch. And the treasurer caused a man to go about the city beating a drum and crying out, "Bhattabhatika worked for hire in the house of the treasurer Gandha for the space of three years, and by so doing obtained for himself a bowl of rice. Let all look upon the splendor and magnificence in which he eats his meal." The populace climbed beds and couches and looked on. Every place Bhattabhatika looked at quaked and shook; dancers stood in attendance about him; servants brought the bowl of rice to him and set it before him.

When it was time for him to wash his hands, a certain Private Buddha on Mount Gandhamādana arose from a state of trance which had lasted seven days, and considering within himself, "Where shall I go to-day to receive alms?" beheld Bhattabhatika. Then this thought occurred to him, "This man has worked for hire for three years and by so doing has received a bowl of rice; has this man faith or not?" Perceiving that he had faith, the Private Buddha considered further, "Even they that have faith do not always take the trouble to bestow favor; will this man take the trouble to bestow his favor upon me?" Immediately he became aware of the following, "He will surely bestow favor upon me, and by bestowing favor upon me he will earn for himself a rich reward." So the Private Buddha put on his upper robe, took his bowl in his hand, and soaring through the air, alighted in the midst of the assembly and showed himself standing before his very face.

When Bhattabhatika saw the Private Buddha, he thought to himself, "Because I have not previously bestowed alms, it has been necessary for me to work for hire in the house of another for three years in order to obtain the bowl of rice. This rice which I have just received will keep me for a night and a day; but if I give this to this noble person, it will keep me for countless millions of cycles of time. {3.92} I will give it to this noble person and to none other." Thereupon Bhattabhatika, who had earned possession of the bowl of rice by working for hire for three years, without so much as putting a morsel of rice in his mouth, suppressed his thirst, took the bowl in his own hands, and went to the Private Buddha and placed the bowl in the hands of another. Then he saluted the Private Buddha with the Five Rests, and taking the bowl in his left hand, with his right hand poured the rice into the bowl of the Private Buddha. When [29.322] half of the rice had been emptied into his bowl, the Private Buddha covered the bowl with his hand. Bhattabhatika, however, said to him, "Reverend Sir, one portion

cannot be divided into two. I ask you not to bestow favor upon me in this present life, but to bestow favor upon me in the life to come. I desire to keep nothing for myself, but to give you all without reserve.” And without keeping back anything at all for himself, he gave all without reserve to the Private Buddha, thereby earning much merit for himself. When he had so done, giving all he possessed, he saluted the Private Buddha again and said to him, “Reverend Sir, all because of this bowl of rice I worked for hire in the house of another for three years and endured much suffering. May happiness alone be my portion henceforth in the various places where I shall be reborn. Grant that I may be a partaker of the same Truth which you have seen.” “So be it,” said the Private Buddha, adding, “May all your desires be granted, even as the wishing-jewel grants them; may all your longings be fulfilled, even as the moon at the full.” And by way of thanksgiving he pronounced the following Stanzas,

May what you seek and wish for quickly be obtained;  
May all your longings be fulfilled, even as the moon on full-moon day.  
May what you seek and wish for quickly be obtained;  
May all your longings be fulfilled, even as the wishing-jewel fulfills them.

{3.93}

Then the Private Buddha formed the resolution, “May this multitude stand watching me until I reach Mount Gandhamādana.” Straightway he flew through the air to Gandhamādana, and the multitude stood watching him. When he reached Gandhamādana, he divided the food among five hundred Private Buddhas; each received enough for himself. (The question must not be asked, “How could so small a portion of alms suffice for so many?” There are four Inconceivables, and the Power of a Private Buddha is one of them.) When the multitude saw him dividing the food among the Private Buddhas, they sent up thousands of shouts of applause, insomuch that the noise thereof was like the noise of simultaneous bursts of thunder.

When the treasurer Gandha heard the shouts, he thought to himself, “Bhattabhatika has been unable to endure the splendor and glory which I bestowed upon him. Therefore this multitude has assembled and is making sport of him.” So he sent out men to investigate the matter. The men returned and told the treasurer what had happened, saying, “Master, in like manner may they endure splendor [29.323] and glory.” When the treasurer heard this, his body was suffused with the five sorts of joy. Said he, “Oh, what a laborious task it was that this man performed! And to think that during all the time that I enjoyed this splendor and glory I should never have taken the trouble to give anything!”

So he summoned Bhattabhatika and asked him, "Is the report true that you have done this and that?" "Yes, master." "Well! take these thousand pieces of money and make over to me the merit that you have earned by bestowing this gift." Bhattabhatika did so, and the treasurer divided all of his possessions into two parts and gave Bhattabhatika one of the portions.

(There are four Attainments: Attainment of Substance, Attainment of Requisites, Attainment of Consciousness, and Attainment of Extraordinary Power. {3.94} For example, an Arahāt, or a person who has attained the Fruit of the Third Path, after he has arisen from a Trance of Cessation, is a worthy recipient of offerings. Attainment of Substance means acquisition of substance by such a person. By Attainment of Requisites is meant acquisition of requisites by righteous living and just dealing. By Attainment of Consciousness is meant a state of consciousness resulting from knowledge and associated with feelings of joy. It proceeds from the giving of alms in the three divisions of time: past, present, and future. Attainment of Extraordinary Power means acquisition of the state of a worthy recipient of offerings, after he has arisen from trance. Now this Arahāt, this Private Buddha, deserved to receive offerings from Bhattabhatika, and the requisites the latter received by working for hire were the natural result of his righteousness. The Attainment of Consciousness was the result of a consciousness purified in the three divisions of time. The Private Buddha, as soon as he arose from trance, manifested the Attainment of Extraordinary Power. Thus arise the four Attainments; and through their supernatural power, even in this present life, men obtain splendor and glory. Therefore it was that Bhattabhatika received splendor and glory at the hands of the treasurer.)

Some time later, the king, hearing what Bhattabhatika had done, sent for him, gave him a thousand pieces of money in exchange for his bowl, bestowed rich treasure upon him, and gave him the post of treasurer. Thus he came to be called Treasurer Bhattabhatika.

Bhattabhatika became warm friends with the treasurer Gandha [29.324] and ate with him and drank with him and slept with him. Having lived out his allotted term of life, he passed from that existence and was reborn in the World of the Gods. After enjoying celestial bliss in the World of the Gods for the space of an interval between two Buddhas, he obtained a new existence in the dispensation of this present Buddha in the city Sāvātthi in the household of a supporter of the Elder Sāriputta. {3.95}

**11 b. Story of the Present: Sukha the novice**

His mother received the treatment usual for the protection of her unborn babe, and after a few days the longing of pregnancy came upon her. Thought she, "Oh, that I might give food of rich flavor to the Elder Sāriputta and his five hundred monks! Oh, that I might put on yellow robes, take a golden vessel in my hand, sit down in the outer circle of the congregation, and partake of the food left uneaten by those monks!" Thus she did, and satisfied her longing. And on other festival occasions also she gave like offerings. Finally she gave birth to a son, and on the day appointed for the naming of the child she said to the Elder Sāriputta, "Reverend Sir, confer the precepts on my son." Said the Elder, "What shall be his name?" Said the mother, "Reverend Sir, from the day when he was conceived, no one in this house has experienced pain; therefore his name shall be Happy, Sukha Kumāra." The Elder gave him that name, and then conferred the precepts upon him.

Now at that time the following thought arose in the mother's mind, "I will not interfere with the desire of my son." On the feast of the piercing of the child's ears and on the other festival days she gave offerings in like manner. When the boy was seven years old, he said to his mother, "Mother, I desire to retire from the world and become a monk under the Elder." "Very well, my dear son," replied the mother; "I will not interfere with your desire." Accordingly she invited the Elder to her house and said to him, "Reverend Sir, my son desires to become a monk; I will therefore bring him to the monastery in the evening." Having so said, she dismissed the Elder and assembled her kinsfolk, saying, "This very day we shall do for my son everything that should be done for him while he is yet living the life of a layman." So saying, she dressed her son in rich apparel, conducted him to the monastery in state, and committed him into the hands of the Elder. The Elder said to him, "My dear son, the monastic [29.325] life is a hard life; {3.96} shall you be able to take delight therein?" The youth replied, "Reverend Sir, I will keep your admonitions." Thereupon the Elder gave him a Subject of Meditation, and having so done, received him into the Order.

For seven days his mother and father bestowed rich offerings within the monastery in honor of his reception into the Order, giving food of a hundred flavors to the Congregation of Monks presided over by the Buddha, returning in the evening to their own home. On the eighth day, while the Congregation of Monks were making the rounds of the village, the Elder Sāriputta performed various duties about the monastery. Afterwards, directing the novice to take his bowl and robe, he himself entered the village for alms.

On the way the novice noticed watercourses and so forth, just as had the novice Paṇḍita, and asked the Elder about them. The Elder answered his questions just as he had answered the questions of the novice Paṇḍita.<sup>307</sup> When the novice had heard all these matters explained, he said to the Elder, “If you will be so good as to take your bowl and robe, I should like to turn back.” The Elder offered no opposition to his wishes, but said, “Very well, novice, bring me my bowl and robe.” When the Elder had taken his bowl and robe, the novice bowed to him and turned back. As he did so, he said to the Elder, “Reverend Sir, when you bring me my food, pray bring me food of a hundred flavors.” “Whence shall we obtain such food?” “If you cannot obtain it through your own merit, Reverend Sir, you can obtain it through mine.” The Elder gave him a key and entered the village for alms. The novice returned to the monastery, opened the Elder’s cell, closed the door, and having seated himself, strove to obtain in his own person a conception of the nature of the body.

Through the power of the novice’s virtue Sakka’s seat manifested signs of heat. Sakka considered within himself, “What can this mean?” Looking about him, he saw the novice and became aware of the following, “The novice Sukha has given his preceptor his bowl and robe, and has returned with this resolution in his mind, ‘I will strive diligently for the attainment of Arahātship.’ It is my duty to go to him.” Accordingly Sakka summoned the Four Great Kings and sent them forth, saying to them, “Go to the monastery park {3.97} and drive the noisy birds away.” The Four Great Kings did so and guarded the approaches from all quarters. Then Sakka gave orders to the moon and the sun, saying, “Stop the movement of your cars and stand still;” and they did so. Sakka himself stood guard [29.326] over the rope of the door. The monastery became quiet and noiseless.

With well-focussed mind the novice developed Spiritual Insight and attained the Three Paths and Fruits. The Elder, recalling that the novice had requested him to bring him food of a hundred flavors, considered within himself, “In whose house, pray, will it be possible to obtain such food?” Straightway beholding the household of a supporter of his who was endowed with the requisite disposition, he went thither. When the members of this household saw the Elder, they were pleased at heart and said to the Elder, “Reverend Sir, it is well that you came here to-day.” And they took his bowl and provided him with a seat and

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<sup>307</sup> Ed. note: this alludes to a section in VI. 5. Paṇḍita The Novice where the novice sees first people leading water, then arrow-makers straightening arrows, then carpenters fashioning wheels, and proceeds to guide his mind to Arahātship.

presented him with broth and hard food. They then requested the Elder to preach the Law to them until mealtime, and the Elder, responding to their request, preached the Law to them informally until he perceived that meal-time had come, whereupon he brought his discourse to an end. The members of the household then gave him food of a hundred flavors, and the Elder indicated that he wished to depart, taking the food with him. But they said to him, “Reverend Sir, eat this food yourself, and we will then give you a second portion to take with you.” Thus they prevailed upon him to eat the food which they had given him; and when he had so done they filled his bowl again and gave it to him. The Elder took the bowl of food, and reflecting, “The novice must be hungry,” set out post-haste for the monastery.

On that very day, as the Teacher, who had gone out early in the morning, sat in the Perfumed Chamber, he considered within himself, “To-day the novice Sukha gave his preceptor his bowl and robe and turned back, saying, ‘I will strive earnestly for the attainment of Arahatsip;’ has he yet completed his task?” Straightway he perceived that the novice had attained the Three Paths and Fruits. Considering the matter further, the Teacher became aware of the following, “To-day the novice will succeed in attaining Arahatsip. {3.98} But the Elder Sāriputta has just set out post-haste with food for the hungry novice, and if he arrives with the food before the novice has attained Arahatsip, it will impede the attainment thereof. It is therefore my duty to go thither and stand guard over his chamber near the gate.” With this thought in his mind, the Teacher went forth from the Perfumed Chamber, and posting himself at the gateway, stood on guard.

The Elder brought the food. The Teacher asked the Elder four [29.327] questions as on a similar occasion before, and when the Elder had answered the last of the questions, the novice attained Arahatsip. Then the Teacher addressed the Elder, saying, “Go, Sāriputta, give the novice his food.” The Elder went and forced the door, whereupon the novice came out and paid his respects to the Elder. “Eat the food I have brought you,” said the Elder. Thereupon a mere seven-year-old boy, who had but a moment before attained Arahatsip, persuaded of the utter uselessness of the food which the Elder had brought him, contemplating the estate of Nibbāna, ate the food and washed the bowl.

At that moment the Four Great Kings left their posts, the moon and the sun started up their cars, Sakka left his post at the rope of the door, and the sun passed beyond the zenith before the eyes of all. Said the monks, “Evening is now come on, and the novice has just finished his meal. Why was the morning so

long to-day, and the evening so tardy?" Just then the Teacher approached and asked the monks, "Monks, what is it that you are sitting here talking about now?" The monks replied, "Reverend Sir, to-day the morning seemed very long, and the evening was tardy. {3.99} The novice has but just finished his meal. Moreover the sun has just passed beyond the zenith before our very eyes." The Teacher replied,

"Monks, that is what always happens when they that possess merit engage in meditation. For to-day the Four Great Kings kept guard on all sides; the moon and the sun stopped their cars and stood still; Sakka kept guard at the rope of the door; and I myself stood guard at the gateway. To-day the novice Sukha saw ditch-diggers leading the water in a watercourse, arrow-makers straightening their arrows, and carpenters fashioning wheels and so forth. And having seen these things, he subdued himself and attained Arahathship." And so saying, he pronounced the following Stanza,

**145. Ditch-diggers lead the water, arrow-makers bend their shafts,  
Carpenters bend the wood, good men control themselves.**



## Book XI. Old Age, Jarā Vagga

### XI. 1. Visākhā's Companions Intoxicate Themselves<sup>308</sup>

#### Visākhāya sahāyikānam vatthu

[29.328]

**146. Why laughter? why exultation? For the world is ever aflame.  
Will ye not seek a light, ye that are shrouded in darkness?**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Visākhā's companions. {3.100}

The story goes that five hundred young men of respectable families living at Sāvatti entrusted their wives to the care of the eminent female lay disciple Visākhā, confident that under such auspices they would live the life of Heedfulness. From that time forth, whether they went to the pleasure garden or to the monastery, they went always with Visākhā. Now on a certain occasion proclamation was made of a drinking festival to last seven days. Accordingly those women prepared strong drink for their husbands, and their husbands took part in the festival, carousing for a period of seven days. On the eighth day the drum went forth to announce the resumption of work, and they returned to their work.

Those women thought to themselves, "We have not been permitted to drink strong drink in the presence of our husbands. Yet plenty of strong drink remains. Let us therefore drink it, but let us take care that our husbands shall know nothing about it." Accordingly they went to Visākhā and said to her, "Noble lady, we desire to visit the pleasure garden." "Very well, dear friends, perform your various duties first; then you may go out." They went with Visākhā, {3.101} causing strong drink to be removed surreptitiously, drank it in the garden, and roamed about in a state of intoxication. Visākhā thought to herself, "These women have committed a gross impropriety. Now the heretics also will find ground of reproach and will say, 'The female lay disciples of the monk Gotama go about drinking strong drink.'" So she said to those women, "Dear friends, you have committed a gross impropriety and have brought disgrace upon me [29.329] also. Your husbands also will be enraged at you. Now what will you do?" "Noble lady, we shall pretend to be sick." "Very well, you

<sup>308</sup> This story is a very free version of the Introduction to *Jātaka* 512: v. 11. Text: N iii. 100-103.

will acquire notoriety by your own doings.” The women went home and pretended to be sick.

Now their husbands inquired, “Where is So-and-so? Where is So-and-so?” “Sick.” “They undoubtedly drank the strong drink that remained,” concluded their husbands. Therefore they beat them and brought distress and unhappiness upon them. At a subsequent drinking festival those same women desired to drink strong drink in the same manner as before. So they went to Visākhā and said to her, “Noble lady, conduct us to the pleasure garden.” But Visākhā refused to do so, saying, “The last time I did so, you brought disgrace upon me. Go by yourselves; I will not conduct you thither.” The women decided, “We will not act so this time.” So they went to Visākhā again and said to her, “Noble lady, we desire to do honor to the Buddha; conduct us to the monastery.” “What you propose to do now is quite proper; go make preparations.”

So taking perfumes and garlands in caskets, carrying in their hands jugs filled with strong drink, wearing great cloaks, they approached Visākhā, and accompanied her to the monastery. Then they went off by themselves and drank strong drink out of their jugs. And throwing away their jugs, they seated themselves in the Hall of Truth in the presence of the Teacher. {3.102} Said Visākhā to the Teacher, “Reverend Sir, preach the Law to these women.” But those same women were so drunk that their bodies swayed back and forth, and suddenly they took it into their heads to dance and sing.

Now a certain deity belonging to the host of Māra thought to herself, “I will possess the bodies of these women and cause them to commit gross improprieties in the presence of the monk Gotama.” And straightway she took possession of their bodies. Thereupon some of them clapped their hands before the Teacher and laughed, while others began to dance. The Teacher considered within himself, “What does this mean?” Immediately perceiving the cause, he said to himself, “I shall not now permit the deities of the host of Māra to descend. For during all the time I was fulfilling the Perfections, it was certainly not for the purpose of allowing the deities of the host of Māra to descend that I fulfilled them.”

Accordingly, that he might frighten those women, the Teacher sent forth a dark-blue ray from the hair of his eyebrow. Straightway [29.330] there was black darkness. Those women were terrified with the fear of death. So intense was their fear that the strong drink within their bellies dried up. Then the Teacher vanished from the couch on which he sat, stood on the top of Mount Sineru, and

sent forth a ray of light from the hair between his eyebrows. At that moment it was as though a thousand moons had risen. Then he addressed those women, saying, “When you approach and come into my presence, you must not approach in heedlessness. For in consequence of your heedlessness a deity of the host of Māra got possession of you, and at a time when you should not have laughed or behaved lightly, he caused you to laugh and to misbehave. You should henceforth {3.103} make every effort to quench the fire of lust and of the other evil passions.” So saying, he pronounced the following Stanza,

**146. Why laughter? why exultation? For the world is ever aflame.  
Will ye not seek a light, ye that are shrouded in darkness?**

The Teacher, knowing that the women were established in faith that cannot be shaken, descended from the summit of Mount Sineru and seated himself in the Seat of the Buddha. Thereupon Visākhā said to him, “Verily strong drink is an evil thing. Women of such quality as these women, seating themselves before a Buddha like you, were unable to control their movements, but springing to their feet, clapped their hands and began to laugh and sing and dance.” The Teacher replied, “Yes, Visākhā, strong drink is indeed an evil thing, for because of it numberless living beings have come to distress and unhappiness.” “But, Reverend Sir, at what time did this episode have its beginning?” In response to this question the Teacher, desiring to relate in detail the circumstances that led to this episode, told a Story of the Past, relating the Kumbha Jātaka.<sup>309</sup>

## **XI. 2. The Teacher Cures A Monk of Love<sup>310</sup> Sirimāvattu**

**147. See this painted image, this mass of sores, huddled together,  
Corrupt, once possessed of many thoughts, but now possessing neither  
strength nor stability.**

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<sup>309</sup> Jātaka 512: v. 12-20. Ed. note: the story is that by accident men discover strong drink, which brings whole cities to destruction, and themselves too. Sakka seeing the King is about to drink it comes down to earth and preaches on the evils of strong drink which causes the King to break the pots holding the drink.

<sup>310</sup> From this story is derived *Vimāna-Vatthu Commentary*, i. 16: 74-78. *Vv. cm.* 75<sup>4</sup>-77<sup>28</sup> is almost word for word the same as *Dh. cm.* iii. 104<sup>18</sup>-109<sup>6</sup>. This story is referred to at *Milindapañha*, 350<sup>13</sup>. See Cunningham’s *Stūpa of Bhārhu* Plate xxiii. 1. Text: N iii. 104-109.

This religious instruction was given by the Teacher while he was in residence at Veļuvana with reference to Sirimā. {3.104} [29.331]

Sirimā, the story goes, was a very beautiful courtesan of Rājagaha who had during a certain rainy season offended against the female lay disciple Uttarā, wife of the treasurer's son Sumana and daughter of the treasurer Puṇṇaka. Desiring to be on good terms with her again, she went to her house when the Teacher and the Congregation of Monks were within, and after the Teacher had finished his meal, asked him for pardon. Now on that day He that is Possessed of the Ten Forces pronounced within the hearing of Sirimā the following words of thanksgiving,

223. One should overcome anger with kindness, one should overcome evil  
with good,  
One should overcome the niggard with gifts, and the speaker of falsehood  
with truth.

At the conclusion of the Stanza Sirimā obtained the Fruit of Conversion. (This is a brief synopsis of the story; as for the complete story, it will be found related at length in the Commentary on the Stanza of Thanksgiving in the Kodha Vagga.)<sup>311</sup>

Having thus attained the Fruit of Conversion, Sirimā invited the Possessor of the Ten Forces to be her guest, and on the following day presented rich offerings. From that time on she gave regularly the Eight Ticket-foods, and from that time on eight monks came regularly to her house. "Accept ghee, accept milk," she would say, filling their bowls; what she gave to one monk would have sufficed for three or four; every day sixteen pieces of money were expended on the alms which were presented to the monks who visited her house.

Now one day a certain monk who had eaten the Eight Ticket-foods in her house went a journey of three leagues and stopped at a certain monastery. In the evening, as he sat in the monastery, the monks asked him, "Brother, where {3.105} did you obtain food just before you came here?" "I have just eaten Sirimā's Eight Ticket-foods." "Is the food which she gives pleasing to the taste, brother?" "It is impossible to describe her food; it is the choicest of choice food that she gives. But a single portion would suffice even for three or four. But good as her food is, she herself is still more pleasing to look upon; such and such

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<sup>311</sup> Story xvii. 3.

are the marks of beauty which she possesses.” Thus did the monk describe her good qualities.

A certain monk heard the visiting monk describe her good qualities, and in spite of the fact that he had never seen her, nevertheless fell in love with her. Said he to himself, “I ought to go see her.” [29.332] So announcing that he was about to enter upon residence, he asked the monk who lived by her alms some questions. The visiting monk replied, “To-morrow, brother, remain in that house, assume the post of Elder of the Assembly, and you will receive the Eight Ticket-foods.” The monk immediately took bowl and robe and went out early in the morning, as the dawn rose, he entered the Ticket-hall, assumed the post of Elder of the Assembly, and received the Eight Ticket-foods in the woman’s house.

Now it so happened that on the day before, just as the monk who had received food in her house went out, the female lay disciple became afflicted with a disease, and therefore removed her jewels and lay down. When the monks came to receive the Eight Ticket-foods, her female slaves, seeing them, informed their mistress. Since she was unable to take their bowls in her own hands, provide them with seats, and wait upon them, she gave orders to her slaves, saying, “Women, take the bowls and provide the noble monks with seats; give them broth to drink and hard food to eat. {3.106} When it is time to present boiled rice, fill their bowls and give them to the monks.” “Very well, noble lady,” replied the slaves. So they invited the monks within, gave them broth to drink and hard food to eat; and when it was time to present boiled rice, they filled their bowls and gave them to the monks. When they had so done, they went and informed their mistress. She said, “Take me and carry me with you, that I may pay my respects to the noble monks.” So they took her and carried her with them; and when they brought her into the presence of the monks, she paid obeisance to them, her body all of a tremble.

When that monk looked upon her, he thought to himself, “Even in sickness this woman possesses wonderful beauty. What manner of beauty must she not possess when she is well and strong and adorned with all her adornments?” Thereupon human passion, accumulated during many millions of years, arose within him. He became indifferent to all about him and was unable to take food. He took his bowl and went back to the monastery; covering his bowl, he put it away; then he lay down, spreading out the skirt of his robe. A certain monk who was a companion of his tried to persuade him to eat, but without success, for he refused absolutely to take food.

On that very day in the evening Sirimā died. Thereupon the king sent word to the Teacher, “Reverend Sir, Jīvaka’s youngest sister Sirimā is dead.” When the Teacher received that message, he sent back the following message to the king, “Sirimā’s body should not [29.333] be burned. Have her body laid in the burning-ground, and set a watch, that crows and dogs may not devour it.” The king did so. Three days passed, one after another. On the fourth day the body began to bloat, and from the nine openings of her body, which were like to sores, there oozed forth maggots. {3.107} Her whole body looked like a cracked vessel of boiled rice.

The king caused a drum to go through the city and the following proclamation to be made, “Let all approach to behold Sirimā. Except watchmen of houses, all who refuse to do so shall be fined eight pieces of money.” And he sent the following message to the Teacher, “Let the Congregation of Monks presided over by the Buddha approach to behold Sirimā.” The Teacher made proclamation to the monks, “Let us go forth to behold Sirimā.”

Now that young monk had lain for four days without touching food, paying no attention to anything anyone said to him; the rice in his bowl had rotted, and his bowl was covered with mildew. The rest of the monks who were his fellows approached him and said to him, “Brother, the Teacher is going forth to behold Sirimā.” When the young monk, lying thus, heard the name Sirimā, he leaped quickly to his feet. Someone said to him, “The Teacher is going forth to behold Sirimā; will you also go?” “Indeed I will go,” he replied. And tossing the rice out of his bowl, he washed it and put it in his net and then set out with the company of monks.

The Teacher surrounded by the Congregation of Monks stood on one side of the corpse; the Congregation of Nuns and the king’s retinue and the company of lay disciples, both male and female, stood on the other side of the corpse, each company in its proper place. {3.108} The Teacher then asked the king, “Great king, who is this woman?” “Reverend Sir, it is Jīvaka’s sister Sirimā.” “Is this Sirimā?” “Yes, Reverend Sir.” “Well! send a drum through the town and make proclamation, ‘Those who will pay a thousand pieces of money for Sirimā may have her.’” Not a man said “hem” or “hum.” The king informed the Teacher, “They will not take her, Reverend Sir.” “Well then, great king, put the price down.” So the king had a drum beaten and the following proclamation made, “If they will give five hundred pieces of money, they may have her.” But nobody would take her at that price. The king then proclaimed to the beating of a drum that anyone might have her who would give two hundred and fifty pieces of

money, or two hundred, or a hundred, or fifty, or twenty-five, or ten, or five. Finally he reduced the price to a penny, then to a [29.334] half-penny, then to a quarter of a penny, then to an eighth of a penny. At last he proclaimed to the beating of a drum, “They may have her for nothing.” Not a man said “hem” or “hum.” Then said the king to the Teacher, “Reverend Sir, no one will take her, even as a gift.” The Teacher replied, “Monks, you see the value of a woman in the eyes of the multitude. In this very city men used to pay a thousand pieces of money for the privilege of spending one night with this woman. Now there is no one who will take her as a gift. {3.109} Such was her beauty who now has perished and gone. Behold, monks, this body diseased and corrupt.” So saying, he pronounced the following Stanza,

**147. See this painted image, this mass of sores, huddled together,  
Corrupt, once possessed of many thoughts, but now possessing neither  
strength nor stability.**

### **XI. 3. The Aged Nun<sup>312</sup> Uttarittherīvatthu**

**148. This body is worn out...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the nun Uttarā. {3.110}

The story goes that this nun continued her alms-pilgrimages until she was a hundred and twenty years old. One day as she was returning from her alms-pilgrimage with food in her bowl, she met a certain monk in the street. She asked permission of him to give him the food in her bowl, and he consented to accept it. So she gave him all she had, and then she had none. On the second day and again on the third day she met the same monk in the same place, gave him all the food she had, and then had none left for herself.

Now on the fourth day, as she was going her round, she met the Teacher in a certain place which was much crowded. She stepped back, and as she did so, the skirt of her robe slipped down and she trod on it. Unable to keep her feet, she tumbled and fell down. The Teacher came up to her and said, “Sister, your body is worn out with old age; at a time not far distant it will suffer dissolution.” So saying, he pronounced the following Stanza,

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<sup>312</sup> Text: N iii. 110-111.

**148. This body is worn out, this nest of disease, this fragile body;  
This mass of corruption dissolves; for life ends in death.**

**XI. 4. A Company of Over-Confident Monks<sup>313</sup>  
Sambahulaadhimānikabhikkhūnaṃ vatthu**

[29.335]

**149. Like yonder gourds...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a company of over-confident monks. {3.111}

The story goes that five hundred monks received a Subject of Meditation from the Teacher, retired to the forest, and after striving and struggling, induced a state of trance. Thereupon they thought to themselves, “By not practicing the Depravities, we have fulfilled our religious duties. Let us inform the Teacher of the virtues we have acquired.” With this thought in mind, they set out. When they arrived outside the gate, the Teacher said to Elder Ānanda, “Ānanda, these monks have no occasion for entering and seeing me. {3.112} Let them first go to the burning-ground and then come back and see me.” The Elder went and told those monks what the Teacher had said.

Instead of asking, “Why should we have to go to the burning-ground?” they said to each other, “The far-seeing Buddha must have seen a reason.” Accordingly they went to the burning-ground and viewed the corpses there. For the corpses which had lain for one or two days, they conceived a repugnance; but the bodies laid there immediately after death, fresh and moist, excited their passions. At that moment they realized that the Depravities still existed within them. Thereupon the Teacher, still remaining seated in the Perfumed Chamber, sent forth a luminous image of himself, and as it were spoke face to face with those monks, saying, “Monks, is it fitting that upon beholding such an assemblage of bones you should take pleasure in the evil passions?” So saying, he pronounced the following Stanza,

**149. Like yonder gourds cast away in the autumn  
Are these gray bones; what pleasure can there be in looking at them?**

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<sup>313</sup> Text: N iii. 111-112.



**XI. 5. The Nun and the Phantom<sup>314</sup>**  
**Janapadakalyāṇirūpanandattherīvatthu**

[29.336]

**150. It is a city made of bones, plastered with flesh and blood,  
Where lodge old age and death and pride and deceit.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the nun Janapada-Kaḷyāṇī Rūpanandā. {3.113}

The story goes that one day Janapada-Kaḷyāṇī thought to herself, “My eldest brother has renounced the glory of dominion, has become a monk, and has now become the foremost being in the world, even the Buddha; his son, Rāhula Kumāra, has become a monk; my husband has become a monk; so also has my mother become a nun. Seeing that all these kinsfolk of mine have adopted the religious life, why should I continue any longer to live the house-life? I too will become a nun.” Accordingly she went to the community of nuns and became a nun, not at all because of faith, but solely because of love for her kinsfolk. Because of her wondrous beauty, she became known as Rūpa-Nandā (‘Beauty-Nandā’).

One day she heard that the Teacher had said, “Beauty of form is impermanent, involved in suffering, unreal; so likewise are sensation, perception, the aggregate of mental states, consciousness, impermanent, involved in suffering, unreal.” Thereupon she said to herself, “In that case he would find fault even with my own form, so beautiful to look upon and so fair to see.” Therefore she avoided meeting the Teacher face to face.

Now the residents of Sāvatti, having given alms early in the morning, took upon themselves the obligations of fast-day. In the evening, clad in spotless upper garments and bearing garlands and flowers in their hands, they assembled at Jetavana to hear the Law. And the community of nuns also, desiring to hear the Law, went to the monastery and heard the Law. And having heard the Law, they entered the city, praising the virtues of the Teacher as they entered.

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<sup>314</sup> Parallels: *Story of Nandā: Aṅguttara Commentary, JRAS., 1893, 763-766; Therī-Gāthā Commentary, xli: 80-86, xix: 24-25. Story of Khemā: Dhammapada Commentary, xxiv. 5: iv. 57-59; Aṅguttara Commentary, JRAS., 1893, 527-532; Therī-Gāthā Commentary, lii: 126-128. On the literary relations of all these stories, see Introduction, § 7 d, pages 48-51. Text: N iii. 113-119.*

(For there are four standards of judgment prevailing among persons who dwell together in the world. However, there are very few persons in whom the sight of the Tathāgata does not arouse a feeling of satisfaction. Those who judge by what they see, look upon [29.337] the golden-hued body of the Tathāgata, adorned with the Major Marks and the Minor Marks, and are satisfied with what they see. {3.114} Those who judge by what they hear, listen to the report of the Teacher's virtues through many hundreds of births, and to his voice, endowed with the Eight Excellences, in the preaching of the Law, and are satisfied with what they hear. Those who judge by austerities are satisfied with his austere robes and so forth. Those whose standard of judgment is righteousness reflect, "Such is the uprightness of the Possessor of the Ten Forces, such is his tranquillity, such is his wisdom; in uprightness and tranquillity and wisdom the Exalted One is without an equal, is without a peer." Thus they also are satisfied. Indeed those who praise the virtues of the Tathāgata lack words wherewith to tell their praises.)

Rūpanandā listened to the nuns and the female lay disciples as they recited the praises of the Tathāgata, and having listened, said to herself, "In extravagant terms do they tell the praises of my brother. Suppose he were to find fault with my beauty of form during one single day. How much could he say in that length of time? Suppose I were to go with the nuns, and without letting myself be seen, look upon the Tathāgata, hear him preach the Law, and then return?" So she said to the nuns, "To-day I too will go and hear the Law." {3.115} Said the nuns, "It has taken a long time to arouse in Rūpanandā a desire to wait upon the Teacher. To-day, by reason of her, the Teacher will preach the Law with details many and various." And with delighted hearts, taking her with them, they set out.

From the moment Rūpanandā started out, she kept thinking to herself, "I will not let him see who I am." The Teacher thought to himself, "To-day Rūpanandā will come to pay her respects to me; what manner of lesson will do her the most good?" As he considered the matter further, he came to the following conclusion, "This woman thinks a great deal of her beauty of form and is deeply attached to her own person. It will therefore be of advantage to her if I crush out the pride she feels in her beauty of form, by beauty of form itself, even as one draws out one thorn with another thorn." Accordingly, when it was time for her to enter the monastery, the Teacher put forth his supernatural power and created a young woman about sixteen years of age. Surpassing beauty did she possess; she wore crimson garments; she was adorned with all her ornaments,

and stood before the Teacher with fan in hand, swinging the fan back and forth.  
[29.338]

Now both the Teacher and Rūpanandā beheld this woman. As Rūpanandā entered the monastery with the nuns, she took her place behind the nuns, saluted the Teacher with the Five Rests, and sat down among the nuns. Having so done, she surveyed from head to foot the person of the Teacher, richly brilliant with the Major Marks, resplendent with the Minor Marks, surrounded by a halo a fathom in extent. Then she saw the phantom of a woman standing near the Teacher and surveyed her face, glorious as the full moon. {3.116} Having surveyed this woman, she surveyed her own person and compared herself to a crow standing before a royal goose of golden hue. For from the moment she looked upon this phantom, created by supernatural power, her eyes rolled back and forth. “Oh, how beautiful is her hair! Oh, how beautiful is her forehead!” she exclaimed. She was fascinated by the glorious beauty of every part of her body, and she became possessed with intense desire for equal beauty herself. The Teacher, observing that she was fascinated by the beauty of the woman, proceeded to teach her the Law.

First he transformed the woman from a maiden about sixteen years of age to a woman about twenty years of age. Rūpanandā surveyed her form again, was quickly filled with a feeling of disappointment, and said to herself, “This form is by no means the same as it was before.” Gradually the Teacher transformed her, first into a woman who had given birth to one child, then into a woman of middle life, finally into a decrepit old woman. Rūpanandā watched every stage of the transformation, saying to herself, “Now this has disappeared, now that has disappeared.” When, however, she saw her transformed into a decrepit old woman, and surveyed her standing there, teeth broken, hair gray, body bent, crooked as a ^-shaped rafter, forced to lean on a cane, trembling in every limb, she was filled with utter disgust.

Then the Teacher caused disease to overmaster the woman. Casting away her cane and her palm-leaf fan, she screamed aloud, fell upon the ground, and rolled over and over, wallowing in her own urine and excrement. Rūpanandā looked upon her and was filled with utter disgust. {3.117} Then the Teacher showed the death of that woman. Straightway her body began to bloat. From its nine wound-like openings oozed pus in the shape of lamp-wicks, and also worms. Crows and dogs fell on her and tore her. Rūpanandā looked and thought, “In this very place this woman has come to old age, has come to disease, has come to death. Even so, to this body of mine, [29.339] will come old age, disease, and

death.” Thus did she come to behold her own body in its impermanence; and as a result of beholding her own body in its impermanence, she likewise saw her body as involved in suffering, and the unreality thereof.

Straightway the Three Modes of Existence, like houses set on fire, or like carrion tied to her neck, uprose before her, and her mind sprang forth to meditation. The Teacher, perceiving that she had beheld her own body in its impermanence, considered within himself, “Will she, or will she not, by herself be able to get a firm footing?” Straightway he became aware of the following, “She will not be able; she must have support from without.” Accordingly, out of consideration for her welfare, he taught her the Law by pronouncing the following Stanzas,

Behold, Nandā, this assemblage of elements called the body;  
It is diseased, impure, putrid; it oozes and leaks; yet it is desired of  
simpletons.

As is this body, so also was that; as is that body, so also will this body be.  
Behold the elements in their emptiness; go not back to the world;  
Cast away desire for existence and thou shalt walk in tranquillity. {3.118}

Thus, with reference to the nun Nandā, did the Exalted One pronounce these Stanzas.

Directing her thoughts in a way conformable to his teaching, Nandā attained the Fruit of Conversion. Thereupon the Teacher, desiring that she should dwell upon the Three Paths and the Three Fruits, and desiring to teach her to meditate upon the Void, said to her, “Nandā, think not that there is reality in this body; for there is not the least reality in this body. This body is but a city of bones, made by building up three hundred bones.” So saying, he pronounced the following Stanza,

**150. It is a city made of bones, plastered with flesh and blood,  
Where lodge old age and death and pride and deceit. {3.119}**

At the conclusion of the lesson the nun attained Arahatsip; the multitude also profited by the lesson.

## **XI. 6. Queen Mallikā and her Dog<sup>315</sup>**

### **Mallikādevivatthu**

[29.340]

**151. The gayly painted chariots of kings wear out; likewise does the body wear out.**

**But the state of the good wears not away; the good proclaim this to the good.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Queen Mallikā.

The story goes that one day Queen Mallikā entered the bathhouse, and having bathed her face, bent over and began to bathe her leg. Now her pet dog entered the bath-house with her, and when he saw her standing there with body thus bent over, he began to misbehave with her and she let him continue. The king looked out of a window on the upper floor of the palace and saw her. On her return he said to her, “Perish, vile woman; why did you do such a thing as that?” “Why, your majesty, what have I done?” “You have behaved most wrongly with a dog.” “It is not true, your majesty.” “I saw you with my own eyes. I will not believe anything you say. Perish, vile woman.” “Great king, it is a remarkable fact that whoever enters that bath-house appears double to whoever looks out of that window.” “You utter falsehood.” “If you will not believe me, enter the bath-house yourself, and I will look out of that window.” {3.120}

The king was such a simpleton as to believe what she said, and entered the bath-house. The queen stood at the window and looked out. Suddenly she cried out to him, “You foolish king, what do you mean by misbehaving with a she-goat?” “Dear wife, I am doing no such thing.” The queen replied, “I saw you with my

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<sup>315</sup> At *Vimāna-Vatthu Commentary*, 165<sup>16-17</sup>, Dhammapāla refers to the *Story of Mallikā* in the *Dhammapada-Vaṇṇanā*. He then gives a brief outline of the story, which is to the effect that after the death of the Buddha, Mallikā the wife of Bandhula went in state and did honor to his relics. The *Dhammapada-Aṭṭhakathā* contains no such story about Mallikā the wife of Bandhula, or about Mallikā the wife of Pasenadi. It will be observed that Dhammapāla refers, not to the *Dhammapada-Aṭṭhakathā*, but to the *Dhammapada-Vaṇṇanā*. Perhaps the *Dhammapada-Vaṇṇanā* to which he refers is a different work from the *Dhammapada-Aṭṭhakathā*; but if so, we know nothing of the existence of any such work. It seems probable that Dhammapāla here gives a wrong reference. For references in the *Dhammapada-Aṭṭhakathā* to Mallikā the wife of Bandhula, see i. 349, 412; to Mallikā the wife of Pasenadi, i. 382, ii. 1-19, iii. 119-123, iii. 183-189. Cf. *Jātaka*, iii. 405, *Khuddaka Pāṭha Commentary*, 1292°, and *Milindapañha*, 291<sup>17-19</sup> Text: N iii. 119-123.

own eyes; I will not believe you.” When the king heard her reply, he said, “It must be true that whoever enters this bath-house appears double.” Therefore he believed the explanation she gave him. [29.341]

Mallikā thought to herself, “I have deceived this king, because he is such a simpleton. I have committed a great sin. Moreover I have accused him falsely. The Teacher will come to know of this sin of mine, and likewise the Two Chief Disciples, and the Eighty Chief Elders. Oh, what a grievous sin have I committed!” (According to tradition it was Mallikā who was associated with the king in the presentation to the Teacher of the Gifts beyond Compare.<sup>316</sup> On this occasion gifts valued at fourteen crores of treasure were bestowed upon the Teacher, and the Tathāgata was presented with four priceless gifts; namely, a white parasol, a couch whereon to rest, a stand, and a stool for the feet.) When Mallikā died, forgetful at the moment of death of those mighty gifts, but with full recollection of the evil deed she had committed, she was reborn in the Avīci Hell.

Now Queen Mallikā was greatly beloved by the king. Therefore when she died, the king was completely overcome with grief. When he had duly performed the funeral rites over her body, he said to himself, “I will ask the Teacher where she has been reborn.” Accordingly he went to the Teacher. The Teacher so contrived that he should not remember the reason why he had come to him. {3.121} After listening to the pleasing discourse of the Teacher he returned to his home. As soon, however, as he entered the house, he remembered why he had gone to visit the Teacher. Thought he to himself, “Assuredly it was my intention, when I set out, to ask the Teacher where Mallikā had been reborn. But as soon as I entered the Teacher’s presence, I forgot all about it. To-morrow I shall not fail to ask him.” On the following day, therefore, he visited the Teacher again. But for seven days in succession the Teacher so contrived that he should not remember why he had come. As for Mallikā, after she had been tormented for seven days in hell, she came out thence, and was reborn in the World of the Tusita gods.

(Now why was it that the Teacher caused the king to forget his question for seven days in succession? Tradition tells us that Mallikā was greatly beloved by the king, the very joy of his heart. Therefore had the king learned that she had been reborn in Hell, he would have said to himself, “If a woman endowed with faith so perfect has been reborn in Hell after presenting offerings so abundant, what chance is there for me?” He would therefore have adopted false views,

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<sup>316</sup> See story xiii. 10.

would have discontinued the constant offerings of food to the five hundred [29.342] monks, and would finally have been reborn in Hell himself. For this reason the Teacher caused the king to forget his question for seven days in succession.)

On the eighth day the Teacher set out alone on an alms-pilgrimage, and went to the door of the king's residence. When the king heard that the Teacher was come, he went forth and took his bowl and began to mount up to the terrace of the palace. But the Teacher made as if he desired to sit down in the chariot-hall. Therefore the king provided him with a seat in the chariot-hall and reverently served him with food both hard and soft. Having so done, he paid obeisance to him and sat down. "Reverend Sir," said he; "when I visited you, this thought was in my mind, 'I will ask the Teacher where Mallikā my queen has been reborn.' Reverend Sir, tell me where she was reborn." "In the World of the Tusita gods, great king."

"Reverend Sir," said the king, "had Queen Mallikā not been reborn in the World of the Tusita gods, who else could ever have been reborn there? Reverend Sir, there never lived a woman like her; wherever she sat, wherever she stood, {3.122} these words were ever on her lips, 'To-morrow I will give this to the Tathāgata; to-morrow I will do this for the Tathāgata.' She cared for naught else but to make provision of offerings. Reverend Sir, ever since she went to the other world, my own person has been non-existent." Said the Teacher, "Great king, do not grieve; this is the immutable law of all living beings."

Then the Teacher asked the king, "Great king, whose chariot is this?" "My grandfather's, Reverend Sir." "Whose is this?" "My father's, Reverend Sir." "But whose chariot is this?" "My own, Reverend Sir." When the king had thus answered his questions, the Teacher said, "Great king, just as your father's chariot has outlasted your grandfather's chariot, so also has your own chariot outlasted your father's chariot. Thus does decay draw nigh unto this worthless chaff. But even more does decay wear away this body. Great king, righteousness alone does not wear away, but of living beings there are none that wear not away." So saying, he pronounced the following Stanza,

**151. The gayly painted chariots of kings wear out; likewise does the body wear out.**

**But the state of the good wears not away; the good proclaim this to the good.**

## **XI. 7. The Monk who always said the Wrong Thing<sup>317</sup>**

### **Lāḷudāyittheravatthu**

[29.343]

**152. A man who has learned but little, grows old like an ox;  
His flesh increases, but his wisdom, not.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Lāḷudāyi. {3.123}

The story goes that Elder Lāḷudāyi used to go to a house where people were making holiday and recite stanzas appropriate to a funeral, such as, “They stand outside the walls.” Likewise he would go to a house where a funeral was in progress, and instead of saying the appropriate words, “They stand outside the walls,”<sup>318</sup> he would recite such holiday stanzas as, “Almsgiving and piety.”<sup>319</sup> Or else he would recite the Jewel Sutta,<sup>320</sup> containing such stanzas as, “Whatever riches exist, either in this world or in the next.”<sup>321</sup>

In fact, no matter where he went, even though he set out with the intention of saying one thing, he would invariably say something entirely different. Nor was he in the least aware that he ever said anything different from what he intended to say. Monks who heard him talk reported the matter to the Teacher, saying, “Reverend Sir, what is the use of Lāḷudāyi’s going either to places where festivities are in progress or to places where funerals are in progress? Where the right thing should be said, he always says the wrong thing.” {3.124} The Teacher replied, “Monks, this is not the first time he has so spoken; in a previous existence also he always said the wrong thing instead of the right thing.” So saying, he told the following

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<sup>317</sup> A free version of *Jātaka* 211: ii. 164-167. Cf. story xviii. 4. Text: N iii. 123-127.

<sup>318</sup> *Khuddaka Pāṭha*, vii.

<sup>319</sup> From the Maṅgala-sutta, *Khuddaka Pāṭha*, v. 6.

<sup>320</sup> *Khuddaka Pāṭha*, vi.

<sup>321</sup> Stanza 3.



### **7 a. Story of the Past: Aggidatta, Somadatta, and the king**

The story goes that in times long gone by, there was a Brahman named Aggidatta who lived in Benāres. The Brahman had a son named Somadatta Kumāra who waited upon the king, and Somadatta was the king's darling and delight. Now the Brahman gained his livelihood by tilling the soil, and he had two oxen, and only two. One day one of his two oxen died. Thereupon the Brahman said to his son, "Dear Somadatta, ask the king for a single ox and fetch him back to me." Somadatta thought to himself, "If I make such [29.344] a request of the king, he will think that I am presuming on him." So he said to his father, "Dear father, you go yourself and ask the king." "Very well, dear son, take me with you."

Somadatta thought to himself, "This Brahman is of slow wit. He knows neither the proper words to use in approaching, nor the proper words to use in retiring; when the right thing should be said he says the wrong thing; I will give him some instruction before I take him with me." So Somadatta led his father to a burning-ground named Cuscus-clump. Having so done, he gathered some grass, tied the grass in bundles, set the bundles on end, and pointing them out to his father one after another, said, "This is the king, this is the viceroy, this is the commander-in-chief of the army. When you go to the king's palace, you must advance in this manner and you must withdraw in this manner. Thus you must address the king and thus you must address the viceroy. When you approach the king, you must say, 'Long live his gracious majesty the king!' And standing thus, {3.125} and reciting this Stanza, you must then ask the king for the ox." So saying, he taught his father the following Stanza,

I had two oxen, mighty king, with which I plowed my field;  
But one of the two is dead; pray give me another, Warrior-prince.

The Brahman spent a year perfecting himself in this Stanza. When he had finally learned it by heart, he told his son. "Very well, father," replied Somadatta, "take some present or other and follow after me. I will go ahead and stand in my accustomed place beside the king." "Very well, dear son," replied the Brahman. So as soon as Somadatta had taken his accustomed place beside the king, the Brahman summoned all his resources, and taking a present with him, went to the royal palace. The king was delighted to see him and greeted him in a cordial manner, saying, "Dear friend, you have come a long way. Seat yourself on this couch and tell me what you have need of." Thereupon the Brahman pronounced the following Stanza,

I had two oxen, mighty king, with which I plowed my field;  
But one of the two is dead; pray take my other, Warrior-prince.

Said the king, “What say you, dear friend? Say it again.” So the Brahman repeated the Stanza once more exactly as before. The king, perceiving that by a slip of the tongue the Brahman had said the exact opposite of what he intended to say, smiled and said, “Somadatta, you have a great many oxen at home, I presume.” “Your [29.345] majesty,” replied Somadatta, “there must be just as many as you have given us.” The king, pleased with the answer given by the Future Buddha, presented the Brahman with sixteen oxen, and in addition thereto, jewels and household wares and a village wherein to dwell. Thus did the king present the Brahman with gifts appropriate to his station. Having so done, he dismissed the Brahman with high honor.

When the Teacher had completed this story, he identified the births as follows: “At that time the king was Ānanda, the Brahman was Lāḷudāyi, and Somadatta was I myself.” {3.126} And he added, “Monks, this is not the first time he failed, because of his own stupidity, to say the right thing at the right time. Indeed a man who has learned but little resembles nothing so much as he does an ox.” So saying, he pronounced the following Stanza,

**152. A man who has learned but little, grows old like an ox;  
His flesh increases, but his wisdom, not.**

### **XI. 8. Elder Ānanda’s Stanzas<sup>322</sup> Ānandattherassa Udānavatthu**

**153-154. Through a round of countless existences...**

This religious instruction was breathed forth by the Teacher while he sat at the foot of the Bo-tree, by way of Solemn Utterance; and at a later time was recited to the Elder Ānanda in answer to a question. {3.127}

For the Teacher, sitting at the foot of the Bo-tree, before the set of sun, overcame the force of Māra; in the first watch, drove away the darkness that veils previous states of existence; in the middle watch, acquired Supernatural Vision; and in the last watch, out of pity for living beings, by focussing his

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<sup>322</sup> Nidānakathā, Stanzas 278-279 (Jātaka, i. p. 76). The “Builder of the House” is of course Craving, Taṇhā, the cause of rebirth and suffering. Text: N iii. 127-129.

thoughts on Dependent Originations and meditating on it both forwards and backwards, at sunrise he obtained Complete Enlightenment. Thereupon he breathed forth a Solemn Utterance common to countless thousands of Buddhas, pronouncing the following Stanzas,

**153. Through a round of countless existences have I run to no purpose,  
Seeking the Builder of the House. Repeated birth is suffering. {3.128}**

**154. I see you, Builder of the House. You shall not build the house again.  
All your rafters are broken, and your ridge-pole is shattered.  
The mind, at rest in Nibbāna, has attained extinction of cravings.**

### **XI. 9. Great-Wealth, the Treasurer's Son<sup>323</sup>**

#### **Mahādhanaṣeṭṭhiputtavatthu**

[29.346]

**155. They that have not led the holy life, they that have not obtained wealth in  
time of youth,  
Perish like worn-out herons in a pond from which the fish have disappeared.**

**156. They that have not led the holy life, they that have not obtained wealth in  
time of youth,  
Lie like worn-out bows, bewailing the times that are past.**

This religious instruction was given by the Teacher while he was in residence at Isipatana with reference to Great-Wealth, Mahādhana, the treasurer's son. {3.129}

Great-Wealth, it appears, was reborn at Benāres in a household worth eighty crores. Now his mother and father thought to themselves, "We have a vast store of wealth in our house, and there is no necessity that our son should do anything else than enjoy himself according to his own good pleasure." Accordingly they had him instructed in singing and in the playing of musical instruments, and that was all the instruction he received. Likewise in that same city, in a household worth eighty crores of treasure, a daughter also was reborn. The same thought occurred to her mother and father also, and they had her instructed only in dancing and singing. When the two reached the proper age, they were married with the customary ceremonies. In the course of time both their mothers and fathers died, and then there were twice eighty crores of treasure in the same house.

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<sup>323</sup> Text: N iii. 129-133.

It was the custom of the treasurer's son to go thrice a day to wait upon the king. One day a company of knaves who lived in that city thought to themselves, "If this treasurer's son would only get drunk, it would be a fine thing for us. Let us show him how to get drunk." Accordingly they procured strong drink, put roast meat, {3.130} salt, and sugar in the skirts of their clothing, and taking roots and bulbs, seated themselves in a convenient place, watching the path by which he would approach from the royal palace. When they saw him approaching, they began to drink strong drink, placed particles of salt and sugar in their mouths, and took the roots and bulbs in their teeth and chewed them. And they said, "Live for a hundred years, master, treasurer's son! With your help may we be enabled to eat and drink to our heart's content!" Hearing their words, the youth asked the little page who followed him, "What are these men drinking?" "A certain drink, master." "Does it taste good?" "Master, in this world of the living there is no kind of drink to be had comparable to this." "In that case," said the youth, "I must have some too." So he caused the page to bring him first a little and then a little more, and all this he drank. [29.347]

Now in no long time those knaves discovered that he had taken up the habit of drinking. Then they flocked around him. As time went on, the crowd that surrounded him increased in numbers. He would spend a hundred or two hundred pieces of money at a time on strong drink. It became a habit with him after a time, wherever he happened to be, to pile up a heap of coins and call out as he drank, "Take this coin and fetch me flowers! take this coin and fetch me perfumes! This man is clever at dicing, and this man at dancing, and this man at singing, and this man at the playing of musical instruments! Give this man a thousand and this man two thousand!" Thus did he spend his money.

In no long time he squandered all the eighty crores of treasure that formerly belonged to him. Then those knaves said to him, "Master, your wealth is all spent." "Has my wife no money?" "Yes, master, she has." {3.131} "Well then, fetch that too." And he spent his wife's money in precisely the same way. As time went on, he sold his fields and his parks and his gardens and his carriages. He even disposed of the vessels he used at meals, of his coverlets and his cloaks and couches. All that belonged to him, he sold, and the proceeds he spent in riotous living. In old age he sold his house, the property of his family. And those to whom he sold his house took possession of it and straightway put him out. Thereupon, taking his wife with him, he found lodging near the house-wall of other people's houses. With a broken potsherd in his hand, he would go about begging alms. Finally he began to eat the leavings of other people's food.

One day he stood at the door of a rest-house, receiving leavings of food presented to him by novices and probationers. The Teacher saw him and smiled. Thereupon Elder Ānanda asked him why he smiled. The Teacher explained the reason for his smile by saying, “Ānanda, just look here at Great-Wealth, the treasurer’s son! In this very city he has squandered twice eighty crores of treasure. Now, accompanied by his wife, he is begging alms. For if, in the prime of life, this man had not squandered his wealth, but had applied himself to business, he would have become the principal treasurer in this very city; and if he had retired from the world and become a monk, he would have attained Arahathship, and his wife would have been established in the Fruit of the Third Path. If in middle life he had not squandered his wealth, but had applied himself to business, he would have become the second treasurer; and if he had retired from the world and become a monk, he would have attained the Fruit of [29.348] the Third Path, and his wife would have been established in the Fruit of the Second Path. If in the latter years of his life he had not squandered his wealth, but had applied himself to business, he would have become the third treasurer; and if he had retired from the world and become a monk, he would have attained the Fruit of the Second Path, {3.132} and his wife would have been established in the Fruit of Conversion. But now he has fallen away from the wealth of a layman and he has likewise fallen away from the estate of a religious. He has become like a heron in a dried-up pond.” So saying, he pronounced the following Stanzas,

**155. They that have not led the holy life, they that have not obtained wealth in  
time of youth,**

**Perish like worn-out herons in a pond from which the fish have disappeared.**

**156. They that have not led the holy life, they that have not obtained wealth in  
time of youth,**

**Lie like worn-out bows, bewailing the times that are past.**

## Book XII. Self, Atta Vagga

### XII. 1. Prince Bodhi and the Magic Bird<sup>324</sup>

#### Bodhirājakumāravatthu

[29.349]

**157. If a man value his life, he should ever guard it and guard it well.  
During one of the three watches a wise man should be watchful.**

This religious instruction was given by the Teacher while he was in residence at Bhesakaḷāvana with reference to Prince Bodhi. {3.134}

#### 1 a. The prince, the builder, and the magic bird

The story goes that Prince Bodhi had a palace erected unlike any other palace on the face of the earth. It seemed almost to float in the air. Its name was Red Lotus, Kokanada. When it was finished, the prince asked the builder, “Have you ever built a palace like this anywhere else, or is this the first work of the sort you have done?” The builder replied, “Your majesty, this is the first work of the sort I have ever done.” The prince, hearing his reply, thought to himself, “If this man should build a palace like this for anyone else, there would no longer be anything wonderful about this palace. I had best kill this man, or cut off his hands and feet, or tear out his eyes; for if I do this, he will never build a palace like this for anyone else.”

Prince Bodhi went to an intimate friend of his, a youth named Sañjikāputta, and told him what was in his mind. Sañjikāputta straightway thought to himself, “Without a doubt this prince intends to kill the builder. But I shall not look on quietly and see an artisan who possesses so priceless a gift killed before my very eyes; I will give him a hint of what is in store for him.” So Sañjikāputta went to the builder and asked him, “Have you, or have you not, finished your work on the palace?” “My work is finished,” replied the builder. Then said Sañjikāputta, “The prince is seeking to kill you; look out for yourself.” {3.135} The builder replied, “Master, you did me a [29.350] great kindness in telling me. Now I know exactly what to do to avoid trouble.”

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<sup>324</sup> In the Introduction to *Jātaka* 353: iii. 157-158, the brief statement is made that Prince Bodhi put out the builder’s eyes for fear that he might build a similar palace for another. There is no reference, however, to the story of the magic bird. The story of the Buddha’s visit to Prince Bodhi is derived either from the *Vinaya, Culla Vagga*, v. 21: ii. 127-129, or from *Majjhima*, 85: ii. 91-97. Text: N iii. 134-139.

The prince asked the builder, “Friend, have you finished your work on our palace?” “No, your majesty,” replied the builder, “my work is not yet finished; a good deal still remains to be done.” “Just what work still remains to be done?” asked the prince. “Your majesty, I will tell you all about it afterwards. Just now, send me some timber.” “What kind of timber?” “Seasoned timber, with the sap well dried out, your majesty.” The prince immediately caused it to be procured and delivered to him. Then the builder said to the prince, “Your majesty, from this time forward, no one should be permitted to come to me, for when I am engaged in a delicate piece of work, it distracts my mind to be obliged to converse with anyone else. At meal-time my wife alone will bring me my food.” “Very well,” said the prince, consenting to this arrangement.

Thereupon the builder sat down in a certain room, and out of that timber fashioned a wooden Garuḍa-bird large enough to contain himself and his son and his wife. And when meal-time came, he said to his wife, “Go sell everything in the house and bring back to me the money you receive, the yellow gold.” Now the prince, in order to make sure that the builder should not leave the house, surrounded the house with a strong guard. But the builder, as soon as the bird was finished, having previously said to his wife, “To-day bring all the children and wait,” immediately after breakfast placed his children and his wife inside of the bird, whereupon the bird soared out of the window and was gone. Thus did the builder escape. When the guards saw the bird winging its flight away, they cried out, “Your majesty, the builder has escaped!” But even as they cried out, the builder made good his escape, and alighting in the Himālaya country, created by magical power a city to dwell in. Thereafter he was known as King Wooden-horse. {3.136}

### **1 b. The prince entertains the Buddha**

The prince decided to give a festival in honor of the completion of the palace and invited the Teacher. First smearing the palace with loam mixed with the four kinds of perfumes, he spread mats and carpets on the floor, beginning at the threshold. He was childless, it appears, and for this reason spread the floor with mats and carpets; for he thought to himself, “If I am destined to obtain a son or a [29.351] daughter, the Teacher will tread on them.” When the Teacher arrived, the prince saluted him with the Five Rests, took his bowl, and said to him, “Pray enter, Reverend Sir.” The Teacher refused to enter. A second and again a third time the prince requested him to enter. The Teacher, however, absolutely refused to enter, but looked at the Elder Ānanda.

The Elder knew, merely by the look in the Teacher's eye, that he was unwilling to tread on the cloths which had been laid on the floor. Therefore he bade the prince have the cloths rolled up, saying, "Prince, let them roll up the cloths; the Exalted One will not step on those cloths; the Tathāgata has in view the generations that will follow." The prince rolled up the cloths, escorted the Teacher within, honored him with offerings of rice-porridge and hard food, saluted the Teacher, and sitting on one side, said to him, "Reverend Sir, I am your devoted servitor. Thrice have I sought refuge in you. I sought refuge in you the first time (I am told), while I yet remained in my mother's womb; the second time, when I was a mere boy; the third time, when I reached the age of reason. This being the case, why were you unwilling to step on my mats and carpets?" "Prince, with what thought in mind did you spread the floor with those cloths?" "Reverend Sir, the thought in my mind was this, 'If I am destined to obtain a son or a daughter, the Teacher will step on these cloths.'" Then said the Teacher, "It was for that very reason that I refused to step on those cloths." "But, Reverend Sir, {3.137} is it my destiny never to obtain a son or a daughter?" "Precisely so, prince." "What is the reason for this?" "Because you were guilty of the sin of heedlessness in a former existence." "At what time, Reverend Sir?" In response to his request the Teacher explained the matter by relating the following

### **1 c. Story of the Past: The man who ate bird's eggs**

Once upon a time, the story goes, several hundred men put to sea in a large vessel. When they reached mid-ocean, they suffered shipwreck, and all on board lost their lives then and there, with the exception of two persons, a husband and wife, who clung to a plank and escaped to a neighboring island. Now in this island there was a large flock of birds. Husband and wife, overcome with hunger and seeing nothing else to eat, cooked the eggs of these birds over a bed of coals and ate them. When the eggs proved insufficient to satisfy their [29.352] hunger, they caught the young of these birds and ate them. Thus did they eat in youth, in middle life, and in old age; in not a single period of their lives were they heedful; nor was either of the two heedful.

When the Teacher had shown the prince this misdeed of his in a previous state of existence, he said, "Prince, if in a single one of the three periods of your life in that previous state of existence, you and your wife had been heedful, you would have obtained a son or a daughter in one of the three periods of your present life. Nay more, if either one of you had been heedful, as the result thereof you would have obtained a son or a daughter. Prince, if a man hold his life dear, he should guard his life with heedfulness during the three periods of



his life. Failing that, he should at least guard himself during one of the three periods of his life.” And when he had thus spoken, he pronounced the following Stanza,

**157. If a man value his life, he should ever guard it and guard it well.  
During one of the three watches a wise man should be watchful.**

## **XII. 2. The Greedy Monk<sup>325</sup> Upanandasakyaputtattheravatthu**

**158. A man should first direct himself in the way he should go.  
Only then should he instruct others; a wise man will so do and not grow  
weary.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Upananda, the Sakyan prince. {3.139}

The story goes that this Elder, who was skilled to teach the Law, after listening to a discourse on the subject of being satisfied with but a little, accepted a large number of robes with which several monks who had taken upon themselves the Pure Practices honored him, and besides that took all the utensils which they had left and carried them off with him. As the season of the rains was near at hand, he went off into the country. He stopped at a certain monastery to preach the Law, and the novices and probationers liked the way he talked so well that they said to him, “Spend the rainy season here, Reverend Sir.” “What allowance is made to a monk who spends the season of the rains here?” asked the Elder. “A single cloak,” was the reply. The Elder left his shoes there and went on to the next monastery. {3.140} When he reached the second monastery, he asked the same question, “What allowance is made here?” “Two cloaks,” was the reply. [29.353] There he left his walking-stick. Then he went on to the third monastery and asked the same question, “What allowance is made here?” “Three cloaks,” was the reply. There he left his water-pot.

Then he went on to the fourth monastery and asked the same question, “What allowance is made here?” “Four cloaks,” was the reply. “Very good,” said the Elder, “I will take up my residence here;” and there he went into residence. And he preached the Law to the laymen and monks who resided there so well that

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<sup>325</sup> This story is a free version of *Jātaka* 400: iii. 332-336. Cf. *Tibetan Tales*, xxxiv, pp. 332-334. Text: N iii. 139-142.

they honored him with a great number of garments and robes. When he had completed residence, he sent a message to the other monasteries, saying, “I left my requisites behind me, and must therefore have whatever is required for residence; pray send them to me.” When he had gathered all of his possessions together, he put them in a cart and continued his journey.

Now at a certain monastery two young monks who had received two cloaks and a single blanket found it impossible to make a division satisfactory to both of them, and therefore settled themselves beside the road and began to quarrel, saying, “You may have the cloaks, but the blanket belongs to me.” When they saw the Elder approaching, they said, “Reverend Sir, you make a fair division and give us what you think fit.” “Will you abide by my decision?” “Yes indeed; we will abide by your decision.” “Very good, then.” So the Elder divided the two cloaks between the two monks; then he said to them, “This blanket should be worn only by us who preach the Law;” and when he had thus said, he shouldered the costly blanket and went off with it.

Disgusted and disappointed, the young monks went to the Teacher and reported the whole occurrence to him. Said the Teacher, “This is not the first time {3.141} he has taken what belonged to you and left you disgusted and disappointed; he did the same thing also in a previous state of existence.” And he related the following:

### **2 a. Story of the Past: The otters and the jackal**

Once upon a time, long long ago, two otters named Anutīracārī and Gambhīracārī, caught a big redfish and fell to quarreling over it, saying, “The head belongs to me; you may have the tail.” Unable to effect a division satisfactory to both of them, and catching sight of a certain jackal, they appealed to him for a decision, saying, “Uncle, you make such a division of this fish as you think proper and [29.354] render an award.” Said the jackal, “I have been appointed judge by the king, and am obliged to sit in court for hours at a time; I came out here merely to stretch my legs; I have no time now for such business.” “Uncle, don’t say that; make a division and render an award.” “Will you abide by my decision?” “Yes indeed, uncle, we will abide by your decision.” “Very good, then,” said the jackal. The jackal cut off the head and laid that aside, and then cut off the tail and laid that aside. When he had so done, he said to them, “Friends, that one of you who runs along the bank (Anutīracārī) shall have the tail, and that one of you who runs in the deep water (Gambhīracārī) shall have the head; as for this middle portion, however, this shall be mine,

inasmuch as I am a justice.” And to make them see the matter in a better light, he pronounced the following Stanza,

Anutīracārī shall have the tail, and Gambhīracārī shall have the head;  
But as for this middle portion, it shall belong to the justice.

Having pronounced this Stanza, the jackal picked up the middle portion of the fish and went off with it. As for the otters, they were filled with disgust and disappointment, and stood and eyed the jackal as he went away. *End of Story of the Past.*

When the Teacher had finished this Story of the Past, he said, “And thus it was that in times long past this Elder filled you with disgust and disappointment.” Then the Teacher consoled those monks and rebuked Upananda, saying, “Monks, a man who admonishes others should first direct himself in the way he should go.” And when he had thus spoken, he pronounced the following Stanza,

**158. A man should first direct himself in the way he should go.  
Only then should he instruct others; a wise man will so do and not grow  
weary.**

### **XII. 3. “Be Ye Doers of the Word”<sup>326</sup> Padhānikatissattheravatthu**

**159. If a man will make himself...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Padhānika Tissa. {3.142}

This Elder, we are told, obtained a Subject of Meditation from the Teacher, and taking five hundred monks with him, entered upon [29.355] residence in a forest. But first he admonished the monks, saying, “Brethren, you have obtained a Subject of Meditation from the Living Buddha; therefore be heedful in meditation.” So saying, he lay down and went to sleep. Those monks walked up and down during the first watch, and in the middle watch entered the monastery. When the Elder, who was sleeping, woke up, he went to those monks and said to them, “Did you come here thinking to yourselves, ‘We will lie down

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<sup>326</sup> This story is a very free version of the Introduction to *Jātaka* 119: i. 435. Text: N iii. 142-144.

and go to sleep'? {3.143} Leave the monastery immediately, and devote yourselves to meditation." So saying, he himself went back again, lay down, and went to sleep.

The other monks walked up and down during the middle watch, and in the last watch entered the monastery. The Elder woke up again, went to them, drove them out of the monastery, and then himself went back again, lay down, and went to sleep. Since the Elder did this repeatedly, those monks were not able to concentrate their attention, either on the recitation of the Sacred Word or on their meditations, and as a result, their minds were distraught. Finally they said to themselves, "Our teacher must be exceedingly energetic. Let us watch him." When they discovered what he was doing, they said, "We are lost, brethren; our teacher declaims empty declamations." So tired were the monks from the little sleep they got that not a single monk was able to develop Specific Attainment.

Having completed residence, they went back to the Teacher. The Teacher, after exchanging the usual friendly greetings with them, asked them, "Monks, did you observe heedfulness? Did you perform your meditations faithfully?" Then the monks told him the whole story. Said the Teacher, "Monks, this is not the first time this Elder has made your efforts miscarry; he did the same thing before." So saying, in compliance with their request, he related the Akālarāvīkukkuṭa Jātaka.<sup>327</sup>

Brought up by no mother or father, dwelling in the house of no teacher,  
This cock knows neither the right time nor the wrong time to crow.

Said the Teacher, "At that time that cock was this very Elder Padhānika Tissa, those five hundred monks were these very novices, and the world-renowned teacher was I myself."

Having related this Jātaka, the Teacher said, "Monks, if a man is to admonish others, he must first subdue himself; for if, under these circumstances, he admonish others, {3.144} being well subdued [29.356] himself, he can subdue others." So saying, he pronounced the following Stanza,

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<sup>327</sup> Jātaka 119: i. 436.

**159. If a man will make himself what he instructs others to be,  
Being himself well-subdued, he may subdue others;  
For, as the saying goes, it is a hard thing for a man to subdue himself.**

## **XII. 4. “And Hate not his Father and Mother”<sup>328</sup>**

### **Kumārakassapamātuttherīvatthu**

**160. For self is the refuge of self.  
Indeed, how can one man be the refuge of another?  
For by his own well-tamed self  
A man gains for himself a refuge which is hard to gain.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the mother of Elder Kumāra Kassapa.

#### **4 a. Birth of Kumāra Kassapa**

The story goes that she was the daughter of a treasurer in the city of Rājagaha. From the time she reached the age of reason, she sought permission to become a nun, but although she asked her mother and father again and again, she failed to obtain from them permission to enter the Order. {3.145} On reaching marriageable age, she married, went to live in her husband’s household, and amid the cares of the household life proved a devoted wife. Now in no long time she conceived a child in her womb. But she knew not that she was pregnant. Winning the favor of her husband, she asked to enter the Order and obtained his permission to do so. So, not knowing that she was pregnant, he conducted her with great pomp to the community of nuns, and obtained for her admission to the Order at the hands of the nuns belonging to the faction of Devadatta.

After a time the nuns observed that she was pregnant. Said they, “What does this mean?” She replied, “Noble sisters, I know not what this may mean, but this I know for certain, that my chastity is unimpaired.” So the nuns conducted her to Devadatta, and said to him, “This nun retired from the world through faith. We know not when she conceived this child. What, therefore, shall we do?” Devadatta thought only, “Let not reproach be cast upon the nuns who receive instruction from me.” Therefore he said, “Expel her from the Order.” When the

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<sup>328</sup> This story follows closely the Introduction to *Jātaka* 12: i. 145-149. The *Jātaka* version, however, lacks the account of the meeting between Kumāra Kassapa and his mother. Compare *Aṅguttara Commentary on Etadagga Vagga, Story of Kumāra Kassapa*, p. 173. Text: N iii. 144-149.

young nun heard those words of [29.357] Devadatta, she said, “Noble sisters, do not ruin me. But I did not retire from the world at the instance of Devadatta. Come, conduct me to the Teacher at Jetavana.”

Accordingly they took her with them, went to Jetavana, and laid the matter before the Teacher. Now, although the Teacher knew that she had conceived the child when she was living in the world, yet, for the purpose of disproving the false accusation, he summoned King Pasenadi Kosala, Mahā Anāthapiṇḍika, Culla Anāthapiṇḍika, Visākhā the female lay disciple, and other great personages, giving the following orders to the Elder Upāli, “Go clear this young woman of the charge against her in the midst of the Fourfold Assembly.”

The Elder caused Visākhā to be summoned before the king and put the case in her hands. Visākhā caused a curtain to be drawn about the young woman, and within the curtain made an examination of her hands, feet, {3.146} navel, belly, and extremities. Then she computed the months and days, and perceiving that the young woman had conceived the child when she was living in the world, informed the Elder of that fact. Thereupon the Elder proclaimed her innocence in the midst of the Fourfold Assembly. After a time she brought forth a son, strong and mighty, for whom she had prayed at the feet of the Buddha Padumuttara.

Now one day, as the king was passing near the community of nuns, he heard the cry of a child. “What is that?” he asked. “Your majesty,” they replied, “a certain nun has given birth to a child; that is the sound of his voice.” So the king took the boy to his own house and committed him to the care of his daughters. On the day appointed for the naming of the child, they gave him the name Kassapa. But because he had been brought up in princely state all the people called him Prince Kassapa, Kumāra Kassapa.

One day on the playground he struck some boys. They cried out, “We have been struck by that Motherless-Fatherless.” Kassapa immediately ran to the king and said to him, “Your majesty, they say I have neither mother nor father; tell me who my mother is.” The king pointed to his daughters and said, “There are your mothers.” But the boy replied, “I have not so many mothers as that; by right I should have only one mother; tell me who she is.” The king thought to himself, “It is impossible to deceive this boy.” So he said to him, “Dear boy, your mother is a nun, and I brought you here from the nuns’ convent.”

No more than this was needed to arouse deep emotion in the heart [29.358] of the boy. He immediately said, “Dear friend, obtain for me admission to the Order.” “Very well, dear boy,” replied the king. So with great pomp he conducted the boy to the Teacher and had him admitted to the Order. After he had made his full profession he became known as Elder Kumāra Kassapa. Receiving a Subject of Meditation from the Teacher, he retired to the forest. But although he strove and struggled with might and main, he was unable to develop Specific Attainment. So, thinking to himself, “I will obtain a Subject of Meditation from the Teacher better suited to my needs,” he returned to the Teacher and took up his residence in Andha Grove.

(Now a monk who, in the time of the Buddha Kassapa, had performed his meditations alone and had attained the Fruit of the Third Path, and had been reborn in the World of Brahmā returned from the World of Brahmā, and asked Kumāra Kassapa fifteen questions, but sent him away with the words: “None other than the Teacher can resolve these questions. Go to the Teacher and get their solution.” Kumāra Kassapa did so, and at the end of the answers to the questions attained Arahatsip.)<sup>329</sup> {3.147}

#### **4 b. “And hate not his father and mother”**

Now for twelve years following Kassapa’s retirement from the world, tears streamed from the eyes of the nun his mother. With face wet with the tears she shed because of the suffering caused her by separation from her son, she went on her rounds for alms. One day she saw her son the Elder in the street. Crying out, “My son! my son!” she ran to meet him, and falling at his feet, rolled on the ground. Milk streamed from her breasts, and her robe was wet, as she rose from the ground and took the Elder in her arms.

The Elder thought to himself, “If she receives kindly words from me, it will mean her undoing; therefore I will speak harshly to her.” So he said to her, “What are you about? Can you not away with human affection?” Thought the mother, “How like a brigand he talks!” And she said to him, “Dear son, what say you?” But he only repeated again the same harsh words. Thereupon she thought, “Ah, because of him I have not been able to restrain my tears for twelve years! But he has hardened his heart towards me; why should I have anything to do with him any more?” And then and there, [29.359] uprooting affection for her son, on that very day she attained Arahatsip.

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<sup>329</sup> See *Majjhima* 23: i. 142-145.

Some time afterwards the monks began a discussion in the Hall of Truth: “Devadatta all but destroyed Kumāra Kassapa, endowed with the faculties requisite for Conversion, and the nun his mother; but the Teacher became their refuge. Oh, how great is the compassion of the Buddhas for the world!” {3.148} At that moment the Teacher approached and asked them, “Monks, what subject are you discussing now, as you sit here all gathered together?” When they told him, he said, “Monks, this is not the first time I have been their refuge and defense. I was their refuge in a previous state of existence also.” So saying, he related the Nigrodha Jātaka<sup>330</sup> in detail:

Follow only the Banyan deer; abide not with the Branch.  
Better death with the Banyan deer than life with the Branch.

Then said the Teacher, identifying the characters in the Jātaka, “At that time the Branch deer was Devadatta, and the herd of the Branch deer was the retinue of Devadatta; the doe that reached her turn was the nun; her fawn was Kumāra Kassapa; and the Banyan deer, the king of the deer, who offered his life for the doe with young, was I myself.”

And praising the nun for uprooting affection for her son and for establishing herself as a refuge for herself, he said, “Monks, inasmuch as the goal of heaven or the goal of the Paths which one man has earned for himself cannot become the property of another, therefore self is the refuge of self. How can one man be the refuge of another?” So saying, he pronounced the following Stanza,

**160. For self is the refuge of self.  
Indeed, how can one man be the refuge of another?  
For by his own well-tamed self  
A man gains for himself a refuge which is hard to gain.**

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<sup>330</sup> Jātaka 12: i. 149-153. Ed. note: a famous story in which the Bodhisatta saves the life of a pregnant deer, whose plight was being disregarded by Devadatta.



**XII. 5. Killing of Mahā Kāla<sup>331</sup>**  
**Mahākālaupāsakavatthu**

**161. The evil done by self, begotten by self, originating in self,  
Grinds a fool even as a diamond grinds a hard jewel.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain lay disciple named Mahā Kāla, who had attained the Fruit of Conversion. {3.149} [29.360]

The story goes that on the eighth day of the month Mahā Kāla took upon himself the obligations of Fast-day, and spent the entire night at the monastery listening to the Law, Now during the night some thieves broke into a certain house and began to gather up spoils. The owners, awakened by the rattling of iron vessels, set out in pursuit of the thieves. Finding that they were pursued, the thieves began to throw away what they had stolen, but the owners pursued them all the same. When the pursuers came in sight, the thieves scattered in all directions, one of them taking the road leading to the monastery.

Now early in the morning, Mahā Kāla, who had listened all night long to the preaching of the Law, was bathing his face on the bank of the monastery pool. As the thief came along, he threw his spoils down before Mahā Kāla and then continued his flight. When the men who were pursuing the thieves came up and saw the stolen goods lying before Mahā Kāla, they said to him, “So you are the man who broke into our house and stole our property! Yet here you are acting as though you had been listening to the Law!” {3.150} And seizing him, they beat him to death, and having thrown his dead body aside, departed.

Early in the morning when the young monks and novices set out from the monastery with water-pots in hand, they discovered the dead body of Mahā Kāla. And straightway they reported the matter to the Teacher, saying, “This lay disciple spent the night at the monastery listening to the Law and met death contrary to his deserts.” The Teacher replied, “It is quite true, monks, that Kāla’s death was quite undeserved, if one considers only the present state of existence. But what he received was in exact conformity with an evil deed he committed in a previous state of existence.” Then, in compliance with a request of the monks, the Teacher related the following

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<sup>331</sup> Cf. story xii. 9, and *Thera-Gāthā Commentary*, cxxi and ccxlv. Text: N iii. 149-152.

**5 a. Story of the Past: The soldier and the man with a beautiful wife**

Long, long ago, the story goes, there was a certain frontier village in the country of the king of Benāres, and a forest hard by, and at the entrance to the forest a band of thieves used to lie in wait for travelers. The king accordingly posted one of his soldiers at the entrance to the forest, and for a certain consideration this soldier would escort travelers into the forest and back again. [29.361]

One day a certain man, accompanied by a beautiful wife, approached the entrance to the forest in a small carriage. When the king's soldier saw this woman, he fell in love with her. Therefore, when the man said to him, "Sir, escort us through the forest," the soldier replied, "It is too late now; early in the morning I will escort you through the forest." But the traveler said, "We are in good season, sir; pray escort us through the forest immediately." "Sir, you must turn back; you will find food and lodging in our house." The traveler did not wish to turn back, but the soldier gave a sign to his men, and they turned the carriage around. And in spite of the traveler's protests, the soldier lodged the man and his wife in the gate-house and caused food to be prepared for them.

Now the soldier had a precious stone in his house, and this he caused to be placed in the traveler's carriage. When it was daybreak, he caused a sound to be made as though thieves were entering his house. Immediately afterwards his men came and reported to him, "Master, your precious stone has been carried off by thieves." Thereupon the soldier posted guards at the gates of the village and gave orders to them as follows, "Search everybody who comes out of the village."

Early in the morning the traveler harnessed his carriage {3.151} and set out. The soldier's hirelings stopped the carriage, searched it, and finding concealed therein the very stone which they themselves had placed there, reviled the traveler, saying, "It was you who stole the jewel, and having stolen it, are now running away." And having beaten the traveler soundly, they brought him before the headman of the village and said to him, "Master, we have caught the thief." Said the village headman, "After my good friend had lodged him in his house and given him food to eat, he stole his jewel and tried to run away. Take away this wicked fellow." And he had him beaten to death and his dead body cast away.

This was his deed in a previous state of existence. When he passed out of that state of existence, he was reborn in the Avīci Hell, and after suffering torment

in hell for a long period of time, because the fruit of his evil deed was not yet exhausted, he was beaten to death in this manner in a hundred existences. *End of Story of the Past.*

When the Teacher had thus related the evil deed committed by Mahā Kāla in a previous state of existence, he said, “Monks, it is only the evil which living beings here in the world commit that [29.362] crushes them in the four states of suffering.” So saying, he pronounced the following Stanza,

**161. The evil done by self, begotten by self, originating in self,  
Grinds a fool even as a diamond grinds a hard jewel.**

### **XII. 6. Devadatta seeks to slay the Tathāgata<sup>332</sup> Devadattavatthu**

**162. He whose wickedness has passed all bounds...**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Devadatta. {3.152}

For on a certain day the monks began a discussion in the Hall of Truth: “Brethren, Devadatta, whose habit is wickedness, whose nature is evil, as evil desire waxed strong in him, solely because of his wicked nature, wormed himself into the favor of Ajātasattu, bestowed rich gain and high honor upon him, incited him to the murder of his father, and afterwards, conspiring with him, went about seeking by some means or other to slay the Tathāgata.”

At that moment the Teacher drew near and asked them, “Monks, what are you discussing now as you sit here all gathered together?” When they told him, he said, “Monks, this is not the first time Devadatta has gone about seeking by some means or other to slay me; he did the same thing in a previous state of existence also.” So saying, he related the Kuruṅga Miga<sup>333</sup> and other Jātakas. Then he said, “Monks, when a man allows his wickedness to pass beyond all bounds, the evil desire which springs up because of his wickedness, like a creeper which wraps itself about a Sāl-tree and finally crushes it, flings him forth to Hell or to one of

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<sup>332</sup> Cf. story i. 12 6. Text: N iii. 152-153.

<sup>333</sup> Ed. note: Jātaka 206, Devadatta was a hunter who sought to kill the Bodhisatta in a life as an antelope.

the other states of suffering.” So saying, he pronounced the following Stanza, {3.153}

**162. He whose wickedness has passed all bounds, even as a creeper  
overspreads a Sāl-tree,  
Makes himself that which his enemy would wish him to be.**

**XII. 7. Devadatta seeks to cause a Schism in the Order<sup>334</sup>  
Saṅghabhedaparisaṅkavattṭhu**

[29.363]

**163. Easy to do...**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Devadatta’s going about for the purpose of causing a schism in the Order. {3.154}

For on a certain day Devadatta went about to cause a schism in the Order, and seeing Venerable Ānanda going his round for alms, informed him of his intention. When the Elder heard what Devadatta said, he went to the Teacher and said this to the Exalted One: “Reverend Sir, this very morning I put on my undergarment, and taking bowl and robe, entered Rājagaha for alms. And, Reverend Sir, as I was going about Rājagaha for alms, Devadatta saw me. And seeing me, he drew near to where I was, and having drawn near to where I was, said this to me, ‘From this day forth, brother Ānanda, I shall keep Fast-day and carry on the business of the Order apart from the Exalted One, apart from the Order of Monks.’ To-day, Exalted One, Devadatta will rend the Order asunder, and will by himself keep Fast-day and carry on the business of the Order.” Thereupon the Teacher breathed forth the following Solemn Utterance,

Easy to do for the good is the good; the good is hard for the evil to do;  
Evil is easy for the evil to do; evil is hard for the noble to do.

Then said the Teacher, “Ānanda, what is not good for one, is easy to do; what is good for one, is hard to do.” So saying, he pronounced the following Stanza,

**163. Easy to do are those things which are not good, and those things which  
are hurtful to oneself;  
But that which is salutary and good is exceedingly hard to do.**

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<sup>334</sup> This story is derived from the *Vinaya, Culla Vagga*, vii. 3. 17: ii. 198<sup>17-35</sup>. Cf. also *Udāna*, v. 8: 60-61. Text: N iii. 154-155.

**XII. 8. The Jealous Monk<sup>335</sup>**  
**Kālattheravatthu**

**164. He that reviles the Religion of the Holy...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Kāla. {3.155} [29.364]

In Sāvatti, the story goes, a certain woman used to minister to this Elder with the tenderness of a mother for a son. Now the family who lived in the house next door went one day to hear the Teacher preach the Law, and when they returned, they uttered words of praise, saying, “Oh, how wonderful are the virtues of the Buddhas! Oh, how pleasing is the preaching of the Law!” After listening to their words of praise, this woman said to the Elder, “Reverend Sir, I too wish to hear the Teacher preach the Law.” But he dissuaded her from going, saying, “Do not go there.” Likewise on the second day and on the third day he dissuaded her from going, but in spite of his efforts to dissuade her, she still desired to hear the Teacher preach the Law.

Now why was it that he dissuaded her from going? This, we are told, was the thought in his mind, “If she hears the Teacher preach the Law, she will have no more use for me.” One day early in the morning, after she had eaten her breakfast, she took upon herself the obligations of Fast-day and went to the monastery, enjoining the following command upon her daughter, “Dear daughter, minister faithfully to the noble Elder.” When the Elder came to the house, the daughter served him with food. “Where has the eminent female lay disciple gone?” asked the Elder. “She has gone to the monastery to hear the Law,” replied the daughter. {3.156}

When the Elder heard that, the fire of hatred flamed up in his belly and consumed him. “Now she has broken with me,” exclaimed the Elder, and went quickly to the monastery. When he saw the woman listen to the Teacher preaching the Law, he said to the Teacher, “Reverend Sir, this stupid woman does not understand your subtle discourse on the Law. One ought rather to preach to her on the duty of almsgiving and on the moral precepts.” But the Teacher, perceiving his motive, said, “Vain man, because of your own false views, you revile the Religion of the Buddhas. But in so doing you strive only to your own hurt.” So saying, he pronounced the following Stanza,

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<sup>335</sup> Text: N iii. 155-156.

**164. He that reviles the Religion of the Holy, the Noble, the Righteous,  
Such a simpleton, by reason of his false views,  
Brings forth fruit to his own destruction, like the fruit of the kaṭṭhaka reed.**

**XII. 9. Courtezans save a Layman's Life<sup>336</sup>  
Cullakālaupāsakavatthu**

[29.365]

**165. By self alone is evil done...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the lay disciple Culla Kāla. {3.157}

For on a certain day, just as in the story of Mahā Kāla, tunnel thieves were pursued by the owners of the stolen property. Now early in the morning the lay disciple Culla Kāla, who had spent the night at the monastery listening to the Law, came out of the monastery and set out on the road to Sāvatti. The thieves threw down the stolen property in front of that lay disciple and continued their flight. When the men pursuing the thieves saw the lay disciple, they cried out, "There is the man who played thief last night, acting as though he had been listening to the Law. Catch him!" So saying, they seized the lay disciple and beat him.

Now some courtezans, on their way to the bathing-place on the river, saw the lay disciple and said to his captors, "Sirs, go your way; this man did nothing of the sort." So saying, they obtained his release. Thereupon the lay disciple went to the monastery and told the monks what had happened, saying, "Reverend Sirs, I should have been killed by some men, had not some courtezans saved my life." The monks repeated the story to the Tathāgata. The Teacher listened to the story and said, "Monks, the lay disciple Culla Kāla's life was indeed saved, both through the intercession of courtezans and because he was himself guiltless. For living beings here in the world, by reason of the evil deeds which they themselves commit, of themselves suffer in hell and in the other states of suffering. But they that do good works of themselves obtain Salvation and go to heaven and to Nibbāna." So saying, he pronounced the following Stanza,

**165. By self alone is evil done, by self alone does one suffer.  
By self alone is evil left undone, by self alone does one obtain Salvation.  
Salvation and Perdition depend upon self; no man can save another.**

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<sup>336</sup> Cf. story xii. 5, and *Thera-Gāthā Commentary*, cxxi and ccxlv. Text: N iii. 157-158.

**XII. 10. By Righteousness Men honor the Buddha<sup>337</sup>**  
**Attadatthatheravatthu**

[29.366]

**166. Let a man not neglect his own good for that of another...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Attadattha. {3.158}

For when the Teacher was about to pass into Nibbāna, he said to his disciples, “Monks, four months hence I shall pass into Nibbāna.” Thereupon seven hundred monks who had not yet attained the Fruit of Conversion were deeply moved, and never leaving the Teacher’s side, whispered to each other, “Brethren, what are we to do?” But Elder Attadattha thought to himself, “The Teacher says that four months hence he is to pass into Nibbāna. Now I have not yet freed myself from the power of the evil passions. Therefore so long as the Teacher yet remains alive, I will strive with all my might for the attainment of Arahatship.” Accordingly Elder Attadattha went no more with the monks.

Now the monks said to him, “Brother, why is it that you thus avoid our company and no more talk with us?” And conducting Elder Attadattha to the Teacher, they laid the matter before him, saying, “Reverend Sir, this Elder does thus and so.” The Teacher asked Elder Attadattha, “Why do you act thus?” The Elder replied, “Reverend Sir, you have said that {3.159} four months hence you are to pass into Nibbāna; and I have determined that so long as you yet remain alive, I will strive with all my might for the attainment of Arahatship.”

The Teacher applauded him for his wise decision and said to the monks, “Monks, whosoever sincerely loves me should be like Elder Attadattha. For truly they honor me not who honor me with perfumes and garlands. They only honor me who fulfill the higher and the lower Law; therefore others also should follow the example of Elder Attadattha.” So saying, he pronounced the following Stanza,

**166. Let a man not neglect his own good for the good of another, however important.**

**A man should learn what is good for himself and apply himself thereto with diligence.**

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<sup>337</sup> Cf. stories xv. 7 and xxv. 4, and *Dīgha* 16: ii. 138. Text: N iii. 158-160.

# Buddhist Legends Vol III

Translated from the original Pāli text of the  
Dhammapada Commentary

by

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## Book XIII. The World, Loka Vagga

### XIII. 1. A Young Girl Jests with a Young Monk<sup>338</sup>

#### Aññataradaharabhikkhuvatthu

[30.1]

**167. One should not follow a life of evil, one should not dwell together with heedlessness,  
One should not follow false views, one should not look with high regard upon the world.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain young monk. {3.161}

The story goes that one day, early in the morning, a certain Elder went with a young monk to the house of Visākhā. Now in the house of Visākhā there was continual distribution of cakes and rice-gruel. The Elder, having drunk rice-gruel there, provided a seat for the young monk, and himself went on to another house. Now at that time the daughter of Visākhā's son was acting for her grandmother in ministering to the needs of the monks. As she was straining water for the young monk, seeing the reflection of her own face in the water-vessel, she laughed; the young monk looked at it and also laughed.

Seeing him laughing, she said, "A cut-head is laughing." At that the young monk abused her, saying, "You are a cut-head, and your mother and father are cut-heads too." At this she ran weeping into her grandmother's kitchen. "What is the matter, dear granddaughter?" She told her grandmother the whole story. Visākhā immediately went to the young monk and said to him, "Reverend Sir, be not offended. You misunderstand that remark. {3.162} It is an expression of profound respect for a noble monk with hair and nails cut close, who, as he goes his round for alms, holds in the folds of under and upper garments cut short a potsherd cut and broken." The young monk replied, "Quite true, lay disciple; you understand that it is in accordance with my rule that the hair of my head and so forth are cut short. But was it proper for this girl to insult me by saying to me, 'You are a cut-head'?" Visākhā was unable to quiet either the young monk or the young girl.

At that moment the Elder approached and asked, "What does this mean, lay disciple?" Having learned the facts, the Elder admonished the young monk as

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<sup>338</sup> Text: N iii. 161-163.

follows, “Begone, brother; that is no insult to a monk with hair and nails and robes cut short, who goes his round for [30.2] alms with potsherd cut and broken. Hold your peace.” “Quite true, Reverend Sir; but why, instead of rebuking your own female lay disciple, do you rebuke me? Is it to be regarded as the proper thing to insult a monk by saying to him, ‘You are a cut-head’?” At that moment the Teacher approached. “What does this mean?” he asked. Visākhā told him the whole story, beginning at the beginning. The Teacher, perceiving that the young monk possessed the faculties requisite to attain the Fruit of Conversion, thought to himself, “I must follow up this young monk.” Therefore he said to Visākhā, “But, Visākhā, is it proper for your granddaughter, merely because my disciples go about with hair and so forth cut short, on that account to insult them by calling them cut-heads?” The young monk immediately sprang to his feet, and extending his clasped hands in an attitude of reverent supplication, said, “Reverend Sir, you alone correctly understand this matter; neither our preceptor nor our eminent female lay disciple understands it correctly.” The Teacher, perceiving that the young monk was in harmony with himself, said, “An attitude of ridicule with reference to the pleasures of sense is a low attitude, and an attitude that is low one ought never to take, nor should one dwell together with heedlessness.” So saying, he pronounced the following Stanza, {3.163 }

**167. One should not follow a life of evil, one should not dwell together with heedlessness,  
One should not follow false views, one should not look with high regard upon the world.**

### **XIII. 2. The Buddha visits Kapila<sup>339</sup> Suddhodanavattu**

**168. A man should exert himself...**

This religious instruction was given by the Teacher while he was in residence at Banyan Grove with reference to his own father.

For at a certain time the Teacher made his first journey to the city Kapila, and when he arrived there, his kinsmen came forth to meet him and to greet him. On that occasion, in order to break the overweening pride of his kinsfolk, he created by supernatural power a cloister of jewels in mid-air, and in this cloister

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<sup>339</sup> Cf. i. 9 a. Text: N iii. 163-165.

walked up and down preaching the Law. The hearts of his kinsfolk were straightway endowed with faith, and beginning with the great king Suddhodana, all [30.3] did reverence to him. Thereupon there fell upon the assemblage of his kinsfolk a shower of rain, with reference to which there arose a discussion among the multitude. Said the Teacher, “Monks, this is not the first time a shower of rain has fallen upon an assemblage of my kinsfolk; the same thing happened in a previous state of existence also.” {3.164} So saying, he related the Vessantara Jātaka.<sup>340</sup> Having heard him preach the Law, his kinsfolk departed, not even one extending an invitation to the Teacher. Likewise the king, although the thought occurred to him, “If my son does not come to my house, where will he go?” went home without inviting him. When he reached the royal residence, however, he caused rice-gruel and other kinds of food to be prepared for twenty thousand monks, and likewise seats to be provided for them.

On the following day, as the Teacher entered the city to receive alms, he considered within himself, “Did the Buddhas of the past, upon entering the city of their father, straightway enter the house of their kinsfolk, or did they go from house to house in regular order receiving alms?” Perceiving that they always went from house to house, the Teacher likewise began at the first house and went from house to house receiving alms. They brought word of this to the king. The king went quickly out of his residence, adjusting his cloak as he went, and prostrating himself before the Teacher, said, “Son, why do you mortify me? I am overwhelmed with shame to see you going from house to house receiving alms. In this very city it would be improper for you to go from house to house in a golden litter receiving alms. Why do you put me to shame?” “Great king, I am not putting you to shame; I am merely keeping up the tradition of my lineage.” “But, my dear son, is it a tradition of my lineage to gain a livelihood by going from house to house receiving alms?” “No, great king, that is not a tradition of your lineage. But it is a tradition of my lineage, for countless thousands of Buddhas have gone from house to house receiving alms, and have so gained their sustenance.” So saying, he preached the Law by pronouncing the following Stanzas,

**168. A man should exert himself, and should not live the life of Heedlessness.**

**A man should live righteously; for by living righteously**

**A man rests happily, both in this world and in the next.**

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<sup>340</sup> *Jātaka* 547: vi. 479-593.

**169. A man should live righteously, not unrighteously;  
For by living righteously a man rests happily, both in this world and in the  
next. [30.4]**

At the conclusion of the lesson the king was established in the Fruit of Conversion; the assembled company also profited by the lesson.

### **XIII. 3. Five Hundred Monks attain Insight<sup>341</sup> Pañcasatavipassakabhikkhuvatthu**

**170. As a bubble...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to five hundred monks who obtained Insight. {3.165}

It appears that five hundred monks obtained a Subject of Meditation from the Teacher, retired to the forest, and devoted themselves to meditation. But although they strove and struggled with might and main, they were unable to develop Specific Attainment. Thereupon they thought to themselves, “We will obtain a Subject of Meditation better suited to our needs.” With this thought in mind, they set out to return to the Teacher. On the way they saw a mirage. Concentrating their attention on the mirage, they developed Specific Attainment. {3.166} The moment they entered the precincts of the monastery, it began to rain. Standing here and there on the terraces, they watched the bubbles formed by the force of the downpour, rising and bursting. Thereupon the following thought occurred to them, “Even as a bubble, so also does this personality of ours rise and burst.” Immediately they concentrated their attention on this thought. The Teacher, sitting in the Perfumed Chamber, sent forth a luminous image of himself, and as it were looking into the faces of those monks, spoke with them, pronouncing the following Stanza,

**170. As a bubble, as a mirage, so should one view the world;  
If a man so look upon the world, the King of Death sees him not.**

At the conclusion of the lesson those monks, even in the place wherein they stood, attained Arahatsip.

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<sup>341</sup> Cf. story iv. 2. Text: N iii. 165-166.

**XIII. 4. Prince Abhaya loses his Nautch-Girl<sup>342</sup>**  
**Abhayarājakumāravatthu**

**171. Come, look upon this world...**

This religious instruction was given by the Teacher while he was in residence at Veļuvana with reference to Prince Abhaya. [30.5]

The story goes that Prince Abhaya suppressed an uprising on the frontier, which so pleased his father Bimbisāra that when the prince returned, the King gave him a nautch-girl skilled in dancing and singing, {3.167} and conferred the kingdom on him for seven days. Accordingly for seven days the prince did not leave the house, but remained within enjoying the splendor of majesty. On the eighth day he went to the bathing-place on the river and bathed. Having so done, he entered his pleasure garden, sat down, like Santati the king's minister, and watched that nautch-girl dance and sing. As soon, however, as that nautch-girl began to dance and sing, at that moment, just as in the case of the nautch-girl belonging to Santati the king's minister, cutting pains arose within her, and then and there she died.

Prince Abhaya was overwhelmed with sorrow at the death of his nautch-girl. Immediately the thought came to him, "With the single exception of the Teacher, there is no one who can extinguish this my sorrow." So he approached the Teacher and said to him, "Reverend Sir, extinguish my sorrow." The Teacher comforted him by saying, "Prince, in the round of existences without conceivable beginning, there is no counting the number of times this nautch-girl has died in this manner, and no measuring the tears you have shed as you have wept over her." Observing that the prince's grief was assuaged by the lesson, he said, "Prince, do not grieve; only simple-minded folk allow themselves to sink in the sea of grief." So saying, he pronounced the following Stanza,

**171. Come, look upon this world; it resembles the gaudy chariot of a king;  
In it simpletons sink down, but the discerning cherish no attachment for it.**

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<sup>342</sup> Cf. the similar story of Santati, x. 9. Text: N iii. 166-167.

**XIII. 5. The Monk with a Broom<sup>343</sup>**  
**Sammuñjanittheravatthu**

**172. He who, heedless before...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Sammuñjani. {3.168}

Elder Sammuñjani, it appears, went about sweeping continually, both in the morning and in the afternoon, taking no account whatever of the time. One day he took his broom, went to the cell where Elder Revata spent the day, and found him sitting there as usual. Thereupon he thought to himself, "This great idler enjoys the pious [30.6] offerings of the faithful, and then returns and sits in his cell. Why should he not take a broom and sweep at least one room?" Elder Revata thought to himself, "I will give him an admonition." So he said to him, "Come here, brother." "What is it, Reverend Sir?" "Go and bathe and then return to me." Elder Sammunjani did so.

On his return he seated himself respectfully beside Elder Revata, who thereupon admonished him as follows, "Brother, a monk ought not to go about sweeping all the time. Early in the morning he should of course sweep the rooms, and then he should go forth for alms. Returning from his alms-pilgrimage, he should enter the monastery, seat himself either in the night-quarters or in the day-quarters, and rehearse the Thirty-two Constituent Parts of the Body, grasping firmly the thought of the perishableness of the body. In the evening he should rise from his seat and sweep the rooms again. But he should not spend the whole day sweeping; rather should he allow himself a certain amount of leisure," Elder Sammuñjani adhered scrupulously to the admonition of Elder Revata, and in no long time attained Arahatship.

After that, however, all the rooms remained full of rubbish. Therefore the monks said to Elder Sammuñjani, "Brother, all the rooms remain full of rubbish; why do you not sweep them?" "Reverend Sirs, I used to do that in the days when I was heedless; now, however, I have become heedful." The monks reported the matter to the Teacher, saying, "This Elder does one thing and says another." But the Teacher replied, "Monks, my son the Elder spoke the truth; formerly, in the days of his heedlessness, my son spent the whole time sweeping, but now he spends his time in the enjoyment of the bliss of the Paths and the Fruits, and

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<sup>343</sup> Text: N iii. 168-169.

therefore sweeps no more.” So saying, he pronounced the following Stanza, {3.169}

**172. He who, heedless before, heedless is no more,  
Illumines this world as does the moon freed from a cloud.**

### **XIII. 6. Conversion of the Robber Finger-Garland<sup>344</sup> Aṅgulimālattheravattu**

**173. He whose past misdeeds are covered by good deeds,  
Illumines this world as does the moon freed from a cloud.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Finger-Garland, Aṅgulimāla. [30.7]

Thus have I heard: Once upon a time the Exalted One was in residence in Sāvatti, at Jetavana, in Anāthapiṇḍika’s Grove. Now at that time there lived in the realm of King Pasenadi Kosala a robber named Finger-Garland, Aṅgulimāla. He was cruel, red-handed, given to killing and slaying, devoid of compassion for all living beings. He wrought such havoc with villages that villages they were no more, {M. ii. 98} such havoc with towns that towns they were no more, such havoc with districts, that districts they were no more. He killed man after man, and wore a garland made of their fingers.

Now one morning the Exalted One put on his undergarment, took bowl and robe, and entered Sāvatti for alms. Having made his round for alms in Sāvatti, he returned from his round; and after eating his breakfast, put his lodgings in order, took bowl and robe, and struck into the highway where lurked the robber Aṅgulimāla. Cowherds, herdsmen, and farmers ran up and saw the Exalted One strike into the highway where lurked the robber Aṅgulimāla, and seeing him, addressed the Exalted One as follows:

“Monk, strike not into this road. On this road, monk, lurks a robber named Aṅgulimāla. He is cruel, red-handed, given to killing and slaying, devoid of compassion for all living beings. He has wrought such havoc with villages that villages they are no more, such havoc with towns that towns they are no more, such havoc with districts that districts they are no more. He kills man after man

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<sup>344</sup> *Majjhima*, 86: ii. 97-105. Cf. Hardy, *Manual of Buddhism*, pp. 257-261; and Chavannes, *Cinq cents Contes et Apologues*, 41: i. 143-154.

and wears a garland made of their fingers. For, monk, many a time ten men, or twenty men, or thirty men, or forty men band themselves together and strike into this road, and all of them perish at the hands of the robber Aṅgulimāla.” In spite of their warning the Exalted One continued on his way in silence.

Again the second time cowherds, herdsmen, and farmers ran up and addressed the Exalted One as follows: “Monk, strike not into this road . . . and all of them perish at the hands of the robber Aṅgulimāla.” The Exalted One a second time continued on his way in silence.

Again, the third time cowherds, herdsmen, and farmers ran up and addressed the Exalted One as follows: “Monk, strike not into this road . . . and all of them perish at the hands of the robber Aṅgulimāla.” The Exalted One a third time continued on his way in silence.

Now the robber Aṅgulimāla saw the Exalted One approaching from afar. When he saw him, the following thought occurred to [30.8] him: “How wonderful! How marvelous! For many a time ten men, or twenty men, or thirty men, or forty men band themselves together {M. ii. 99} and strike into this road, and all of them perish at my hands. But here is a monk approaching alone, without a single companion, as if he had conquered, methinks. Suppose now I were to deprive this monk of life!” So the robber Aṅgulimāla took sword and shield, girded himself with bow and quiver, and followed close behind the Exalted One.

Then did the Exalted One effect such an exercise of supernatural power that although the robber Aṅgulimāla hurried with all his might, and the Exalted One walked at his usual gait, the robber Aṅgulimāla was unable to catch up with the Exalted One. Then to the robber Aṅgulimāla occurred the following thought: “How wonderful! how marvelous! Heretofore I have overtaken and caught an elephant, even when running; I have overtaken and caught a horse, even when running; I have overtaken and caught a chariot, even when running; I have overtaken and caught a deer, even when running. But although I am hurrying with all my might and this monk is walking at his usual gait, I am unable to catch up with him.” Accordingly Aṅgulimāla stood still and said to the Exalted One, “Stand still, monk! stand still, monk!” “I stand still, Aṅgulimāla. Do you also stand still!”

Then to the robber Aṅgulimāla occurred the following thought: “These hermits of the Sākiya prince speak the truth, utter the truth. But this monk says, even in the act of walking, ‘I stand still, Aṅgulimāla. Do you also stand still!’ Suppose



now I were to ask this monk a question!” Accordingly the robber Aṅgulimāla addressed the Exalted One with a Stanza,

Even as you walk, monk, you say, “I stand still,”  
And to me who stand still you say, “You stand not still.”  
Therefore, monk, I ask you this question:  
“How stand you still, and I stand not still?”

I stand steadfast, Aṅgulimāla, evermore;  
For I am merciful to all living beings.  
But you are merciless to living beings.  
Therefore I stand still and you stand not still. {M. ii. 100}

Long have I revered the monk, the mighty sage, who has entered the great forest.  
Therefore, having heard your Stanza on the Law, I will renounce evil deeds forever.

So saying, the robber flung sword and weapon over the abyss, down the precipice, into the chasm.  
The robber bowed before the feet of the Happy One, and then and there requested to be admitted to the Order. [30.9]

Compassionate is the Buddha, the mighty sage who is the Teacher of the world of men and the Worlds of the Gods.  
“Come, monk!” straightway said he to the robber; and this alone sufficed to make him a monk.

Now the Exalted One set out on a journey to Sāvatti with the Venerable Aṅgulimāla as attendant monk, and after journeying from place to place, arrived in due course at Sāvatti. And there did the Exalted One take up his residence, in Sāvatti, at Jetavana, in Anāthapiṇḍika’s Grove. Now at that time a great multitude assembled at the gate of the palace of King Pasenadi Kosala and raised a hue and cry: “Your majesty, there is a robber in your kingdom, named Aṅgulimāla. He is bloodthirsty, red-handed, given to killing and slaying, devoid of compassion for all living beings. He has wrought such havoc with villages that villages they are no more, such havoc with towns that towns they are no more, such havoc with districts that districts they are no more. He kills man after man, and wears a garland made of their fingers. Let your majesty subdue him.”

Then did King Pasenadi Kosala set out from Sāvatti early in the day with five hundred horses and proceed in the direction of the Grove. Proceeding in his carriage as far as the road was passable for a carriage, he alighted from his carriage, and proceeding on foot, drew near to the place where the Exalted One was. And having drawn near, {M. ii. 101} he saluted the Exalted One and sat down respectfully on one side. And as King Pasenadi Kosala sat there respectfully on one side, the Exalted One addressed him as follows: “What is it that troubles you, mighty king? Is King Seniya Bimbisāra of Magadha provoked at you? Or the Licchavi princes of Vesali? Or some other of your royal adversaries?”

“No, Reverend Sir, King Seniya Bimbisāra of Magadha is not provoked at me. Nor the Licchavi princes of Vesali. Nor any other of my royal adversaries. Reverend Sir, there is a robber named Aṅgulimāla in my kingdom. He is bloodthirsty, red-handed, given to killing and slaying, devoid of compassion for all living beings. He has wrought such havoc with villages that villages they are no more, such havoc with towns that towns they are no more, such havoc with districts that districts they are no more. He kills man after man, and wears a garland made of their fingers. And, Reverend Sir, I cannot subdue him.”

“But, mighty king, suppose you were to see Aṅgulimāla with his hair and his beard shaven, clad in yellow robes, retired from the [30.10] house-life to the houseless life, abstaining from the taking of life, abstaining from the taking of that which is not given, abstaining from the uttering of falsehood, eating but one meal a day, living the life of chastity, living the life of virtue, living the life of righteousness; what then should you do to him?”

“Reverend Sir, we should salute him, we should rise to greet him, we should invite him to occupy a seat, we should ask for the privilege of supplying him with robes, food, lodging, and medicine. We should provide protection, defense, and keeping for him according to the Law. But, Reverend Sir, how is it possible that one so wicked, one so utterly devoted to evil ways, should become so perfectly restrained by the precepts of morality?”

Now at that time the Venerable Aṅgulimāla was sitting not far from the Exalted One. Then did the Exalted One stretch forth his right arm and address King Pasenadi Kosala as follows: “This, mighty king, is Aṅgulimāla!”

Then was King Pasenadi Kosala stricken with fear, his limbs trembled, and his hair stood on end. Now when the Exalted One perceived that King Pasenadi Kosala was stricken with fear, that his limbs trembled, and that his hair stood on end, he addressed King Pasenadi Kosala as follows: “Fear not, great king; fear not, great king; you have nothing to fear from him.” Thereupon, whereas before King Pasenadi had been stricken with fear, {M. ii. 102} his limbs trembled, and his hair stood on end, straightway his agitation subsided. Then did King Pasenadi Kosala draw near to the place where sat Venerable Aṅgulimāla, and having drawn near, addressed the Venerable Aṅgulimāla as follows: “Reverend Sir, is not this our noble Elder Aṅgulimāla?” “Even so, mighty king.” “Of what clan, Reverend Sir, is our noble Elder’s father? Of what clan is his mother?” “My father, mighty king, is a Gagga; my mother is a Mantāṇī.”

“Reverend Sir, may it please my noble Elder Gagga, son of Mantāṇī: I shall exert myself to the utmost to provide for my noble Elder Gagga, son of Mantāṇī, robes, food, lodging, and medicine.” Now at that time the Venerable Aṅgulimāla had adopted the practices known as the forest-practice, the alms-practice, the refuse-rag-practice, and the three-robe-practice. Accordingly the Venerable Aṅgulimāla answered King Pasenadi Kosala as follows: “Enough, mighty king! My set of three robes is complete.”

Then did King Pasenadi Kosala draw near to the place where sat [30.11] the Exalted One, and having drawn near, he saluted the Exalted One and sat down respectfully on one side. And sitting thus on one side. King Pasenadi Kosala addressed the Exalted One as follows: “It is wonderful. Reverend Sir! it is marvelous, Reverend Sir! how the Exalted One is the subduer of the unsubdued, the calmer of the uncalmed, the extinguisher of the unextinguished! For, Reverend Sir, the Exalted One has subdued even without the rod, even without the sword, him whom we ourselves were unable to subdue even with the rod, even with the sword! But now, Reverend Sir, we must be going, for we have many things to do, many things to attend to.” “As you please, mighty king!” Then did King Pasenadi Kosala rise from his seat, salute the Exalted One, encircle him sunwise, and depart.

Now one morning the Venerable Aṅgulimāla put on his undergarment, took bowl and robe, and entered Sāvatti for alms. And as the Venerable Aṅgulimāla

made his unbroken round of Sāvatti from house to house, he saw a certain woman in the throes and agonies of childbirth. When he saw her, {M. ii. 103} the following thought occurred to him: “Alas, how living beings suffer! Alas, how living beings suffer!”

Now when the Venerable Aṅgulimāla had made his round for alms in Sāvatti, he returned from his round, and after eating his breakfast, drew near to the place where sat the Exalted One. And having drawn near, he saluted the Exalted One and sat down respectfully on one side. Now as the Venerable Aṅgulimāla sat respectfully on one side, he addressed the Exalted One as follows: “This very morning, Reverend Sir, I put on my undergarment, took bowl and robe, and entered Sāvatti for alms. And as I made my unbroken round of Sāvatti from house to house, I saw a certain woman in the throes and agonies of childbirth. And when I saw her, the following thought occurred to me: ‘Alas, how living beings suffer! Alas, how living beings suffer!’ ”

“Well then, Aṅgulimāla, draw near to Sāvatti, and having drawn near, address that woman as follows: ‘Sister, from the day I was born, I am not conscious of having deliberately deprived any living being of life. If this be true, may health be to you, health to your unborn child.’ ” “But, Reverend Sir, that would be a deliberate falsehood; for, Reverend Sir, I have deliberately deprived a great many living beings of life.” “Well then, Aṅgulimāla, draw near to Sāvatti, and having drawn near, address that woman as follows: [30.12] “Sister, from the day I was born of the Noble Birth, I am not conscious of having deliberately deprived any living being of life. If this be true, may health be to you, health to your unborn child.’ ”

“Very well,” replied the Venerable Aṅgulimāla. And obeying the command of the Exalted One, the Venerable Aṅgulimāla drew near to Sāvatti, and having drawn near, addressed that woman as follows: “Sister, from the day I was born of the Noble Birth, I am not conscious of having deliberately deprived any living being of life. If this be true, may health be to you, health to your unborn child.” Straightway there was health to that woman, health to her unborn child.<sup>345</sup>

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<sup>345</sup> Cf. *Dhammapada Commentary*, xxvi. 31: iv. 192-194; *Jātaka* 100: i. 407-408; and *Udāna*, ii. 8: 15-18. For a discussion of this charm, see my paper. *The Act of Truth* (Saccakiriya); *a Hindu Spell and its Employment as a Psychic Motif in Hindu Fiction*, *JRAS.*, 1917, 429-467. For other occurrences of the charm, see vi. 4 b and xvii. 3 b.

Now the Venerable Aṅgulimāla, living in solitude, withdrawn from the world, heedful, ardent, resolute, in no long time, even in this life, himself abode in the knowledge, realization, and attainment of that supreme goal of the holy life for the sake of which goodly youths retire once and for all from the house-life to the houseless life. This did he know: “Birth is at an end, lived is the holy life, duty is done: I am no more for this world.” {M. ii. 104} Thus was the Venerable Aṅgulimāla numbered among the Arahats.

Now one morning the Venerable Aṅgulimāla put on his undergarment, took bowl and robe, and entered Sāvatti for alms. At that time one man threw a clod of earth and hit the Venerable Aṅgulimāla’s body, another man threw a stick and hit the Venerable Aṅgulimāla’s body, another man threw a stone and hit the Venerable Aṅgulimāla’s body. Then did the Venerable Aṅgulimāla, with broken head, streaming with blood, with broken bowl, with mantle rent, draw near to the place where sat the Exalted One. The Exalted One saw the Venerable Aṅgulimāla approaching from afar; and seeing him, addressed the Venerable Aṅgulimāla as follows: “Endure, Brahman! Endure, Brahman! Brahman, you are suffering in this present world the fruit of evil deeds, in consequence of which you might have been tormented in Hell for many years, for many hundreds of years, for many thousands of years!”

Now the Venerable Aṅgulimāla, living in solitude, living in seclusion, experiencing the Bliss of Release, breathed forth at that time the following Solemn Utterances: [30.13]

172. He who, heedless before, heedless is no more,  
Illumines this world as does the moon freed from a cloud.

173. He whose past misdeeds are covered by good deeds,  
Illumines this world as does the moon freed from a cloud.

382. The monk who, while still young, devotes himself to the Religion of  
the Buddha,  
Illumines this world as does the moon freed from a cloud.

Book XIII. The World, Loka Vagga - 582

Let my foes give ear to the preaching of the Law,  
Let my foes devote themselves to the religion of the Buddha,  
Let my foes cultivate those good men  
Who take upon themselves only the Law. {M. ii. 105}

Let my foes hear the Law from those that preach patience.  
From those that extol the cherishing not of ill-will;  
And unto it in time let them conform.  
Of a surety no such man will do me harm, nor yet harm any other;  
He will attain Sublime Tranquillity, he will protect all living beings.

80. Ditch-diggers lead the water, arrow-makers straighten their shafts,  
Carpenters straighten the wood, wise men control themselves.

There are some that subdue with the rod, or with hooks and whips;  
But I was subdued without the rod, without the sword, by the Buddha  
himself.

“Injurer” was my name of yore, in the days when I wrought injury;  
But now I am truly named “Non-Injurer”; no living being do I injure.

A robber was I in days of yore, Aṅgulimāla my name.  
Borne on by a mighty flood, I sought refuge in the Buddha.

Red-handed was I in days of yore, Aṅgulimāla my name.  
Behold! I have sought refuge in the Buddha.

The Eye of Existence has been torn from its sockets.  
Having done many evil deeds which lead to Hell,  
I have been touched by the fruit thereof. Now, free from debt, I eat my  
food.

26. Simpletons, folk of little intelligence, are given to heedlessness.  
But the man of intelligence preserves heedfulness as his most precious  
treasure.

27. Abandon not yourselves to heedlessness, nor to the lusts of the flesh  
and the pleasures of sense.

For he that is heedful and faithful in the Practice of Meditation shall  
attain great happiness.

Welcome, not unwelcome, was the counsel which I followed; not ill-  
advised was I.

Of all the states which have fallen to my lot I have entered into that which  
is the best.

Welcome, not unwelcome, was the counsel which I followed; not ill-  
advised was I.

I have attained Threefold Knowledge, I have kept the commandment of  
the Buddha. [End of Aṅgulimāla Sutta] [30.14]

[Dh. cm. iii. 169<sup>22</sup>] When the Venerable Aṅgulimāla had breathed forth these Solemn Utterances, he straightway passed into that mode of Nibbāna in which no trace of the elements of being remain. Thereupon the monks began a discussion in the Hall of Truth, saying, “Brethren, where has the Elder been reborn?” At that moment the Teacher drew near. “Monks,” said he, “what is the subject that engages your attention now as you sit here all gathered together?” {3.170} “Reverend Sir,” replied the monks, “we were discussing the place of rebirth of the Elder Aṅgulimāla.” “Monks,” said the Teacher, “my son has passed into Nibbāna.” “What, Reverend Sir! Passed into Nibbāna after murdering all those men!” “Yes, monks. In times past, because he lacked a good counselor, he committed all these evil deeds. But afterwards, when he obtained the support of a good counselor, he adopted the life of heedfulness. Even thus did he cover his past misdeeds with good deeds.” So saying, he pronounced the following Stanza,

**173. He whose past misdeeds are covered by good deeds,  
Illumines this world as does the moon freed from a cloud.**

### **XIII. 7. The Weaver's Daughters<sup>346</sup>**

#### **Pesakāradhītāvattu**

**174. Blind is this world; few are there here that see;  
As few go to heaven as birds escape from a net.**

This religious instruction was given by the Teacher while he was in residence at Aggāḷava Shrine with reference to a certain weaver's daughter.

For one day, when the Teacher came to Āḷavi, the residents of Āḷavi invited him to a meal and gave alms. At the end of the meal the Teacher returned thanks, saying, "Practice meditation on death, saying to yourselves, 'Uncertain is my life. Certain is my death. I shall surely die. Death will be the termination of my life. Life is unstable. Death is sure.' {3.171} For they that have not practiced meditation on death will tremble and fear when their last hour cometh, and will die screaming screams of terror, even as a man who having no stick with him, on seeing a snake, is stricken with fear. But they that have practiced meditation on death will have no fear when their last hour cometh, but will be like a steadfast man who, seeing a snake even afar off, taketh it up with his stick and tosseth it away. Therefore practice meditation on death." [30.15]

With a single exception all those who heard this discourse remained absorbed in their worldly duties as before. Only a single weaver's daughter about sixteen years of age, said to herself, "Marvelous indeed is the speech of the Buddhas; it behooves me to practice meditation on death." And she did naught else but practice meditation on death day and night. The Teacher left Āḷavi and went to Jetavana. The maiden did naught else for three years but practice meditation on death.

Now one day, as the Teacher surveyed the world at early dawn, he perceived that this maiden had entered the Net of his Knowledge. When he saw her, he considered within himself, "What will happen?" And he became aware of the following, "From the day when this maiden heard my discourse on the Law, she has practiced meditation on death for three years. I will now go to Āḷavi and ask this maiden four questions. On each of the four points she will answer me correctly, and I will congratulate her. I will then pronounce the Stanza, *Blind is this world*. At the conclusion of the Stanza she will be established in the Fruit of Conversion. By reason of her, my discourse will be profitable to the multitude

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<sup>346</sup> This story is referred to at *Milindapañha*, 350". Text: N iii. 170-176.



besides.” So the Teacher, with his retinue of five hundred monks, departed from Jetavana, and in due course arrived at Aggāḷava monastery.

When the people of Āḷavi heard that the Teacher had come, they went to the monastery and invited him to be their guest. That maiden also heard that he had come, and her heart was filled with joy at the thought, “Hither is come, so men say, one that is my father, my master, my teacher, one whose countenance is like unto the full moon, the mighty Gotama Buddha.” And she reflected, “Now, for the first time in three years, I am to see the Teacher, the hue of whose body is as the hue of gold; {3.172} now I am to be permitted to behold his body, whose hue is as the hue of gold, and to hear him preach the Law Sublime, containing within itself all sweetness.”

But her father, on his way to the workshop, said to her, “Daughter, a garment for a customer is on the loom, and a span of it is yet incomplete. I must finish it to-day. Quickly replenish the shuttle and bring it to me.” Thought the maiden, “It was my desire to hear the Teacher preach the Law, but my father has thus addressed me. Shall I hear the Teacher preach the Law, or replenish the shuttle and carry it to my father?” Then this thought occurred to her, “If I should fail to bring my father the shuttle, he would strike me and beat me. Therefore I will first replenish the shuttle and give it to him, and wait [30.16] until afterwards to hear the Law.” So she sat down on a stool and replenished the shuttle.

The people of Āḷavi waited upon the Teacher and provided him with food, and when the meal was over, took his bowl and stood waiting for him to return thanks. Said the Teacher, “I came hither a journey of thirty leagues for the sake of a certain maiden of family. As yet she finds no opportunity to be present. When she finds opportunity to be present, I will return thanks.” Having so said, he sat down and remained silent. Likewise did also his hearers remain silent. (When the Teacher is silent, neither men nor gods dare utter a sound.)

When the maiden had replenished the shuttle, she put it in her basket and set out in the direction of her father’s workshop. On her way she stopped in the outer circle of the congregation and stood gazing at the Teacher. The Teacher also lifted up his head and gazed at her. By his manner of gazing at her she knew, “The Teacher, sitting in such a congregation, signifies by gazing at me that he desires me to come, that his sole desire is that I come into his very presence.” So she set her shuttle-basket on the ground and {3.173} went into the presence of the Teacher.

(But why did the Teacher gaze at her? The following thought, we are told, occurred to him, "If this maiden go hence, she will die like unconverted folk, and uncertain will be her future state. But if she come to me, she will depart established in the Fruit of Conversion, and her future state will be certain, for she will be reborn in the World of the Tusita gods." We are told that there was no escape from death for her that day.)

At the mere hint of his look she approached the Teacher, and penetrating the rays of light, of colors six in number, that shone from his body, she paid obeisance to him and stood respectfully at one side. No sooner had she paid obeisance to the Teacher and taken her stand beside him, seated in silence in the midst of the assemblage there gathered together, than he thus addressed her, "Maiden, whence comest thou?" "I know not, Reverend Sir." "Whither goest thou?" "I know not, Reverend Sir." "Thou knowest not?" "I know, Reverend Sir." "Thou knowest?" "I know not, Reverend Sir." Thus did the Teacher ask her four questions. The multitude were offended and said, "Look you, this daughter of a weaver talks as she pleases with the Supremely Enlightened. When he asked her, 'Whence comest thou?' she should have answered, 'From the weaver's house.' [30.17] And when he asked her, 'Whither goest thou?' she should have answered, 'To the weaver's workshop.' "

The Teacher put the multitude to silence and asked her, "Maiden, when I asked thee, 'Whence comest thou?' why didst thou say, 'I know not'?" She answered, "Reverend Sir, thou thyself dost know that I come from the house of my father, a weaver. So when thou didst ask me, 'Whence comest thou?' I knew very well that thy meaning was, 'Whence didst thou come when thou wast reborn here?' But as for me, whence came I when I was reborn here, that know I not." Then said the Teacher to her, "Well said, well said, O maiden! Thou hast answered correctly the question I asked thee." {3.174}

Thus did the Teacher congratulate her, and having so done, asked her yet another question, "When I asked thee, 'Whither goest thou?' why didst thou say, 'I know not'?" "Reverend Sir, thou thyself dost know that I go to the weaver's workshop with shuttle-basket in hand. So when thou didst ask me, 'Whither goest thou?' I knew very well that thy meaning was, 'When thou goest hence, where wilt thou be reborn?' But as for me, where I shall be reborn when I have passed from this present existence, that know I not." Then said the Teacher to her, "Thou hast answered correctly the question I asked thee."

Thus did the Teacher congratulate her the second time, and having so done, asked her yet another question, “When I asked thee, ‘Knowest thou not?’ why didst thou say, ‘I know?’” “Reverend Sir, this I know, that I shall surely die; and therefore said I so.” Then said the Teacher to her, “Thou hast answered correctly the question I asked thee.”

Thus did the Teacher congratulate her the third time, and having so done, asked her yet another question, “When I asked thee, ‘Knowest thou?’ why didst thou say, ‘I know not?’” “This only do I know, Reverend Sir, that I shall surely die; but at what time I shall die, whether in the night or in the daytime, whether in the morning or at what other time soever, that know I not; and therefore said I so.” Then said the Teacher to her, “Thou hast answered correctly the question I asked thee.”

Thus did the Teacher congratulate her the fourth time, and having so done, addressed the assemblage as follows, “So many of you as failed to understand the words she spoke, ye only were offended. For they that possess not the Eye of Understanding, they only are blind; {3.175} [30.18] they that possess the Eye of Understanding, they only see.” So saying, he pronounced the following Stanza:

**174. Blind is this world; few are there here that see;  
As few go to heaven as birds escape from a net.**

At the conclusion of the discourse that maiden was established in the Fruit of Conversion.

Then the maiden took her shuttle-basket and went to her father. He was asleep even as he sat at the loom. Not observing that he was asleep, she presented the shuttle-basket. As she did so, the basket hit the tip of the loom and fell with a clatter. Her father awoke, and accidentally, as a result of taking hold of the loom, gave it a pull, whereupon the tip of the loom swung around and {3.176} struck the maiden in the breast. Then and there she died and was reborn in the World of the Tusita gods. Her father looked at her as she lay there, her whole body spotted with blood, and saw that she was dead.

Straightway there arose within him intense grief. Wailing, “There is none other that can extinguish my grief,” he went to the Teacher and told him what had happened. “Reverend Sir,” said he, “Extinguish my grief.” The Teacher comforted him, saying, “Grieve not, disciple, for in the round of existences without conceivable beginning, thou hast even thus, over the death of thy

daughter, shed tears more abundant than the water contained in the four great oceans.” In this wise did the Teacher discourse on the round of existences without conceivable beginning. The disciple’s grief was assuaged, and he requested the Teacher to admit him to the Order. Afterwards he made his full profession and in no long time attained Arahatsip.

### **XIII. 8. Thirty Monks<sup>347</sup>** **Timsabhikkhuvatthu**

#### **175. Swans follow the track of the sun...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to thirty monks.

For one day thirty monks residing in foreign parts came to visit the Teacher. Elder Ānanda saw those monks just as he was approaching the Teacher to wait upon him. So he thought to himself, “I will wait until the Teacher has exchanged friendly greetings with these monks, and then I will wait upon the Teacher.” {3.177} [30.19] Accordingly he waited at the gate. When the Teacher had exchanged friendly greetings with them, he preached the Law to them in a pleasing manner. After listening to the Law all those monks attained Arahatsip. Thereupon they soared aloft and departed through the air.

When they tarried, Elder Ānanda approached the Teacher and said, “Reverend Sir, thirty monks came here. Where are they?” “Gone, Ānanda.” “By what path did they go, Reverend Sir?” “Through the air, Ānanda.” “But, Reverend Sir, have they already rid themselves of the Depravities?” “Yes, Ānanda. After hearing me preach the Law, they attained Arahatsip.” Now at that moment some swans came flying through the air. Said the Teacher, “Ānanda, he who has fully developed the Four Grades of Magical Power, flies through the air like a swan.” So saying, he pronounced the following Stanza,

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<sup>347</sup> Text: N iii. 176-177.

**175. Swans follow the track of the sun; they that possess magical power go through the air;  
The resolute are conducted out of this world, having conquered Māra and his train.**

**XIII. 9. Ciñcā falsely accuses the Buddha<sup>348</sup>  
Ciñcamāṇavikāvattḥu**

**176. If a man break one commandment, if he speak lies,  
If he abandon the next world, there is no evil deed he will not commit.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Ciñcā Māṇavikā. {3.178}

For in the First Period of Enlightenment the disciples of the Possessor of the Ten Forces multiplied and gods and men innumerable descended upon Holy Ground. And as the sum of his virtues became noised abroad, rich gain and high honor were bestowed upon him. But as for the heretics, lost to them were gain and honor alike, even as fireflies lose their brilliance before the coming of the sun. And they gathered in the street and cried out, “Is the monk Gotama the only Buddha? We also are Buddhas! Does that alone which is given to him yield abundant fruit?” That which is given to us returns abundant fruit also. Therefore to us do ye give alms; upon us do ye bestow honor.” With such words as these did they appeal to the multitude, [30.20] but for all their appeals, they got neither gain nor honor the more. Accordingly they met together in secret and considered within themselves, “By what means can we cast reproach upon the monk Gotama before men and so put an end to the gain and honor bestowed upon him?”

Now at that time there lived in Sāvatti a certain wandering nun named Ciñcā Māṇavikā. She possessed surpassing beauty and loveliness; a very celestial nymph was she; from her body proceeded forth rays of light. Now a certain harsh counselor made this proposal, “With the assistance of this woman we shall be able to cast reproach upon the monk Gotama, and so put an end to the gain

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<sup>348</sup> The Story of the Present is almost word for word the same as the Introduction to *Jātaka* 472: iv. 187-189. Cf. Hardy, *Manual of Buddhism*, pp. 284-286. Of the story of Prince Paduma and the queen, only a brief outline is given. Cf. the story of Sundarī, xxxii. 1; also Feer’s comparative study of the stories of Ciñcā and Sundarī in *JA.*, 1897, 288-317. Text: N iii. 178-183.

and honor bestowed upon him.” “That is the way!” exclaimed the heretics, agreeing to his proposal.

Ciñcā Māṇavikā went to the monastery of the heretics, saluted them, and stood waiting; but the heretics had nothing to say to her. Thereupon she said, “What fault do you find in me?” This question she repeated three times; then she said, “Noble sirs, I appeal to you for an answer. Noble sirs, what fault do you find in me? Why do you not speak to me?” “Sister,” replied the heretics, “know you not the monk Gotama, who goes about doing us harm, depriving us of gain and honor alike?” {3.179} “No, noble sirs, I know him not; but is there anything I can do to help you in this matter?” “Sister, if you wish us well, summon up your resources, contrive to cast reproach upon the monk Gotama, and so put an end to the gain and honor bestowed upon him.” “Very well, noble sirs,” replied Ciñcā Māṇavikā, “I will take all the responsibility; have no anxiety as to the outcome.” So saying, she departed.

From that time on, she employed all of her skill in the arts of a woman to effect her purpose. When the residents of Sāvatti were returning from Jetavana after listening to the Law, she would put on a cloak of the color of cochineal, and bearing perfumes and garlands in her hands, would walk in the direction of Jetavana. “Where are you going at this time of day?” people would ask her. “What business of yours is it where I am going?” she would reply. She would spend the night near Jetavana at the monastery of the heretics, and early the following morning, when throngs of lay disciples were coming out of the city for the purpose of rendering the morning greeting to the Teacher, she would wend her way back and reenter the city. “Where have you spent the night?” people would ask her. “What business of yours is it where I have spent the night?” she would reply. [30.21]

After the lapse of a month and a half, whenever they asked her this question, she would reply, “I spent the night at Jetavana alone with the monk Gotama in the Perfumed Chamber.” And by her answer she caused doubts and misgivings to spring up in the minds of those who were as yet unconverted. And, they said to themselves, “Is this true, or is it false?” When three or four months had gone by, she wrapped her belly about with bandages, to create the impression that she was pregnant, and dressing herself in a scarlet cloak, she went about, saying, “I have conceived a child by the monk Gotama.” Thus did she deceive utter simpletons.

When eight or nine months had gone by, she fastened a disk of wood to her belly, drew a cloak over it, {3.180} produced swellings all over her body by

pounding her hands and feet and back with the jaw-bone of an ox, and pretending to be physically exhausted, went one evening to the Hall of Truth and stood before the Tathāgata. There, in his gloriously adorned Seat of Truth, sat the Tathāgata, preaching the Law. And standing there before him, Ciñcā Māṇavikā opened her lips and reviled him, saying,

“Mighty monk, mighty is the throng to which you preach the Law; sweet is your voice, soft are your lips. Nevertheless you are the one by whom I have conceived a child, and the time of my delivery is near at hand. But in spite of all this, you make no effort to provide a lying-in chamber for me, nor do you offer to provide me with ghee and oil and such other things as I need. And failing yourself to attend to this your duty, neither do you say to any one of your supporters, the king of Kosala, or Anāthapiṇḍika, or Visākhā, your eminent female lay disciple, ‘Do for this young woman what should be done for her.’ You know well enough how to take your pleasure, but you know not how to look after the child you have begotten.” Thus did she revile the Tathāgata in the midst of the congregation, even as a woman with a mass of dung in her hand might seek therewith to defile the face of the moon.

The Tathāgata stopped his discourse, and roaring like a lion, cried out, “Sister, as to whether what you have said be true or false, that is something which only you and I know.” “Yes, mighty monk, but who are to decide between the truth and the falsehood of what is known only to you and to me?” At that moment Sakka’s seat showed signs of heat. Thereupon Sakka pondered the cause, and became aware of the following, “Ciñcā Māṇavikā is falsely accusing the Tathāgata.” Thereupon Sakka said to himself, “I will clear up this matter,” and [30.22] forthwith set out with four deities. The deities turned themselves into little mice. With one bite of their teeth these little mice severed the cords with which the disk of wood was fastened to the belly of the woman. At that moment the wind blew up the cloak which was wrapped about her, and the disk of wood fell upon her feet, {3.181} cutting off the toes of both of her feet.

Thereupon the multitude cried out, “A hag is reviling the Supremely Enlightened.” Forthwith they spat on her head, and taking clods of earth and sticks in their hands, drove her out of the Jetavana. As she passed out of sight of the Tathāgata, the great earth split apart, an abyss opened under her feet, and flames shot up from the Avīci Hell. Thus was she swallowed up, enveloped as it were in a scarlet blanket such as is presented by wealthy families, and reborn in the Avīci Hell. From that time the gain and honor of the heretics decreased, but

the offerings presented to the Possessor of the Ten Forces increased more and more.

On the following day the monks began a discussion in the Hall of Truth: “Brethren, Ciñcā Māṇavikā, because she falsely accused the Possessor of Eminent Virtues, the Foremost Recipient of Offerings, the Supremely Exalted, came to utter ruin.” The Teacher approached and asked, “Monks, what are you sitting here now talking about?” When they told him, he said, “Monks, this is not the first time she has falsely accused me and come to utter ruin; she did the same thing in a previous state of existence also.” Having thus spoken, he said,

Unless a king discern clearly fault on the part of another,  
After himself investigating carefully all of the facts.  
Both small and great, he should not inflict punishment

So saying, he related in detail this Mahā Paduma Jātaka,<sup>349</sup> found in the Twelfth Nipāta.

### **9 a. Story of the Past: The lewd woman and the virtuous youth**

At that time, it appears, Ciñcā Māṇavikā was reborn as one of the chief consorts of the king, fellow-wife of the mother of the Future Buddha, Prince Mahā Paduma. She invited the Great Being to lie with her, and when he refused to do so, disfigured her own body with her own hands, feigned sickness, and told the king, “Your son brought me to this pass because I would not lie with him.” {3.182} The king, [30.23] hearing this, was filled with rage, and straightway flung the Great Being down Robbers’ Cliff. The deity dwelling in the mountain chasm cared for him and placed him safe and sound within the hood of the King of the Dragons. The King of the Dragons carried him to the Abode of the Dragons and honored him by conferring upon him half his kingly power. After the Great Being had dwelt there for a year, he conceived a desire to adopt the life of a religious. Accordingly he went to the Himālaya country, adopted the life of a religious, and in the course of time developed by the practice of Ecstatic Meditation the Supernatural Faculties.

Now a certain forester happened to see him there and reported the matter to the king. Thereupon the king went to him, exchanged friendly greetings with him, learned what had happened, and offered to bestow his kingdom upon the Great

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<sup>349</sup> *Jātaka* 472: iv. 189-196.



Being. The Great Being, however, declined his offer and admonished him as follows, “For my part, I have no desire to rule. But as for you, do you keep unimpaired the Ten Royal Virtues, avoid evil courses, and rule your kingdom justly.” Thereupon the king arose from his seat in tears and went back to the city. On the way thither he asked his ministers, “Through whose fault was I separated from one endowed with such uprightness?” “Your chief consort was to blame for this, your majesty.” Thereupon the king had her taken by the heels and flung head foremost down Robbers’ Cliff. And entering his city, thenceforth he ruled his kingdom justly. At that time Prince Mahā Paduma was the Great Being, and the fellow-wife of his mother was Ciñcā Māṇavikā. *End of Story of the Past.*

When the Teacher had made this matter clear, he said, “Monks, in the case of those who have broken one commandment, those who have ceased to speak the truth, who have become confirmed in falsehood, who have abandoned hope of the next world, there is no evil deed which they will not commit.” So saying, he pronounced the following Stanza,

**176. If a man break one commandment, if he speak lies,  
If he abandon the next world, there is no evil deed he will not commit.**

### **XIII. 10. Gifts beyond Compare<sup>350</sup>**

#### **Asadisadānavatthu**

[30.24]

**177. The niggardly go not to the World of the Gods; simpletons applaud not  
almsgiving;  
But the wise man applauds almsgiving, and therefore wins happiness in the  
world beyond.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Gifts beyond Compare. {3.183}

For once upon a time the Teacher returned from an alms-pilgrimage with his retinue of five hundred monks and entered the Jetavana. Thereupon the king went to the monastery and invited the Teacher to be his guest. On the following day he caused rich gifts to be prepared for the visiting monks and then summoned the citizens, saying, “Let them come hither and behold the gifts

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<sup>350</sup> Cf. Commentary on *Dīgha*, 19; also Hardy, *Manual of Buddhism*, pp. 297-898. Text: N iii. 183-189.

which I have prepared.” The citizens went thither and beheld the gifts which the king had prepared. On the following day the citizens invited the Teacher to be their guest, and having prepared offerings, sent word to the king, saying, “Let the king come hither and behold the offerings which we also have prepared.”

When the king saw the offerings which the citizens had prepared, he thought to himself, “These citizens have given more abundant offerings than I; I will therefore present offerings a second time.” Accordingly he prepared offerings on the following day; when the citizens saw the offerings which the king had prepared, they also prepared offerings on the next day. Thus it happened that neither the king was able to outdo the citizens, nor {3.184} the citizens the king. Six times in succession the citizens increased the amount a hundredfold and a thousandfold, preparing offerings on such a scale that no one might be able to say, “This or that is lacking in their offerings.” When the king realized what they were doing, he thought to himself, “If I cannot provide offerings more abundant than these citizens, what is the use of my living any longer?” And he lay down, thinking over ways and means.

As he lay there. Queen Mallikā approached him and asked him, “Your majesty, why do you lie here thus? What makes you look so worn and weary?” Said the king, “My lady, do you not know?” Said the queen, “My lord, I do not know.” So the king told her all about it. Then said Queen Mallikā to him, “My lord, be not disturbed; have you ever seen or heard of a king, a lord of the land, who has been outdone by his subjects? I will manage the offerings.” [30.25]

Thus spoke Queen Mallikā, and she spoke thus because she desired to provide Gifts beyond Compare. Then she said to the king,

“Great king, give orders for the erection of a pavilion inclosing a circular space wherein monks shall sit to the number of five hundred, and let this pavilion be constructed out of the choicest wood of the Sāl-tree; let the rest of the monks sit outside of this inclosed space. Order five hundred white parasols to be made, and let five hundred elephants take these parasols in their trunks and stand and hold them over the heads of the five hundred monks. Have eight or ten boats made of ruddy gold, and let them be placed in the center of the pavilion. Between every two monks let a young woman of the Warrior caste sit and crush perfumes. Let certain young women of the Warrior caste take fans in their hands, and let each young woman stand and fan two monks. Let other young women of the Warrior caste bring crushed perfumes in their hands and cast them into the golden boats. {3.185} Let other young women of the Warrior caste bring clusters of blue water-lilies, mingle them with the perfumes cast into the

golden boats, and present the monks with scents. Now the citizens have neither daughters belonging to the Warrior caste, nor white parasols, nor elephants, so that by these means the citizens will be outdone by you. This is what you must do, great king.” The king replied, “Good, my lady! Your plan is a most excellent one.” And forthwith he gave orders that everything should be done just as the queen suggested.

It happened, however, that one monk lacked an elephant. When the king observed this, he said to Mallikā, “Dear wife, a single monk lacks a single elephant. What shall I do?” “What say you, my lord? Are there not five hundred elephants?” “Yes, my lady, there are. But the rest are rogue elephants, and when they see the monks, they are wont to become as wrathful as the monsoon winds.” “My lord, I know where a certain young rogue elephant might stand, holding a parasol with his trunk.” “Where shall we place him?” “Beside Venerable Elder Aṅgulimāla.” The king did so. Thereupon the young elephant thrust his tail between his legs, dropped both his ears, closed his eyes, and stood motionless. The multitude gazed at the elephant in wonderment, thinking to themselves, “What a way for so vicious an elephant to behave!”

The king waited upon the Congregation of Monks presided over by the Buddha. Having so done, he saluted the Teacher, and said to him, “Reverend Sir, whatsoever goods are in this refectory, whether they be worthy or unworthy, I present them all to you.” {3.186} [30.26]

Now in this act of almsgiving fourteen crores of treasure were given away in one single day. Four objects of priceless value were placed at the disposal of the Teacher: a white parasol, a couch whereon to rest, a stand, and a footstool. No one who gave gifts to the Buddhas thereafter was able to equal the gifts which were then presented by the king, wherefore those gifts came to be known as Gifts beyond Compare. It seems that this happens once to all the Buddhas, and that a woman always manages this for all.

Now the king had two ministers named Kāla and Juṅha. Kāla thought to himself, “How the king’s fortune has diminished! In one single day fourteen crores of treasure have been spent! And these monks, after feasting upon these alms, will go away, lie down, and sleep! How the king’s fortune has been wasted!” But Juṅha thought to himself, “Oh, what splendid gifts the king has presented! No one who does not occupy a king’s station could make such a gift! Moreover, none make over the merit of their gifts to all living beings! As for me, I am thankful for these gifts which the king has presented!”

When the Teacher had finished his meal, the king took his bowl, that he might pronounce the words of thanksgiving. The Teacher thought to himself, “The king has given mighty gifts, like as when one sets in motion a mighty flood. Will the hearts of the populace be filled with faith, or will they not?” Perceiving the disposition of mind of those ministers, he became aware of the following, “If I pronounce words of thanksgiving appropriate to the gifts which the king has given, Kāla’s head will split into seven pieces, and Juṇha will be established in the Fruit of Conversion.” Therefore, out of pity for Kāla, he recited but a single Stanza consisting of four verses in honor of the king, who stood before him after giving gifts so splendid. Having so done, he arose from his seat and returned to the monastery. {3.187}

The monks asked Aṅgulimāla, “Brother, were you not afraid when you saw the rogue elephant standing before you, holding a white parasol?” “No, brethren, I was not afraid.” The monks said to the Teacher, “Reverend Sir, Aṅgulimāla utters falsehood.” The Teacher replied, “Monks, Aṅgulimāla has no fear. For monks like my son are of all the Noble who have rid themselves of the Depravities the noblest and have no fear.” So saying, he pronounced the following Stanza in the Brāhmaṇa Vagga,

422. The noble, the eminent, the manly, the wise, the conqueror,  
The pure, the sinless, the enlightened, him I call a Brahman. [30.27]

The king was bitterly disappointed. Thought he, “After I had given gifts to so numerous a company, and had taken my stand before the Teacher, the Teacher omitted to pronounce words of thanksgiving commensurate with my gifts, uttered but a single Stanza, and then arose from his seat and departed. It must be that instead of presenting gifts appropriate to the Teacher, I presented gifts that were inappropriate; it must be that instead of giving such things as were suitable for gifts, I gave such things as were unsuitable for gifts. It must be that the Teacher is angry with me, for it is his invariable practice to return thanks to anyone soever in terms commensurate with gifts presented.”

With this thought in mind, he went to the monastery, saluted the Teacher, and said this to him, “Reverend Sir, did I fail to give gifts such as I should have given, or err by giving, instead of such things as were suitable for gifts, things that were unsuitable for gifts?” {3.188} “Why do you ask, great king?” “You did not thank me in terms commensurate with the gifts which I had presented.” “Great king, the gifts you presented were indeed suitable; Gifts beyond Compare such as you presented can be presented but once to a single Buddha; gifts such as

these are hardly to be presented a second time.” “But, Reverend Sir, why did you not thank me in terms commensurate with the gifts which I had presented?” “Because the assembled company was contaminated, great king.” “Reverend Sir, what fault was there in the company?” The Teacher then told him of the disposition of mind of the two ministers, and informed him that it was out of pity for Kāla that he refrained from returning thanks.

The king asked Kāla, “Is it true, Kāla, that you entertained these thoughts?” “It is true,” replied Kāla. Then said the king, “I never took what belonged to you, but with the assistance of son and wife, gave only what belonged to me. Wherein have I done you wrong? Begone! What I have given, I have given. But as for you, depart out of my kingdom.” Having thus banished Kāla from his kingdom, he summoned Juṅha and asked him, “Is the report true that you thought thus and so?” “It is true,” replied Juṅha. “You have done well, uncle,” replied the king. “I am content. Take my retinue, and bestow alms for seven days precisely as I have done.” Having yielded the kingdom to him for seven days, the king said to the Teacher, “Reverend Sir, behold what manner of thing this simpleton has done. After I had bestowed thus alms, he delivered this blow at me.” The Teacher replied, “Yes, great king; simpletons [30.28] take no delight in alms presented by others and are therefore destined to future punishment. But wise men take delight in alms presented by others and therefore go to heaven.” So saying, he pronounced the following Stanza,

**177. The niggardly go not to the World of the Gods; simpletons applaud not  
almsgiving;  
But the wise man applauds almsgiving, and therefore wins happiness in the  
world beyond. {3.189}**

At the conclusion of the lesson Juṅha was established in the Fruit of Conversion; the assembled multitude also profited by the lesson. Juṅha, having attained the Fruit of Conversion, bestowed alms for a period of seven days precisely as the king had done.

**XIII. 11. Virtue Bought and Paid For<sup>351</sup>**  
**Anāthapiṇḍakaputtakālavatthu**

**178. In comparison with sovereignty over the earth, in comparison with going to heaven,  
In comparison with supremacy over all the worlds, the Fruit of Conversion is of supreme excellence.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Kāla, son of Anāthapiṇḍika.

Tradition has it that Kāla, although the son of so distinguished a father, a treasurer endowed with faith, never showed any desire to visit the Teacher, or to see him when he came to his father's house, or to hear the Law, or to perform services for the Order. Moreover, whenever his father said to him, "Dear son, do not do this," he paid no attention to what he said. Now his father thought to himself, "If this son of mine adopts such an attitude as this and acts accordingly, the Avīci Hell will be his end. But it would not look well for me if my son went to Hell before my very eyes. Now there is no living being here in the world who may not be broken by gifts; I will therefore break him with gifts." So he said to his son, "Dear son, take upon yourself the obligations of Fast-day, go to the monastery, listen to the Law, and then return. If you will do so, {3.190} I will give you a hundred pieces of money." "You will really give me this, dear father?" "That will I, dear son."

After his father had repeated his promise three times, Kāla took upon himself the obligations of Fast-day and went to the monastery. But caring not to listen to the Law, he lay down to sleep in a pleasant place and returned home early in the morning. Thereupon his father [30.29] said, "My son has performed the obligations of Fast-day; bring him rice-porridge and other food straightway." So saying, his father caused food to be brought and given to him. But Kāla said, "Unless I receive the money, I will not eat." So saying, he steadfastly refused whatever was brought to him. His father, who could not endure forcing him to eat, ordered that the money be presented to his son. The son took the purse of money into his hands and ate the food that was brought to him.

On the following day the treasurer sent him forth, saying to him, "Dear son, I will give you a thousand pieces of money if you will stand before the Teacher,

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<sup>351</sup> Text: N iii. 189-192.

learn a single verse of the Law, and then return to me.” Accordingly Kāla went to the monastery and took his stand before the Teacher. But no sooner had he mastered a single verse than he desired to run away. The Teacher therefore caused him to misunderstand the true meaning of the verse. Kāla, failing to understand the verse, said to himself, “I will master the following verse.” Therefore, he remained and continued to listen. (Those who listen to the Law with a firm resolution to learn, listen attentively; and to those who thus listen, the Law gives the Fruit of Conversion and the remaining Fruits.) Kāla listened to the Law with a firm resolution to learn; but the Teacher, as before, caused him to misunderstand the true meaning. “I will master the following verse,” said Kāla. So he remained and listened and was established in the Fruit of Conversion.

On the following day he accompanied the Congregation of Monks presided over by the Buddha to Sāvatti. When the great treasurer saw him, {3.191} he said to himself, “To-day the demeanor of my son pleases me.” And straightway the following thought occurred to the son, “I hope my father will not give me the money to-day in the presence of the Teacher. I hope he will conceal the fact that it was for the sake of pieces of money that I took upon myself the obligations of Fast-day.” (But the Teacher knew all the same that it was for the sake of pieces of money that Kāla took upon himself the obligations of Fast-day on the preceding day.)

The great treasurer presented rice-porridge to the Congregation of Monks presided over by the Buddha, and then presented the same to his son. Kāla sat down in silence, drank the porridge, ate the hard food, and then ate the boiled rice. When the Teacher had finished his meal, the great treasurer placed the purse containing a thousand pieces of money before his son and said, “Dear son, you will remember that [30.30] I persuaded you to take upon yourself the obligations of Fast-day and to go to the monastery by promising to give you a thousand pieces of money; here are your thousand pieces of money.” When Kāla saw the thousand pieces of money presented to him in the very presence of the Teacher, he was greatly embarrassed and said, “I care naught for the money.” “Take the money, dear son,” said the father. But the son refused to touch it.

Then his father saluted the Teacher and said, “Reverend Sir, the demeanor of my son to-day pleases me.” “How is that, great treasurer?” “Day before yesterday I sent him to the monastery, saying to him, ‘I will give you a hundred pieces of money.’ Yesterday he refused to eat because I did not give him the money; but to-day, when I give him the money, he refuses to touch it.” The

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Teacher replied, “It is even so, great treasurer. To-day, in attaining the Fruit of Conversion, your son has attained that which surpasses the attainment of a Universal Monarch, the attainment of the World of the Gods, the attainment of the World of Brahmā.” So saying, he pronounced the following Stanza,

**178. In comparison with sovereignty over the earth, in comparison with going to heaven,**

**In comparison with supremacy over all the worlds, the Fruit of Conversion is of supreme excellence.**



## Book XIV. The Enlightened, Buddha Vagga

### XIV. 1. The Buddha has naught to do with Women<sup>352</sup>

#### Māgandiyavatthu

[30.31]

179. There is one whose victory cannot be turned to defeat,  
Unto victory over whom no one in the world can attain,  
The Buddha, unlimited in power, the trackless.  
By what track can you lead him?

180. There is one in whom there is no Craving,  
With its snares and poisons, to lead him whithersoever,  
The Buddha, unlimited in power, the trackless.  
By what track can you lead him?

This religious instruction, originally given by the Teacher while upon the Throne of Enlightenment with reference to the daughters of Māra, was repeated in the kingdom of the Kurus to the Brahman Māgandīya. {3.193}

#### 1 a. The Buddha spurns the maiden Māgandiyā

The story goes that a Brahman named Māgandīya, dwelling in the kingdom of the Kurus, had a daughter likewise named Māgandiyā, who possessed surpassing beauty. Many men of wealth and social position, both Brahmans and Khatiyas, desired her to wife and sent word to Māgandīya, saying, “Give us your daughter.” But he refused them all alike, saying, “You are not good enough for my daughter.”

Now one day, as the Teacher surveyed the world at early dawn, he perceived that Māgandīya had entered the Net of his Knowledge. Forthwith considering within himself, “What now will happen?” he perceived that both the Brahman and his wife were ripe for the Three Paths and Fruits. Now the Brahman tended the fire regularly every day without the village; accordingly the Teacher took bowl and robe early in the morning and went to that very place. The Brahman

<sup>352</sup> With xiv. 1 a cf. ii. 1. 5. The source of this story is *Sutta Nipāta*, iv. 9, or some derivative thereof, xiv. 1 b is derived from *Nidānakathā*, *Jātaka*, i. 78<sup>29</sup>-79<sup>30</sup>; translated by Rhys Davids, *Buddhist Birth Stories*, pp. 107-109. For close parallels to xiv. 1, see *Divyāvadāna*, xxxvi, Part 1, pp. 515-529; also the Sanskrit fragment from Eastern Turkestan described by A. F. R. Hoernle, *JRAS.*, 1916, 709 ff. Text: N iii. 19-199.

surveyed the majestic form of the Teacher and thought to himself, “There is no man in this world comparable to this man; {3.194} this man is suitable for my daughter; I will give my daughter to this man.” So he said to the Teacher, “Monk, I have a single daughter, and I have looked in vain to find a man suitable to be her [30.32] husband. I have not given her to any one. But you are suitable for her. I wish to give you my daughter to wife; wait right here until I fetch her.” The Teacher listened to his words, but expressed neither approval nor disapproval.

The Brahman went home and said to his wife, “Wife, to-day I saw a man suited to be the husband of our daughter; let us give her to him.” So the Brahman had his daughter arrayed in her beautiful garments, and taking daughter and wife with him, went to the place where he had talked with the Teacher. A great multitude also, agitated and excited, went forth with them. The Teacher, instead of remaining in the place mentioned by the Brahman, moved away and stood in another place, leaving a footprint where he had stood before. (It is said that when the Buddhas establish a footprint, saying, “Let So-and-so see this footprint,” the footprint appears only in a trodden place and not elsewhere; nowhere else can anyone see it.)

The Brahman’s wife, who accompanied him, asked him, “Where is this man?” The Brahman replied, “I said to him, ‘Remain in this place.’” Looking all about, the Brahman saw the footprint and pointed it out to his wife, saying, “This is his footprint.” Now the Brahman’s wife was familiar with the verses relating to signs and immediately said to the Brahman, “Brahman, this is no footprint of one who follows the Five Lusts.” The Brahman replied, “Wife, you are always seeing a crocodile in a drop of water. When I said to that monk, ‘I will give you my daughter,’ he accepted my proposal.” The Brahman’s wife replied, “Brahman, you may say what you like, but this is the footprint only of one who is free from lust.” So saying, she pronounced the following Stanza, {3.195}

195. In the footprint of a lustful man the instep will not show;  
The footprint of a wicked man will be violently pressed down;  
Of one infatuate, the footprint will be shuffling.  
This is the sort of footprint made by one who has rolled back the Veil of  
Passion.

Then said the Brahman to his wife, “Wife, do not rattle on thus; come with me in silence.” Advancing a little way, he saw the Teacher, whereupon he pointed him out to his wife and said, “There is the man!” And approaching him, he said

to him, “Monk, I will give you my daughter to wife.” The Teacher, instead of saying, “I have no need of your daughter,” said, “Brahman, I have something to say to you; listen to me.” The Brahman replied, “Say it, monk; I will listen.” Thereupon the Teacher related to the Brahman the [30.33] story of his past life, beginning with the Great Retirement. The following is a synopsis of the story:

### **1 b. The Buddha spurns the daughters of Māra**

The Great Being, having renounced the glory of dominion, mounted Kanthaka, and with Channa for companion, proceeded forth on the Great Retirement. As he approached the gate of the city, Māra, who stood near, said to him, “Siddhattha, return upon your way; seven days hence the magic wheel of a Universal Monarch will be manifested to you.” The Great Being replied, “I too know that, Māra, but I do not desire it.” “Then for what purpose are you going forth on the Great Retirement?” “That I may acquire Omniscience.” “Well then, if from this day forth you think a lustful or malevolent or cruel thought, I shall know what to do in your case.”

And from that time on, Māra pursued the Great Being for seven years, awaiting his opportunity. For six years the Teacher practiced austerities, and when, through his individual effort, he had attained Omniscience at the foot of the Bo-tree, he sat down at the foot of the Goatherd’s Banyan-tree, experiencing the bliss of emancipation. At that time Māra sat down by the highway, overwhelmed with sorrow at the thought, “All this time I have pursued him, seeking my opportunity, {3.196} but have found no flaw in him; now he has escaped from my power.”

Now Māra’s three daughters, Craving, Discontent, and Lust, said to themselves, “Our father is nowhere to be seen; where can he be now?” Looking all about, they saw him sitting there, whereupon they approached him and asked him, “Dear father, why are you so downcast and depressed?” He told them what was the matter. Then they said to him, “Dear father, be not disturbed; we will bring him under our control and fetch him hither.” “Dear daughters, it is not possible for anyone to bring this man under control.” “Dear father, we are women; we will bind him fast with the fetters of lust; so will we fetch him hither. As for you, be not disturbed.” And approaching the Teacher, they said to him, “Monk, we would be your humble slaves.” The Teacher paid no attention to their words, nor did he so much as open his eyes and look at them.

Said the daughters of Māra again, “Many and various are the tastes of men. Some like maidens, others like women in the prime of life, others like women who have reached middle life, while still [30.34] others like women who have passed middle life. We will tempt him in various forms.” So one after another, they assumed the forms of women of various ages, creating by supernatural power each a hundred female forms. And in the guise of maidens, women who had not yet given birth to a child, women who had given birth to one child, women who had given birth to two children, women who had reached middle life, and women who had reached old age, they approached the Exalted One six times and said to him, “Monk, we would be your humble slaves.”

But neither did the Exalted One pay any attention to that, but remained free, even as though the elements of being had been utterly destroyed. {3.197} But when, after that, they did not retire, the Teacher said to them, “Depart; what do you see, that you strive thus? Such actions as these should be performed before those who have not rid themselves of the lusts and other evil passions. The Tathāgata, however, has rid himself of the lusts and other evil passions. Why will ye try to bring me into your control?” So saying, he pronounced the following Stanzas,

**179. There is one whose victory cannot be turned to defeat,  
Unto victory over whom no one in the world can attain,  
The Buddha, unlimited in power, the trackless.  
By what track can you lead him?**

**180. There is one in whom there is no Craving,  
With its snares and poisons, to lead him whithersoever,  
The Buddha, unlimited in power, the trackless.  
By what track can you lead him? {3.198}**

At the conclusion of the lesson many divinities obtained Comprehension of the Law, and the daughters of Māra then and there disappeared.

When the Teacher had completed his religious instruction, he said, “Māgandiya, when long ago I beheld these three daughters of Māra, possessed of bodies comparable to masses of gold, free from phlegm and the other bodily impurities, even then I had no desire for the pleasures of love. But as for your daughter’s body, it is a corpse filled with the thirty-two constituents, an impure vessel, as it were, painted without. Were my foot smeared with filth, and were she to lie on

my threshold, I would not touch her even with the sole of my foot.” And when he had thus spoken, he pronounced the following Stanza, [30.35]

Having seen Craving, Discontent, and Lust,  
I had no desire for the pleasures of love.  
What is this body, filled with urine and dung?  
I should not be willing to touch it, even with my foot.<sup>353</sup>

## **XIV. 2. The Twin Miracle<sup>354</sup>** **Yamakapāṭihāriyavatthu**

**181. They that are devoted to meditation, they that are steadfast,  
They that delight in the tranquillity of retirement from the world,  
They that are enlightened and mindful, they are beloved even of the gods.**

This religious instruction was given by the Teacher at the gate of the city Sānkassa with reference to many gods and men. But the story begins at Rājagaha. {3.199}

### **2 a. Piṇḍola Bhāradvāja performs a miracle**

For once upon a time a treasurer of Rājagaha went to the river Ganges to sport in the water. To avoid the risk of losing his jewels and clothing and to prevent them from slipping away while his mind was otherwise occupied, he put them in an openwork wicker basket. Now a certain red-sandalwood tree which grew on

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<sup>353</sup> Ed. note: Sn 4.1, vs. 835.

<sup>354</sup> Parallels: *Jātaka* 483: iv. 263-267; *Divyāvadāna*, xii: 143-166; Hardy, *Manual of Buddhism*, pp. 300-313. The Cingalese version translated by Hardy follows closely the *Dhammapada Commentary* version. Materially different are the *Jātaka* and *Divyāvadāna* versions. The *Dhammapada Commentary* version appears to be entirely independent of the *Jātaka* version. The *Jātaka* version is very brief (only about one fifth as long as the *Dhammapada Commentary* version), and lacks the account of the finding of the block of wood and the fashioning of the bowl, the creation of the jeweled walk, and the offers of the six disciples to perform miracles. The *Dhammapada Commentary* version gives a multitude of details not found in the *Jātaka* version, especially in its accounts of Piṇḍola’s miracle, the Twin Miracle proper, and the preaching of the Abhidhamma in the World of the Thirty-three, xiv. 2 a (text: iii. 199<sup>12</sup>-203<sup>22</sup>) is an elaboration of *Vinaya, Culla Vagga*, v. 8: ii. 110-112. The *Dhammapada Commentary* version of the Twin Miracle, the Preaching of the Abhidhamma, and the Descent of the Deities, is referred to at *Milindapañha*, 349<sup>21</sup>, 350<sup>3-4</sup>. Text: N iii. 199-230.

the bank of the Ganges above, whose roots were washed by the waters of the Ganges, fell into the Ganges, was gradually broken up by the rocks in the river, and went to pieces. A fragment of the tree about the size of a water-jar, which had been ground by the rocks and washed by the waves until it was round and smooth, and which had been carried along by the current and in the course of time had become wrapped round and round with *Sevala* plants, finally drifted against the treasurer's wicker basket, and was caught therein.

"What is this?" said the treasurer. "A fragment of a tree," replied his companions. The treasurer ordered it brought to him. [30.36] "What kind of wood is it?" thought the treasurer. In order to find out for himself, he proceeded to pare it with the blade of an adze, and immediately discovered that it was a block of red sandalwood of the color of red lac. {3.200} Now the treasurer was neither orthodox nor heretical in his views, but was impartial to both. He thought to himself, "I have a great quantity of red sandalwood in my house; what shall I do with this?" Then the following thought occurred to him, "There are many men living in the world who say, 'We are Arahats, we are Arahats.' For my part, however, I know not a single Arahat. I will have the lathe in my house started up and a bowl turned; and this bowl I will suspend in the air by a cord from a series of bamboos, sixty cubits from the ground. Then I will make the following proclamation, 'If any be an Arahat, let him fly through the air and take the bowl.' If any shall succeed in taking the bowl, I will become his disciple, and my son and my wife likewise." Accordingly he had a bowl turned, suspended it from a series of bamboos, and made the following proclamation, "If any in this world be an Arahat, let him fly through the air and take this bowl."

Six religious teachers said to him, "This bowl is just the thing for us; give it to us." But the treasurer replied, "Fly through the air and take it." On the sixth day the naked ascetic Nāthaputta said to his disciples, "Go say to the treasurer, 'This bowl is just the thing for our teacher. Do not insist on our flying through the air for the sake of a mere trifle. Give us the bowl.'" {3.201} They went and delivered his message to the treasurer, who replied, "He only shall have the bowl who can fly through the air and take it."

Nāthaputta himself desired to go. Accordingly he gave orders to his disciples, "I will lift up a single hand and a single foot, and act as though I were about to fly up. Then you must say to me, 'Teacher, what are you doing? Do not reveal hidden powers of Arahatship to the multitude merely for the sake of a wooden bowl.' So saying, you must grasp me by the hands and feet, pull me down, and

throw me on the ground.” Then Nāthaputta went and said to the treasurer, “Great treasurer, this bowl is not at all the thing for others. Do not insist on my flying through the air for the sake of a mere trifle. Give me the bowl.” “Reverend Sir, fly through the air and take it; that is the only way.”

Then Nāthaputta said to his disciples, “Well then, come away, come away.” So saying, he led them away. Then he said, “I shall now fly up into the air.” So saying, he lifted up a single hand and a [30.37] single foot. Thereupon his disciples said to him, “Teacher, teacher, what is it you are doing? All for the sake of a wretched, miserable wooden bowl, why need you reveal hidden powers to the multitude?” Forthwith they grasped him by the hands and feet and dragged him down and threw him on the ground. Then he said to the treasurer, “Great treasurer, these my disciples will not permit me to fly up into the air; pray give me the bowl.” “Fly up and take it, Reverend Sir.” Thus did the six heretics strive for six days; but for all their striving, they did not succeed in obtaining the bowl.

On the seventh day the Venerable Elder Moggallāna the Great and the Venerable Elder Piṇḍolabhāradvāja set out to make an alms-pilgrimage in Rājagaha; and taking their stand on a flat rock, they proceeded to robe themselves. {3.202} Just at that moment some gamesters began the following conversation, “Friends, six religious teachers used to go about pretending to be Arahats. But when, seven days ago, the treasurer of Rājagaha suspended a bowl and said, ‘If any be an Arahata, let him fly through the air and take the bowl,’ not one of those who pretended to be Arahats could fly through the air. To-day we know for certain that there are no Arahats in the world.”

Hearing this talk, the Venerable Moggallāna the Great said to the Venerable Elder Piṇḍolabhāradvāja, “Brother, you have heard the conversation of these men; they talk as though they were challenging the Religion of the Buddha. Now you are possessed of great magical power, you are possessed of great supernatural power; go fly through the air and take this bowl.” “Brother Moggallāna, you are known far and wide as ‘Foremost of those that possess magical power;’ you take this bowl; if you take it, I will take it.” Moggallāna replied, “You go, brother.” Accordingly the Venerable Elder Piṇḍolabhāradvāja entered into the trance of the Supernatural Faculties, and arising from the trance, he encircled the flat rock three leagues in extent with the tip of his foot, and then raising it aloft as easily as if it were silk-cotton, he walked seven times about in a circle over the city of Rājagaha.

Now the city of Rājagaha was exactly three leagues in extent, and the rock appeared like a covering over the city. The residents of the city thought to themselves, “The rock will fall upon us and crush us,” and terrified with fear, they placed winnowing-baskets on their heads and hid themselves here and there. {3.203} The seventh time the Elder encircled the city he rent the flat rock asunder and showed [30.38] himself plainly before the people. When the multitude saw the Elder, they cried out, “Reverend Piṇḍolabhāradvāja, take firm hold of the rock; do not destroy us all.” Thereupon the Elder kicked the rock away from him, whereupon the rock settled in the same place in which it had lain before. And the Elder lighted on the top of the treasurer’s house.

When the Elder saw him, he prostrated himself on his breast and said, “Master, pray descend.” When the Elder had descended, the treasurer provided him with a seat, caused him to lower his bowl, filled it with the four sweet foods, and returned it to the Elder. The Elder took his bowl and set out in the direction of the monastery. Thereupon all those who, because of absence either in the forest or in the village, had not seen that miracle, gathered together and began to follow the Elder, saying to him, “Reverend Sir, show us also the miracle.” So the Elder repeated the miracle for them also, and having so done, continued his course to the monastery.

The Teacher, who was following the Elder, heard the noise of the multitude as they roared out their applause, and asked the Elder Ānanda, “Ānanda, who is it they are applauding?” “Reverend Sir,” replied the Elder Ānanda, “Piṇḍolabhāradvāja flew up into the air and took the bowl made of red sandalwood, and the multitude are applauding him.” So the Teacher summoned Bhāradvāja and said to him, “Is the report true that you have done this?” “Yes, Reverend Sir, it is true.” “Bhāradvāja, why did you do this?” Thereupon the Teacher rebuked the Elder, caused him to break that bowl to pieces, and directed him to give the fragments to the monks to grind into powder for sandal-paste. And he laid down a precept forbidding the exercise of the supernatural powers for such purposes in the future. {3.204}

## **2 b. The Buddha promises to perform a miracle**

When the heretics heard that the monk Gotama had caused that bowl to be broken to pieces and that he had laid down a precept forbidding his disciples to perform miracles, they said, “Even if their lives depend upon it, the disciples of the monk Gotama will not disobey the precept which he has laid down. Moreover the monk Gotama will also keep that precept. Now is our chance!” So



they went through the streets of the city proclaiming, "It is our wont to keep our own powers hidden, and it was for this reason that on a recent [30.39] occasion we refused to display our own powers for the sake of a wooden bowl. But the disciples of the monk Gotama displayed their powers to the multitude all for the sake of a paltry bowl. The monk Gotama in his wisdom caused that bowl to be broken to pieces and laid down a precept forbidding his disciples to perform miracles. Henceforth we will perform miracles only with him."

King Bimbisāra heard their talk, went to the Teacher, and said, "Reverend Sir, is the report true that you have forbidden your disciples to perform miracles?" "Yes, great king." "The heretics are saying, 'We will perform miracles with you;' what do you intend to do about this?" "If they perform miracles, I will do the same." "Have you not laid down a precept forbidding the performance of miracles?" "Great king, I have not laid down a precept for myself; the precept was intended to apply only to my disciples." "Do you mean that the precept which you laid down was intended to apply to everyone but yourself?"

"Well, great king, I will answer that question by another. Great king, it is true, is it not, that you have a pleasure-garden in your kingdom?" "Yes, Reverend Sir." "Great king, if the populace should eat the mangoes and other fruits in your garden, what would you do to them?" "I should inflict punishment upon them, Reverend Sir." "But you would have the right to eat them yourself?" "Yes, Reverend Sir: I am not liable to punishment; I should have the right to eat whatever belongs to me." "Great king, even as {3.205} your authority extends throughout your kingdom thirty leagues in extent, and you are not yourself liable to punishment for eating mangoes and other fruits in your own garden, while others are liable to punishment for so doing, even so my authority extends throughout hundreds of thousands of millions of worlds, and while I may overstep the precepts which I have myself laid down, others may not so do; therefore, great king, I shall perform a miracle."

When the heretics heard these words, they said to each other, "Now we are lost; the monk Gotama declares that the precept which he laid down was intended to apply to his disciples, but not to himself, and he further declares that it is his intention to perform a miracle himself; what are we to do?" And they took counsel together. The king asked the Teacher, "Reverend Sir, when do you intend to perform this miracle?" "On the day of full moon of the month Āsāḷhi, four months hence." "Where will you perform it, Reverend Sir?" "Near Sāvattḥi, great king." (Now why did the Teacher appoint [30.40] a place so far distant? Because Sāvattḥi is the place where all the Buddhas have performed

their great miracles; it was likewise to permit the assemblage of a great multitude. For these reasons the Teacher appointed a place far distant.)

The heretics, hearing these words, said to each other, “Four months hence the monk Gotama will perform a miracle at Sāvatti. Henceforth, therefore, we must pursue him unremittingly. When the populace see us, they will ask, ‘What does this mean?’ and we will reply, ‘You will remember that we said, “We will perform a miracle with the monk Gotama;” now he is running away from us; but since we are not willing that he should get away from us, we are pursuing him.’ ”

When the Teacher had gone his round for alms in Rājagaha, he came forth from the city. The heretics likewise came forth in his train. Wherever he took his meal, there they lodged for the night; wherever he lodged for the night, there they took their breakfast. When the people asked them, “What does this mean?” they gave the same answer they had before agreed upon. {3.206} “We will see the miracle,” cried out the multitude, and followed after. In due course the Teacher reached Sāvatti. The heretics accompanied him thither. On reaching the city they stirred up their retainers, obtained for themselves a hundred thousand pieces of money, caused a pavilion to be erected with pillars of acacia wood, and caused it to be covered with blue lotus flowers. Having so done, they sat down and said, “Here we will perform a miracle.”

King Pasenadi Kosala approached the Teacher and said, “Reverend Sir, the heretics have caused a pavilion to be erected; shall I also erect a pavilion for you?” “There is no need of so doing, great king; I have a pavilion-maker.” “Reverend Sir, who is there here besides me that can build a pavilion for you?” “Sakka king of the gods, great king.” “Reverend Sir, where will you perform the miracle?” “At the foot of the mango-tree which is called Gaṇḍa’s, great king.” The heretics heard the words, “He will perform the miracle at the foot of the mango-tree.” Straightway they tore up by the roots all of the mango-trees for a league around, even those that had sprung up that very day, and threw them all into the forest. [30.41]

### **2 c. Preliminary miracles**

On the day of full moon of the month Āsāḷhi the Teacher entered the city. On the same day Gaṇḍa, the king’s gardener, seeing a large ripe mango in a basket of leaves made by red ants, drove away the crows which had been attracted by its savor and flavor, picked up the mango, and set out with it, intending to take it to the king. But seeing the Teacher by the way, he thought to himself, “If the

king eats this mango, he will possibly give me eight or sixteen pieces of money for it, and that will not suffice to keep me alive during one state of existence; but if I give this to the Teacher, {3.207} it will avail to my salvation time without end.” Accordingly he presented the ripe mango to the Teacher.

The Teacher looked at the Elder Ānanda. The Elder removed the outer covering from the gift intended for the great king and placed the mango in the Teacher’s hands. The Teacher presented his bowl, received the ripe mango, and intimated that he desired to sit down right there. The Elder spread his robe and presented it. When the Teacher was seated, the Elder strained water, crushed the ripe mango, made a sherbet, and gave it to the Teacher. When the Teacher had drunk the mango-sherbet, he said to Gaṇḍa, “Dig up the earth right here and plant the seed of the mango.” The gardener did as he was told.

The Teacher washed his hands over the place where the mango had been planted. The very moment he washed his hands, a mango-tree sprang up, with a stalk as thick as a plow-handle, fifty cubits in height. Five great branches shot forth, each fifty cubits in length, four to the four cardinal points and one to the heavens above. Instantly the tree was covered with flowers and fruits; indeed on one side it bore a cluster of ripe mangoes. Approaching from behind, the monks picked the ripe mangoes, ate them, and then withdrew. When the king heard that a mango-tree so wonderful had sprung up, he gave orders that no one should cut it down, and posted a guard. Because the tree had been planted by the gardener Gaṇḍa, it became known as Gaṇḍa’s Mango-tree.

Men of the baser sort also ate the ripe mango fruits and cried out, “You rascally heretics, when you heard that the monk Gotama would do a miracle at the foot of Gaṇḍa’s Mango-tree, you caused all the young mangoes {3.208} for a league around, even those that have sprung up this very day, to be torn up by the roots; yet here is Gaṇḍa’s [30.42] mango-tree.” So saying, they took the seeds and cores of the mango-fruits which remained, and threw them at the heretics.

Sakka ordered the deity Wind-cloud, “Uproot the pavilion of the heretics with your winds and throw it into the cesspool.” Wind-cloud did so. Then Sakka ordered the Sun-deity, “Check the course of the sun’s disk and scorch them.” The Sun-deity did so. Then Sakka again ordered Wind-cloud, “Wind-cloud, set the chariot of the wind in motion and go forth.” Wind-cloud did so. Now the bodies of the heretics were streaming with sweat, and Wind-cloud sprinkled them with a shower of dust until they looked like red ants. Then Sakka again ordered Wind-cloud, “Cause countless great drops of rain to fall.” Wind-cloud did so,

and the heretics looked like mottled cows. Naked as they were, they fled helter-skelter.

As they were running away, a certain farmer who was a supporter of Pūraṇa Kassapa, thought, “To-morrow is the day when my noble teachers will perform their miracle; I must go see the miracle.” So unyoking his cattle and taking with him a vessel of broth which he had brought with him early in the morning, and a rope, he set out to return home. When he saw Pūraṇa running away in such wise, he said to him, “Reverend Sir, I set out with the thought in my mind, ‘I will go see my noble teachers perform their miracle.’ Where are you going?” Pūraṇa replied, “Why should you wish to see a miracle? Give me your waterpot and rope.” {3.209} The farmer did so. Pūraṇa took the waterpot and rope, and going to the bank of the river, tied the waterpot to his neck with the rope, and threw himself into the stream. There was a splash of water-bubbles, and Pūraṇa died and was reborn in the Avīci Hell.

The Teacher created a jeweled walk in the air, one end of which rested upon the eastern rim of the world and the other upon the western rim. As the shadows of evening drew on, there assembled a multitude thirty-six leagues in extent. The Teacher, thinking to himself, “This is the time for me to perform the miracle,” came forth from the Perfumed Chamber and stood on the terrace.

At that moment a female lay disciple named Gharaṇī, a woman possessed of magical power, who had attained the Fruit of the Third Path, approached the Teacher and said, “Reverend Sir, so long as you have a daughter like me remaining alive, you will have no occasion to weary yourself; I will perform a miracle.” “Gharaṇī, what miracle will you perform?” “Reverend Sir, I will convert the great earth which lies inclosed within the circle of the world into water, [30.43] and then I will dive into the water like a water-bird and reappear at the eastern rim of the world. Likewise will I reappear at the western rim, and at the northern rim, and at the southern rim of the world, and at the centre. People will ask, ‘Who is that?’ and other people will answer, ‘That is Gharaṇī. If such is the supernatural power of a mere woman, what must the supernatural power of a Buddha be like?’ {3.210} Under such circumstances the heretics will flee away without so much as waiting to see you.” The Teacher replied, “I know very well, Gharaṇī, that you are perfectly able to perform such a miracle as you describe; but this basket of flowers was not prepared for you.” With these words he declined her offer. Gharaṇī said to herself, “The Teacher declines my offer; doubtless there is some one else able to perform a greater miracle than that which I am able to perform.” So saying, she stepped aside.

Thought the Teacher to himself, "Thus will the merits of these persons also become manifest; thus will they send up their shouts of applause in the midst of a company thirty-six leagues in extent." And he asked yet others, "What manner of miracle will you perform?" "Thus and thus will we perform a miracle, Reverend Sir," they replied; and standing before the Teacher, they sent up shouts of applause. The story goes that among others Culla Anāthapiṇḍika thought to himself, "So long as the Teacher has a son like me alive, a lay disciple who has attained the Fruit of the Third Path, he will have no occasion to weary himself." Accordingly he said to the Teacher, "Reverend Sir, I will perform a miracle." "What manner of miracle will you perform?" asked the Teacher. "Reverend Sir, I will assume a form like that of Mahā Brahmā, twelve leagues in size, and in the midst of this company, with a sound like the roar of thunder that accompanies a heavy rainstorm, I will shake the earth even as Mahā Brahmā shakes the earth. The multitude will ask, 'What sound is that?' and the answer will be, 'That is the sound of an earthquake produced by Culla Anāthapiṇḍika.' The heretics will say, 'If such is the supernatural power of a layman, what must be the supernatural power of a Buddha?' And they will flee away without so much as waiting to see you." The Teacher repeated the answer he had given to Gharaṇī, "I know that you possess this power," and declined his offer to perform the miracle.

Now a certain seven-year-old girl, a novice named Cīrā, who had attained Fourfold Knowledge, {3.211} saluted the Teacher and said, "Reverend Sir, I will perform a miracle." "What miracle will you [30.44] perform, Cīrā?" "Reverend Sir, I will fetch hither Mount Sineru, and the range of mountains that encircles the earth, and Himālaya likewise, and I will set them up in a row; and then I will soar like a wild-goose up and over the tops of these mountains without so much as touching them and return hither. When the populace see me, they will ask, 'Who is that?' and the answer will be, 'That is the female novice Cīrā.' The heretics will say, 'It is a mere seven-year-old novice who possesses this supernatural power; what must the supernatural power of a Buddha be like?' So saying, they will flee away without so much as waiting to see you." (The same words are to be understood here as occurred in the previous answers.) To her likewise did the Exalted One reply, "I know your supernatural power," and declined her offer to perform the miracle.

Now a certain novice named Cunda, who, although he had attained Fourfold Knowledge and Freedom from the Depravities, yet was only seven years old, saluted the Teacher and said, "Exalted One, I will perform a miracle." "What miracle will you perform?" asked the Teacher. Cunda replied, "Reverend Sir, I

will take upon my shoulder a great rose-apple tree, which is the emblem of the Land of the Rose-apple, and I will wave it back and forth, and I will bring fragments of rose-apple and give to this company to eat thereof, and I will also bring flowers of the coral tree.” Then the nun Uppalavaṇṇā saluted the Teacher and said, “Reverend Sir, I will perform a miracle.” “What miracle will you perform?” asked the Teacher. “Reverend Sir,” replied Uppalavaṇṇā, “Before the eyes of a multitude extended twelve leagues on all sides, I will surround myself with a retinue thirty-six leagues round about, and I will take the form of a Universal Monarch and will come to you and will pay obeisance to you.” {3.212} Said the Teacher, “I know your supernatural power,” and declined her offer to perform the miracle.

Then the Elder Moggallāna the Great saluted the Exalted One and said, “Reverend Sir, I will perform a miracle.” “What miracle will you perform?” asked the Teacher. “Reverend Sir, I will put Mount Sineru, king of mountains, between my teeth and crunch it like a kidney-bean.” “What else will you do?” “I will roll up this earth like a mat and thrust it between my fingers.” “What else will you do?” “I will cause the earth to revolve like a potter’s wheel and I will give the multitude the essence of earth to eat.” “What else will [30.45] you do?” “I will place the earth in my left hand, and I will remove all these living beings to another continent.” “What else will you do?” “I will use Mount Sineru as an umbrella-stick, uplift the great earth, place it thereon, and taking it in one hand, even as a monk carries an umbrella in his hand, walk about in the air.” Said the Teacher, “I know your supernatural power,” but declined to permit him to perform the miracles. Said Moggallāna, “Doubtless the Teacher knows of someone able to perform a miracle more wonderful than any that I am able to perform.” So saying, he stepped aside.

Then said the Teacher to him, “Moggallāna, this basket of flowers was not prepared for you. The burden which I bear is like the burden of none other; mine is a burden which none other is able to bear. Indeed it is not strange that there is now no one who can bear my burden. In previous states of existence, also, in which, solely through my own volition, I was born as an animal, no one was able to bear my burden.” When the Teacher had thus spoken, {3.213} the Elder asked him, “When was this, Reverend Sir, and how was this?” The Teacher then related in detail the Kaṇha Usabha Jātaka.<sup>355</sup>

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<sup>355</sup> *Jātaka* 29: i. 193-196.

Because the load was heavy, because the road was deep with mud,  
They harnessed Blackie, and he straightway drew the load.

Having related this Jātaka, to make the matter clearer, he related in detail also the Nandi Visāla Jātaka:<sup>356</sup>

One should always speak kindly; under no circumstances should one speak harshly.

For one who spoke kindly, he drew a heavy load.

And brought him wealth, and all because he liked him.

Now when the Teacher had related these Jātakas, he came down the jeweled walk. His retinue extended twelve leagues before him to the east, twelve leagues behind him, twelve leagues on his left hand, and twelve leagues on his right. And standing erect in the midst of this numerous company extending twenty-four leagues in all directions, the Exalted One performed the Twin Miracle. According to the Sacred Text, the facts are to be understood as follows:

#### **2 d. The Buddha performs the Twin Miracle**

What is known regarding the Twin Miracle performed by the Tathāgata? On this occasion the Tathāgata performed the Twin Miracle, a miracle far more wonderful than any performed by his disciples. From the upper part of his body proceeded flames of fire, and from the lower part of his body a stream of water. {3.214} From [30.46] the lower part of his body proceeded flames of fire and from the upper part of his body a stream of water. From the front part of his body proceeded flames of fire, and from the back part of his body a stream of water. From the back part of his body proceeded flames of fire, and from the front part of his body a stream of water.

Flames of fire and streams of water proceeded from his right and left eyes, from his right and left ears, from his right and left nostrils, from his right and left shoulders, from his right and left hands, from his right and left sides, from his right and left feet, from the tips of his fingers and from the roots of his fingers; from every pore of his body proceeded forth flames of fire, and from every pore of his body proceeded forth a stream of water. Six-colored were they: blue and yellow and red and white and pink and brilliant. The Exalted One walked, and a counterpart of him stood or sat or lay down; . . . his counterpart lay down and

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<sup>356</sup> *Jātaka* 28: i. 191-193.

the Exalted One walked or stood or sat. This is the tradition regarding the Twin Miracle performed by the Exalted One.

(This miracle, therefore, the Teacher performed as he walked up and down the jeweled walk. By means of a trance induced by meditation on the element of fire, flames of fire proceeded from the upper part of his body; and by means of a trance induced by meditation on the element of water, {3.215} a stream of water proceeded from the lower part of his body. The words “From the lower part of his body” and “From the upper part of his body” are used to show that from the same part of the body from which a stream of water proceeded, from that part also flames of fire proceeded; and that from the same part of the body from which flames of fire proceeded, from that part also a stream of water also proceeded. The same principle of interpretation applies also to the following expressions. Now the flames of fire were not mingled with the stream of water, nor was the stream of water mingled with the flames of fire. Both the flames of fire and the stream of water shot upwards as far as the World of Brahmā, and streamed thence to the rim of the Cakkavāḷa. With reference to the “six colors,” rays of six colors, like molten gold running out of crucibles, or like an ooze of king’s yellow coming out of a tube, shot upwards from the interior of one Cakkavāḷa to the World of Brahmā, whence they streamed back to the rim of the Cakkavāḷa. Thus each Cakkavāḷa was arched with rays of light shaped like a A-shaped rafter, and the House of Enlightenment was suffused with an even light.) [30.47]

On that day the Teacher walked up and down performing his Twin Miracle, and as he did so, he preached the Law to the multitude from time to time, not wearying them with uninterrupted discourse, but giving them sufficient opportunity to refresh themselves from time to time. Thereupon the multitude sent up shouts of applause. Hearing the shouts of applause which proceeded from the multitude, the Teacher straightway looked into the hearts of the great multitude, and in sixteen ways perceived the disposition of mind of each one. So quick is the movement of the mind of the Buddhas, {3.216} that in case any person took pleasure in any portion of the Law or in any miracle, the Buddha preached the Law and performed a miracle in accordance with the temper and disposition of every such person. As he thus preached the Law and performed miracles, a great multitude of living beings obtained clear comprehension of the Law.

Since the Teacher saw in that vast throng none other than himself who understood his mind and could ask him questions, he put forth his supernatural



power and created a double; the double then asked him questions and the Teacher answered them. While the Exalted One walked up and down, his double occupied himself otherwise; while his double walked up and down, the Exalted One occupied himself otherwise. (It is in order to make this point clear that the statement, “His double walked,” and so forth, is introduced.) Seeing the Teacher perform his miracle thus and hearing him preach the Law, two hundred millions of living beings in that vast throng obtained Comprehension of the Law.

## **2 e. The Ascent of the Buddha to the World of the Thirty-three**

As the Teacher performed his miracle, he considered within himself, “Where have Buddhas of the past kept residence after performing this miracle?” Straightway he became aware of the following, “It has been their invariable custom to enter upon residence in the World of the Thirty-three and to expound the Abhidhamma Piṭaka to their mother.” Thereupon he lifted up his right foot and set it down on the summit of Yugandhara, and then he lifted up his left foot and set it down on the summit of Sineru, and thus in three strides, setting his foot on the earth but twice, he spanned sixty-eight hundred thousand leagues. One must not conclude, “When the Teacher took those strides he lengthened his stride;” the true explanation is that when he lifted up his foot the mountains huddled under his feet, and {3.217} [30.48] when he strode forward they rose again and stood in their proper places.

Sakka saw the Teacher and thought to himself, “The Teacher will doubtless keep residence during the coming season of the rains on the Yellowstone Throne; thus will he be of service to deities without number. But if the Teacher enters upon residence here, the other deities will not be able to lift even a hand. This Yellowstone Throne is sixty leagues long and fifty leagues broad; and even if the Teacher seats himself therein, it will appear as if empty.” The Teacher perceiving the thought in his mind, threw his own mantle over the stone throne, completely covering it. Thought Sakka, “The robe he threw quite covers the throne, to be sure, but he himself will appear small indeed when he seats himself thereon. The Teacher, perceiving the thought in his mind, enfolded the Yellowstone Throne in a fold of his robe, even as a big monk clad in refuse-rag-ropes might cover a low stool with their skirts; and when he had so done, seated himself upon the Yellowstone Throne. At that moment the multitude looked for the Teacher, but saw him not; it was as though the moon had just set. Thereupon the multitude said,

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Has he gone to Cittakāṭa or to Kelāsa or to Yugandhara?

We may not see the Supremely Enlightened One, Prince of the World,  
mightiest of men. {3.218}

As the multitude repeated this Stanza, they wept and lamented. Others said to themselves, “The Teacher delights in solitude, and embarrassed at having performed such a miracle before such a throng, has departed to another kingdom or country. Shall we not see him again henceforth?” And weeping and lamenting, they pronounced the following Stanza,

He that delights in solitude, he that is steadfast will not come back again  
to this world.

We may not see the Supremely Exalted, the Prince of the World, the  
mightiest of men.

Thereupon they asked Moggallāna the Great, “Where has the Teacher gone, Reverend Sir?” Although Moggallāna the Great himself knew perfectly well where the Teacher had gone, he thought to himself, “Of others also let the wondrous powers become known,” and therefore answered, “Ask the Elder Anuruddha.” So they asked the Elder Anuruddha, “Reverend Sir, where has the Teacher gone?” The Elder Anuruddha replied, “He has entered upon residence in the World of the Thirty-three, seated upon the Yellowstone Throne; he went thither to expound the Abhidhamma Piṭaka to his mother.” [30.49] “When will he return, Reverend Sir?” “He will spend these three months expounding the Abhidhamma, and he will return on the day of the Terminal Festival (*pavāraṇā*.)” Thereupon the multitude exclaimed, “We will not go away until we see the Teacher.” So then and there they pitched camp, with the sky alone for their covering. Although the multitude was so great, naught that issued from their bodies was noticeable on the ground; for the earth opened and received all, so that the surface of the earth was everywhere sweet and clean.

Before the Teacher ascended, he addressed Moggallāna the Great, “Moggallāna, do you expound the Law to this company and Culla Anāthapiṇḍika will provide food.” Accordingly, during those three months, Culla Anāthapiṇḍika provided that company with water and rice-porridge {3.219} and hard food, and likewise with betel and garlands and perfumes and ornaments. Moggallāna the Great expounded the Law to them and answered the questions of all who had come to see a miracle. When the Teacher had entered upon residence in the World of the Thirty-three, and had seated himself upon the Yellowstone Throne that he might

expound the Abhidhamma to his mother, the deities of ten thousand worlds surrounded him and waited upon him. Therefore is it said,

In the World of the Thirty-three, when the Buddha, most exalted of beings.

Dwelt at the foot of the Coral-tree, seated on the Yellowstone Throne,

The deities of the Ten Worlds assembled together and waited upon  
The Supremely Enlightened, dwelling at the highest point of the heavens.

In comparison with the Supremely Enlightened, there was no deity who shone;

The Supremely Enlightened alone shone, surpassing all of the other deities.

As he sat there, outshining with the splendor of his own body all the other deities, his mother approached from the Palace of the Tusita gods and sat down on his right hand, the deity Indaka likewise approached and sat down on his right hand, and Aṅkura on his left hand.<sup>357</sup> When those powerful deities assembled, Aṅkura withdrew and sat down twelve leagues distant, while Indaka sat down on the right hand of the Teacher. The Teacher surveyed them both, and desiring to make known how great is the fruit that accrues in his dispensation, to him who bestows offerings on those that are worthy of offerings, said to Aṅkura, “After a long time, although for ten thousand years you made a row of fire-places twelve leagues in length [30.50] {3.220} and gave abundant offerings, upon coming to my assembly, you have sat down farthest removed of all, twelve leagues distant. What can be the cause of this?” Moreover it is said:

The Supremely Enlightened looked upon Aṅkura and Indaka;  
Declaring who is worthy of offerings, he uttered these words.

You gave abundant offerings, Aṅkura. Yet, after a long interval,  
You sit afar off. Come to me.

The sound of these words reached the surface of the earth, and all that multitude heard it. When the Teacher had thus spoken,

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<sup>357</sup> Cf. *Peta-Vatthu Commentary*, ii. 9: 136-140. See also *Dhammapada Commentary*, xxiv. 12.

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Roused by the Righteous Teacher, Aṅkura spoke thus,  
What good have these gifts done me? Is emptiness bestowed by him that is  
worthy of offerings?

This Yakkha Indaka gave but slender gifts;  
Yet he outshines us, even as the moon outshines the hosts of stars.

Now when Aṅkura had thus spoken, the Teacher addressed Indaka, “Indaka, you sit on my right hand; why do you sit there and depart not?” Indaka replied, “Reverend Sir, like a farmer who has sown a little seed in a good field, I have received the blessing of him that is worthy of offerings.” And making clear who are worthy of offerings and who are not, Indaka said,

Even as seed, however abundant, sown on a barren soil,  
Does not produce much fruit, and does not delight the farmer.

So also alms, however abundant, bestowed upon evil men,  
Do not produce much fruit, and do not delight the giver. {3.221 }

But even as seed, however little in amount, sown in a good field,  
Produces fruit after a heavy shower, and delights the farmer.

So also, when done for the virtuous and righteous and holy,  
A good deed, however slight, yields abundant fruit.

But what was Indaka’s former deed? The story goes that on a certain occasion, when the Elder Anuruddha entered the village to receive alms, he gave him a spoonful of his own food. This was Indaka’s work of merit. Although Aṅkura had for ten thousand years made a row of fire-places twelve leagues long, and had given abundant alms, Indaka’s deed received the greater reward. Therefore spoke Indaka as he did. Thereupon the Teacher said, “Aṅkura, one should use discrimination in giving alms. In that way alms, like seed [30.51] sown on good soil, yield abundant fruit.” But you did not do so. Hence your alms did not become fruitful. To make the matter clearer he said,

Alms should be given with discrimination; so given, it yields abundant  
fruit.

They that give alms with discrimination go to heaven.

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The giving of alms with discrimination is extolled by the Happy One.  
Alms given to living beings here in the world who are worthy of  
offerings,  
Yield abundant fruit, like seeds sown on good ground.

Having thus spoken, he expounded the Law further by pronouncing the following Stanzas,

356. Weeds ruin a field, lust ruins mankind.  
Therefore alms given to those that are free from lust yield abundant fruit.

357. Weeds ruin a field, hatred ruins mankind.  
Therefore alms given to those that are free from hatred yield abundant  
fruit.

358. Weeds ruin a field, delusion ruins mankind.  
Therefore alms given to those that are free from delusion yield abundant  
fruit.

359. Weeds ruin a field, inordinate desire ruins mankind.  
Therefore alms given to those that are free from inordinate desire yield  
abundant fruit. {3.222}

Then, seated in the midst of the assembly of the gods, for the sake of his mother, the Teacher began the recitation of the Abhidhamma Piṭaka, beginning with the words, “Those things which are good, those things which are evil, those things which are neither good nor evil.” And thus, for the space of three months without interruption, he recited the Abhidhamma Piṭaka. Now when it was time for him to go on his round for alms, he would create a double and say to him, “Preach the Law until I return.” Then he would himself go to the Himālaya, and after chewing a betel tooth-stick and rinsing his mouth in the waters of Lake Anotatta, he would bring alms from Uttarakuru, and seating himself in the garden of a man of wealth, he would eat his meal.

The Elder Sāriputta went to the World of the Tusita gods and waited upon the Teacher. When the Teacher had finished his meal, he said, “Sāriputta, to-day I have recited the Law so-and-so-far; therefore do you recite it to the five hundred monks who depend upon you;” and he taught it to the Elder. We are told that through faith in the Twin Miracle five hundred youths of respectable families {3.223} became monks under the Elder, and that it was with reference

to these youths that the Teacher thus spoke. When he had thus [30.52] spoken, he returned to the World of the Gods and preached the Law in person beginning at the place where the counterpart of the Buddha had left off. The Elder returned to the world of men and preached the Law to those monks; while the Teacher yet remained in the World of the Gods, they mastered Seven Books.

We are told that in the dispensation of the Buddha Kassapa they were little bats. On a certain occasion, as they hung over a mountain-cave, they overheard two monks reciting the Abhidhamma as they walked up and down their walk and straightway fell in love with their voices. As for the expressions, “These aggregates of being, these elements of being,” they did not know what they meant; but solely because they had fallen in love with their voices, when they passed from that state of existence they were reborn in the World of the Gods. There, for the space of an interval between two Buddhas, they enjoyed celestial glory; afterwards they were reborn in Sāvatti in the households of families of distinction. Receiving faith in the Twin Miracle, they became monks under the Elder and were the first to obtain mastery over the Seven Books. The Teacher continued for the space of three months in the same way to recite the Abhidhamma Piṭaka. At the conclusion of his recitation of the Law eight hundred thousands of millions of deities obtained clear comprehension of the Law, and Mahā Māyā was established in the Fruit of Conversion. {3.224}

#### **2 f. The Descent of the Buddha and attendant deities, Devorohana**

That multitude thirty-six leagues in extent, knowing that the Terminal Festival would occur seven days later, approached the Elder Moggallāna the Great and said to him, “Reverend Sir, is it not proper for us to know on what day the Teacher will descend? We will not depart hence until we see the Teacher.” Venerable Moggallāna the Great replied, “Very well, brethren,” and diving into the earth right there, he went to the foot of Mount Sineru. Then he willed: “Let the multitude behold me as I climb.” Then he climbed the side of Mount Sineru, his form appearing like the thread of a yellow blanket pulled through a jewel. The multitude watched him and cried out from time to time, “He has climbed one league! He has climbed two leagues!”

When the Elder had climbed the mountain, he prostrated himself before the Teacher, uplifting the Teacher’s feet with the crown of [30.53] his head, and spoke thus to him, “Reverend Sir, the multitude desire to go where they can see you; when will you descend?” “But, Moggallāna, where is your older brother Sāriputta?” “Reverend Sir, he is keeping residence at the gate of the city

Samkassa.” “Moggallāna, seven days hence I will descend for the great Terminal Festival to the gate of the city Samkassa; those who desire to see me must go there.” Now the distance from Sāvatti to Samkassa was thirty leagues, and no one could supply the multitude with provisions for so long a journey. So the Teacher said, “Tell them to take upon themselves the vows of Fast-day, and to go forth as though they were going to a neighboring monastery to hear the Law.” “Very well, Reverend Sir,” replied the Elder; and returning to the multitude, he told them what the Teacher had said. {3.225}

When the season of the rains had passed and the Terminal Festival had been celebrated, the Teacher informed Sakka, “Great king, it is my intention to return to the path of men.” Thereupon Sakka created three ladders, one of gold, one of jewels, and one of silver. The feet of these ladders rested against the gate of the city Samkassa, and their tops against the summit of Mount Sineru. On the right side was the ladder of gold for the deities, on the left side the ladder of silver for Mahā Brahmā and his train, and in the middle the ladder of jewels for the Tathāgata. On the occasion of the Descent of the Gods, the Teacher, standing on the summit of Mount Sineru, performed the Twin Miracle and looked up. There was a clear view of the nine Worlds of Brahmā. As he looked down, he had a clear view as far as the Avīci Hell. Then he looked forth to the four cardinal points and to the four intermediate points, and there was a clear view of countless thousands of worlds. Gods looked upon men, and men looked upon gods; in all that assembly, thirty-six leagues in circuit, not one looked upon the glory of the Buddha that day but desired for himself the estate of a Buddha.

The deities descended upon the ladder of gold, Mahā Brahmā and his train descended upon the ladder of silver, and the Supremely Enlightened One himself descended upon the ladder of jewels. Pañcasikha the celestial musician took his yellow lute of Vilva wood, and descending on the Buddha’s right, rendered honor to the Teacher with the notes of his sweet celestial lute. Mātali the charioteer, {3.226} descending on the Buddha’s left, rendered honor to the Teacher with celestial scents, garlands, and flowers. Mahā Brahmā held a parasol, Suyāma a yak’s tail fan. With this retinue did the Teacher descend [30.54] and set foot on earth at the gate of the city Samkassa. Elder Sāriputta approached the Teacher and paid obeisance to him. And because he had never before seen the Teacher descend with such majesty, the glorious majesty of a Buddha, he spoke thus.

Never have I seen, nor has any one ever heard,  
The Teacher speaking so sweetly, now returned from Tusita with his  
following.

With this Stanza and with many others did Elder Sāriputta express his joy. Having so done, he said to the Teacher, “Reverend Sir, to-day all gods and men hold you dear and seek after you.” The Teacher replied, “Sāriputta, with such virtues as these are the Buddhas endowed, and therefore are they dear to gods and men alike.” So saying, he expounded the Law by pronouncing the following Stanza,

**181. They that are devoted to meditation, they that are steadfast,  
They that delight in the tranquillity of retirement from the world,  
They that are enlightened and mindful, they are beloved even of the gods.**

{3.227}

It is the invariable practice of all the Buddhas, we are told, after they have performed the Twin Miracle, to spend the season of the rains in the World of the Gods, and to descend to the world of men at the gate of the city Saṃkassa. And there, marking the spot where they set their right foot on the ground, there is a permanent shrine. There the Teacher took his stand and asked a question within the comprehension of those who had not yet attained the Fruit of Conversion. Those who had not yet attained the Fruit of Conversion readily answered the question which was within their comprehension, but were unable to answer the question adapted to the comprehension of those who had attained the Fruit of Conversion. In like manner, those who had attained the Fruit of Conversion were unable to answer the question adapted to the comprehension of those who had attained the Fruit of the Second Path. Similarly the rest of the Chief Disciples were unable to answer the question within the range of Moggallāna the Great, Moggallāna the Great was unable to answer the question within the range of the Elder Sāriputta, {3.228} and the Elder Sāriputta was unable to answer the question within the range of the Buddha.

The Teacher looked first to the east, and then to each of the other cardinal points. It was one great court. At the four cardinal points and at the four intermediate points stood gods and men, to the World of Brahmā above; and below, Nāgas and Supaṇṇas stood on the ground in an attitude of reverent supplication. Said they, “Reverend [30.55] Sir, there is no one here who can answer this question; consider it no further.” Said the Teacher, “Sāriputta is perplexed to hear this question adapted to the comprehension of a Buddha,



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Of all that have weighed the Law and attained Arahatsip,  
Of all that are yet under training, of all that have not yet attained the  
Fruit of Conversion;  
As to their walk and conversation, do thou, who knowest,  
Being asked, tell me, Venerable Sir.”

Thought the Teacher, “Although there is no doubt in Sāriputta’s mind regarding the meaning of the question, since he understands that I am asking a question relating to the walk and conversation of those who are yet under training and to those who have finished their training and attained Arahatsip, yet there is doubt in his mind regarding my purpose in asking the question, and he is considering within himself, ‘Of the aggregates of being, the elements of being, and the organs and objects of sense, by which one of these can I best grasp the intent of the Teacher?’ Unless I give him a clue, he will not be able to answer the question; I will therefore give him a clue.” Therefore he said, “Sāriputta, do you understand the expression, ‘This being?’” Then the following thought occurred to him, “So soon as Sāriputta grasps the thought that is in my mind, {3.229} he will answer the question in terms of the aggregates of being.” No sooner had the Teacher given him a clue, than the question became clear in a hundred ways and a thousand ways; with the assistance of the clue which the Teacher had given him, the Elder straightway answered the question.

We are told that with the sole exception of the Supremely Enlightened One there was no other able to answer the question which the Teacher asked the Elder Sāriputta. Therefore, we are told, the Elder took his stand before the Teacher and said with a shout of triumph, “Reverend Sir, I can count the number of drops of rain that have fallen into the great ocean during all the rains which have fallen during an entire cycle of time, and likewise the number of drops of rain that have fallen upon the ground, and likewise the number of drops of rain which have fallen upon the mountains, and I can set down an exact reckoning thereof.” The Teacher replied, “Sāriputta, I know your power of reckoning.” Indeed there is nothing with which may be compared the learning of the Venerable Elder Sāriputta. That is why the Elder said, [30.56]

The sands along the Ganges waste away; the waters in the ocean waste  
away;  
The particles of dust of the earth waste away; the number thereof I can  
reckon by my knowledge.

(The meaning of the foregoing Stanza is as follows, “If, Reverend Sir, All-wise Protector of the World, after answering this question, I should answer hundreds and thousands of other questions, and for every question I answered I should lay aside a single grain of sand or a single drop of water or a single particle of dust, among all the grains of sand and drops of water and particles of dust that lie along the Ganges, never missing one, the grains of sand and the drops of water and the particles of dust which lie along the Ganges would sooner fail than my ability to answer questions.”)

Thus did a monk so richly endowed, {3.230} although at first he saw neither the beginning nor the end of the question asked him, which lay within the range of the Buddha’s knowledge, by taking advantage of the clue given him by the Teacher, answer the question. When the monks heard of this, they began the following discussion, “The Commander of the Faith, the Elder Sāriputta, answered all by himself a question which no one else in the whole world was able to answer.” The Teacher, hearing the discussion, said, “This is not the first time that the Elder Sāriputta has answered a question which the whole world was unable to answer; he did the same thing in a previous state of existence.” And when he had thus spoken, he related a *Story of the Past*:<sup>358</sup>

Though a thousand and more who lack wisdom, should assemble together  
and prattle for a hundred years,  
Yet were a single man of wisdom superior, if he understand that which  
another speaks.

And he related this Jātaka in detail.<sup>359</sup>

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<sup>358</sup> *Jātaka* 99: i. 406-407.

<sup>359</sup> Ed. note: the story relates that the Bodhisatta announced he had attained *nothing* (*natthi kiñci* [indicating, *ākiñcaññāyatana*]) shortly before he passed away; no one understood the meaning, except his Chief Disciple, Sāriputta in a previous life. The story doesn’t fit the reference as well as one would like.

### **XIV. 3. The King of the Dragons and his Daughters<sup>360</sup>**

#### **Erakapattanāgarājavatthu**

**182. Difficult is it to obtain birth as a human being; difficult is the life of mortals;**

**Difficult is the hearing of the Good Law; difficult is the rise of the Buddhas.**

This religious instruction was given by the Teacher while he was in residence under the seven Sirīsaka-trees near Benāres with reference to Erakapatta, King of the Dragons.

We are told that in the dispensation of the Buddha Kassapa, Erakapatta was a young monk. One day he embarked in a boat on [30.57] the Ganges {3.231} and set out on a voyage. Passing a jungle of Eraka-trees, he grasped a leaf. Although the boat was moving rapidly, he did not let go, and the result was that the leaf was entirely broken off. "A mere trifle!" thought he. Although for twenty thousand years he performed meditations in the forest without confessing his fault, yet, when he came to die, he felt as though an Eraka-leaf had seized him by the neck. Desiring to confess his fault, but seeing no other monk, he was filled with remorse and cried out, "My virtue is impaired!" Thus he died. Having passed out of that state of existence, he was reborn as a dragon-king, the measure of his body being that of a dug-out canoe. At the moment of rebirth he surveyed his person, and was filled with remorse as he thought to himself, "After performing meditations for so long a time, I have been reborn in a causeless state, in a feeding-place for frogs."

After a time a daughter was born to him. Thereupon, lying on the surface of the water in the middle of the Ganges, he raised his great hood, placed his daughter therein, and caused her to dance and sing. This was the thought in his mind, "In this way, in case a Buddha arises in the world, I shall come to know of it. In case anyone sings a reply to my song, I will give him my daughter and the power and wealth of a dragon-king to boot." So every fortnight, on Fast-day, he placed his daughter in his hood. And his daughter, poised there, danced, and sang this song.

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<sup>360</sup> Text: N iii. 230-236.

What manner of ruler is a king?

What manner of king is under the dominion of passion?

How may he free himself from the bondage of passion?

Why is he called a simpleton? {3.232}

All over the Land of the Rose-apple men said to themselves, "Let us win the dragon-maiden." Accordingly, to the best of their ability, they made up replies and sang them, but the daughter of the dragon-king rejected them all. Every fortnight she danced and sang within her father's hood. Thus passed an interval between two Buddhas.

After the Teacher had appeared in the world, as he surveyed the world at dawn one morning, he perceived that among others the dragon-king Erakapatta and the Brahman youth Uttara had entered the Net of his Knowledge. Thereupon he considered within himself, "What now will come to pass?" And straightway he became aware of the following, "To-day is the day when the dragon-king Erakapatta will place his daughter within his hood and make her dance. This Brahman youth Uttara will learn a song which I will [30.58] teach him, will attain the Fruit of Conversion, and keeping the song in mind, will approach the king of the dragons. When the king of the dragons hears that song, he will know that the Buddha has appeared in the world, and he will then come to me. When he has come to me, I will pronounce a Stanza in the midst of a great multitude, and at the conclusion of the Stanza eighty-four thousand living beings will attain Comprehension of the Law."

Now there were seven Sirīsaka-trees not far from Benāres, and the Teacher straightway went and took his seat under one of those trees. The inhabitants of the Land of the Rose-apple took a response to the song and assembled. Not far off, the Teacher saw the Brahman youth Uttara walking, and said to him, "Uttara!" "What is it, Reverend Sir?" "Just come here." When Uttara had come back, saluted the Teacher, and taken his seat, the Teacher said to him, "Where are you going?" "I am going to the place where the daughter of the dragon-king Erakapatta sings her song." "But do you know a reply to the song?" "Yes, Reverend Sir; I know a reply to her song." "Just recite it to me." Uttara recited to the Teacher a reply to the song, which he had made up. Thereupon the Teacher said, "That is no reply. I will give you a reply. {3.233} Will you take it and go to her with it?" "Yes, Reverend Sir, I will." Then said the Teacher to him, "Uttara, when the maiden sings her song, you are to sing the following song in reply.

He who is master of the Six Doors of the Body is a king.  
He who takes delight in them has passion for his master.  
He who does not take delight in them is free from passion.  
He who does take delight in them is called a simpleton.”

The Teacher having given him this reply, said to him, “Uttara, when you have sung this song, she will sing the following reply to your song.

By what is a simpleton borne along? How does a wise man shake himself free?  
How does he attain Nibbāna? Answer me this question.”

“Then you are to sing the following reply.

By the flood of passions is the simpleton borne along; by devotion the wise man shakes them off.  
He that has freed himself from all the Attachments is said to have attained Nibbāna.” {3.234}

Uttara memorized this reply, and as he did so, attained the Fruit of Conversion. Having attained the Fruit of Conversion, he took [30.59] that Stanza and set out. “Ho!” cried he, “I have brought with me a reply to her song; make way for me.” The crowd was so dense that as he walked, he hit with his feet the knees of the crowd.

The daughter of the king of the dragons stood within the hood of her father, and standing there, danced and sang the song, “What manner of ruler is a king?” Uttara sang the reply, “He who is master of the Six Doors of the Body is a king.” The maiden in turn sang, “By what is a simpleton borne along?” Then Uttara sang the following Stanza in reply, “By the flood of passions is the simpleton borne along.”

When the king of the dragons heard those words, he knew that the Buddha had appeared in the world. And he said to himself, “I have not heard a song like that during the whole of an interval between two Buddhas.” “A Buddha has indeed appeared in the world!” thought he. And his heart was filled with joy. With his tail he lashed the surface of the water, whereupon great waves arose, washing away both banks, and on this side and on that, for a distance of an usabha, men were plunged into the water. The king of the dragons then raised his hood, placed those men therein, and set them on dry land. Then he approached Uttara

and asked him, “Master, where is the Teacher?” “He is sitting under this tree, great king.” “Come, master, let us go,” said the king of the dragons, and set out with Uttara. A great multitude joined Uttara and followed him.

The king of the dragons went to where the Teacher was, and after making his way in among the six-colored rays of light, saluted the Teacher and stood on one side weeping. Then said the Teacher to him, “What does this mean, great king?” “Reverend Sir, I was once the disciple of a Buddha like you, {3.235} and for twenty thousand years performed meditations. But the meditations of twenty thousand years were not sufficient to secure my salvation. Just because I broke off a tiny Eraka-leaf, I was reborn in a causeless state,<sup>361</sup> in the condition of one who must go about on his belly. During a whole interval between two Buddhas I attained neither human estate, nor the privilege of hearing the Law, nor the privilege of seeing a Buddha like you.” Hearing his words, the Teacher replied, “Great king, human estate is indeed difficult to attain; it is likewise difficult to gain the privilege of listening to the Law; so also is the rise of a Buddha difficult. For this latter is brought about with toil and trouble.”

So saying, he preached the Law, pronouncing the following Stanza,

**182. Difficult is it to obtain birth as a human being; difficult is the life of  
mortals;  
Difficult is the hearing of the Good Law; difficult is the rise of the Buddhas.**  
[30.60]

At the conclusion of the lesson eighty-four thousand living beings obtained Comprehension of the Law.

(The king of the dragons would have attained the Fruit of Conversion on that day, had it not been for his animal nature. {3.236} He recovered the power of going about in human form only after attaining Freedom from Weariness in the five conditions in which dragons which have received the bodies of dragons are weary: namely, those called attainment of rebirth, shedding of skin, sinking into untroubled slumber, mating with those of their own kind, and vanishing from existence.)

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<sup>361</sup> Ed. note: *ahetukapaṭisandhi*, not well translated as *causeless*, it rather means that all of the three good roots, being without greed, hate and delusion, are missing. Beings without good root conditions are normally born in the four lower realms.

#### **XIV. 4. How did the Seven Buddhas keep Fast-Day?<sup>362</sup>**

**Ānandattherauposathapañhavatthu**

##### **183-185. The shunning of all evil...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a question asked by Elder Ānanda.

We are told that as the Elder sat in his day-quarters, he thought to himself, “The Teacher has described the mothers and fathers of the Seven Buddhas, their length of life, the tree under which they got Enlightenment, their company of disciples, their Chief Disciples, and their principal supporter. All this the Teacher has described. But he has said nothing about their mode of observance of Fast-day. Was their mode of observance of Fast-day the same as now, or was it different?” Accordingly he approached the Teacher and asked him about the matter.

Now in the case of these Buddhas, while there was a difference of time, there was no difference in the Stanzas they employed. The Supremely Enlightened Vipassī kept Fast-day every seven years, but the admonition he gave in one day sufficed for seven years. Sikhi and Vessabhu kept Fast-day every six years; Kakusandha and Koṇāgamana, every year; Kassapa, Possessor of the Ten Forces, kept Fast-day every six months, but the admonition of the latter sufficed for six months. For this reason the Teacher, after explaining to the Elder this difference of time, {3.237} explained that their observance of Fast-day was the same in every case. “These are the very Stanzas they employed in giving admonition,” said he, quoting the following Stanzas, [30.61]

**183. The shunning of all evil, the doing of good,  
The cleansing of the heart: this is the Religion of the Buddhas.**

**184. Patience, long-suffering, is the highest form of asceticism.  
Nibbāna the Buddhas declare to be the highest of all things.  
For one who strikes another is no true religious,  
Nor is he a monk who injures another.**

**185. Not blaming, not harming, restraint under the Law,  
Moderation in food, a remote lodging,  
Dwelling on lofty thoughts, this is the Religion of the Buddhas.**

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<sup>362</sup> Text: N iii. 236-238.

**XIV. 5. The Buddha cures a Monk of Discontent**<sup>363</sup>

**Anabhiratabhikkhuvatthu**

**186. Not with a rain of coins can the lusts be satisfied;  
The wise man understands that the lusts afford but temporary satisfaction,  
and bring suffering in their train.**

**187. Even in celestial pleasures the wise man takes no delight;  
The disciple of the Supremely Enlightened takes delight only in the  
destruction of Craving.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain discontented monk. {3.238}

The story goes that after this monk had been admitted to the Order and had made his full profession, his preceptor sent him forth, saying, "Go to such and such a place and learn the Ordinances." No sooner had the monk gone there than his father fell sick. Now the father desired greatly to see his son, but found no one able to summon him. {3.239} When he was at the point of death, he began to chatter and prattle for love of his son. Putting a hundred pieces of money in the hands of his youngest son, he said to him, "Take this money and use it to buy a bowl and robe for my son." So saying, he died.

When the young monk returned home, his youngest brother flung himself at his feet, and rolling on the ground, wept and said, "Reverend Sir, your father chattered and prattled of you when he died and placed in my hand a hundred pieces of money. What shall I do with it?" The young monk refused the money, saying, "I have no need of this money." After a time, however, he thought to himself, "What is the use of living if I am obliged to gain my living by going from house to house for alms? These hundred pieces of money are enough to keep me alive; I will return to the life of a layman."

Oppressed with discontent, he abandoned the recitation of the Sacred Texts and the Practice of Meditation, and began to look as though he were suffering from the jaundice. The young novices asked him, "What is the matter?" He replied, "I am discontented." So they reported the matter to his preceptor and to his teacher, and [30.62] the latter conducted him to the Teacher and explained what was the matter with him.

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<sup>363</sup> Text: N iii. 238-241.



The Teacher asked him, “Is the report true that you are discontented?” “Yes, Reverend Sir,” he replied. Again the Teacher asked him, “Why have you acted thus? Have you any means of livelihood?” “Yes, Reverend Sir.” “How great is your wealth?” “A hundred pieces of money, Reverend Sir.” “Very well; just fetch a few potsherds hither; we will count them and find out whether or not you have sufficient means of livelihood.” The discontented monk brought the potsherds. Then the Teacher said to him, “Now then, set aside fifty for food and drink, twenty-four for two bullocks, and an equal number for seed, for a two-bullock-plow, for a spade, and for a razor-adze.” The result of the count proved that the hundred pieces of money would be insufficient.

Then said the Teacher to him, “Monk, the pieces of money which you possess are but few in number. How can you hope to satisfy your desire with so few as these? In times past lived men who exercised sway as Universal Monarchs, {3.240} men who by a mere waving of the arms were able to cause a rain of jewels to fall, covering the ground for twelve leagues waist-deep with jewels; these men ruled as kings until Thirty-six Sakkas had died; and, although exercising sovereignty over the gods for so long, died, when they did die, without having fulfilled their desires.” When the Teacher had thus spoken, the monks requested him to relate this Story of the Past. The Teacher accordingly related the Mandhātā Jātaka in detail.<sup>364</sup>

As far as the moon and the sun revolve, and the resplendent quarters are  
bright,

All are slaves of Mandhātā, as many living beings as are on the earth.

Then he pronounced the two Stanzas which immediately follow the preceding Stanza,

**186. Not with a rain of coins can the lusts be satisfied;  
The wise man understands that the lusts afford but temporary satisfaction,  
and bring suffering in their train.**

**187. Even in celestial pleasures the wise man takes no delight;  
The disciple of the Supremely Enlightened takes delight only in the  
destruction of Craving.**

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<sup>364</sup> *Jātaka* 258: ii. 310-314. Cf. *Divyāvadāna*, xvii: 210 S.; and *Tibetan Tales*, i: 1-20. The story tells of King Mandhātā, whose desire could not be satisfied on earth, nor in the world of the gods.

## **XIV. 6. The Monk and the Dragon<sup>365</sup>**

### **Aggidattabrāhmaṇavatthu**

[30.63]

#### **188-192. To many a refuge men go...**

This religious instruction was given by the Teacher while he was in residence at Jetavana, sitting on a pile of sand; and it was with reference to Aggidatta, house-priest of the King of Kosala. {3.241}

It appears that Aggidatta was the house-priest of Mahā Kosala. When Mahā Kosala died, his son, King Pasenadi Kosala, out of respect for Aggidatta, since he had been his father's house-priest, reappointed him to the same post. Whenever Aggidatta came to wait upon the king, the king would go forth to meet him and would provide him with a seat of equal dignity with himself and say to him, "Teacher, pray sit here." After a time, however, Aggidatta thought to himself, "This king pays me very great deference, but it is impossible to remain in the good graces of kings for good and all. Life in a king's household is very pleasant for one who is of equal age with the king. But I am an old man and therefore had best become a monk." Accordingly Aggidatta asked permission of the king to become a monk, caused a drum to be beaten throughout the city, spent all of his wealth by way of alms in the course of a week, and {3.242} retired from the world, becoming a monk of an heretical order. Ten thousand men followed his example and became monks.

Aggidatta with his monks took up his residence on the frontier of the country of the Aṅgas and Magadhas and the country of the Kurus. Having so done, he addressed his monks as follows, "Friends, in case any one of you should be troubled with unlawful thoughts, whether lustful, malevolent, or cruel, let each one of you so troubled fill a jar with sand from the river and empty the sand in this place." "Very well," said the monks, promising to do so. So whenever they were troubled by unlawful thoughts, whether lustful, malevolent, or cruel, they did as he had commanded them to do. In the course of time there arose a great heap of sand, and Ahicchatta king of the dragons took possession of it. The dwellers in Aṅga and Magadha and the dwellers in the kingdom of the Kurus, month by month, brought rich offerings in honor of those monks and presented them to them. Now Aggidatta admonished them as follows, "So surely as you seek refuge in a mountain, so surely as you seek refuge in a forest, so surely as you [30.64] seek refuge in a grove, so surely as you seek refuge in a tree, even so

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<sup>365</sup> Cf. Hardy, *Manual of Buddhism*, pp. 313-314. Text: N iii. 241-247.

surely will you obtain release from all suffering.” With this admonition did Aggidatta admonish his disciples.

At this time the Future Buddha, after going forth on the Great Retirement, and after attaining Complete Enlightenment, took up his residence at Jetavana near Sāvatti. Surveying the world at dawn he perceived that the Brahman Aggidatta, together with his disciples, had entered the Net of his Knowledge. So he considered within himself, “Do all these living beings possess the faculties requisite for Arahathship?” Perceiving that they possessed the requisite faculties, he said in the evening to Elder Moggallāna the Great, “Moggallāna, do you observe that the Brahman Aggidatta is urging upon the multitude a course of action other than the right one? Go and admonish them.” “Reverend Sir, these monks are very numerous, and if I go alone, I fear that they will prove to be untractable; {3.243} but if you also go, they will be tractable.” “Moggallāna, I will also go, but you go ahead.”

As the Elder proceeded, he thought to himself, “These monks are both powerful and numerous. If I say a word to them when they are all gathered together, they will all rise against me in troops.” Therefore by his own supernatural power he caused great drops of rain to fall. When those great drops of rain fell, the monks arose, one after another, and each entered his own bower of leaves and grass. The Elder went and stood at the door of Aggidatta’s leaf-hut and called out, “Aggidatta!” When Aggidatta heard the sound of the Elder’s voice, he thought to himself, “There is no one in this world who is able to address me by name; who can it be that thus addresses me by name?” And in the stubbornness of pride, he replied, “Who is that?” “It is I, Brahman.” “What have you to say?” “Show me a place here where I can spend this one night.” “There is no place for you to stay here; here is but a single hut of leaves and grass for a single monk.” “Aggidatta, men go to the abode of men, cattle to the abode of cattle, and monks to the abode of monks; do not so; give me a lodging.” “Are you a monk?” “Yes, I am a monk.” “If you are a monk, where is your *khāri*-vessel? what monastic utensils have you?” “I have utensils, but since it is inconvenient to carry them about from place to place, I procure them within and then go my way.” “So you intend to procure them within and then go your way!” said Aggidatta angrily to the Elder. The Elder said to him, “Go away, Aggidatta, do not be angry; show me a place where I can spend the [30.65] night.” “There is no lodging here.” “Well, who is it that lives on that pile of sand?” “A certain dragon-king.” “Give the pile of sand to me.” “I cannot give you the pile of sand; that would be a grievous affront to him.” {3.244} “Never mind, give it to me.” “Very well; you alone seem to know.”

The Elder started towards the pile of sand. When the dragon-king saw him approaching, he thought to himself, "Yonder monk approaches hither. Doubtless he does not know that I am here. I will spit smoke at him and kill him." The Elder thought to himself, "This dragon-king doubtless thinks, 'I alone am able to spit smoke; others are not able to do this.'" So the Elder spit smoke himself. Puffs of smoke arose from the bodies of both and ascended to the World of Brahmā. The puffs of smoke gave the Elder no trouble at all, but troubled the dragon-king sorely. The dragon-king, unable to stand the blasts of smoke, burst into flames. The Elder applied himself to meditation on the element of fire and entered into a state of trance. Thereupon he burst into flames which ascended to the World of Brahmā. His whole body looked as if it had been set on fire with torches. The company of sages looked on and thought to themselves, "The dragon-king is burning the monk; the good monk has indeed lost his life by not listening to our words." When the Elder had overmastered the dragon-king and made him quit his misdoing, he seated himself on the pile of sand. Thereupon the dragon-king surrounded the pile of sand with good things to eat, and creating a hood as large as the interior of a peak-house, held it over the Elder's head.

Early in the morning the company of sages thought to themselves, "We will find out whether the monk is dead or not." So they went to where the Elder was, and when they saw him sitting on the pile of sand, they did reverence to him and praised him and said, "Monk, you must have been greatly plagued by the dragon-king." "Do you not see him standing there with his hood raised over my head?" Then said the sages, "What a wonderful thing the monk did {3.245} in conquering so powerful a dragon-king!" And they stood in a circle about the Elder.

At that moment the Teacher drew near. The Elder, seeing the Teacher, arose and saluted him. Said the sages to the Elder, "Is this man greater than you?" The Elder replied, "This is the Exalted One, the Teacher; I am only his disciple." The Teacher seated himself on the summit of the pile of sand. The company of sages said to each other, "If such is the supernatural power of a mere disciple, what must [30.66] the supernatural power of this man be like?" And extending their clasped hands in an attitude of reverent salutation, they bestowed praise on the Teacher. The Teacher addressed Aggidatta and said, "Aggidatta, in giving admonition to your disciples and supporters, how do you admonish them?" Aggidatta replied, "I admonish them thus, 'Seek refuge in this mountain, seek refuge in this forest, or grove, or tree. For he who seeks refuge in these obtains release from all suffering.'" Said the Teacher, "No indeed, Aggidatta, he who

seeks refuge in these does not obtain release from suffering. But he who seeks refuge in the Buddha, the Law, and the Order, he obtains release from the whole round of suffering.” So saying, he pronounced the following Stanzas,

**188. To many a refuge men go, to mountains and to forests,  
To shrines and trees and groves, when terrified with fear.**

**189. Such is no sure refuge, such is no final refuge;  
Not by resorting to such a refuge does a man obtain release from all  
suffering.**

**190. Whoever seeks refuge in the Buddha, the Law, and the Order,  
Whoever, with clear understanding, beholds the Four Noble Truths, –**

**191. Suffering, the Origin of Suffering, the Escape from Suffering,  
And the Noble Eightfold Path of Escape from Suffering, – {3.246}**

**192. To this sure refuge, to this supreme refuge,  
By resorting to this refuge, he obtains release from all suffering. {3.247}**

At the conclusion of the lesson all those sages attained Arahathship, together with the Supernatural Faculties. Thereupon they saluted the Teacher and asked to be admitted to the Order. The Teacher stretched out his hand from under his robe and said, “Come, monks! Lead the Holy Life.” That very instant they were furnished with the Eight Requisites and became as it were Elders of a hundred years’ standing.

Now this was the day when all the dwellers in Aṅga and in Magadha and in the country of the Kurus were accustomed to come with rich offerings. When, therefore, they approached with their offerings, and saw that all those sages had become monks, they thought to themselves, “Is our Brahman Aggidatta great, or is the monk Gotama great?” And because the Teacher had but just arrived, they concluded, “Aggidatta alone is great.” The Teacher surveyed their thoughts and said, “Aggidatta, destroy the doubt that exists in the minds of your disciples.” Aggidatta replied, “That is the very thing I desire most to do.” So by supernatural power he rose seven times in [30.67] the air, and descending to the ground again and again, he saluted the Teacher and said, “Reverend Sir, the Exalted One is my Teacher and I am his disciple.” Thus did Aggidatta speak, declaring himself the disciple of the Exalted One.

**XIV. 7. Whence come Men of Noble Birth?<sup>366</sup>**

**Ānandattherapucchitapañhavatthu**

**193. It is not easy to find...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a question asked by the Elder Ānanda.

One day as the Elder sat in his day-quarters, he thought to himself, {3.248} “The Teacher has told us whence come well-bred elephants, horses, and bullocks. ‘Noble elephants,’ said he, ‘are bred from the stock of Chaddanta or of Uposatha;<sup>367</sup> noble chargers from the stock of Valāhaka, king of horses; and noble bullocks are raised in the Dekkan.’ But *men* of noble birth, – now whence pray come they?” He went to the Teacher, saluted him, and asked him about the matter. Said the Teacher, “Ānanda, your ‘men of noble birth’, – it is not everywhere that they are born. But in the Middle Country, three hundred leagues long in a straight line and nine hundred in a circuit, – there they are born. But when they are born, it is not in any family soever that they are born, but only in a family here and there of some Khattiya or Brahman noble.” So saying, he pronounced the following Stanza,

**193. It is not easy to find a man of noble birth; it is not everywhere that such a man is born;**

**Wherever is born a man that is steadfast, the family prospers wherein he is born.**

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<sup>366</sup> Text: N iii. 247-249.

<sup>367</sup> See Jātaka 479: iv. 232.

## **XIV. 8. What is the Pleasantest Thing in the World?<sup>368</sup>**

### **Sambahulabhikkhuvatthu**

#### **194. Pleasant is the rise of the Buddhas...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a company of monks. {3.249}

For one day five hundred monks sitting in the Hall of State began the following discussion, “Brethren, what is the pleasantest thing in this world?” Some said, “There is nothing that can compare with [30.68] the pleasure of ruling.” Others said, “There is nothing that can compare with the pleasures of love.” Still others said, “There is no pleasure that can compare with the pleasure of eating rice, meat, and so on.” The Teacher approached the place where they were sitting and asked them, “Monks, what are you sitting here now talking about?” When they told him, he replied, “Monks, what are you saying? All these pleasures which you are discussing belong to the Round of Suffering. On the other hand, the rise of a Buddha in this world, the hearing of the Law, and peace and harmony in the Order, these and these alone are pleasant.” So saying, he pronounced the following Stanza,

**194. Pleasant is the rise of the Buddhas, pleasant is the preaching of the True Religion,  
Pleasant is peace and unity in the Order; the devotion of those who live in harmony is pleasant.**

## **XIV. 9. Honor to whom Honor is Due<sup>369</sup>**

### **Kassapadasabalassa suvaṇṇacetiya vatthu**

**195. He that renders honor to whom honor is due, whether they be the Buddhas or their disciples,  
Those that have overpassed the Hindrances, those that have crossed the Sea of Sorrow,**

**196. He that renders honor to those that have found Nibbāna, to those that are without fear,  
His merit cannot be measured by anyone.**

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<sup>368</sup> Text: N iii. 249-250.

<sup>369</sup> Text: N iii. 250-253.

This religious instruction was given by the Teacher while he was making a journey with reference to the Buddha Kassapa's golden shrine. {3.250}

One day the Tathāgata departed from Sāvatti, accompanied by a large company of monks and set out for Benāres. On his way thither he came to a certain shrine near the village Todeyya. There the Happy One sat down, sent forth Ānanda, Treasurer of the Faith, and bade him summon a Brahman who was tilling the soil near by. {3.251} When the Brahman came, he omitted to pay reverence to the Tathāgata, but paid reverence only to the shrine. Having so done, he stood there before the Teacher. Said the Happy One, "How do you regard this place, Brahman?" The Brahman replied, "This shrine has come down to us through generations, and that is why I reverence it. Sir Gotama." Thereupon the Happy One praised him, saying, "In reverencing this place you have done well, Brahman."

When the monks heard this, they entertained misgivings and said, "For what reason did the Exalted One bestow this praise?" So in order to dispel their doubt, the Tathāgata recited the Ghāṭikāra Suttanta in the Majjhima Nikāya.<sup>370</sup> Then by the supernatural power of his magic, he created in the air a mountain of gold, a double, as it [30.69] were, of the golden shrine of the Buddha Kassapa, a league in height. Then, pointing to the numerous company of his disciples, he said, "Brahman, it is even more fitting to render honor to men who are so deserving of honor as these." Then, in the words of the Sutta of the Great Decease,<sup>371</sup> he declared that the Buddhas and others, four in number, are worthy of shrines. Then he described in detail the three kinds of shrines: the shrine for bodily relics, the shrine for commemorative relics, and the shrine for articles used or enjoyed. So saying, he pronounced the following Stanzas,

**195. He that renders honor to whom honor is due, whether they be the  
Buddhas or their disciples,  
Those that have overpassed the Hindrances, those that have crossed the Sea  
of Sorrow,**

**196. He that renders honor to those that have found Nibbāna, to those that  
are without fear,  
His merit cannot be measured by anyone. {3.253}**

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<sup>370</sup> *Majjhima*, 81: ii. 45-54. Ed. note: which relates the story of Buddha Kassapa's supporter, the potter Ghāṭikāra.

<sup>371</sup> *Dīgha*, ii. 142<sup>14</sup>-143<sup>19</sup>.



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At the conclusion of the lesson the Brahman attained the Fruit of Conversion. For the space of seven days the golden shrine, a league in height, remained poised in the air. There was a great concourse of people; for the space of seven days they did honor to the shrine in all manner of ways. At that time arose the schism of the holders of schismatic views. By the supernatural power of the Buddha that shrine returned to its original place; and in that place, at that very moment, there was a great stone shrine. Eighty-four thousand living beings in that company obtained Comprehension of the Law.

## Book XV. Happiness, Sukha Vagga

### XV. 1. A Quarrel among Brethren<sup>372</sup>

#### Ñātikalahavūpasamanavatthu

[30.70]

**197. Oh, happily let us live! free from hatred, among those who hate;  
Among men who hate, let us live free from hatred.**

**198. Oh, happily let us live! free from disease, among those who are afflicted  
with disease;  
Among men who are afflicted with disease, let us live free from disease.**

**199. Oh, happily let us live! free from longing, among those who are possessed  
with longing;  
Among those who are possessed with longing, let us live free from longing.**

This religious instruction was given by the Teacher while he was in residence among the Sākiyas with reference to the cessation of a quarrel among kinsmen. {3.254}

The story goes that the Sākiyas and the Koliyas caused the waters of the river Rohiṇī to be confined by a single dam between the city of Kapilavatthu and the city of Koliya, and cultivated the fields on both sides of the river. Now in the month Jeṭṭhamūla the crops began to droop, whereupon the laborers employed by the residents of both cities assembled. Said the residents of the city of Koliya, “If this water is diverted to both sides of the river, there will not be enough both for you and for us too. But our crops will ripen with a single watering. Therefore let us have the water.”

The Sākiyas replied, “After you have filled your storehouses, we shall not have the heart to take ruddy gold and emeralds and black pennies, and, baskets and sacks in our hands, go from house to house seeking favors at your hands. Our crops also will ripen with a single watering. {3.255} Therefore let us have this water.” “We will not give it to you.” “Neither will we give it to you.” Talk

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<sup>372</sup> This story is a brief outline of the Introduction to *Jātaka* 536: v. 412-416. *Dh. cm.*, iii. 254<sup>6</sup>-255<sup>19</sup> is almost word for word the same as *Jātaka*, v. 412<sup>15</sup>-413<sup>10</sup>, and *Dh. cm.*, iii. 256<sup>1-9</sup> is almost word for word the same as *Jātaka*, v. 414<sup>4-11</sup>. The *Dhammapada Commentary* version then concludes very briefly, saying nothing about the relation of *Jātakas* by the Buddha. Cf. Hardy, *Manual of Buddhism*, pp. 317-320. Text: N iii. 254-257.

waxed bitter, until finally one arose and struck another a blow. The other returned the blow and a general fight ensued, the combatants making matters worse by aspersions on the origin of the two royal families.

Said the laborers employed by the Koliyas, “You who live in the city of Kapilavatthu, take your children and go where you belong. Are we likely to suffer harm from the elephants and horses and shields and weapons of those who, like dogs and jackals, have cohabited with [30.71] their own sisters?” The laborers employed by the Sākiyas replied, “You lepers, take your children and go where you belong. Are we likely to suffer harm from the elephants and horses and shields and weapons of destitute outcasts who have lived in jujube-trees like animals?” Both parties of laborers went and reported the quarrel to the ministers who had charge of the work, and the ministers reported the matter to the royal households. Thereupon the Sākiyas came forth armed for battle and cried out, “We will show what strength and power belong to those who have cohabited with their sisters.” Likewise the Koliyas came forth armed for battle and cried out, “We will show what strength and power belong to those who dwell in jujube-trees.”

As the Teacher surveyed the world at dawn and beheld his kinsmen, he thought to himself, “If I refrain from going to them, these men will destroy each other. It is clearly my duty to go to them.” Accordingly he flew through the air quite alone to the spot where his kinsmen were gathered together, and seated himself cross-legged in the air over the middle of the river Rohiṇī. {3.256} When the Teacher’s kinsmen saw the Teacher, they threw away their weapons and did reverence to him. Said the Teacher to his kinsmen, “What is all this quarrel about, great king?” “We do not know, Reverend Sir.” “Who then would be likely to know?” “The commander-in-chief of the army would be likely to know.” The commander-in-chief of the army said, “The viceroy would be likely to know.” Thus the Teacher put the question first to one and then to another, asking the slave-laborers last of all. The slave-laborers replied, “The quarrel is about water, Reverend Sir.”

Then the Teacher asked the king, “How much is water worth, great king?” “Very little, Reverend Sir.” “How much are Khattiyas worth, great king?” “Khattiyas are beyond price, Reverend Sir.” “It is not fitting that because of a little water you should destroy Khattiyas who are beyond price.” They were silent. Then the Teacher addressed them and said, “Great kings, why do you act in this manner? Were I not here present to-day, you would set flowing a river of blood. You have acted in a most unbecoming manner. You live in enmity,

indulging in the five kinds of hatred. I live free from hatred. You live afflicted with the sickness of the evil passions. I live free from disease. You live in eager pursuit of the five kinds of sensual pleasure. I live free from the eager pursuit of aught.” So saying, he pronounced the following Stanzas, [30.72]

**197. Oh, happily let us live! free from hatred, among those who hate;  
Among men who hate, let us live free from hatred.**

**198. Oh, happily let us live! free from disease, among those who are afflicted  
with disease;  
Among men who are afflicted with disease, let us live free from disease.**

**199. Oh, happily let us live! free from longing, among those who are possessed  
with longing;  
Among those who are possessed with longing, let us live free from longing.**

## **XV. 2. Māra possesses Villagers<sup>373</sup>**

### **Māravatthu**

#### **200. Oh, happily let us live!**

This religious instruction was given by the Teacher while he was in residence in the Brahman village Pañcasālā with reference to Māra. {3.257}

For one day the Teacher perceived that five hundred maidens possessed the faculties requisite for attaining the Fruit of Conversion, and therefore went and took up his residence near this village. Now on a certain festival day those maidens went to the river and bathed, and having so done, adorned themselves with rich apparel and jewels and set out in the direction of the village. Accordingly the Teacher also entered that village and went about the village receiving alms. Now Māra took possession of the bodies of all the inhabitants of that village, {3.258} with the result that the Teacher received not so much as a spoonful of boiled rice. As the Teacher departed from that village with bowl clean as it had been washed, Māra took his stand at the gate of that village and said to him, “Monk, you received no alms?” “Embodiment of evil, why have you so wrought that I should receive no alms?” “Very well, Reverend Sir, enter the village again.” This thought, we are told, was in Māra’s mind, “If he enters the village again, I will take possession of the bodies of all the villagers and will cause them to clap their hands before his face, laugh in his face, and make all manner of fun of him.”

At that moment those maidens reached the gate of the village, and seeing the Teacher, saluted him and stood respectfully on one side. Then said Māra to the Teacher, “Reverend Sir, seeing that you received not a morsel of food, you must be oppressed with the pangs of hunger.” The Teacher replied, “Embodiment of evil, though to-day we received naught, yet shall we spend the day in the bliss [30.73] of joy, like Great Brahmā in the Heaven of the Bright Gods.” So saying, he pronounced the following Stanza,

**200. Oh, happily let us live! we who possess naught;  
Let us live on the food of joy, like the Bright Gods.**

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<sup>373</sup> This story is derived from *Samyutta*, iv. 2. 8: i. 113-114. Cf. E. Windisch, *Māra und Buddha*, pp. 102-104. Text: N iii. 257-259.

**XV. 3. Defeat of the King of Kosala<sup>374</sup>**

**Kosalarañño parājayavatthu**

**201. Victory produces hatred...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the defeat of the king of Kosala. {3.259}

The story goes that the king of Kosala fought against his nephew Ajātasattu near the village Kāsika and suffered defeat three times. As he returned from defeat the third time, he thought to himself, “Since I have not been able to subdue this milk-faced youth, what is the use of my living any longer?” So he refused to eat and took to his bed. The news of what he had done, spread throughout city and monastery. The monks reported the matter to the Teacher, saying, “Reverend Sir, report has it that the king, who thrice suffered defeat near the village Kāsika and has just now returned from defeat, has refused to eat and has taken to his bed, saying, ‘Since I have not been able to defeat this milk-faced youth, what is the use of my living any longer?’ ” When the Teacher heard this report, he said, “Monks, by winning a victory, a man produces hatred; and he that is defeated is afflicted with suffering.” So saying, the Teacher pronounced the following Stanza,

**201. Victory produces hatred; he that is defeated is afflicted with suffering;  
He that has renounced both victory and defeat lives in tranquillity and  
happiness.**

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<sup>374</sup> Text: N iii. 259-260.

**XV. 4. “Look not on a Woman to lust after Her”<sup>375</sup>**

**Aññatarakuladārikāvattu**

**202. There is no fire like the fire of lust...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain maiden of respectable family. {3.260}

The story goes that the mother and father of this maiden arranged a marriage for her and invited the Teacher to be present on the [30.74] wedding-day. So the Teacher, accompanied by the Congregation of Monks, went thither and sat down. The bride passed to and fro, straining water for the Congregation of Monks and performing the other duties. As the bride passed to and fro, the husband stood and gazed at her. As he gazed at her, he was overpowered by desire and lust arose within him. Overcome by nescience, he ministered neither to the Buddha nor to the Eighty Chief Elders, but made up his mind, “I will stretch forth my arms and embrace that woman.”

The Teacher perceived what was passing through his mind and so wrought that he no longer saw that woman. Seeing her no longer, he stood and gazed at the Teacher. As he stood there gazing at the Teacher, the Teacher said to him, “Youth, there is no fire like the fire of lust. {3.261} There is no sin like the sin of hatred. There is no suffering like the suffering involved in keeping up the Aggregates of Being. There is no happiness like the happiness of Nibbāna.” So saying, he pronounced the following Stanza,

**202. There is no fire like the fire of lust;  
There is no sin like the sin of hatred;  
There are no sufferings like the sufferings of existence;  
There is no happiness like Supreme Tranquillity.**

At the conclusion of the lesson the maiden and the youth were established in the Fruit of Conversion. At that moment the Exalted One permitted them to see each other once more.

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<sup>375</sup> Text: N iii. 260-261.

## **XV. 5. The Buddha feeds the Hungry<sup>376</sup>**

### **Aññatara-upāsakavatthu**

**203. Hunger is the greatest of afflictions; the Aggregates of Being are the principal source of suffering;  
If a man thoroughly understand this, he has attained Nibbāna, Supreme Happiness.**

This religious instruction was given by the Teacher while he was in residence at Āḷavi with reference to a certain lay disciple.

For one day, as the Teacher seated in the Perfumed Chamber at Jetavana {3.262} surveyed the world at dawn, he beheld a certain poor man at Āḷavi. Perceiving that he possessed the faculties requisite for attaining the Fruit of Conversion, he surrounded himself with a company of five hundred monks and went to Āḷavi. The inhabitants of Āḷavi straightway invited the Teacher to be their guest. That poor man also heard that the Teacher had arrived and made up his mind to go and hear the Teacher preach the Law. But that very [30.75] day an ox of his strayed off. So he considered within himself, “Shall I seek that ox, or shall I go and hear the Law?” And he came to the following conclusion, “I will first seek that ox and then go and hear the Law.” Accordingly, early in the morning, he set out to seek his ox.

The residents of Āḷavi provided seats for the Congregation of Monks presided over by the Buddha, served them with food, and after the meal took the Teacher’s bowl, that he might pronounce the words of thanksgiving. Said the Teacher, “He for whose sake I came hither a journey of thirty leagues has gone into the forest to seek his ox which was lost. Not until he returns, will I preach the Law.” And he held his peace.

While it was still day, that poor man found his ox and straightway drove the ox back to the herd. Then he thought to himself, “Even if I can do nothing else, I will at least pay my respects to the Teacher.” Accordingly, although he was oppressed with the pangs of hunger, he decided not to go home, but went quickly to the Teacher, and having paid obeisance to the Teacher, sat down respectfully on one side. When the poor man came and stood before the Teacher, the Teacher said to the steward of the alms, “Is there any food remaining over and above to the Congregation of Monks?” “Reverend Sir, the food has not been

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<sup>376</sup> Text: N iii. 261-264.



touched.” “Well then, serve this poor man with food.” So when the steward had provided that poor man with a seat in a place indicated by the Teacher, he served him dutifully with rice-porridge and other food, both hard and soft. When the poor man had eaten his meal, he rinsed his mouth.

(We are told that with this single exception there is no other instance on record in the Three Piṭakas {3.263} of the Tathāgata’s having thus inquired about the supply of food.) As soon as the poor man’s physical sufferings had been relieved, his mind became tranquil. Then the Teacher preached the Law in orderly sequence, expounding one after another the Four Noble Truths. At the conclusion of the lesson, the poor man was established in the Fruit of Conversion. Then the Teacher pronounced the words of thanksgiving, and having so done, arose from his seat and departed. The multitude accompanied him a little way and then turned back.

The monks who accompanied the Teacher were highly indignant and said, “Just consider, brethren, what the Teacher did. Nothing of the sort ever happened before. But to-day, seeing a certain poor man, the Teacher inquired about the supply of food and directed that food to be given to another.” The Teacher turned around, stopped, [30.76] and said, “Monks, what are you saying?” When he heard what they were saying, he said to them, “It is even so, monks. When I came hither a journey of thirty leagues, a long and difficult journey, my sole reason for coming hither was the fact that I saw that this lay disciple possessed the faculties requisite for the attainment of the Fruit of Conversion. Early in the morning, oppressed with the pangs of hunger, this man went to the forest and spent the day in the forest seeking his ox which was lost. Therefore I thought to myself, ‘If I preach the Law to this man while he is suffering from the pangs of hunger, he will not be able to comprehend it.’ Therefore was it that I did what I did. Monks, there is no affliction like the affliction of hunger.” So saying, he pronounced the following Stanza,

**203. Hunger is the greatest of afflictions; the Aggregates of Being are the principal source of suffering;  
If a man thoroughly understand this, he has attained Nibbāna, Supreme Happiness.**

## **XV. 6. On Moderation in Eating<sup>377</sup>**

### **Pasenadikosavattu**

**204. Health is the greatest acquisition, contentment is the greatest wealth,  
Confidence is the best of relatives, Nibbāna is the greatest happiness.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to King Pasenadi Kosala. {3.264}

For at a certain period of his life King Pasenadi Kosala used to eat boiled rice cooked by the bucketful, and sauce and curry in proportion. One day after he had eaten his breakfast, unable to shake off the drowsiness occasioned by over-eating, he went to see the Teacher and paced back and forth before him with a very weary look. Overcome with a desire to sleep, but not daring to lie down and stretch himself out, he sat down on one side. Thereupon the Teacher said to him, “Did you come, great king, before you were well rested?” “Oh no, Reverend Sir; but I always suffer greatly after eating a meal.” Then said the Teacher to him, {3.265} “Great king, over-eating brings just such suffering in its train.” So saying, the Teacher pronounced the following Stanza,

325. If a man gives way to indolence, eats overmuch.  
Spends his time in sleep, and lies and rolls about  
Like a great hog fed on grain.  
Such a simpleton will enter the womb again and again. [30.77]

After admonishing the king with this Stanza, the Teacher continued, “Great king, one ought to observe moderation in eating, for in moderate eating there is comfort.” And admonishing him further, the Teacher pronounced the following Stanza,

If a man be ever mindful, if he observe moderation in taking food.  
His sufferings will be but slight; he will grow old slowly, preserving his  
life.

The king was unable to memorize this Stanza. So the Teacher said to the king’s nephew, Prince Good-looking, Sudassana, who stood near, “Memorize this Stanza.” Sudassana asked the Teacher, “Reverend Sir, after I have memorized

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<sup>377</sup> This story is almost word for word the same as *Samyutta*, iii. 2. 3: i. 81-82. Cf. Story xxiii. 4. Text: N iii. 264-267.

this Stanza, what shall I do with it?" The Teacher replied, "When the king eats his meal, just as he is about to take the last lump of boiled rice, you must recite this Stanza. The king will understand its purport and will immediately throw away that lump of rice. When it comes time to boil the rice for the king's next meal, you must fetch just as many grains of fresh rice as there were grains of boiled rice in that lump of rice." "Very well, Reverend Sir," replied Sudassana. So both evening and morning, when the king ate his meal, his nephew would recite that Stanza just as the king was about to take the last lump of boiled rice, and would fetch for his next meal just as many grains of fresh rice as there were grains of boiled rice in the lump of boiled rice which the king had thrown away. And every time the king heard that Stanza recited, {3.266} he gave away a thousand pieces of money in alms. The king contented himself with a pint-pot of boiled rice a day, never exceeding that amount. After a time he became cheerful and lean.

One day the king went to pay his respects to the Teacher, and having saluted the Teacher, said to him, "Reverend Sir, now I am happy. Once more I am able to follow the chase and to catch wild beasts and horses. I used to quarrel with my nephew. But recently, however, I gave my nephew my daughter, the Princess Vajirā, to wife. I have given her this village, that she may have a pool wherein to bathe. My quarrels with my nephew have ceased, and for this reason also I am happy. The other day a precious stone, the property of the royal household was lost; this has but recently returned to my hand, and for this reason also I am happy. Desiring to establish friendly relations with your disciples, I established the daughter of one of your kinsmen in our household, and for this reason also I am happy." The Teacher replied, "Great king, health is the greatest blessing one can ask for, contentment with whatever one has received is the [30.78] greatest wealth, confidence is the best of relatives. But there is no happiness that can be compared with Nibbāna." So saying, he pronounced the following Stanza,

**204. Health is the greatest acquisition, contentment is the greatest wealth,  
Confidence is the best of relatives, Nibbāna is the greatest happiness.**

**XV. 7. By Righteousness Men honor the Buddha<sup>378</sup>**

**Tissattheravatthu**

**205. He who has tasted the sweetness of solitude...**

This religious instruction was given by the Teacher while he was in residence at Vesāli with reference to a certain monk. {3.267}

For when the Teacher said, “Monks, four months hence I shall pass into Nibbāna,” seven hundred monks of his retinue were overwhelmed with fear, the Arahats experienced religious exaltation, while those who had not yet attained the Fruit of Conversion were unable to restrain their tears. {3.268} The monks gathered in little groups and went about consulting each other and asking, “What are we to do?”

Now a certain monk named Elder Tissa thought to himself, “If it be true that at the expiration of four months the Teacher will pass into Nibbāna, inasmuch as I am not yet free from the evil passions, it behooves me to win Arahatship while the Teacher yet remains alive.” Accordingly he adopted the Four Postures and kept residence by himself, never associating with the other monks and never talking or conversing with any one. The monks said to him, “Brother Tissa, why do you act in this manner?” Tissa, however, paid no attention to what they said.

The monks therefore reported the matter to the Teacher, saying, “Reverend Sir, Elder Tissa has no affection for you.” The Teacher caused Tissa to be summoned and asked him, “Tissa, why do you act in this manner?” When Tissa told the motive that actuated him, the Teacher applauded his conduct, saying, “Well done, Tissa.” Then said the Teacher to the monks, “Monks, he only that is like Tissa has real affection for me. For though men honor me with perfumes and garlands, they honor me not. But they that practice the Higher and the Lower Law, they alone truly honor me.” So saying, he pronounced the following Stanza, [30.79]

**205. He who has tasted the sweetness of solitude and the sweetness of  
tranquillity,  
Such a one is free from fear and free from sin, for he drinks the sweetness of  
the joy of the Law.**

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<sup>378</sup> Cf. Stories xii. 10 and xxv. 4. Text: N iii. 267-269.

**XV. 8. Sakka Ministers to the Buddha<sup>379</sup>**

**Sakkupaṭṭhānavatthu**

**206-208. It is a good thing to look upon the Noble...**

This religious instruction was given by the Teacher while he was in residence at Beḷuva village with reference to Sakka. {3.269}

For when the Tathāgata's Aggregate of Life was at an end and he was suffering from an attack of dysentery, Sakka king of gods became aware of it and thought to himself, "It is my duty to go to the Teacher and to minister to him in his sickness." Accordingly he laid aside his own body, three-quarters of a league in height, approached the Teacher, saluted him, and with his own hands rubbed the Teacher's feet. The Teacher said to him, "Who is that?" "It is I, Reverend Sir, Sakka." "Why did you come here?" "To minister to you in your sickness, Reverend Sir." "Sakka, to the gods the smell of men, even at a distance of a hundred leagues, is like that of carrion tied to the throat; {3.270} depart hence, for I have monks who will wait upon me in my sickness." "Reverend Sir, at a distance of eighty-four thousand leagues I smelt the fragrance of your goodness, and therefore came I hither; I alone will minister to you in your sickness." Sakka permitted no other so much as to touch with his hand the vessel which contained the excrement of the Teacher's body, but himself carried the vessel out on his own head. Moreover he carried it out without the slightest contraction of the muscles of his mouth, acting as though he were bearing about a vessel filled with perfumes. Thus did Sakka minister to the Teacher and departed only when the Teacher felt more comfortable.

The monks began a discussion, saying, "Oh, how great must be the affection of Sakka for the Teacher! To think that Sakka should lay aside such heavenly glory as is his, to wait upon the Teacher in his sickness! To think that he should carry out on his head the vessel containing the excrement of the Teacher's body, as though he were removing a vessel filled with perfumes, without the slightest contraction of the muscles of his mouth!" Hearing their talk, the Teacher said, "What say you, monks? It is not at all strange that Sakka [30.80] king of gods should cherish warm affection for me. For because of me this Sakka king of gods laid aside the form of Old Sakka, obtained the Fruit of Conversion, and took upon himself the form of Young Sakka. For once, when he came to me

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<sup>379</sup> Text: N iii. 269-272.

terrified with the fear of death, preceded by the celestial musician Pañcasikha,<sup>380</sup> and sat down in Indasāla Cave in the midst of the company of the gods, I dispelled his suffering by saying to him,

Vāsava, ask me whatever question you desire in your heart to ask;  
I will answer whatever question you ask me.

“Having dispelled his suffering, I preached the Law to him. At the conclusion of the discourse fourteen crores of living beings obtained Comprehension of the Law, and Sakka himself, even as he sat there, obtained the Fruit of Conversion and became Young Sakka. Thus I have been a mighty helper to him, and it is not at all strange that he should cherish warm affection for me. For, monks, {3.271} it is a pleasant thing to look upon the Noble, and it is likewise a pleasant thing to live with them in the same place; but to have aught to do with simpletons brings suffering.” So saying, he pronounced the following Stanzas,

**206. It is a good thing to look upon the Noble, and to live with them is ever  
pleasant;  
It would be pleasant, might one never look upon a simpleton at all.**

**207. For he who walks in the company of simpletons suffers a long time;  
Living with simpletons, as with an enemy, always brings suffering;  
Pleasant is it to live with the steadfast, even as is a meeting of kinsfolk.**

Therefore,

**208. One should follow the steadfast, the wise, the learned, the patient, the  
dutiful, the Noble;  
One should follow so good and intelligent a man, as the moon follows the path  
of the stars.**

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<sup>380</sup> See *Dīgha*, 21: ii. 263-289.

## Book XVI. Objects Of Affection, Piya Vagga

### XVI. 1. Mother and Father and Son<sup>381</sup>

#### Tiṇṇaṃ bhikkhūnaṃ vatthu

[30.81]

**209-211. He who abandons himself to the distractions of this world...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to three religious. {3.273}

The story goes that in a certain household at Sāvatti there was an only son, who was the darling and delight of his mother and father. One day some monks were invited to take a meal at the house, and when they had finished, they recited the words of thanksgiving. As the youth listened to the words of the Law, he was seized with a desire to become a monk, and straightway asked leave of his mother and father. They refused to permit him to do so. Thereupon the following thought occurred to him, “When my mother and father are not looking, I will leave the house and become a monk.”

Now whenever the father left the house, he committed the son to the care of his mother, saying, “Pray keep him safe and sound;” and whenever the mother left the house, she committed the son to the care of the father. One day, after the father had left the house, the mother said to herself, “I will indeed keep my son safe and sound.” So she braced one foot against one of the door-posts and the other foot against the other door-post, and sitting thus on the ground, began to spin her thread. The youth thought to himself, “I will outwit her and escape.” So he said to his mother, “Dear mother, just remove your foot a little; I wish to attend to nature’s needs.” She drew back her foot and he went out. He went to the monastery as fast as he could, and approaching the monks, said, “Receive me into the Order, Reverend Sirs.” {3.274} The monks complied with his request and admitted him to the Order.

When his father returned to the house, he asked the mother, “Where is my son?” “Husband, he was here but a moment ago.” “Where can my son be?” thought the father, looking about. Seeing him nowhere, he came to the conclusion, “He must have gone to the monastery.” So the father went to the monastery, and seeing his son [30.82] garbed in the robes of a monk, wept and lamented and said, “Dear son, why do you destroy me?” But after a moment he thought to himself, “Now

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<sup>381</sup> Text: N iii. 273-276.

that my son has become a monk, why should I live the life of a layman any longer?" So of his own accord, he also asked the monks to receive him into the Order, and then and there retired from the world and became a monk.

The mother of the youth thought to herself, "Why are my son and my husband tarrying so long?" Looking all about, she suddenly thought, "Undoubtedly they have gone to the monastery and become monks." So she went to the monastery and seeing both her son and her husband wearing the robes of monks, thought to herself, "Since both my son and my husband have become monks, what further use have I for the house-life?" And of her own accord, she went to the community of nuns and retired from the world.

But even after mother and father and son had retired from the world and adopted the religious life, they were unable to remain apart; whether in the monastery or in the convent of the nuns, they would sit down by themselves and spend the day chatting together. The monks and nuns were repelled by their conduct, and one day the monks told the Teacher what was going on. The Teacher sent for them and asked them, "Is the report true that you are doing this and that?" They replied in the affirmative. Then said the Teacher, "Why do you do so? This is not the proper way for monks and nuns to conduct themselves." "But, Reverend Sir, it is impossible for us to live apart." "From the time of retirement from the world, such conduct is highly improper; it is painful both to be deprived of the sight of those who are dear, and to be obliged to look upon that which is not dear; for this reason, whether persons or material things be involved, one should take no account either of what is dear or of what is not dear." So saying, the Teacher pronounced the following Stanzas,

**209. He who abandons himself to the distractions of this world,  
He who fails to apply himself to his religious duties,  
He who abandons the real purpose of life, he who grasps at what is dear to  
him,  
Such a man will come to envy him who applies himself to his religious duties.**  
{3.275}

**210. Never abide in the company of those who are dear or of those who are  
not dear;  
It is painful, both to be deprived of the sight of those who are dear, and to be  
obliged to look upon those who are not dear.**

**211. Therefore hold nothing dear; for the loss of what is dear is an evil.  
Fetters exist not for those to whom naught is either dear or not dear.**



**XVI. 2. The Buddha comforts the Afflicted<sup>382</sup>**

**Aññatarakuṭumbikavatthu**

[30.83]

**212. From thought of one that is dear, arises sorrow;  
From thought of one that is dear, arises fear.  
He that is free from thought of dear ones neither sorrows nor fears.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain layman. {3.276}

The story goes that this layman, on losing his son, was so overwhelmed with grief that he went every day to the burning-ground and wept, being unable to restrain his grief. As the Teacher surveyed the world at dawn, he saw that the layman had the faculties requisite for Conversion. So when he came back from his alms-round, he took one attendant monk and went to the layman's door. When the layman heard that the Teacher had come to his house, he thought to himself, "He must wish to exchange the usual compliments of health and civility with me." So he invited the Teacher into his house, provided him with a seat in the house-court, and when the Teacher had taken his seat, approached him, saluted him, and sat down respectfully on one side.

At once the Teacher asked him, "Layman, why are you sad?" "I have lost my son; therefore am I sad," replied the layman. Said the Teacher, "Grieve not, layman. That which is called death is not confined to one place {3.277} or to one person, but is common to all creatures who are born into the world. Not one of the Elements of Being is permanent. Therefore one should not give himself up to sorrow, but should rather take a reasonable view of death, even as it is said, 'Mortality has suffered mortality, dissolution has suffered dissolution.'

"For wise men of old sorrowed not over the death of a son, but applied themselves diligently to meditation upon death, saying to themselves, 'Mortality has suffered mortality, dissolution has suffered dissolution.' " The layman asked the Teacher, "Reverend Sir, who were they that did this? When was it that they

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<sup>382</sup> This story is similar to the Introduction to *Jātaka* 354: iii. 162-168. Text: N iii. 276-278.

did this? Pray tell me about it.” So to make the matter clear, the Teacher related the following *Story of the Past*.<sup>383</sup>

Even as a snake casts off his old skin, so a man casts off his own body and goes to the other world;  
Even so fares his body, deprived of the capacity of enjoyment, when he is dead and gone.

The while his body burns, he hears not the lamentation of his kinsmen;  
Therefore is it that I grieve not for him; he is gone whither it was his lot to go. [30.84]

When the Teacher had related in detail this Uruga Jātaka, found in the Fifth Book, he continued as follows, “In times past wise men did not do as you are doing on the death of a son. You have abandoned your wonted occupations, have deprived yourself of food, and spend your time in lamentation. Wise men of old did not so. On the contrary, they applied themselves diligently to meditation upon death, would not allow themselves to grieve, ate their food as usual, and attended to their wonted occupations. {3.278} Therefore grieve not at the thought that your dear son is dead. For whether sorrow or fear arises, it arises solely because of one that is dear.” So saying, the Teacher pronounced the following Stanza,

**212. From thought of one that is dear, arises sorrow;  
From thought of one that is dear, arises fear.  
He that is free from thought of dear ones neither sorrows nor fears.**

### **XVI. 3. The Buddha comforts the Afflicted<sup>384</sup> Visākhāvatthu**

**213. From affection springs grief...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the female lay disciple Visākhā.

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<sup>383</sup> *Jātaka* 354: 162-168. Ed. note: the story tells of a close and loving family who lose one of their beloved members but do not grieve, so strong has been their meditation on death. Sakka rewards them for their virtue.

<sup>384</sup> This story is derived from Udāna, viii. 8: 91-92. Text: N iii. 278-279.

The story goes that Visākhā used to permit her son's daughter, a maiden named Datta, to minister to the monks in her house when she was absent. After a time Datta died. Visākhā attended to the deposition of her body, and then, unable to control her grief, went sad and sorrowful to the Teacher, and having saluted him, sat down respectfully on one side. Said the Teacher to Visākhā, "Why is it, Visākhā, that you sit here sad and sorrowful, with tears in your eyes, weeping and wailing?" {3.279} Visākhā then explained the matter to the Teacher, saying, "Reverend Sir, the girl was very dear to me and she was faithful and true; I shall not see the like of her again."

"But, Visākhā, how many inhabitants are there in Sāvatti?" "I have heard you say, Reverend Sir, that there are seventy millions." "But suppose all these persons were as dear to you as was Datta; would you like to have it so?" "Yes, Reverend Sir." "But how many persons die every day in Sāvatti?" "A great many, Reverend Sir." "In that case it is certain that you would lack time to satisfy your grief; you would go about both by night and by day, doing nothing but wail." "Certainly, Reverend Sir; I quite understand." Then [30.85] said the Teacher, "Very well, do not grieve. For whether it be grief or fear, it springs solely from affection." So saying, the Teacher pronounced the following Stanza,

**213. From affection springs grief; from affection springs fear.  
He that is free from affection neither sorrows nor fears.**

#### **XVI. 4. The Licchavi Princes and the Courtesan<sup>385</sup>** **Licchavīvatthu**

**214. From lust springs grief...**

This religious instruction was given by the Teacher while he was in residence at Pagoda Hall near Vesāli with reference to the Licchavi princes. {3.280}

The story goes that on a certain festival day, the Licchavi princes, adorned with adornments of the greatest possible variety, departed from the city to go to the pleasure garden. As the Teacher entered the city for alms, he saw them and addressed the monks, "Monks, just look at those Licchavi princes! Those of you who have never seen the Thirty-three Deities, take a look at those princes!" So saying, the Teacher entered the city.

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<sup>385</sup> Text: N iii. 279-280.

On the way to the pleasure garden the princes saw a certain courtesan and took her with them. Becoming jealous of each other over the courtesan, they fell to fighting with each other and set flowing as it were a river of blood. Men laid them on frame-mattresses, lifted them up, and carried them off. After the Teacher had eaten his meal, he departed from the city.

When the monks saw the Licchavi princes thus borne along, they said to the Teacher, “Reverend Sir, early in the morning the Licchavi princes departed from the city adorned and beautified like gods. Now, however, all because of a single woman, they have come to this sad plight. Said the Teacher, “Monks, whether sorrow or fear arises, it arises solely because of lust.” So saying, he pronounced the following Stanza,

**214. From lust springs grief; from lust springs fear.  
He that is free from lust neither sorrows nor fears.**

**XVI. 5. The Golden Maiden<sup>386</sup>  
Anitthigandhakumāravatthu**

[30.86]

**215. From love springs sorrow;<sup>387</sup> from love springs fear.  
He that is free from love neither sorrows nor fears.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Anitthigandha Kumāra. {3.281}

Anitthigandha, we are told, passed from the World of Brahmā and was reborn in Sāvatti in a family possessed of great wealth. From the day of his birth he refused to go near a woman; if a woman took him in her arms, he would scream; when they suckled him, they concealed the breast from him with a pillow. When he reached manhood, his mother and father said to him, “Son, we wish to arrange a marriage for you.” The youth replied, “I have no use for a woman.” Time and again they asked him, and time and again he refused. Finally he caused five hundred goldsmiths to be brought before him, ordered a thousand

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<sup>386</sup> The materials for this story appear to have been drawn mainly from *Jātakas* 263: ii. 328; 507: iv. 469; 328: iii. 93-94; and 531: v. 282-285. Cf, also *Thera-Gāthā Commentary*, cclxi; *Anguttara Commentary on Etadagga Vagga, Story of Mahā Kassapa*; and *Tibetan Tales*, ix: 186-205. All of these stories, except *Jātakas* 263 and 507, turn on the motif of the Golden Maiden. Text: N iii. 281-284.

<sup>387</sup> Ed. note: in the translation this sentence was not harmonised with the verse and read instead: *From love springs grief*.

nikkhas of ruddy gold to be given to them, and caused them to make a solid image of beaten gold in the form of a woman of surpassing beauty.

Once more his mother and father said to him, "Son, if you refuse to marry, the family line will not continue; let us bring you home a maiden to wife." The youth replied, "Very well, if you will bring me such a maiden as that, I will do your bidding." So saying, he pointed to the image of gold. So his mother and father summoned several noted Brahmans and sent them forth, saying, "Our son possesses great merit; there must certainly be a maiden who wrought works of merit with him. Take this image of gold with you, go abroad, and bring back with you a maiden of equal beauty." "Agreed," said the Brahmans, and they traveled from place to place until they came to the city Sāgala in the kingdom of Madda.

Now there lived in this city a certain maiden about sixteen years old, and she was exceedingly beautiful. Her mother and father had provided apartments for her on the topmost floor of a seven-storied palace. The Brahmans {3.282} set the golden image down by the side of the road leading to the bathing-place, and themselves sat down on one side, thinking, "If a maiden as beautiful as this image lives [30.87] here, people will say on seeing it, 'This image is as beautiful as the daughter of the So-and-so family.'"

Now the nurse of that maiden bathed her charge, and having so done, herself also desiring to bathe, set out for the bathing-place on the river. When she saw that image, she thought to herself, "That is my own daughter!" And she said to the image, "You are a miscreant! Only a moment ago, I bathed you and left the house, but you got here before me." Forthwith she struck the image with her hand. Perceiving that what she had struck was hard and solid, she said to herself, "I thought this was my own daughter; pray what can this be?" Then the Brahmans asked her, "Woman, does your daughter look like this image?" "What does this image amount to, compared with my daughter?" "Well then, show us your daughter."

The nurse accompanied the Brahmans to the house and told her mistress and master. The mistress and master of the household exchanged friendly greetings with the Brahmans, and then caused their daughter to come down and stand on the lower floor of the palace beside the golden image. So great was the beauty of the maiden, that the image no longer seemed beautiful. The Brahmans gave them the image, took the maiden, and went and informed the mother and father of Anitthigandha Kumāra. Delighted at heart, they said to the Brahmans, "Go

fetch this maiden hither with all speed.” So saying, they sent them forth with rich offerings.

When Anitthigandha Kumāra heard the report that a maiden had been found yet more beautiful than the golden image, desire arose within him at the mere hearing of the report. Said he, “Let them fetch the maiden hither with all speed.” {3.283} The maiden entered a carriage, but so delicate was she that as she was being conveyed along the road, the jolting of the carriage gave her cramps, and then and there she died. The youth asked repeatedly, “Has she arrived? Has she arrived?” So great, in fact, was the ardor he betrayed by his questions, that they did not immediately tell him what had happened, but put him off from day to day. After a few days, however, they told him what had really happened. Thereupon he exclaimed, “Alas, to think that I should have failed to meet so beautiful a woman!” Profound melancholy came over him, and he was overwhelmed with grief and pain as by a mountain.

The Teacher, seeing that he was ripe for Conversion, stopped at the door of his house on his round for alms. His mother and father invited the Teacher to enter and showed him every attention. At [30.88] the conclusion of the meal the Teacher asked, “Where is Anitthigandha Kumāra?” “He refuses to eat, Reverend Sir, and keeps to his room.” “Summon him hither.” Anitthigandha came, saluted the Teacher, and sat down on one side. Said the Teacher, “Youth, you seem to be very sad.” “Yes, Reverend Sir,” replied the youth; “a most beautiful woman just died upon the road, and the news of her death has made me very sad; so great is my sadness that even my food does not agree with me.” Then said the Teacher to him, “But, youth, do you know the cause of the intense sorrow which has afflicted you?” “No, Reverend Sir, I do not.” “Youth, because of love, intense sorrow has come upon you; sorrow and fear both spring from love.” So saying, the Teacher pronounced the following Stanza,

**215. From love springs sorrow; from love springs fear.**

**He that is free from love neither sorrows nor fears.** {3.284}

At the conclusion of the lesson Anitthigandha Kumāra was established in the Fruit of Conversion.

**XVI. 6. Set not your Heart on Worldly Possessions<sup>388</sup>**

**Aññatarabrāhmaṇavatthu**

**216. From desire springs sorrow; from desire springs fear.**

**He that is free from desire neither sorrows nor fears.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahman.

The story goes that this Brahman, who was a holder of false views, went one day to the bank of the river to clear his field. The Teacher, seeing that he was ripe for Conversion, went to the place where he was. The Brahman, although he saw the Teacher, paid him no mark of respect, but remained silent. The Teacher was the first to speak and said, "Brahman, what are you doing?" "Clearing my field. Sir Gotama." The Teacher said no more and went his way. On the following day the Brahman went to plow his field. The Teacher went to him and asked, "Brahman, what are you doing?" "Plowing my field, Sir Gotama." The Teacher, hearing his reply, went his way. On several days in succession the Teacher went to the Brahman and asked the same question. Receiving the answers, "Sir Gotama, I am planting my field, I am weeding my field, I am guarding my field," the Teacher went his way. One day the Brahman said to the Teacher, [30.89] "Sir Gotama, you have been coming here ever since I cleared my field. If my crop turns out well, I will divide with you. I will not myself eat without giving to you. Henceforth you shall be my partner."

As time went on, his crop prospered. {3.285} One day he said to himself, "My crop has prospered; to-morrow I will set the reapers to work." So he made ready for the reaping. But a severe rainstorm raged that night and beat down all his crops; the field looked as if it had been cut clean. The Teacher, however, knew from the very first that his crop would not prosper. Early in the morning the Brahman said to himself, "I will go look at my field." But when he reached the field and saw that it had been swept clean, he thought with deep grief, "The monk Gotama has visited this field from the day when I first cleared it, and I have said to him, 'If this crop of mine prospers, I will divide with you. I will not myself eat without giving to you. Henceforth you shall be my partner.' But the desire of my heart has not been fulfilled." And he refused to eat and took to his bed.

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<sup>388</sup> Text: N iii. 284-286.

Now the Teacher stopped at the door of his house. When the Brahman heard that the Teacher had arrived, he said, “Bring my partner in and give him a seat here.” His servants did so. When the Teacher had taken his seat, he asked, “Where is the Brahman?” “He is lying in his room.” “Summon him.” When the Brahman had come in response to the summons and had seated himself on one side, the Teacher said to him, “What is the matter, Brahman?” “Sir Gotama, you have visited me from the day when I first cleared my field, and I have said to you, ‘If my crop prospers, I will divide with you.’ But the desire of my heart has not been fulfilled. Therefore sorrow has come upon me, and my food no longer agrees with me.” Then said the Teacher to him, “But, Brahman, do you know from what cause sorrow has come upon you?” “No, Sir Gotama, that know I not. But you know.” The Teacher replied, “Yes, Brahman. Whether sorrow or fear arises, it arises solely from desire.” So saying, he pronounced the following Stanza, {3.286}

**216. From desire springs sorrow; from desire springs fear.**

**He that is free from desire neither sorrows nor fears.**

### **XVI. 7. Kassapa wins a Basket of Cakes<sup>389</sup>**

#### **Pañcasatadārakavatthu**

[30.90]

**217. If a man possess the power to discern between good and evil...**

This religious instruction was given by the Teacher while he was in residence at Veļuvana, as he walked by the way, with reference to fifty youths.

For one day, on the occasion of a certain festival, as the Teacher, accompanied by the Eighty Chief Elders and a retinue of five hundred monks, was entering Rājagaha for alms, he saw five hundred youths with baskets of cakes on their shoulders come out of the city on their way to a pleasure garden. When they saw the Teacher, they saluted him and continued on their way without so much as saying to a single monk, “Have a cake.” When they had gone, the Teacher said to the monks, “Monks, should you not like to eat some cakes?” “Reverend Sir, where are any cakes?” “Do you not see those youths passing by with baskets of cakes on their shoulders?” “Reverend Sir, such youths as they never give cakes to anybody.” “Monks, although these youths have not invited you or me to share their cakes, yet a monk, the owner of the cakes, follows in the rear. You must eat some cakes before you go on.” {3.287} Now the Buddhas cherish no

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<sup>389</sup> Text: N iii. 286-288.



sentiments of ill-will or hatred towards any man; therefore the Teacher spoke thus. And having thus spoken, he went with the Congregation of Monks, and sat down at the foot of a certain tree in the shade.

When the youths saw Elder Kassapa the Great following in the rear, they immediately took a liking to him. In fact their bodies were pervaded with a thrill of pleasure at seeing him. Forthwith they set down their baskets, saluted the Elder with the Five Rests, held up the cakes, baskets and all, and saluting the Elder, said to him, "Have some cakes, Reverend Sir." In reply the Elder said to them, "Here is the Teacher with the Congregation of Monks, sitting at the foot of a tree. Take your offerings and go and divide with the Congregation of Monks." "Very well, Reverend Sir," replied the youths. So turning around, they went back with the Elder, gave the Elder cakes, stood on one side watching him, and at the end of the repast, gave him water. The monks were offended and said, "These youths have shown favoritism in giving alms; they never asked either the Supremely Enlightened One or the Chief Elders [30.91] to accept alms, but when they saw the Elder Kassapa the Great, they took their baskets and went and offered him cakes." The Teacher, hearing their words, said, "Monks, a monk like my son Kassapa the Great is dear to gods and men alike; such a man they delight to honor with the Four Requisites." So saying, he pronounced the following Stanza,

**217. If a man possess the power to discern between good and evil,  
If he abide steadfast in the Law, if he speak the truth,  
If he perform faithfully his own duties, he will be held dear by the multitude.**

**XVI. 8. The Elder who had attained the Fruit of the Third Path<sup>390</sup>  
Anāgāmittheravatthu**

**218. If a man desire the Ineffable...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain Elder who had attained the Fruit of the Third Path. {3.288}

For one day the co-residents of this Elder asked him the following question, "But, Reverend Sir, have you attained Specific Attainment?" The Elder thought, "Even laymen are able to attain the Fruit of the Third Path; so soon as I attain

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<sup>390</sup> Text: N iii. 288-290.

Arahatship, I will talk with them.” Therefore, because of embarrassment, he said nothing. Shortly afterwards he died and was reborn in the Heaven of the Pure Abode. Thereupon his fellow-monks wept and lamented. And going to the Teacher, they saluted him and sat down on one side, weeping and lamenting. {3.289}

The Teacher asked them, “Monks, why are you weeping?” “Our preceptor is dead, Reverend Sir.” “Never mind, monks, grieve not; this is an eternal Law.” “Yes, Reverend Sir, we too know that. But we asked our preceptor whether or not he had attained Specific Attainment, and he died without giving us an answer. That is why we are so distressed.” Said the Teacher, “Monks, be not troubled. Your preceptor had attained the Fruit of the Third Path and thought, ‘Even laymen are able to attain the Fruit of the Third Path. So soon as I attain Arahatship, I will tell them.’ It was because of embarrassment that he said nothing. When he died, he was reborn in the Pure Abode. Cheer up, monks; your preceptor had freed his heart from [30.92] attachment to the Five Lusts.” So saying, the Teacher pronounced the following Stanza,

**218. If a man desire the Ineffable, if his heart thrill with desire for the  
Ineffable,  
If his heart be free from attachment to the Five Lusts, he is called One Bound  
Up-stream.**

### **XVI. 9. Nandiya attains Heavenly Glory<sup>391</sup> Nandiyavatthu**

**219. When a man who has long been absent, returns safely from afar,  
Kinsfolk and friends and well-wishers greet him on his return.**

**220. Just so, when a man who has done good deeds goes from this world to the  
next,  
The good deeds he has performed receive him even as kinsfolk receive a dear  
friend who has returned home.**

This religious instruction was given by the Teacher while he was in residence at Isipatana with reference to Nandiya. {3.290}

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<sup>391</sup> From this story is derived *Vimāna-Vatthu Commentary*, v. 2: 220-221. *Vv. cm.* 220<sup>4</sup>-221<sup>35</sup> is almost word for word the same as *Dh. cm.* iii. 290<sup>10</sup>-293<sup>7</sup>. *Vv. cm.* 222-229 is lacking in *Dh. cm.* Cf. *Peta-Vatthu Commentary*, iv. 4: 257. Text: N iii. 290-294.

The story goes that at Benāres lived a youth named Nandiya, son of a family endowed with faith. He was all that his mother and father wished him to be, faithful, believing, a servitor of the Order. When he came of age, his mother and father desired that he should marry his maternal uncle's daughter Revatī, who lived in the house opposite. But Revatī was an unbeliever and was not accustomed to give alms, and therefore Nandiya did not wish to marry her. So Nandiya's mother said to Revatī, "Dear daughter, smear the floor neat and sweet in this house where the Congregation of Monks are to sit, prepare seats, set stands in their proper places, and when the monks arrive, take their bowls, invite them to sit down, and strain water for them with a straining-cup; when they have finished their meal, wash their bowls. If you will so do, you will win the favor of my son." Revatī did so. Nandiya's mother said to her son, "Revatī is now patient of admonition." Nandiya then gave his consent, the day was set, and they were married. {3.291}

Said Nandiya to his wife, "If you will minister faithfully to the Congregation of Monks and to my mother and father, on this condition you will be privileged to dwell in this house; therefore be heedful." "Very well," said Revatī, promising to do so. In a few days she learned to conduct herself like a true believer. She rendered true obedience to her husband, and in the course of time gave birth to two sons. When Nandiya's mother and father died, she became sole mistress of the household. Nandiya, having come into great wealth [30.93] on the death of his mother and father, established alms for the Congregation of Monks, and likewise established at the door of his house regular distribution of cooked food to poor folk and travelers. Somewhat later, after hearing the Teacher preach the Law, considering within himself the blessings which would accrue to him through the gift of a dwelling to the monks, he caused a quadruple hall, furnished with four chambers, to be erected at the Great Monastery of Isipatana. And having caused beds and couches to be spread, presented this dwelling to the Congregation of Monks presided over by the Buddha, giving alms, and pouring Water of Donation into the right hand of the Tathāgata. As the Water of Donation fell into the right hand of the Teacher, there arose in the World of the Thirty-three a celestial mansion extending twelve leagues in all directions, a hundred leagues high, made of the seven kinds of jewels, and filled with celestial nymphs.

One day when Elder Moggallāna the Great went on a pilgrimage to the World of the Gods, he stopped near this palace and asked some deities who approached him, "Through whose merit came into existence this celestial mansion filled with a company of celestial nymphs?" Then those deities informed him who was

lord of the mansion, saying, “Reverend Sir, a householder’s son named Nandiya {3.292} caused a monastery to be erected at Isipatana and gave it to the Teacher, and through his merit this celestial mansion came into existence.” Thereupon the company of celestial nymphs descended from that palace and said to the Elder, “Reverend Sir, we would be the slaves of Nandiya. Although we have been reborn here, we are exceedingly unhappy because we do not see him; pray tell him to come here. For putting off human estate and taking the estate of a deity, is like breaking a vessel of clay and taking a vessel of gold.”

The Elder departed thence, and approaching the Teacher, asked him, “Reverend Sir, is it true that while men yet remain in the world of men, they attain heavenly glory as the fruit of the good works which they have performed?” The Teacher replied, “Moggallāna, you have seen with your own eyes the heavenly glory which Nandiya has attained in the World of the Gods; why do you ask me such a question?” Said the Elder, “Then it is really true, Reverend Sir!” Said the Teacher, “Moggallāna, why do you talk thus? If a son or a brother who has long been absent from home, returns from his absence, whoever at the village-gate sees him hurries home and says, ‘So-and-so is back.’ And straightway his kinsfolk, pleased and delighted, will [30.94] hasten forth and greet him, saying, ‘Dear friend, you have returned at last!’ Even so, when either a woman or a man who has done works of merit here, leaves this world and goes to the next, the heavenly deities take presents of ten sorts {3.293} and go forth to meet him and to greet him, saying, ‘Let me be first! let me be first!’ ” So saying, the Teacher pronounced the following Stanzas,

**219. When a man who has long been absent, returns safely from afar,  
Kinsfolk and friends and well-wishers greet him on his return.**

**220. Just so, when a man who has done good deeds goes from this world to the  
next,  
The good deeds he has performed receive him even as kinsfolk receive a dear  
friend who has returned home.<sup>392</sup>**

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<sup>392</sup> The *Vimāna-Vatthu Commentary* goes on to say (pp. 222-229) that Nandiya, after a life devoted to almsgiving, died and was reborn in the World of the Thirty-three; and that Revatī, on the death of her husband, stopped the gifts of alms, abused the monks, and was cast alive into Hell.

## Book XVII. Anger, Kodha Vagga

### XVII. 1. How Anger marred a Maiden's Looks<sup>393</sup>

#### Rohinikhattiyakaññāvattu

[30.95]

**221. One should put away anger; one should utterly renounce pride; one should overcome every attachment.**

**He who clings not to Name and Form, and is free from attachment, is not beset with pain.**

This religious instruction was given by the Teacher while he was in residence at Banyan Grove with reference to the Khattiya maiden Rohiṇī. {3.295}

#### 1 a. The maiden with blotches on her face

The story goes that once upon a time Venerable Anuruddha went with his retinue of five hundred monks to Kapilavattu. When the Elder's kinsfolk heard that he had arrived, all except the Elder's sister, a maiden named Rohiṇī, went to the monastery where the Elder was in residence and paid their respects to him. The Elder asked his kinsfolk, "Where is Rohiṇī?" "At home, Reverend Sir." "Why did she not come here?" "Reverend Sir, she is suffering from an eruption of the skin, and on this account was ashamed to come." The Elder caused her to be summoned, saying, "Summon her immediately." Rohiṇī fastened a covering of cloth about her face and went to the Elder.

When she came into his presence, the Elder asked her, "Rohiṇī, why did you not come here before?" "Reverend Sir, I am suffering from an eruption of the skin, and on this account I was ashamed to come." "But ought you not to perform works of merit?" "What can I do, Reverend Sir?" "Cause an assembly-hall to be erected." {3.296} "What funds have I to use for this purpose?" "Have you not a set of jewels?" "Yes, Reverend Sir, I have." "How much did it cost?" "It must have cost ten thousand pieces of money." "Well then, spend this in building an assembly-hall." "Who will build it for me, Reverend Sir?" The Elder looked at her kinsfolk who stood near and said, "This shall be your duty." "But, Reverend Sir, what will you do?" "I shall stay right here; therefore bring her the building materials." "Very well, Reverend Sir," said they, and brought them.

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<sup>393</sup> Text: N iii. 295-299.

The Elder superintended the arrangements for the erection of the [30.96] assembly-hall. Said he to Rohiṇī, “Cause an assembly-hall two stories in height to be erected and as soon as the planks are put in place above, you take your stand below, sweep constantly, prepare seats, and keep the water-vessels filled with water.” “Very well, Reverend Sir,” replied Rohiṇī. So she spent her set of jewels in the erection of an assembly-hall two stories in height. As soon as the planks were put in place above, she took her stand below, swept, and performed the other duties, and monks sat therein constantly. Even as she swept the assembly-hall, the eruption subsided.

When the assembly-hall was completed, she invited the Congregation of Monks presided over by the Buddha; and when the Congregation of Monks presided over by the Buddha had taken their seats, filling the assembly-hall, she offered them choice food, both hard and soft. When the Teacher finished his meal, he asked, “Whose is this offering?” “Your sister Rohiṇī’s, Reverend Sir.” “But where is she?” “In the house, Reverend Sir.” “Summon her.” She was unwilling to go. But in spite of her unwillingness, the Teacher caused her to be summoned all the same. When she had come {3.297} and saluted him and taken her seat, the Teacher said to her, “Rohiṇī, why did you not come before?” “Reverend Sir, I was suffering from an eruption of the skin and was ashamed to come.” “But do you know the reason why this eruption of the skin broke out on your body?” “No, Reverend Sir, I do not.” “It was because of anger that this eruption of the skin broke out on your body.” “Why, Reverend Sir, what did I do?” “Well then, listen,” said the Teacher. So saying, he told her the following

### **1 b. Story of the Past: The jealous queen and the nautch-girl**

In times long past, the chief consort of the king of Benāres took a dislike to one of the king’s nautch-girls and said to herself, “I will make her suffer.” So she procured a number of large ripe scabs, reduced them to powder, and summoning that nautch-girl to her, contrived secretly to place the powdered scabs in her bed and cloak and her goats’ hair coverlet. Then, as if in fun, she sprinkled some of the powder on her body. Immediately the girl’s body became covered with pimples and boils so as to have a horridly angry look, and she went about scratching herself. When she lay down on her bed, there too the powdered scabs ate her up, and she suffered yet harsher pain. The chief consort at that time was Rohiṇī. *End of Story of the Past.* [30.97]

When the Teacher had related this Story of the Past, he said, “Rohiṇī, that was the evil deed which you committed at that time. Anger or jealousy, however slight, is always unbecoming.” So saying, he pronounced the following Stanza,

**221. One should put away anger; one should utterly renounce pride; one should overcome every attachment.**

**He who clings not to Name and Form, and is free from attachment, is not beset with pain. {3.298}**

At the conclusion of the lesson many obtained the Fruit of Conversion and the Fruits of the Second and Third Paths. Rohiṇī also was established in the Fruit of Conversion, and at that moment her body took on a golden hue.

### **1 c. Sequel: The celestial nymph**

Rohiṇī passed from that state of existence and was reborn in the Abode of the Thirty-three at the meeting-point of the boundaries of four deities. Fair to look upon was she, and possessed of the perfection of beauty. When the four deities looked upon her, desire arose within them, and they began to quarrel over her, saying, “She was reborn within my boundary, she was reborn within my boundary.” Finally they went to Sakka king of gods and said to him, “Sire, a dispute has arisen among us over this nymph; decide the dispute for us.” When Sakka looked at the nymph, desire arose within him also. Said he, “What manner of thoughts have arisen within you since you saw this nymph?” The first deity said, “As for me, the thoughts which have arisen within me have no more been able to subside than a battle-drum.” The second said, “My thoughts have run wild like a mountain torrent.” {3.299} The third said, “From the time I first saw this nymph, my eyes have popped out like the eyes of a crab.” The fourth said, “My thoughts have no more been able to stand still than a banner raised on a shrine.” Then Sakka said to them, “Friends, as for you, your thoughts are on fire. For my part, if I can have this nymph, I can live, but if I cannot have her, I shall surely die.” The deities replied, “Great king, there is no need of your dying.” So saying, they yielded the nymph to Sakka and went their way. She was Sakka’s darling and delight. If she ever said, “Let us go engage in such and such sport,” he could not refuse her.

**XVII. 2. The Tree-Spirit and the Monk<sup>394</sup>**

**Aññatarabhikkhuvatthu**

[30.98]

**222. Whoever controls his anger like a swift-speeding chariot, when it is aroused, –  
Him I call a charioteer; other folk are merely holders of reins.**

This religious instruction was given by the Teacher while he was in residence at Aggāḷava Shrine with reference to a certain monk.

For after the Teacher had given permission to the Congregation of Monks to lodge without the walls of the monastery, and while the treasurer of Rājagaha and others were busy providing such lodgings, a certain monk of Āḷavi decided to build himself a lodging, and seeing a tree which suited him, {3.300} began to cut it down. Thereupon a certain spirit who had been reborn in that tree, and who had an infant child, appeared before the monk, carrying her child on her hip, and begged him not to cut down the trees, saying, “Master, do not cut down my home; it will be impossible for me to take my child and wander about without a home.” But the monk said, “I shall not be able to find another tree like this,” and paid no further attention to what she said.

The tree-spirit thought to herself, “If he but look upon this child, he will desist,” and placed the child on a branch of the tree. The monk, however, had already swung his axe, was unable to check the force of his upraised axe, and cut off the arm of the child. Furious with anger, the tree-spirit raised both her hands and exclaimed, “I will strike him dead.” In an instant, however, the thought came to her, “This monk is a righteous man; if I kill him, I shall go to Hell. Moreover, if other tree-spirits see monks cutting down their own trees, they will say to themselves, ‘Such and such a tree-spirit killed a monk under such circumstances,’ and will follow my example and kill other monks. Besides, this monk has a master; I will therefore content myself with reporting this matter to his master.”

Lowering her upraised hands, she went weeping to the Teacher, and having saluted him, stood on one side. Said the Teacher, “What is the matter, tree-spirit?” The tree-spirit replied, “Reverend Sir, your disciple did this and that to me. I was sorely tempted to kill him, but I thought this and that, refrained from killing him, and came here.” So saying, she told him the story in all its details. When the Teacher heard her story, {3.301} he said to her, “Well done, well

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<sup>394</sup> This story is derived from the *Vinaya, Pācittiya*, xi. 1: iv. 34. Text: N iii. 299-302.



done, [30.99] spirit! you have done well in holding in, like a swift-speeding chariot, your anger when it was thus aroused.” So saying, he pronounced the following Stanza,

**222. Whoever controls his anger like a swift-speeding chariot, when it is  
aroused, –  
Him I call a charioteer; other folk are merely holders of reins.**

At the conclusion of the lesson the tree-spirit was established in the Fruit of Conversion; the assembled company also profited by it.

But even after the tree-spirit had obtained the Fruit of Conversion, she stood weeping. The Teacher asked her, “What is the matter, tree-spirit?” “Reverend Sir,” she replied, “my home has been destroyed; what am I to do now? Said the Teacher, “Enough, tree-spirit; be not disturbed; I will give you a place of abode.” With these words he pointed out near the Perfumed Chamber at Jetavana a certain tree from which a tree-spirit had departed on the preceding day and said, “In such and such a place is a tree which stands by itself; enter therein.” Accordingly the tree-spirit entered into that tree. Thenceforth, because the tree-spirit had received her place of abode as a gift from the Buddha, although spirits of great power {3.302} approached that tree, they were unable to shake it. The Teacher took this occasion to lay down and enjoin upon the monks the observance of the precept regarding the injuring of plants and trees.

### **XVII. 3. The Poor Man and his Daughters<sup>395</sup>** **Uttarāupāsikāvatthu**

**223. One should overcome anger with kindness;  
One should overcome evil with good;  
One should overcome the niggard with gifts,  
And the speaker of falsehood with truth.**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana, after he had eaten a meal at the house of Uttarā, with reference to the female lay disciple Uttarā. The story in due sequence is as follows:

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<sup>395</sup> From this story is derived *Vimāna-Vatthu Commentary*, i. 15: 62-69. Vv. cm. 63<sup>2</sup>-69<sup>26</sup> is almost word for word the same as *Dh. cm.* iii. 302<sup>10</sup>-313<sup>12</sup>. Cf. *Anguttara Commentary on Etadagga Vagga, Story of Uttarā*. This story is referred to at *Milindapañha*, 115<sup>13</sup>, 291<sup>9-11</sup>. For the story of Sirimā’s death, see Story xi. 2. Text: N iii. 302-314.

### **3 a. Puṇṇa acquires merit**

The story goes that there was a poor man in Rājagaha named Puṇṇa, who made a living by working for hire for the treasurer Sumana. Puṇṇa had a wife, and a daughter named Uttarā, both of whom were servants in the treasurer's household. Now one day they made a proclamation in Rājagaha, "For seven days let everyone make holiday [30.100] in Rājagaha." The treasurer Sumana heard this proclamation; and when Puṇṇa came to him early the following morning, he addressed him, saying, "My man, our servants want to make holiday; will you make holiday, or will you work for hire?" Puṇṇa replied, "Master, a holiday is for the rich; I have not even enough rice in my house for to-morrow's porridge; what business have I making holiday? I will take my oxen and go plow." "Very well, take your oxen and go plow." So Puṇṇa took a strong pair of oxen and a plow and went home and said to his wife, "My dear wife, the citizens are making holiday, but I am so poor that I shall be obliged to work for hire; to-day when you bring me my meal, just cook me twice my usual allowance of rice." {3.303} So saying, he went to the field.

On that very day the Elder Sāriputta arose from a Trance of Cessation which had lasted seven days, and considered within himself, "On whom shall I bestow my blessing to-day?" Perceiving that Puṇṇa had entered the Net of his Knowledge, he considered further, "Has he faith and will he be able to entertain me?" Perceiving that Puṇṇa had faith, that he would be able to entertain him, and that he would thereby obtain a rich reward, the Elder took bowl and robe, went to the field where Puṇṇa was plowing, took his stand on the bank of a pit, and gazed earnestly at a certain bush. When Puṇṇa saw the Elder, he left his plow, saluted the Elder with the Five Rests, and said to him, "You must have need of a tooth-stick." And preparing a tooth-stick for the Elder, he gave it to him. Thereupon the Elder drew from under the folds of his robe his bowl and water-strainer and gave them to Puṇṇa. "He must wish some water," thought Puṇṇa. So taking the water-strainer, he strained water and gave it to the Elder. Thought the Elder, "This man lives in the last house of all. If I go to the door of his house, his wife will not be able to see me; therefore I will wait right here until she sets out on the road with his meal." So the Elder waited right there a little while, and when he perceived that she had set out on the road, he started off in the direction of the city.

The poor man's wife saw the Elder on the road and thought to herself, "Once when I had alms to give, {3.304} I did not see the Elder; and once again when I saw the Elder, I had not alms to give. To-day, however, I not only see the Elder,

but also have alms to give. Will he give me his blessing?" Thereupon she set down the jar of rice, saluted the Elder with the Five Rests, and said to him, "Reverend Sir, consider not whether this is coarse food or fine food, but bestow [30.101] a blessing on your servant." The Elder held out his bowl. The woman held the jar with one hand and with the other hand took the boiled rice out of the jar and gave it to the Elder. When she had given him half of the rice, the Elder said, "Enough!" So saying, he covered the bowl with his hand. Said the woman, "Reverend Sir, one portion cannot be divided into two parts. Bestow not a blessing on your servant in this present life, but bestow a blessing upon her in the life to come. I desire to give you all without reserve." So saying, she emptied all of the rice in the Elder's bowl and made the following Earnest Wish, "May I be a partaker of the Law you have yourself beheld." "So be it," said the Elder. Remaining standing, he pronounced the words of thanksgiving. Then seating himself in a pleasant place where there was water, he ate his meal. The woman turned back, sought fresh rice, and boiled it.

Puṇṇa plowed half a karīsa of land, and then, unable longer to endure hunger, he unyoked his oxen and went and sat down in the shade of a certain tree, watching the road. As his wife came along with her husband's meal of boiled rice, she saw him, and thought to herself, "There is my husband, overcome with hunger, sitting beside the road, watching for me. If {3.305} he upbraids me, saying, 'You have tarried too long,' and strikes me with the handle of his whip, that which I have done will go for naught; I will therefore speak first." So she said to him, "Husband, have patience to-day for once, and do not bring to naught that which I have done. Early in the morning I set out to bring you your rice; but on the way, seeing the Captain of the Faith, I gave him your rice. Having so done, I went back home and boiled more rice; now I have returned. Husband, be well content." "What say you, wife?" asked Puṇṇa. On hearing her explanation repeated the second time, he said to her, "Wife, you did well to give my rice to the noble Elder. I also gave him a toothstick and water for rinsing the mouth early this very morning." With contented heart, rejoicing at the words he had heard, weak because he had not eaten since sunrise, he laid his head on her lap and fell asleep.

Now the piece he had plowed early in the morning, with its well-broken-up soil, all turned to ruddy gold, and was bright as a heap of Kaṇikāra flowers. Puṇṇa woke up, looked at the piece, and said to his wife, "My dear wife, this piece which I plowed looks to me as if it had turned to gold. Are my eyes deceiving me just because I have had nothing to eat since early sunrise?" "Husband, to me too it [30.102] looks just the same way." Puṇṇa arose, went to the field, and

taking a lump of earth in his hand, he struck the handle of the plow with it, whereupon he perceived that it was solid gold. {3.306} “Oh,” he exclaimed, “this very day is manifested the fruit of the alms given to the noble Captain of the Faith! But it will be impossible for us to conceal so much wealth and to make use of it ourselves.” So he filled with gold the dinner-basket his wife had brought, and going to the royal palace, as soon as the king was ready to receive him, he entered and paid obeisance to the king.

“What is it, my man?” asked the king. “Your majesty,” replied Puṇṇa, “to-day all the ground I have plowed stands covered with gold. Should not orders be given to haul it to the palace?” “Who are you?” “Puṇṇa is my name.” “But what did you do to-day?” “Early in the morning I gave the Captain of the Faith a toothstick and water for rinsing the mouth; likewise my wife gave him the boiled rice which she was bringing to me.” When the king heard this he exclaimed, “This very day is manifested the fruit of the alms which you gave to the Captain of the Faith. Friend, what shall I do?” “Send several thousand carts and have the gold hauled to the palace.” The king sent the carts.

As the king’s men gathered up the gold, they said, “This is the property of the king.” Thereupon every particle of gold they took into their hands turned to earth once more. They went and reported the matter to the king. The king asked them, “What did you say when you gathered up the gold?” “Your majesty,” replied the men, “we said that the gold was your property.” “My men,” replied the king, “who am I?” Go {3.307} and say, ‘This is the property of Puṇṇa.’ Then gather up the gold.” The king’s men did as they were told. Immediately every particle they took into their hands turned to gold once more. They hauled all of this gold to the palace-court and heaped it up in a pile; the pile was eighty cubits high.

The king ordered the citizens to assemble and asked them, “Is there anyone in this city who possesses so much gold as this?” “No, your majesty, there is not.” “What should be given to him?” “The treasurer’s parasol, your majesty.” Said the king, “Let his name be Treasurer Great-Wealth, Treasurer Bahudhana.” So the king gave him the treasurer’s parasol and bestowed all this great wealth upon him.

Then said Puṇṇa to the king, “Your majesty, all this time we have lived in other people’s houses; give us a place to live in.” The king [30.103] pointed to the site of the former treasurer’s house and said, “Well, look, – you notice a thicket growing over there. Have that thicket cleared and a house built for yourself

there.” In a few days Puṇṇa built him a house in this place. When the house was finished, he gave a festival in honor of the opening of the house and a festival in honor of the raising of the parasol simultaneously; and for the space of seven days he gave alms to the Congregation of Monks presided over by the Buddha. In pronouncing the words of thanksgiving, the Teacher preached the Law in orderly sequence. At the conclusion of his discourse, the treasurer Puṇṇa and his wife and his daughter Uttarā, all three, obtained the Fruit of Conversion.

After a time the treasurer of Rājagaha selected the daughter of the treasurer Puṇṇa to be the wife of his own son. “I will not give her,” said Puṇṇa. Said the treasurer of Rājagaha, “Do not act in this manner. All this time you have dwelt near us, {3.308} and now you have obtained great wealth and high position. Give your daughter to be the wife of my son.” But Puṇṇa said to himself, “He is a heretic, and my daughter cannot live without the Three Jewels. I will not give him my daughter.” Many noble youths, treasurers and accountants and others who held high office, sought to persuade him to reconsider his decision, saying, “Do not break off friendly relations with him; give him your daughter.” Finally he accepted their advice, and on the day of full moon of the month Āsāḷhi, gave him his daughter.

### **3 b. Uttarā and Sirimā**

From the day Uttarā went to the house of her husband, she was no longer privileged to approach a monk or a nun, or to give alms, or to listen to the Law. When two months and a half had thus passed, she asked the women-servants who waited upon her, “How much of the rainy season still remains?” “Half a month, your ladyship.” So Uttarā sent the following message to her father, “Why have they thrown me into such a prison? It would be far better to put a brand on me and proclaim me a common wench, than to give me over to such an unbelieving household as this. From the day I first entered this house, I have not so much as seen a monk, nor have I had the opportunity to perform a single work of merit.”

When her father received this message, he expressed displeasure, saying, “Oh, how unhappy my daughter is!” And he sent fifteen thousand pieces of money to his daughter, together with the following [30.104] message, “There is a courtesan in this city named Sirimā, who receives a thousand pieces of money a night. With this money have her brought to your husband’s house and install her as your husband’s mistress. Then you can devote your time to the performance of good works.” {3.309}

So Uttarā caused Sirimā to be summoned to her house and said to her, “Friend, take this money and minister to your friend during the coming fortnight.” “Very well,” replied Sirimā, consenting to the bargain. So Uttarā took Sirimā to her husband. When Uttarā’s husband saw Sirimā, he asked, “What does this mean?” Uttarā replied, “Husband, during the coming fortnight my friend is to be your mistress. For my part, during the coming fortnight I desire to give alms and listen to the Law.” When Uttarā’s husband saw Sirimā, beautiful woman that she was, desire took possession of him, and he immediately consented to the arrangement, saying, “Very well; so be it.”

Thereupon Uttarā invited the Congregation of Monks presided over by the Buddha, saying, “Reverend Sir, during the coming fortnight pray take your meals right here and go nowhere else.” On obtaining the Teacher’s consent, she rejoiced at heart and said to herself, “From this day forth, until the Great Terminal Festival, I shall have the privilege of waiting on the Teacher and listening to the Law.” And she bustled about the kitchen making the necessary arrangements, saying, “Cook the porridge thus; cook the cakes thus.”

“To-morrow will be the Terminal Festival,” thought her husband as he stood at his window looking towards the kitchen. “What is that foolish woman doing?” When he saw her going to and fro arranging for the feast, her body moist with sweat and sprinkled with ashes and smeared with charcoal and soot, he thought to himself, “Ah, in such a place the fool does not enjoy luxury and comfort. ‘I will minister to the shaveling monkings,’ thinks she; and her heart rejoices as she goes about.” He laughed and left the window.<sup>396</sup> {3.310}

As he left the window, Sirimā who stood near him, thought to herself, “What did he see to make him laugh?” Looking out of the same window, she saw Uttarā. “It was because he saw her that he laughed,” thought Sirimā; “doubtless an intimacy exists between them.” (We are told that although Sirimā had lived in this house [30.105] for a fortnight as a concubine, in the enjoyment of splendor and luxury, she did not realize that she was only a concubine, but imagined that she was the mistress of the house.)

Sirimā immediately conceived hatred towards Uttarā and said to herself, “I’ll make her suffer.” So descending from the palace-terrace, she entered the kitchen; and going to the place where the cakes were being fried, she took some

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<sup>396</sup> For a discussion of the Laugh as a psychic motif, see M. Bloomfield, *On Recurring Psychic Motifs in Hindu Fiction, and the Laugh and Cry Motif*, JAOS., 36. 79-87.

boiling ghee in a spoon and advanced towards Uttarā. Uttarā saw her advancing and said, “My friend has done me a great service. This world may be narrow, and the World of Brahmā low; but the goodness of my friend is great indeed, in that through her assistance I have received the privilege of giving alms and listening to the Law. If I cherish anger towards her, may this ghee burn me. If not, may it not burn me.”<sup>397</sup> So saying, she suffused her enemy with the sentiment of love. When Sirimā flung the boiling ghee on her head, it felt like cold water. “The next spoonful will feel cool,” said Sirimā. {3.311} And filling the spoon again, she advanced towards Uttarā with the second spoonful of boiling ghee in her hand.

When Uttarā’s serving-women saw her, they tried to frighten her away, crying out, “Begone, miscreant! What right have you to fling boiling ghee on the head of our mistress!” And springing to their feet in every part of the kitchen, they beat her with their fists and kicked her with their feet and flung her to the ground. Uttarā, although she strove to stop them, was unable to do so. Finally she stood over Sirimā, pushed all of her serving-women away, and admonished Sirimā, saying, “Why did you do so wicked a deed?” So saying, she bathed her with hot water and anointed her with oil a hundred times refined.

At that moment Sirimā realized that she was but a concubine. And straightway she thought to herself, “It was indeed a most wicked deed I committed when I flung boiling ghee on the head of this woman, merely because my master laughed at her. As for this woman, instead of ordering her serving-women to seize me, she pushed them all away when they strove to belabor me, and then did for me all that could possibly be done. If I do not ask her to pardon me, my head is likely to split into seven pieces.” And forthwith Sirimā fell at the feet of Uttarā and said to her, “Pardon me, my lady.” [30.106]

Uttarā replied, “I am a daughter and my father is living. If my father pardons you, I will also pardon you.” “Very well, my lady, I will also ask pardon of your father {3.312} the treasurer Puṇṇa.” “Puṇṇa is my father in the round of birth and rebirth. If my father in that state where there is no round of birth and rebirth will pardon you, then will I also pardon you.” “But who is your father in that state where there is no round of birth and rebirth?” “The Buddha, the Supremely Enlightened.” “I put no confidence in him.” “I will cause you to do

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<sup>397</sup> For a discussion of this charm, see my paper. *The Act of Truth (Saccakiriya); a Hindu Spell and its Employment as a Psychic Motif in Hindu Fiction*, *JRAS.*, 1917, 429-467. For other occurrences of the charm, see *Stories* i. 3 a, vi. 4 b, and xiii. 6.

so. To-morrow the Teacher will come here with his retinue of monks; obtain such offerings as you can and come right here and ask his pardon.”

“Very well, my lady,” replied Sirimā. And rising from her seat, she went home and gave orders to the five hundred women of her retinue to put themselves in readiness to accompany her. Then she procured various kinds of hard foods and sauces, and on the following day, taking these offerings with her, she went to Uttarā’s house. Not daring to place her offerings in the bowls of the Congregation of Monks presided over by the Buddha, she stood waiting. Uttarā took all of her offerings and made the proper disposal of them, and at the conclusion of the meal Sirimā together with her retinue prostrated herself at the Teacher’s feet. Thereupon the Teacher asked her, “What sin have you committed?” “Reverend Sir, yesterday I did this and that. But my friend only made her serving-women stop beating me and could not do enough to befriend me. Recognizing her goodness, I asked her to pardon me. But she said to me, ‘If the Teacher will pardon you, I also will pardon you.’” “Uttarā, is this true?” “Yes, Reverend Sir. My friend flung boiling ghee on my head.” “What thoughts did you then entertain?” {3.313} “Reverend Sir, I suffused her with love, thinking to myself, ‘This world may be narrow, and the World of Brahmā low; but the goodness of my friend is great indeed, in that through her assistance I have received the privilege of giving alms and listening to the Law. If I cherish anger towards her, may this ghee burn me. If not, may it not burn me.’” Said the Teacher, “Well done, well done, Uttarā! That is the right way to overcome anger. Anger should be overcome with kindness. He that utters abuse and slander may be overcome by him who refrains from uttering abuse and slander. An obstinate miser may be overcome by the giving of one’s own. A speaker of lies may be overcome by speaking the truth.” So saying, he pronounced the following Stanza, [30.107]

**223. One should overcome anger with kindness;  
One should overcome evil with good;  
One should overcome the niggard with gifts,  
And the speaker of falsehood with truth.**



## **XVII. 4. Do Trifling acts of Merit lead to Heaven?<sup>398</sup>**

### **Mahāmogallānattherapañhavatthu**

#### **224. A man should speak the truth...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Moggallāna the Great. {3.314}

For once upon a time the Elder made a journey to heaven, and saw a spirit possessed of great power standing at the door of his mansion. The spirit straightway approached the Elder, saluted him, and took his stand before him. Thereupon the Elder said to him, “Spirit, you possess great glory; what did you do to get it?” “Oh, Reverend Sir, do not ask me.” (We are told that the spirit had performed but a trifling work of merit, and that he spoke thus because he was ashamed to mention it.) The Elder repeated his question, saying, “Please tell me.” Finally the spirit said, “Reverend Sir, I neither gave alms nor rendered honor nor listened to the Law; all that I did was to tell the truth.”

The Elder {3.315} stopped at the doors of other mansions also, and put the same question to one after another of the female spirits who approached him. They likewise strove to conceal the works of merit which they had performed, but likewise failed to put off the Elder. One of them said, “Reverend Sir, as for almsgiving and the other duties of religion, I did nothing. But in the dispensation of the Buddha Kassapa, I was the slave of a certain man who was excessively harsh and cruel. He thought nothing of seizing a stick or a staff and striking off a person’s head. But when angry thoughts arose within me, I would rebuke myself, saying, ‘He is your master and has power to make public proclamation concerning you, or to cut off your nose or other members; therefore be not angry.’ Thus would I rebuke myself and restrain my angry thoughts; by so doing, I attained this glory. Another said, “Reverend Sir, while I was guarding a field of sugar-cane, I gave a stalk of sugar-cane to a certain [30.108] monk.” Another said, “I gave a timbarūsaka.” Another said, “I gave an elāḷuka.” Another said, “I gave a {3.316} phārusaka.” Another said, “I gave a handful of radishes.” Another said, “I gave a handful of nimb-fruit.” In such terms did each mention the slight gift which each had made. All concluded as follows, “By these means did we obtain this glory.”

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<sup>398</sup> Cf. Dhammapāla’s Introduction to the *Vimāna-Vatthu Commentary*, pp. 2-4. Text: N iii. 314-317.

After listening to the recital of their former deeds of merit, the Elder approached the Teacher and asked him, “Reverend Sir, is it possible to obtain heavenly glory merely by telling the truth or restraining one’s angry thoughts or giving a timbarūsaka and the like?” “Moggallāna, why do you ask me? Did not the female spirits explain the whole matter to you?” “Yes, Reverend Sir, I am convinced that by such slight acts as these heavenly glory may be gained.” Then the Teacher said to him, “Moggallāna, merely by telling the truth, merely by putting away anger, merely by giving a slight gift, men may attain the heavenly world.” So saying, he pronounced the following Stanza,

**224. A man should speak the truth, a man should not get angry,  
A man should give, when asked to give a little;  
By these three acts a man may attain the World of the Gods.**

**XVII. 5. A Brahman greets the Buddha as his Son<sup>399</sup>  
Sāketabrāhmaṇavatthu**

**225. They who do no injury, the sages, they who ever control their bodies,  
Such go to a place from which they pass no more; and having gone there,  
sorrow not.**

This religious instruction was given by the Teacher while he was in residence at Añjanavana near Sāketa with reference to a question asked by the monks. {3.317}

The story goes that once upon a time, as the Exalted One, accompanied by the Congregation of Monks, was entering Sāketa for alms, a certain old Brahman who lived in Sāketa passed out of the city, and seeing the Possessor of the Ten Forces entering within the gate, fell down before his feet, and grasping him firmly by the ankles, said to him, “Dear son, is it not the duty of sons to care for their mother and father when they have grown old? Why is it that for so long a time you have not shown yourself to us? This is the first time I have seen you. Come look upon your mother.” And taking the Teacher [30.109] with him, he escorted him into his house. When the Teacher had entered the house, he sat down on the seat prepared for him, together with the Congregation of Monks.

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<sup>399</sup> This story is almost word for word the same as *Jātaka* 68: i. 308-310. Cf. *Aṅuttara Commentary on Etadagga Vagga, Story of Nakulapita*. It is referred to at *Milindapañha*, 350<sup>14-15</sup>. Text: N iii. 317-321.

The Brahman's wife also approached the Teacher, {3.318} and falling before his feet, said, "Dear son, where have you been all this time? Ought not mothers and fathers to be cared for when they have grown old?" And she directed her sons and daughters to salute the Teacher, saying, "Go salute your brother." Delighted at heart, the Brahman and his wife offered food to the Congregation of Monks presided over by the Buddha, saying, "Reverend Sir, take all of your meals right here." The Teacher replied, "The Buddhas never take their meals regularly in the same place." Then said the Brahman and his wife, "Well then, Reverend Sir, be good enough to send to us all those who come to you and invite you to be their guest."

From that time forward, the Teacher sent to the Brahman and his wife all those who came to him with an invitation to be their guest, saying, "Go tell the Brahman." Such persons would then go and say to the Brahman, "We would invite the Teacher for to-morrow;" and the Brahman on the following day would take from his own house jars of boiled rice and jars of curries, and go to the place where the Teacher sat. In case the Teacher was invited nowhere else, he always took his meal in the house of the Brahman. Both the Brahman and his wife gave alms regularly to the Tathāgata, listened to the Law, and in the course of time obtained the Fruit of the Third Path.

The monks began a discussion in the Hall of Truth: "Brethren, the Brahman knows perfectly well that the Tathāgata's father is Suddhodana and that his mother is Mahāmāyā. But although he knows this, both he and his wife address the Tathāgata as 'our son,' {3.319} and the Teacher acquiesces in this form of address; pray what can be the explanation of this?" The Teacher overheard their talk and said, "Monks, both the Brahman and his wife are addressing their own son when they say to me, 'Our son.'" Having said this, he related the following *Story of the Past*:

Monks, in times past this Brahman was my father for five hundred successive existences, my uncle for five hundred existences, and my grandfather for five hundred existences; likewise the Brahman's wife was my mother for five hundred existences, my aunt for five hundred existences, and my grandmother for five hundred existences. Thus I was brought up by this Brahman during fifteen hundred states of existence, and by the wife of this Brahman during fifteen hundred [30.110] states of existence. Having thus explained that he had been their son during three thousand states of existence, he pronounced the following Stanzas,

If the mind rests satisfied, and the heart reposes confidence in a man,  
One may repose confidence in that man, though it be the first time one has  
seen him.

Through previous association or present advantage,  
That old love springs up again like the lotus in the water.

For the entire period of three months during which the Teacher kept residence, he resorted only to that family for his meals, and at the end of the three months they experienced Arahatsip and passed into Nibbāna. Men rendered high honors to their bodies, placed both bodies on one hearse, and carried them out. The Teacher, surrounded by a retinue of five hundred monks, accompanied the bodies to the burning-ground. Hearing the report, "They were the mother and father of the Buddhas," a great multitude went forth from the city. The Teacher entered a certain hall near the burning-ground and remained therein. Men saluted the Teacher, saying to him, "Reverend Sir, do not {3.320} grieve because your mother and father are dead," and held sweet converse with him. Instead of repulsing them by saying, "Speak not thus," the Teacher surveyed the thoughts of the company and preaching the Law with reference to that particular occasion, recited the Jarā Sutta,<sup>400</sup> as follows,

Short indeed is this life; even before a hundred years have passed, one  
dies;  
If one lives longer, then he dies of old age.

The monks, not knowing that the Brahman and his wife had passed into Nibbāna, asked the Teacher, "Reverend Sir, what will be their future state?" The Teacher replied, "Monks, in the case of such as they, Arahats and sages, there is no future state. Such as they attain the Eternal, the Deathless, Great Nibbāna. So saying, he pronounced the following Stanza,

**225. They who do no injury, the sages, they who ever control their bodies,  
Such go to a place from which they pass no more; and having gone there,  
sorrow not.**

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<sup>400</sup> *Sutta Nipāta*, iv. 6 (Stanzas 804-813).

**XVII. 6. It is the Giver that makes the Gift<sup>401</sup>**

**Puṇṇāvatthu**

[30.111]

**226. They that are ever watchful, they that study both by day and by night,  
They that strive after Nibbāna, such men rid themselves of the evil passions.**

This religious instruction was given by the Teacher while he was in residence on Mount Vulture Peak with reference to Puṇṇā, a female slave of the treasurer of Rājagaha. {3.321}

The story goes that one day they gave her much rice to pound. She pounded away until late at night, lighting a lamp to work by; finally she became very weary and in order to rest herself, stepped outside and stood in the wind with her body moist with sweat. Now at that time Dabba the Malla was steward of lodgings for the monks. {3.322} Having listened to the Law, that he might show the monks the way to their respective lodgings, he lighted his finger, and preceding the monks, created by supernatural power a light for them.

The light enabled Puṇṇā to see the monks making their way along the mountain. She thought to herself, “As for me, I am oppressed by my own discomfort, and so, even at this time, am unable to sleep. Why is it that the reverend monks are unable to sleep?” Having considered the matter, she came to the following conclusion, “It must be that some monk who resides there is sick, or else is suffering from the bite of some reptile.” So when it was dawn, she took some rice-dust, placed it in the palm of her hand, moistened it with water, and having thus mixed a cake, cooked it over a bed of charcoal. Then, saying to herself, “I will eat it on the road leading to the bathing-place on the river,” she placed the cake in a fold of her dress, and taking a water-pot in her hand, set out for the bathing-place on the river.

The Teacher set out on the same path, intending likewise to enter that village for alms. When Puṇṇā saw the Teacher, she thought to herself, “On other days when I have seen the Teacher, I have had no alms to give him, or if I have had alms to give him, I have not seen him; to-day, however, not only do I meet the Teacher face to face, but I have alms to give him. If he would accept this cake without considering whether the food is of inferior or superior quality, I would give it to him.” So setting her water-pot down on one side, she saluted the Teacher

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<sup>401</sup> Cf. *Jātaka* 254: ii. 286-291. This story is referred to at *Milindapañha*, 115<sup>14</sup>. Text: N iii. 321-325.

{3.323} and said to him, “Reverend Sir, accept this coarse food and bestow your blessing upon me.”

The Teacher looked at Elder Ānanda, whereupon the Elder drew from under a fold of his robe and presented to the Teacher a bowl [30.112] which was an offering to the Teacher from a great king. The Teacher held out the bowl and received therein the offering of the cake. When Puṇṇā had placed the cake in the Teacher’s bowl, she saluted him with the Five Rests and said to him, “Reverend Sir, may the Truth which you have beheld be of avail to me also.” The Teacher replied, “So be it.” And remaining standing as before, he pronounced the words of thanksgiving. Thereupon Puṇṇā thought to herself, “Although the Teacher bestowed on me a blessing as he took my cake, yet he will not eat it himself. He will doubtless keep it until he has gone a little way and will then give it to a crow or a dog. Then he will go to the house of some king or prince and make a meal of choice food.”

Thought the Teacher to himself, “What was the thought in the mind of this woman?” Perceiving what was in her mind, the Teacher looked at Elder Ānanda and intimated that he wished to sit down. The Elder spread out a robe and offered the Teacher a seat. The Teacher sat down without the city and ate his breakfast. The deities squeezed out nectar, food proper to gods and men alike throughout the circle of the worlds, even as one squeezes a honeycomb, and imparted it to the Teacher’s food. Puṇṇā stood looking on. At the conclusion of the Teacher’s breakfast the Elder gave him water. When the Teacher had finished his breakfast, he addressed Puṇṇā and said, “Puṇṇā, why {3.324} have you blamed my disciples?” “I do not blame your disciples, Reverend Sir.” “Then what did you say when you saw my disciples?”

“Reverend Sir, the explanation is very simple. I thought to myself, ‘As for me, I am oppressed by my own discomfort, and so am unable to sleep; why is it that the reverend monks are unable to sleep? It must be that some monk who resides there is sick, or else is suffering from the bite of some reptile.’” The Teacher listened to her words and then said to her, “Puṇṇā, in your own case it is because you are afflicted with discomfort that you are unable to sleep. But my disciples are assiduously watchful and therefore sleep not.” So saying, he pronounced the following Stanza,

**226. They that are ever watchful, they that study both by day and by night,  
They that strive after Nibbāna, such men rid themselves of the evil passions.**

At the conclusion of the lesson Puṇṇā, even as she stood there, was established in the Fruit of Conversion; the assembled company also profited by the lesson. [30.113]

The Teacher, having made a meal of the cake which Puṇṇā made of rice-flour and cooked over a bed of coals, returned to the monastery. Thereupon the monks began a discussion in the Hall of Truth: {3.325}

“Brethren, how hard it must have been for the Supremely Enlightened One to make his breakfast of the cake of rice-flour which Puṇṇā cooked over a bed of coals and gave him!” At that moment the Teacher drew near and asked them, “Monks, what are you discussing now as you sit here all gathered together?” When they told him, he said, “Monks, this is not the first time I have eaten red-rice-powder which she gave me; the same thing happened to me in a previous state of existence also.” So saying, he recited the following Stanzas,

You used to eat leavings of grass, you used to eat scum of red-rice-gruel;  
Such was your food in days gone by; why do you not eat your food to-day?

Where they know not a body by birth or training.  
There, Great Brahmā, the scum of red-rice-gruel will suffice.

But you know full well that I am a horse of noblest breed;  
I know my breed; it is because of my breed that I will not eat your red-rice-gruel.

And the Teacher related this Kuṇḍakasindhavapotaka Jātaka in detail.<sup>402</sup>

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<sup>402</sup> Jātaka 254: ii. 287-291. Ed. note: the story tells of a foal adopted by a poor woman who brought him up on red-rice-gruel and other poor food. A merchant recognises him for a high-bred horse and buys him off her. The horse, now he knows his true status, no longer agrees to eat gruel but feeds only on the best of foods. The king makes him his state horse.

**XVII. 7. Nothing, too much, and too little<sup>403</sup>**

**Atulaupāsakavatthu**

**227. This is an old, old saying, Atula...<sup>404</sup>**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the lay disciple Atula.

For Atula was a lay disciple who lived at Sāvatti, and he had a retinue of five hundred other lay disciples. {3.326} One day he took those lay disciples with him to the monastery to hear the Law. Desiring to hear Elder Revata preach the Law, he saluted Elder Revata and sat down respectfully on one side. Now this Venerable Elder Revata was a solitary recluse, delighting in solitude even as a lion delights in solitude, wherefore he had nothing to say to Atula.

“This Elder has nothing to say,” thought Atula. Provoked, he arose from his seat, went to Elder Sāriputta, and took his stand respectfully on one side. “For what reason have you come to me?” asked Elder Sāriputta. “Reverend Sir,” replied Atula, “I took these [30.114] lay disciples of mine to hear the Law and approached Elder Revata. But he had nothing to say to me; therefore I was provoked at him and have come here. Preach the Law to me.” “Well then, lay disciple,” said the Elder Sāriputta, “sit down.” And forthwith Elder Sāriputta expounded the Abhidhamma at great length.

Thought the lay disciple, “Abhidhamma is exceedingly abstruse, and the Elder has expounded this alone to me at great length; of what use is he to us? Provoked, he took his retinue with him and went to Elder Ānanda. Said Elder Ānanda, “What is it, lay disciple?” Atula replied, “Reverend Sir, we approached Elder Revata for the purpose of hearing the Law, and got not so much as a syllable from him. Provoked at this, we went to Elder Sāriputta and he expounded to us at great length Abhidhamma alone with all its subtleties. ‘Of what use is he to us?’ thought we to ourselves; and provoked at him also, we came here. Preach the Law to us, Reverend Sir.” “Well then,” replied Elder Ānanda, “sit down and listen.” Thereupon Elder Ānanda expounded the Law to them very briefly, and making it very easy for them to understand.

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<sup>403</sup> Text: N iii. 325-329.

<sup>404</sup> Ed. note: Original reads: *This is an old saying.*



But they were provoked at the Elder Ānanda also, and going to the Teacher, saluted him, and sat down respectfully on one side. Said the Teacher to them, {3.327} “Lay disciples, why have you come here?” “To hear the Law, Reverend Sir.” “But you have heard the Law.” “Reverend Sir, first we went to Elder Revata, and he had nothing to say to us; provoked at him, we approached Elder Sāriputta, and he expounded the Abhidhamma to us at great length; but we were unable to understand his discourse, and provoked at him, approached the Elder Ānanda; Elder Ānanda, however, expounded the Law to us very briefly, wherefore we were provoked at him also and came here.”

The Teacher heard them say their say and then replied, “Atula, from days of yore until now, it has been the invariable practice of men to blame him who said nothing, him who said much, and him who said little. There is no one who deserves unqualified blame and no one who deserves unqualified praise. Even kings are blamed by some and praised by others. Even the great earth, even the sun and moon, even a Supremely Enlightened Buddha, sitting and speaking in the midst of the Fourfold Assembly, some blame, and others praise. For blame or praise bestowed by utter simpletons is a matter of no account. But he whom a man of learning and intelligence blames or praises, – [30.115] he is blamed or praised indeed.” So saying, he pronounced the following Stanzas, {3.328}

**227. This is an old, old saying, Atula, this is no mere saying of to-day:  
“They blame him who sits silent, they blame him who says much,  
They also blame him who says little.” There is no one in the world that is not  
blamed.**

**228. There never was, there never will be, there lives not now  
A man who receives unqualified blame or unqualified praise.**

**229. If men of intelligence always, from day to day, praise  
Some man as free from flaws, wise, endowed with learning and goodness, –**

**230. Who would venture to find fault with such a man, any more than with a  
coin made of gold of the Jambu river?  
Even the gods praise such a man, even by Brahmā is he praised.**

**XVII. 8. The Band of Six<sup>405</sup>**

**Chabbaggiyatthu**

**231-234. Angry deeds should one control...**

This religious instruction was given by the Teacher while he was in residence at Veļuvana with reference to the monks of the Band of Six. {3.330}

For one day the monks of the Band of Six put wooden shoes on their feet, and taking staves of wood in their two hands, walked up and down on the surface of a flat rock. The Teacher hearing the clatter, asked Elder Ānanda, “Ānanda, what is that noise?” The Elder replied, “The monks of the Band of Six are walking about in wooden shoes; they are making the clatter you hear.” When the Teacher heard this, he promulgated the following precept, “A monk should control his deeds, his words, and his thoughts.” So saying, he expounded the Law by pronouncing the following Stanzas,

**231. Angry deeds should one control; one should be restrained in action;  
One should renounce evil deeds; one should do good deeds.**

**232. Angry words should one control; one should be restrained in word;  
One should renounce evil words; one should speak good words.**

**233. Angry thoughts should one control; one should be restrained in thought;  
One should renounce evil thoughts; one should cultivate good thoughts.**

**234. Wise men who control their deeds, wise men who control their speech,  
Wise men who control their thoughts, such men are indeed well controlled.**

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<sup>405</sup> This story is derived from the *Vinaya, Mahā Vagga*, v. 6: i. 188»-189'. Text: N iii. 330-331.

## Book XVIII. Blemishes, Mala Vagga

### XVIII. 1. The Cow-Killer and his Son<sup>406</sup>

#### Goghātakaputtavattu

[30.116]

235. Now art thou as a withered leaf; death's messengers await thee;  
Thou standest at the point of departure; thou hast no provisions for the  
journey.

236. Make for thyself an island; haste thee to struggle; be wise;  
When thy infirmities have been blown away, and thou hast freed thyself from  
the evil passions, thou shalt go to the heavenly place of the Elect.

237. Thy life is now brought to a close; thou art come into the presence of  
Death;  
Thou hast no abiding-place by the way; thou hast no provisions for the  
journey.

238. Make for thyself an island; haste thee to struggle; be wise.  
When thy infirmities have been blown away, and thou hast freed thyself from  
the evil passions, thou shalt no more come unto birth and old age.

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain killer of cows. {3.332}

At Sāvatti, so we are told, lived a certain killer of cows. He would kill cows, select the choicest portions of their flesh for his own table, cause the same to be cooked, and then sit down with son and wife and eat the same; the rest he sold for a price. For fifty-five years he kept up this practice of killing cows. During all this time, although the Teacher resided at a neighboring monastery, on no occasion did he give the Teacher so much as a spoonful of rice-gruel or boiled rice by way of alms. Unless he had meat to eat, he never ate rice. One day while it was still light, after selling some beef, he gave his wife a piece of beef to cook for his supper, and then went to the pool to bathe.

While he was absent, a friend of his came to the house and said to his wife, "Let me have a little of the beef which your husband has for sale; {3.333} a guest has come to my house." "We have no beef for sale. Your friend has sold all his beef and has gone to the pool to bathe." "Do not refuse my request; if you have a

<sup>406</sup> Cf. Stories i. 10, v. 1 c, xii. 1 c, and xxiv. 11. Text: N iii. 332-338.

piece of beef in the house, give it to me.” “There is not a piece of beef in the house, except a piece which your friend has set aside for his own supper.” Thought the friend of the cow-killer, “If there is not a piece of beef in the house except a piece which my friend has set aside for his own supper, and if he will not eat unless he can have meat to eat, he will certainly not give me this piece of beef.” So he took the piece of beef himself and went off with it.

After the cow-killer had bathed, he returned home. When his wife set before him rice which she had boiled for him, seasoned with leaves of her own cooking, he said to her, “Where is the meat?” “Husband, there is none.” “Did I not give you meat to cook before [30.117] I left the house?” “A friend of yours came to the house and said to me, ‘A guest has come to my house; let me have a little of the beef which you have for sale.’ I said to him, ‘There is not a piece of beef in the house, except a piece which your friend has set aside for his own supper, and he will not eat unless he can have meat to eat.’ But in spite of what I said to him, he took the piece of beef himself and went off with it.” “Unless I have meat to eat with it, I will not eat rice; take it away.” “What is to be done, husband? Pray eat the rice.” “That I will not.” Having caused his wife to remove the rice, he took a knife in his hand and left the house.

Now an ox was tethered in the rear of his house. The man went up to the ox, thrust his hand into the mouth of the ox, jerked out his tongue, cut it off at the root with his knife, and returned to the house with it. Having had it cooked on a bed of coals, he placed it on the boiled rice and sat down to eat his supper. He first ate a mouthful of rice, and then placed a piece of meat in his mouth. That very moment {3.334} his own tongue was cleft in twain and fell out of his mouth into the dish of rice. That very moment he received retribution similar in kind to the sin which he had committed. With a stream of blood flowing from his mouth, he entered the court of his house and crawled about on his hands and knees, bellowing just like an ox.

At this time the cow-killer’s son stood close by, watching his father. His mother said to him, “Son, behold this cow-killer crawling about the court of the house on his hands and knees, bellowing like an ox. This punishment is likely to fall upon your own head. Pay no attention to me, but seek safety in flight.” The son, terrified by the fear of death, bade farewell to his mother and fled. Having made good his escape, he went to Takkasilā. As for the cow-killer, after he had crawled about the court of the house for a time, bellowing like an ox, he died, and was reborn in the Avīci Hell. The ox also died.

Having gone to Takkasilā, the cow-killer's son became apprenticed to a goldsmith. One day his master, as he set out for the village, said to him, "You are to make such and such an ornament." So saying, his master departed. The apprentice made the ornament according to the directions he received. When his master returned and looked at the ornament, he thought to himself, "No matter where this youth may go, he will be able to earn his living anywhere." So when the apprentice came of age, the goldsmith gave him his daughter in marriage. He increased with sons and daughters. When his sons came of age, they acquired the various arts, and subsequently [30.118] going to Sāvatti to live, established households of their own, and became faithful followers of the Buddha. Their father remained in Takkasilā, spent his days without performing a single work of merit, {3.335} and finally reached old age. His sons thought to themselves, "Our father is now an old man," and sent for him to come and live with them.

Then they thought to themselves, "Let us give alms in behalf of our father." Accordingly they invited the Congregation of Monks presided over by the Buddha to take a meal with them. On the following day they provided seats in their house for the Congregation of Monks presided over by the Buddha, served them with food, showing them every attention, and at the conclusion of the meal said to the Teacher, "Reverend Sir, this food which we have presented to you is the food whereby our father lives; render thanks therefor to our father." The Teacher thereupon addressed him and said, "Lay disciple, you are an old man. Your body has ripened and is like a withered leaf. You have no good works to serve as provisions for the journey to the world beyond. Make for yourself a refuge. Be wise; be not a simpleton." Thus spoke the Teacher, pronouncing the words of thanksgiving; and having thus spoken, pronounced the following Stanzas,

**235. Now art thou as a withered leaf; death's messengers await thee;  
Thou standest at the point of departure; thou hast no provisions for the  
journey.**

**236. Make for thyself an island; haste thee to struggle; be wise;  
When thy infirmities have been blown away, and thou hast freed thyself from  
the evil passions, thou shalt go to the heavenly place of the Elect. {3.336}**

At the conclusion of the lesson the lay disciple was established in the Fruit of Conversion; the assembled company also profited by the lesson.

They invited the Teacher also for the following day and gave alms to him. When the Teacher had finished his meal, and it was time for him to pronounce the words of thanksgiving, they said to him, “Reverend Sir, this food which we have presented to you is the food whereby our father lives; render thanks therefor to him alone.” So the Teacher thanked him, pronouncing the two following Stanzas, {3.337}

**237. Thy life is now brought to a close; thou art come into the presence of  
Death;  
Thou hast no abiding-place by the way; thou hast no provisions for the  
journey.**

**238. Make for thyself an island; haste thee to struggle; be wise.  
When thy infirmities have been blown away, and thou hast freed thyself from  
the evil passions, thou shalt no more come unto birth and old age.**

### **XVIII. 2. Little by Little<sup>407</sup> Aññatarabrāhmaṇavatthu**

[30.119]

**239. One after another...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahman. {3.338}

The story goes that early one morning this Brahman went out of the city, stopped at the place where the monks put on their robes, and stood and watched them as they put on their robes. Now this place was thickly overgrown with grass. As one of the monks put on his robe, the skirt of the robe dragged through the grass and became wet with drops of dew. Thought the Brahman, {3.339} “The grass should be cleared away from this place.” So on the following day he took his mattock, went thither, cleared the place, and made it as clean and smooth as a threshing-floor. The day after, he went to that place again. As the

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<sup>407</sup> Text: N iii. 338-341.

monks put on their robes, he observed that the skirt of the robe of one of the monks dropped to the ground and dragged in the dust. Thought the Brahman, "Sand should be sprinkled here." So he brought sand and sprinkled it on the ground.

Now one day before breakfast the heat was intense. On this occasion he noticed that as the monks put on their robes, sweat poured from their bodies. Thought the Brahman, "Here I ought to cause a pavilion to be erected." Accordingly he caused a pavilion to be erected. Again one day, early in the morning, it rained. On this occasion also, as the Brahman watched the monks, he noticed that their robes were wetted by the drops of rain. Thought the Brahman, "Here I ought to cause a hall to be erected." So there he caused a hall to be erected. When the hall was finished, he thought to himself, "Now I will hold a festival in honor of the completion of the hall." Accordingly he invited the Congregation of Monks presided over by the Buddha, {3.340} seated the monks within and without the hall, and gave alms.

At the conclusion of the meal he took the Teacher's bowl to permit him to pronounce the words of thanksgiving. "Reverend Sir," said he, "as I stood in this place when the monks were putting on their robes and watched them, I saw this and that, and I did this and that." And beginning at the beginning, he told the Teacher the whole story. The Teacher listened to his words and then said, "Brahman, a wise man by doing good works, time after time, little by little, [30.120] gradually removes the stains of his own evil deeds." So saying, he pronounced the following Stanza,

**239. One after another, little by little, time after time, a wise man  
Should blow away his own impurities, even as a smith blows away the  
impurities of silver.**

**XVIII. 3. The Louse that would have his Own<sup>408</sup>**

**Tissattheravatthu**

**240. Even as rust which springs from iron no sooner appears than it eats  
away the iron,  
Precisely so in the case of transgressors, their own evil deeds bring them to an  
evil end.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a monk named Elder Tissa. {3.341}

The story goes that a certain youth of respectable family, who lived at Sāvatti, retired from the world, became a monk, and made his full profession, becoming known as Elder Tissa. Subsequently, while he was in residence at a monastery in the country, he received a coarse cloth eight cubits in length. Having completed residence, he celebrated the Terminal Festival, and taking his cloth with him, went home and placed it in the hands of his sister. Thought his sister, “This robe-cloth is not suited to my brother.” So with a sharp knife she cut it into strips, pounded them in a mortar, whipped and beat and cleaned the shoddy, and, spinning fine yarn, had it woven into a robe-cloth. The Elder procured thread and needles, and assembling some young monks and novices who were skilled makers of robes, went to his sister {3.342} and said, “Give me that cloth; I will have a robe made out of it.”

She took down a robe-cloth nine cubits in length and placed it in the hands of her youngest brother. He took it, spread it out, and said, “My robe-cloth was a coarse one, eight cubits long, but this is a fine one, nine cubits long. This is not mine; it is yours. I don’t want it. Give me the same one I gave you.” “Reverend Sir, this cloth is yours; take it.” He refused to do so. Then his sister told him everything she had done and gave him the cloth again, saying, “Reverend Sir, this one is yours; take it.” Finally he took it, went to the monastery and set the robe-makers to work. His sister prepared rice-gruel, boiled rice, and other provisions for the robe-makers, and on the day when the cloak was finished, gave them an extra allowance. Tissa looked at the robe and took a liking to it. Said he, “To-morrow I [30.121] will wear this robe as an upper garment.” So he folded it and laid it on the bamboo rack.

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<sup>408</sup> Text: N iii. 341-344.



During the night, unable to digest the food he had eaten, he died, and was reborn as a louse in that very robe. When his sister learned that he was dead, she flung herself at the feet of the monks, rolled on the ground, and wept. When the monks had performed the funeral rites over his body, they said, “Since there was no one to attend him in his sickness, this robe belongs to the Congregation of Monks; let us divide it among us.” Thereupon that louse screamed, “These monks are plundering my property!” And thus screaming, he ran this way and that.

The Teacher, even as he sat in the Perfumed Chamber, heard that sound by Supernatural Audition, and said to Elder Ānanda, “Ānanda, tell them to lay aside Tissa’s robe for seven days.” The Elder caused this to be done. At the end of seven days that louse died and was reborn in the Abode of the Tusita gods. {3.343} On the eighth day the Teacher issued the following order, “Let the monks now divide Tissa’s robe and take their several portions.” The monks did so. Having so done, the monks began the following discussion: “Why was it that the Teacher caused Tissa’s robe to be put aside for seven days, and on the eighth day permitted us to divide it among us and take our several portions?”

The Teacher approached and asked, “Monks, what are you discussing now as you sit here all gathered together?” When they told him, he said, “Monks, Tissa was reborn as a louse in his own robe. When you set about to divide the robe among you, he screamed, ‘They are plundering my property.’ And thus screaming, he ran this way and that. Had you taken his robe, he would have cherished a grudge against you, and because of this sin would have been reborn in Hell. That is the reason why I directed that the robe should be laid aside. But now he has been reborn in the Abode of the Tusita gods, and for this reason I have permitted you to take the robe and divide it among you.”

Again said the monks, “Reverend Sir, a grievous matter indeed is this thing which is called Craving.” “Yes, monks,” replied the Teacher, “Craving is indeed a grievous matter among living beings here in the world. Even as rust which springs from iron eats away the iron and corrodes it and renders it useless, so also this thing which is called Craving, when it arises among living beings here in the world, causes these same living beings to be reborn in Hell and plunges [30.122] them to ruin.” So saying, the Teacher pronounced the following Stanza,

**240. Even as rust which springs from iron no sooner appears than it eats away the iron,  
Precisely so in the case of transgressors, their own evil deeds bring them to an evil end.**

**XVIII. 4. Pride goeth before a Fall<sup>409</sup>  
Lāḷudāyittheravatthu**

**241. Non-repetition mars the Sacred Word; inactivity mars the household life;  
Sloth is a blemish on beauty; heedlessness is a blemish on the watchman.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Lāḷudāyi. {3.344}

At Sāvatti, we are told, five crores of Noble Disciples {3.345} gave alms before breakfast, and after breakfast, taking ghee, oil, honey, molasses, garments, and other requisites, went to the monastery and listened to the Law. When they departed, after listening to the Law, they praised the virtues of Elders Sāriputta and Moggallāna. The Elder Udāyi overheard their talk and said to them, “It is because you have heard only these Elders preach the Law that you talk as you do; I wonder what you would say if you were to hear me preach the Law.” Those who heard his remark thought to themselves, “This must be some preacher of the Law; we ought without fail to hear this Elder also preach the Law.” So one day they made the following request of the Elder, “Reverend Sir, to-day is the day when we are wont to go and listen to the Law. After we have presented alms to the Congregation of Monks, be good enough, Reverend Sir, to preach the Law to us by day.” The Elder accepted the invitation.

When it was time for them to listen to the Law, they went to the Elder and said, “Reverend Sir, preach the Law to us.” So Elder Udāyi sat down in the seat, took a painted fan in his hand, waved it back and forth, but not knowing a single word of the Law, said, “I will intone the Sacred Word; let some one else preach the Law.” So saying, he descended from the seat. The disciples caused someone else to preach the Law, and again assisted him to mount the seat to intone the Sacred Word. But again the second time, the Elder, who knew no more about intoning than he did about preaching, said, “I will recite the Sacred Word at night; let some one else intone the Sacred Word now.” The disciples therefore

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<sup>409</sup> Cf. Story xi. 7, and *Jātaka* 153: ii. 9-12. Text: N iii. 344-348.

caused another to intone the Sacred Word and at night brought the Elder in again. [30.123]

But at night also he knew as little how to intone, and said, “I will recite at dawn; let someone else recite at night.” So saying, he descended from the seat {3.346}. The disciples caused another to recite the Sacred Word at night and at dawn brought the Elder in again. But once more he failed. Thereupon the multitude took up clods of earth, sticks, and other missiles, and threatened him, saying, “Simpleton, while we were talking about the virtues of Elders Sāriputta and Moggallāna, you said this and that. Why don’t you say something now?” The Elder took to flight, and the multitude ran after him. As he ran, he fell into a certain cesspool.

The multitude talked over the incidents of the day, saying, “As Lāḷudāyi listened to our praise of the virtues of Elders Sāriputta and Moggallāna, he became jealous, declared himself to be a preacher of the Law, and when people rendered him honor and said to him, ‘We would hear the Law,’ he sat down in the Seat of the Law four times, although he knew not a single word suitable to recite. Then, when we said to him, ‘Yet you put yourself on an equality with our Noble Elders Sāriputta and Moggallāna,’ and took up clods of earth, sticks, and other missiles, and threatened him, he ran away and fell into a cesspool.” The Teacher drew near and asked them, “Monks, what are you talking about now, as you sit here all gathered together?” When they told him, he said, “Monks, this is not the first time he has wallowed in a cesspool; he did the same thing in a previous state of existence also.” So saying, he pronounced the following Stanzas,<sup>410</sup>

I am a beast, master. And, master, you are a beast too.  
Come, lion, turn around. Why do you flee in fear?

Boar, you are filthy, your bristles are foul, with bad smells you reek.  
If you desire to fight, I yield you the victory, master. {3.347}

After relating this Jātaka in detail, the Teacher said, “At that time the lion was the Elder Sāriputta and the boar was Lāḷudāyi.” Having finished the lesson, the Teacher said, “Monks, Udāyi had learned only the merest fragment of the Law, but he never repeated the Texts. No matter how much or how little one may learn of the Sacred Word, not to repeat it is a grievous fault.” So saying, he pronounced the following Stanza,

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<sup>410</sup> *Jātaka* 153: ii. 10-12.

**241. Non-repetition mars the Sacred Word; inactivity mars the household life;  
Sloth is a blemish on beauty; heedlessness is a blemish on the watchman.**

### **XVIII. 5. The Wickedness of Women<sup>411</sup>**

#### **Aññatarakulaputtavatthu**

[30.124]

**242-243. Lewdness is a blemish on a woman...**

This religious instruction was given by the Teacher while he was in residence at Veļuvana with reference to a certain youth of respectable family. {3.348}

The story goes that this youth married a young woman of equal birth. From the day of her marriage his wife played the adulteress. Embarrassed by her adulteries, the youth had not the courage to meet people face to face. {3.349} After a few days had passed, it became his duty to wait upon the Buddha. So he approached the Teacher, saluted him, and sat down on one side. “Disciple, why is it that you no longer let yourself be seen?” asked the Teacher. The youth told the Teacher the whole story. Then said the Teacher to him, “Disciple, even in a former state of existence I said, ‘Women are like rivers and the like, and a wise man should not get angry with them.’ But because rebirth is hidden from you, you do not understand this.” In compliance with a request of the youth, the Teacher related the following Jātaka:<sup>412</sup>

Like a river, a road, a tavern, a hall, a shed.

Such are women of this world: their time is never known.

“For,” said the Teacher, “lewdness is a blemish on a woman; niggardliness is a blemish on the giver of alms; evil deeds, because of the destruction they cause, both in this world and the next, are blemishes on all living beings; but of all blemishes, ignorance is the worst blemish.” So saying, the Teacher pronounced the following Stanzas,

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<sup>411</sup> Cf. *Jātaka* 65: i. 301-302. Text: N iii. 348-351.

<sup>412</sup> *Jātaka* 65: i. 301-302. Ed. note: in the story, similar to here, a woman betrays her husband, and he is upset; the Bodhisatta teaches him that such is the nature of women, and he should not be disturbed by it. The husband regains equanimity and the wife stops her wanton ways.

**242. Lewdness is a blemish on a woman; niggardliness is a blemish on a giver;  
Evil ways are blemishes, both in this world and the next.**

**243. But worse than any ordinary blemish, the worst, indeed, of all blemishes,  
is ignorance;  
Rid yourselves of this blemish, monks, and be without blemish.**

### **XVIII. 6. Courtesy and Rudeness<sup>413</sup> Cullasārivatthu**

**244-245. Easy is the life...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Culla Sāri, a co-resident of Elder Sāriputta. {3.351}  
[30.125]

The story goes that one day this monk administered medical treatment, in return for which he received a portion of choice food. As he went out with this food, he met an Elder on the road and said to him, “Reverend Sir, here is some food which I received for administering medical treatment. Nowhere else will you receive food like this. Take it and eat it. Henceforth, whenever I receive such food as this in return for administering medical treatment, I will bring it to you.” The Elder listened to what he said, but departed without saying a word. The monks went to the monastery and reported the matter to the Teacher. Said the Teacher, “Monks, he that is shameless and impudent like a crow, he that practices the twenty-one varieties of impropriety, lives happily. But he that is endowed with modesty and fear of mortal sin, lives in sorrow.” So saying, he pronounced the following Stanzas,

**244. Easy is the life of the man who is shameless, bold like a crow, a backbiter,  
Insolent, impudent, corrupt. {3.352}**

**245. Hard is the life of the man who is modest, ever seeking what is pure,  
Free from attachment, contained, blameless in conduct, possessed of vision  
clear.**

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<sup>413</sup> Text: N iii. 351-355.

## **XVIII. 7. All of the Precepts are Hard to Keep<sup>414</sup>**

### **Pañcasata-upāsakavatthu**

**246-248. He that destroys life...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to five hundred lay disciples. {3.355}

For of these five hundred lay disciples, one kept only the precept of abstinence from the taking of life; another, another precept, and so on. One day they fell into a dispute, each of them saying, “It is a hard thing I have to do; it is a hard precept I have to keep.” And going to the Teacher, they saluted him and referred the whole matter to him. The Teacher listened to what they had to say, and then, without naming a single precept as of lesser importance, said, “All of the precepts are hard to keep.” So saying, he pronounced the following Stanzas,

**246. He that destroys life, he that utters falsehood,  
He that takes what is not given to him in this world, he that goes in unto  
another man’s wife, {3.356} [30.126]**

**247. And the man that is addicted to the drinking of liquor and spirits,  
Such a man, even in this present world, digs up his own root.**

**248. Know this, O man, that the unrestrained are fallen upon evil ways;  
Let not greed and wrongdoing subject thee to suffering for long.**

## **XVIII. 8. The Fault-Finding Novice<sup>415</sup>**

### **Tissadaharavatthu**

**249. People give according to their faith, according to their pleasure;  
Whoever allows himself to be annoyed because food and drink are given to  
others,**

**Such a man will not attain Tranquillity either by day or by night.**

**250. But if a man will exterminate discontent, and tear it out by the roots, and  
utterly destroy it,**

**Then he will attain Tranquillity both by day and by night.**

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<sup>414</sup> Text: N iii. 355-357.

<sup>415</sup> The Introductory Story is similar to the Introduction to *Jātaka* 80: i. 355-356. The Story of the Past, not given in full in the *Dhammapada Commentary*, is the same as *Jātaka* 125: i. 451-455. Text: N iii. 357-359.

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a novice named Tissa. {3.357}

It is said of the novice Tissa that he used to go about finding fault with the gifts of the householder Anāthapiṇḍika, and of the female lay disciple Visākhā, and even of the five crores of Noble Disciples; he even went so far as to find fault with the Gifts beyond Compare. Whenever he received cold food in their refectory, he would complain because it was cold; whenever he received hot food, he would complain because it was hot. Whenever they gave but a little, he would blame them, saying, “Why do they give so very little?” And whenever they gave abundant alms, he would also blame them, saying, “I suppose they had no place in their house to put it;” or, “Surely they should give the monks only so much as they require to support life; so much gruel and boiled rice as this is absolutely wasted.” But with reference to his own kinsfolk, he would say, “Oh, the house of our kinsfolk is a veritable tavern for all the monks who come from all the four quarters!” {3.358} Thus did he sing the praises of his kinsfolk.

Now Tissa was in reality the son of a certain gatekeeper. While accompanying some carpenters on a journey through the country, he retired from the world on his arrival at Sāvatti and became a monk. When the monks observed that he was thus finding fault with the gifts and other good works of men, they thought to themselves, “Let us find out the truth about him.” So they asked him, “Brother, where do your kinsfolk live?” “In such and such a village,” replied Tissa. The monks accordingly sent a few novices there to investigate. The novices went there and asked the villagers who provided them with seats and food in the rest-house, “There is a novice named Tissa [30.127] who came from this village and retired from the world; who are his kinsfolk?” Thought the villagers, “There is no youth who has left any gentleman’s household in this village and retired from the world; what are these novices saying?” So they said to the novices, “Reverend Sirs, we have heard of a certain gatekeeper’s son who traveled with a company of carpenters and retired from the world; without doubt he is the novice you have reference to.” When the young monks learned that Tissa had no kinsfolk of consequence there, they returned to Sāvatti and informed the monks what they had learned, saying, “Reverend Sirs, Tissa goes around chattering without sufficient cause.” The monks reported the matter to the Tathāgata. Said the Teacher, “Monks, this is not the first time he has gone about uttering words of disparagement and empty boasting; in a previous state

of existence also he was a braggart.” Then, in response to a request of the monks, the Teacher related the following *Story of the Past*:<sup>416</sup>

One may boast ever so much, living in a foreign land,  
But another will follow and spoil it all; eat your food, therefore,  
Kaṭāhaka.

Having related this Kaṭāhaka Jātaka in detail, the Teacher said, “Monks, if any man is annoyed because others give either little or much, or coarse or fine food, or because they give nothing to him when he has given to others, {3.359} such a man will not attain Trance or Insight or the Paths and the Fruits.” So saying, he preached the Law by pronouncing the following Stanzas,

**249. People give according to their faith, according to their pleasure;  
Whoever allows himself to be annoyed because food and drink are given to  
others,  
Such a man will not attain Tranquillity either by day or by night.**

**250. But if a man will exterminate discontent, and tear it out by the roots, and  
utterly destroy it,  
Then he will attain Tranquillity both by day and by night.**

### **XVIII. 9. The Inattentive Laymen<sup>417</sup> Pañcaupāsakavatthu**

**251. There is no fire like lust, there is no grip like hatred,  
There is no snare like delusion, there is no river like Craving.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to five lay disciples. {3.360}

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<sup>416</sup> Jātaka 125: i. 451-455. Ed. note: the story tells of a servant who passed himself off as a son of his master and married a fair bride in a distant land. One day the master finds him, but doesn't reveal his true identity. His wife complains to the master that her husband complains about his food, the master teaches her the following verse (which she knows how to pronounce, but doesn't understand) to speak to him to pacify his vanity.

<sup>417</sup> Cf. Story xxvi. 25. Text: N iii. 360-363.



The story goes that these five men went to the monastery desiring to hear the Law, and having saluted the Teacher, sat down respectfully [30.128] on one side. Now in the case of the Buddhas, no such thought ever enters their mind as the following, “This man is a Khattiya, this man is a Brahman, this is a rich man, this is a poor man; I will preach the Law to this man in such wise as to exalt him; I will not do so, however, in the case of this other man.” It matters not with reference to what subject the Buddhas preach the Law. They place reverence for the Law before all else, and preach the Law as though they were bringing down the Celestial River from the sky.

But though the Tathāgata preached the Law in this wise to the five men who sat about him, one of the five, even as he sat there, fell asleep, another sat and dug the earth with his finger, another sat and shook a tree, another gazed at the sky. Only one listened attentively to the Law. As Elder Ānanda stood there fanning the Teacher, he observed the conduct of the five men and said to the Teacher, “Reverend Sir, you are preaching the Law even as thunders the thunder which accompanies a heavy rain, but even as you preach the Law, these men sit doing this and that.” “Ānanda, do you not know these men?” “No, Reverend Sir, I do not.”

“Of these five men, he that sits there sound asleep, was reborn as a snake in five hundred states of existence, and in each of these states of existence laid his head in his coils and fell asleep; therefore at the present time also he is sound asleep; {3.361} not a sound I make enters his ear.”

“But, Reverend Sir, tell me, was this in successive states of existence or at intervals?” “Ānanda, at one time this man was reborn as a human being, at another time as a god, and at another time as a snake. Indeed it would be impossible, even with the knowledge of omniscience, to determine exactly the number of times he has undergone rebirth at intervals. But in five hundred successive states of existence he was reborn as a snake and fell asleep; not even yet is he sated with sleep.

“The man who sits there scratching the earth with his finger was reborn in five hundred successive states of existence as an earthworm, and burrowed into the earth; hence he digs the earth at the present time also, and fails to hear my voice.

“The man who sits there shaking a tree was reborn in five hundred successive states of existence as a monkey, and from sheer force of habit acquired in

previous states of existence, still continues to shake a tree, and the sound of my voice does not enter his ears.

“The Brahman who sits there gazing at the sky was reborn in five [30.129] hundred successive states of existence as an astrologer, and therefore to-day also gazes at the sky just the same, and the sound of my voice does not enter his ears.

“The man who sits there listening attentively to the Law was reborn in five hundred successive states of existence as a Brahman versed in the Three Vedas, devoted to the repetition of the Sacred Texts, and therefore listens attentively to-day also, as though he were putting together a Sacred Text.”

“But, Reverend Sir, your preaching of the Law cleaves the skin and penetrates to the marrow of the bones. Why is it that while you are preaching the Law, they do not listen attentively?” “Ānanda, you evidently imagine that my Law is easy to listen to.” “Why, Reverend Sir, do you mean that it is difficult to listen to?” “Precisely so, Ānanda.” {3.362} “Why is that, Reverend Sir?” “Ānanda, these living beings, during countless thousands of cycles of time, never heard of the Buddha, the Law, and the Order, and therefore are unable now to listen to this Law which I preach. In the round of existences without conceivable beginning, these living beings have been accustomed to listen to the speech of animals in its countless forms. Therefore they spend their time in places where men drink and amuse themselves, and therefore sing and dance; it is impossible for them to listen to the Law.” “But, Reverend Sir, for what reason is it that they are unable to listen to the Law?”

The Teacher answered him as follows, “Ānanda, they are unable to do so by reason of lust, by reason of hatred, by reason of delusion. For there is no fire like the fire of lust, consuming living beings as it does, without leaving so much as ashes behind. To be sure, the world-conflagration which closes an epoch burns up the world without leaving anything behind, but this is a fire which breaks out only on the appearance of the seven suns, and this fire burns only at times and at seasons. But as for the fire of lust, there is no time when the fire of lust does not burn. Therefore I say that there is no fire like the fire of lust, no grip like hatred, no snare like delusion, and no river like Craving.” So saying, the Teacher pronounced the following Stanza,

**251. There is no fire like lust, there is no grip like hatred,  
There is no snare like delusion, there is no river like Craving.**

**XVIII. 10. Treasurer Ram<sup>418</sup>**

**Meṇḍakaseṭṭhivatthu**

[30.130]

**252. Easy to see are the flaws of another, but hard to see are one's own.  
For a man winnows the defects of others like chaff,  
But covers his own, even as a dishonest gambler covers a losing throw.**

This religious instruction was given by the Teacher while he was in residence at Jātiyāvana near Bhaddiya with reference to Treasurer Ram. {3.363}

**10 a. Frame-Story begun: The Buddha visits Treasurer Ram**

As the Teacher journeyed through the country of the Aṅguttaras, he observed that the dispositions requisite for attaining the Fruit of Conversion were possessed by Treasurer Ram, and his wife Candapadumā, and his son Treasurer Dhanañjaya, and his daughter-in-law Sumana Devī, and his granddaughter Visākhā, and his slave Puṇṇa. After making this observation he continued his journey to the city Bhaddiya, and took up his residence at Jātiyāvana. Treasurer Ram heard that the Teacher had arrived. {3.364} But how did Treasurer Ram get his name?

**10 b. Digression: Treasurer Ram and his golden rams**

Behind his house, the story goes, in a yard eight karīsas in extent, pranced up and down some golden rams as big as elephants or horses or bulls, cleaving the earth asunder, and smiting back with back. Now whenever Treasurer Ram had need of ghee or oil or honey or molasses or other kinds of food, or whenever he had need of garments or coverlets or gold bullion or gold coin or aught else, he would place balls of thread of the five colors in their mouths; and when he removed the ball from the mouth of even a single ram, there would come out of the mouth of that ram a supply of ghee and oil and honey and molasses and garments and coverlets and gold bullion and gold coin sufficient for all the inhabitants of the Land of the Rose-apple. This is how he came to be called Treasurer Ram. But what was his deed in a previous birth?

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<sup>418</sup> Parallels: *Vinaya, Mahā Vagga*, v. 34: i. 240--245-; *Divyāvadāna*, ix-x: 123-135. Text: N iii. 363-376.

**10 c. Story of the Past: How Treasurer Ram came to possess golden rams**

It appears that in the dispensation of the Buddha Vipassī he was the nephew of a householder named Avaroja, and that he was himself [30.131] named Avaroja after his uncle. Now the uncle undertook to build a Perfumed Chamber for the Teacher. And the nephew went to the uncle and said to him, “Uncle, let both of us join forces and build the Perfumed Chamber together.” But this his uncle declined to do, saying to him, “I prefer not to share the work with others, but to build the Perfumed Chamber by myself unaided.” Then the nephew thought to himself, “As soon as the Perfumed Chamber is erected here, an elephant-stable should be erected there.” Accordingly he caused building-materials to be brought from the forest, and erected one pillar inlaid with gold, another pillar inlaid with silver, and another pillar inlaid with gems. In like manner all the pillars were inlaid with gold and silver and gems; and in like manner the pillars and the beams and doorways and windows and rafters and roof and tiles were inlaid with gold and silver and gems.

Thus, on a site opposite the Perfumed Chamber, did he erect for the Tathāgata an elephant-stable, employing the seven precious minerals for the purpose. Over the elephant-stable was a potsherd of solid ruddy gold, and the peaks of the turrets were made of coral. {3.365} In the center of the elephant-stable he erected a jeweled pavilion; and beneath it he placed the Seat of the Law, whose feet were of solid ruddy gold and whose four uprights were likewise of solid ruddy gold. In addition, he wrought four golden rams and placed them beneath the feet of the Seat; and two golden rams, which he placed beneath the foot-rest; and six golden rams which he placed in a circle about the pavilion. The lower part of the Seat of the Law, he had woven with cords of thread, the middle part of threads of gold, and the upper part of silver threads. The back of the Seat was of sandalwood.

When he had thus completed the elephant-stable, he held a festival in honor of the opening of the stable, invited the Teacher, together with sixty-eight hundred thousand monks, gave alms for four months, and on the last day gave a set of three robes to each of the monks, the cost of the robes presented to each novice coming to a hundred thousand pieces of money. Having performed this work of merit in the dispensation of the Buddha Vipassī, he passed from this state of existence, and after undergoing birth and rebirth in the Worlds of the Gods and the world of men, he was reborn in this present dispensation at Benāres in the household of a treasurer possessed of great wealth, becoming known later as treasurer of Benāres. [30.132]

**10 d. Story of the Past: How Treasurer Ram and his family came to possess magical power**

One day as he was on his way to the royal palace to wait upon the king, he met the king's house-priest and said to him, "Teacher, are you considering what the stars portend?" "I am indeed considering this; what else have we to do?" "Tell me then, how is the country faring?" "Some calamity is due to occur." {3.366} "What kind of calamity?" "Treasurer, there is to be a famine." "When will it happen?" "Three years hence." When the treasurer heard this, he caused more abundant crops to be sown than ever before, spent all the wealth he possessed buying grain, caused twelve hundred and fifty granaries to be erected, filled all the granaries with rice, and when the granaries were filled to overflowing, filled chatties and other vessels, and dumped the rest on the ground and buried it in a pit. What remained he mixed with clay and used to plaster walls.

When, some time later, the famine arrived, he made use of the grain which had been stored for this purpose; and when the grain which he had stored in granaries, chatties, and other vessels had been exhausted, he summoned the members of his retinue and said to them, "Dear friends, go into the mountains and there obtain sustenance. As soon as there is abundance of food once more, return to me, if you so desire. But if you do not wish to return, remain wherever you like." They did as he suggested.

Now the treasurer had a single steward, a slave named Puṇṇa, who remained behind with him. The treasurer's wife also remained behind with him, and so likewise did his son and his daughter-in-law, making five persons in all. {3.367} When the grain which had been buried in pits in the earth was exhausted, they tore down the clay walls, moistened the clay, and supported themselves on the grain taken therefrom. When the famine spread and the supply of clay was exhausted, the treasurer's wife broke in pieces the clay which still remained in the walls, moistened it, obtained from the clay half an āḷhaka of rice, pounded it, and obtained therefrom a nāḷi of rice. Then thinking to herself, "In time of famine there are many thieves," for fear of thieves, she put the rice in a jar, closed the jar, and dug a hole in the earth and buried it.

When the treasurer returned from waiting upon the king, he said to his wife, "My dear wife, I am hungry; is there anything to eat?" [30.133] His wife, instead of saying, "There is nothing in sight," said, "Husband, there is one nāḷi of rice." "Where is it?" "I dug a hole in the earth and buried it for fear of thieves." "Well then, remove it and cook some of the rice." "If I prepare rice-gruel, there will be

enough for two meals, but if I boil the rice there will be enough for only a single meal. How shall I cook the rice, husband?” “There is nothing else for us to do but eat boiled rice and die; only do boil some rice.” So his wife prepared the rice by boiling it; and dividing the boiled rice into five portions and taking out of the boiler a portion sufficient to fill the treasurer’s bowl, she set it before him.

At that moment on Mount Gandhamādana a Private Buddha {3.368} arose from a state of trance. (When a Private Buddha is in a state of trance, by reason of the state of trance the pangs of hunger do not oppress him; but so soon as he has arisen from a state of trance, intense hunger attacks him and sets on fire, as it were, the mucous membrane of the stomach. So they look for a place where they may get something, and go thither. Persons who give alms to Private Buddhas on a day when they arise from a state of trance may attain thereby the post of commander-in-chief or some other grade of advancement.) When, therefore, this Private Buddha had with supernatural vision surveyed the world, he thought, “A dreadful famine has arisen in the Land of the Rose-apple, and in the treasurer’s house five persons have only a nāḷi of boiled rice cooked. Have these five persons faith, and will they bestow favor on me?” Perceiving that they possessed faith and that they would bestow favor on him, he took bowl and robe and went and showed himself standing before the door of the house of the great treasurer.

When the treasurer saw the Private Buddha, he rejoiced at heart, for he thought to himself, “It is because I gave no alms in times past that I have experienced so dreadful a famine. This portion of boiled rice may keep me for one day, but if I give it to this Private Buddha it will avail to my salvation in countless millions of cycles of time.” With this thought in his mind he removed the bowl of rice, approached the Private Buddha, saluted him with the Five Rests, escorted him into the house, provided him with a seat, bathed his feet, placed them on a golden foot-rest, and then took the vessel of rice and poured the rice into the bowl of the Private Buddha. When he had poured half of the rice into the bowl of the Private Buddha, the Private Buddha covered the bowl with his hand. {3.369}

Said the treasurer, “Reverend Sir, we five persons possessed [30.134] a nāḷi of rice between us, and of the boiled rice prepared therefrom, this is one portion, and it is impossible to divide this in two. I ask you not to bestow a blessing upon me in this present world; I desire to give you all of the rice without reserve.” With these words he gave him all of the rice, making the following Earnest Wish as he did so, “Reverend Sir, in the various places where I shall be reborn,

may I never again behold such a famine as this. Henceforth may I have the means to give seed-rice to all the inhabitants of the Land of the Rose-apple. May I never be obliged to work for my living. Having caused my twelve hundred and fifty granaries to be swept, having bathed my head, having sat down at the doors of my granaries, at the moment when I look up, may a shower of ruddy rice fall from heaven and fill all my granaries. In the various places where I shall be reborn, may this very woman be my wife, this very youth my son, this very girl my daughter-in-law, and this very man my slave.”

The treasurer’s wife thought to herself, “It is out of the question for me to eat, so long as my husband is oppressed with hunger.” So she gave her own portion to the Private Buddha, making the following Earnest Wish, “Reverend Sir, in the various places where I shall be reborn, may I never again behold such a famine as this. May I have the power, by setting before me a pint-pot of boiled rice, to give to all the inhabitants of the Land of the Rose-apple; and no matter how much I give, so long as I do not get up, may the pot be replenished with just as much boiled rice as has been taken out. May this very man be my husband, this very youth my son, this very girl my daughter-in-law, and this very man my slave.”

The treasurer’s son also gave his own portion of boiled rice to the Private Buddha, making the following Earnest Wish, “May I never again behold such a famine as this. May I have the power with a single purse of a thousand pieces of money to give money to all the inhabitants of the Land of the Rose-apple; and no matter how much I give, yet may this purse remain full. May this very woman and this very man be my mother and my father, this very woman be my wife, and this very man be my slave.”

The treasurer’s daughter-in-law also gave her own portion of boiled rice to the Private Buddha, making the following Earnest Wish, “May I never again behold such a famine. May I have the power, by setting a basket of grain before me, to give seed-rice to all the inhabitants of the Land of the Rose-apple; and no matter how much I give, yet may the grain in the basket remain undiminished. In [30.135] the various places where I shall be reborn, may this very woman and this very man be my mother-in-law and my father-in-law, this very man be my husband, and this very man be my slave.”

The slave also gave his own portion of boiled rice to the Private Buddha, making the following Earnest Wish, “May I never again behold such a famine. When I plow, may three furrows run on this side of me, three furrows on that

side, and one in the midst, seven furrows in all, each an ammaṇa wide.” Although the slave could have had the post of commander-in-chief on that day by wishing for it, {3.371} yet by reason of his affection for his mistress and his master, he made the following Earnest Wish, “May this very woman and this very man be my mistress and my master.”

As each of these five persons concluded what he had to say, the Private Buddha said, “So be it,” and pronounced the words of thanksgiving in the form of the Stanzas proper to a Private Buddha. Then, thinking to himself, “It is my duty to satisfy the longing of these living beings,” he commanded, “May these living beings behold me until I reach Mount Gandhamādana.” Straightway he soared away through the air, and they all stood and watched him. Having reached Mount Gandhamādana, he divided the boiled rice among five hundred Private Buddhas. By virtue of his supernatural power the boiled rice sufficed for all. The five persons still stood and watched.

When midday was past, the treasurer’s wife washed the pot in which she had boiled the rice, placed the cover on it, and put it away. The treasurer, worn out with hunger, lay down and fell asleep. When it was evening, he awoke and said to his wife, “Dear wife, I am very hungry; are there no lumps of burnt rice sticking to the bottom of the pot?” Now his wife remembered very well that she had washed the pot and put it away, and knew that no rice remained. But for all that, she did not say, “There is none.” On the contrary, she said, “I will uncover the pot and look and tell you.” So saying, she rose from her seat, went to the closet where the pots were kept and removed the cover from the pot. Instantly the pot was filled with boiled rice possessing the fragrance of jasmine-buds; moreover the rice overflowed from the pot and thrust open the cover.

As soon as the treasurer’s wife saw what had happened, her body was suffused with joy. Said she to her husband, “Rise, husband; I did indeed wash the pot and place the cover on it and put it away; but here it is filled with boiled rice possessing the fragrance of jasmine-buds. {3.372} It is worth while to do good deeds; it is worth while [30.136] to give alms. Rise, husband, and eat.” So saying, she gave boiled rice to both father and son. When they had risen from their seats, she sat down and ate with her daughter-in-law. After that she gave boiled rice also to the slave Puṇṇa.

But in spite of the fact that rice was taken out of the boiler again and again, there was no diminution in the quantity of rice therein contained; as soon as one spoonful was taken out another spoonful appeared. On that day also the



granaries and other receptacles were filled once more precisely as before. Thereupon the treasurer caused the following proclamation to be made throughout the city, "Rice has appeared in the treasurer's house; let all those who require seed-rice come and take it." Thereupon men came to the treasurer's house and received seed-rice, all the inhabitants of the Land of the Rose-apple obtaining seed-rice at his hands.

The treasurer passed from that state of existence, and after passing through the round of birth and rebirth in the Worlds of the Gods and the world of men, was reborn in the dispensation of the present Buddha in the city Bhaddiya in the family of the treasurer. His wife was also reborn in a family possessed of great wealth, and when she arrived at marriageable age, was married once more to the treasurer. By reason of his former deed of merit, the rams described above came into existence in the yard back of his house. His son was his former son, his daughter-in-law his former daughter-in-law, and his slave his former slave.

#### **10 e. Treasurer Ram and his family exhibit their magical power**

One day the treasurer decided to test the power of his merit. Accordingly he caused his twelve hundred and fifty granaries to be swept clean, bathed his head, and sat down at the door of each of his granaries and looked up. Thereupon all of his granaries became filled with dusky rice of the kind before described. {3.373} Desiring to test the merit of the rest of his household also, he said to his wife and his son and his daughter-in-law and his slave, "You also test the power of your own merit." So his wife adorned herself with all her adornments, and before the very eyes of the multitude, measured out a pint-pot of rice, boiled the rice, and sitting down at the gate in a seat made ready for her, took a golden spoon and proclaimed, "Let those approach who have need of boiled rice." And she filled all the vessels presented to her, giving to all who came. All day long she [30.137] gave rice away, but every time she removed a spoonful of rice, an equal amount was restored.

(It appears that in previous states of existence she had entertained the Congregation of Monks of previous Buddhas; also that on such occasions she had taken her pint-pot of rice with her left hand and her spoon with her right, and in just the same way had filled the bowls of the monks and given alms of boiled rice. As a result of this, the sign of the lotus was impressed upon her left hand, filling the palm thereof, and the sign of the moon was impressed upon her right hand, filling the palm. Moreover she had taken her straining-cup and filtered water for the Congregation of Monks and had walked back and forth,

giving water to the monks; therefore the sign of the moon was impressed upon her right foot, filling the sole thereof, and the sign of the lotus was impressed upon her left, filling the sole thereof. For this reason they gave her the name Candapadumā, or Moon-Lotus.)

His son likewise bathed his head, took a purse containing a thousand pieces of money, {3.374} and proclaimed, "Let those approach who have need of money." And he filled all the vessels that were offered to him, giving to all who came. But all the time a thousand pieces of money remained in his purse. Likewise his daughter-in-law adorned herself with all her adornments, took a basket of rice-paddy, seated herself in the open courtyard, and proclaimed, "Let those approach who have need of seed-rice." And she filled all the vessels that were offered to her, giving to all who came. The basket remained filled as before.

His slave likewise adorned himself with all his adornments, yoked his oxen with golden yokes and golden straps, took a golden goad-stick, made marks of the spread hand with scented ointment on his oxen, and fastened golden flower-cups to their horns. Having so done, he drove them to the field and began to plow. At once seven furrows were opened, three on one side, three on the other side, and one in the middle. Thus did the inhabitants of the Land of the Rose-apple obtain from the house of the householder boiled rice and seed-rice and gold both unwrought and wrought, each receiving as much as he had need of.

#### **10 f. Frame-Story concluded: Treasurer Ram goes forth to meet the Buddha**

When the treasurer of magical power so great heard that the Teacher had come, he resolved to go forth to meet the Teacher and [30.138] departed from his house. On the way he met a number of heretics who said to him, "Householder, how comes it that you, who believe in the Activity of Souls, go to the hermit Gotama, who does not?" Thus did the heretics seek to dissuade him from his purpose. But instead of paying any attention to them, he went and saluted the Teacher {3.375} and seated himself respectfully on one side. Thereupon the Teacher preached the Law to him in orderly sequence. At the conclusion of the Teacher's discourse the treasurer attained the Fruit of Conversion. He then informed the Teacher of the attempt of the heretics to turn him back by uttering dispraise of the Teacher. Said the Teacher, "Householder, as for these beings, they do not see their own fault, great though it be. Though the faults of others exist not, they talk of them as though they did exist. It is as though they were winnowing chaff." So saying, he pronounced the following Stanza,

**252. Easy to see are the flaws of another, but hard to see are one's own.  
For a man winnows the defects of others like chaff,  
But covers his own, even as a dishonest gambler covers a losing throw.**

**XVIII. 11. The Fault-Finding Monk<sup>419</sup>  
Ujjhānasaññittheravatthu**

**253. If a man look to find flaws in another...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to an Elder named Fault-finder, Ujjhānasaññī. {3.376}

The story goes that this Elder used to go about finding fault with the monks, saying, “Thus does this monk put on his undergarment, thus does he put on his upper garment.” The monks reported the matter to the Teacher, saying, “Reverend Sir, Elder So-and-so is doing thus and so.” The Teacher replied, “Monks, he who attends strictly to whatever comes under the head of duty and admonishes others to do likewise, the same is not a faultfinder. But he who is minded to find fault, who seeks to find flaws in others, and who goes about talking accordingly, such a man will never attain a single one of the Specific Attainments such as Trance; only the Impurities increase within him.” So saying, he pronounced the following Stanza,

**253. If a man look to find flaws in another, if he be minded ever to find fault,  
The Impurities increase within him; such a man is far from Destruction of  
the Impurities.**

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<sup>419</sup> Text: N iii. 376-377.

**XVIII. 12. Is there a Path through the Air?<sup>420</sup>**

**Subhaddaparibbājakavatthu**

[30.139]

**254. There is no path through the air...**

This religious instruction was given by the Teacher with reference to the Wanderer Subhadda. It was while the Teacher was lying on the Bed of the Great Decease in the Sāl-forest of the Mallas at Upavattana in the city of Kusinārā. {3.377}

The story goes that in times long past, when Subhadda's younger brother gave alms nine times of the first-fruits of a certain crop, Subhadda himself had no desire to give alms and refused, but in the end did give alms. As the result of this, he failed to see the Teacher both in the First Period of Enlightenment and in the Second. In the Last Period of Enlightenment, however, when the Teacher was come to the time of the Great Decease, he thought to himself, "I have entertained doubts on three points and have asked the old monks to resolve my doubts for me. But because I have looked upon the monk Gotama as a novice, I have never asked him. {3.378} Now, however, the time of his Great Decease is come, and if I do not ask him now, I may be sorry hereafter." Accordingly he approached the Teacher.

Elder Ānanda sought to prevent him. But the Teacher gave him leave to approach, saying to the Elder, "Ānanda, do not keep Subhadda away; let him ask me his question." Therefore Subhadda entered within the curtain, seated himself at the foot of the bed, and asked the Teacher the following questions, "Sir monk, is there such a thing as a path through the air? Can one be called a monk who is an outsider? Are the Aggregates eternal?" Thereupon the Teacher informed him that these things have no real existence, expounding the Law in the following Stanzas,

**254. There is no path through the air; no outsider is a monk;  
Mankind delights in the Hindrances; the Tathāgatas are free from the  
Hindrances.**

**255. There is no path through the air; no outsider is a monk;  
The Aggregates are not eternal; there is no variableness in the Buddhas.**

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<sup>420</sup> This story is derived from *Dīgha*, ii. 148-153. Here, as elsewhere, the redactor makes such alterations in the story as serve his purpose. Text: N iii. 377-379.

## Book XIX. The Righteous, Dhammatṭha Vagga

### XIX. 1. The Unjust Judges<sup>421</sup>

#### Vinicchayahāmattavattu

[30.140]

**256-257. Not therefore is a man called a justice...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the ministers of justice. {3.380}

For on a certain day the monks made their rounds for alms in a settlement at the north gate of Sāvatti, and returning from their pilgrimage to the monastery, passed through the center of the city. At that moment a cloud came up, and the rain began to fall. Entering a hall of justice opposite, they saw lords of justice taking bribes and depriving lawful owners of their property. Seeing this, they thought, “Ah, these men are unrighteous! Until now we supposed they rendered righteous judgments.” When the rain was over, they went to the monastery, saluted the Teacher, and sitting respectfully on one side, informed him of the incident. Said the Teacher, “Monks, they that yield to evil desires and decide a cause by violence, are not properly called justices; {3.381} they only that penetrate within a wrong and without violence render judgment according to the wrong committed, are properly called justices.” So saying, he pronounced the following Stanzas,

**256. Not therefore is a man called a justice because he decides a cause  
arbitrarily;**

**Nay rather is it he that inquires into both right and wrong, he that is wise.**

**257. He that leads others without violence, justly and righteously,  
He that is protected of the Law, he that is intelligent, he alone is properly  
called a justice.**

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<sup>421</sup> Text: N iii. 380-382.

**XIX. 2. The Band of Six<sup>422</sup>**

**Chabbaggiyatthu**

**258. Not therefore is a man called wise for his much speaking...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the monks of the Band of Six. {3.382} [30.141]

The story goes that the monks of the Band of Six used to go about from monastery to monastery and from village to village, creating disorder in the refectories. {3.383} One day some young monks and novices, after eating breakfast in the village, came to the monastery. The monks asked them, “Brethren, how did you like the refectory?” The visitors replied, “Brethren, do not ask us. The monks of the Band of Six say to themselves, ‘We alone are intelligent, we alone are wise. We will smite these monks and pour sweepings on their heads and thus drive them out.’ So saying, they grab us from behind and pour sweepings on our heads; thus have they thrown the refectory into disorder.” The monks went to the Teacher and reported the matter to him. Said the Teacher, “Monks, I do not call him a wise man who speaks much and annoys others. Him alone I call a wise man who is patient and free from hatred and free from fear.” So saying, he pronounced the following Stanza,

**258. Not therefore is a man called wise for his much speaking;  
He that is patient, free from hatred, free from fear, he alone is called wise.**

**XIX. 3. Not therefore is a Man praised for his much Speaking<sup>423</sup>**

**Ekuddānattheravatthu**

**259. Not therefore is a man versed in the Law...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder One-verse, Ekuddāna, an Arahat. {3.384}

The story goes that Elder Ekuddāna dwelt quite alone in a certain forest-grove and that he knew but this one Solemn Utterance:

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<sup>422</sup> Text: N iii. 382-384.

<sup>423</sup> Parallels: *Udāna*, iv. 7: 43; *Thera-Gāthā Commentary*, Ixviii. Text: N iii. 384-386.

To the monk of lofty thoughts, heedful, training himself in the ways of  
silence,  
To such a monk, tranquil and ever mindful, sorrows come not.

On Fast-days Elder Ekuddāna himself alone sounded the call to attend the preaching of the Law and uttered this Stanza, whereupon the deities shouted applause with a noise like that of the earth splitting open. Now it so happened that on a certain Fast-day two monks versed in the Tipiṭaka came to his place of abode, attended by a retinue of five hundred monks each. When he saw them, his heart was filled with joy, and he said to them, “You have done well to come here; to-day {3.385} we will listen to the Law.” “But, brother, there [30.142] are no persons here to listen to the Law.” “Yes, there are. Reverend Sirs; on a day when the Law is expounded, this forest-grove is filled with the noise of the shouts of applause of the deities.”

One of the Elders recited the Law and the other expounded the Law, but not even a single deity gave applause. Said the Elders, “Brother, you said to us, ‘On a day when the Law is expounded, the deities in this forest-grove give applause with a loud noise;’ what does this mean?” “Brethren, on other days there has been just such a noise; I do not know what is the matter to-day.” “Well then, brother, you just preach the Law.” Elder Ekuddāna took the fan, and sitting in his seat, pronounced that one Stanza. The deities shouted applause with a loud noise.

Now the twice five hundred attending monks were highly offended at the deities and said, “The deities in this forest-grove show respect of persons in giving applause. Though monks versed in the Tipiṭaka uttered so much of the Law, they gave not so much as a world of approval; but just because a certain old Elder recited a single Stanza, they shouted applause with a loud noise.” And going to the monastery, they reported the incident to the Teacher. {3.386} Said the Teacher, “Monks, I call not him versed in the Law who knows or utters much of the Law; but whosoever masters even a single Stanza and clearly understands the Truths, such a man is verily and indeed versed in the Law.” So saying, he pronounced the following Stanza,

**259. Not therefore is a man versed in the Law for his much speaking.  
But he that hears ever so little, and evidences his perception of the Law by his  
acts,  
He is indeed versed in the Law, for he fails not to heed the Law.**

**XIX. 4. Can a Young Monk be an “Elder”?<sup>424</sup>**

**Lakuṇḍakabhaddiyattheravatthu**

**260-261. Not therefore is a man an Elder...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Lakuṇṭaka Bhaddiya. {3.387}

For on a certain day this Elder went to wait upon the Teacher. As he departed, thirty forest monks saw him. The monks went to the Teacher, saluted him, and sat down respectfully on one side. The Teacher, perceiving that they were ripe for Arahatship, asked them [30.143] this question, “Did you see a certain Elder leave this place?” “No, Reverend Sir, we did not.” “You did not?” “We saw a certain novice, Reverend Sir.” “Monks, he was no novice; he was an Elder.” “He was exceedingly young, Reverend Sir.” “Monks, I do not call a man an Elder merely because he is old, because he sits in the seat of an Elder; but he who comprehends the Truths and is ever kind to others, he is an Elder indeed.” So saying, he pronounced the following Stanzas,

**260. Not therefore is a man an Elder because his head is gray;  
Though he be ripe in years, yet he is called ‘Old-in-vain.’ ”**

**261. That man in whom dwell truth, righteousness, non-injury, temperance,  
and self-control,  
He that has rid himself of his faults and is steadfast, that man is truly called  
an Elder.**

**XIX. 5. What is an accomplished Gentleman?<sup>425</sup>**

**Sambahulabhikkhuvatthu**

**262-263. Not through eloquence...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a company of monks. {3.388}

For once upon a time certain Elders saw some young monks and novices dyeing robes and performing the other duties for their preceptors. Thereupon they said

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<sup>424</sup> Text: N iii. 387-388.

<sup>425</sup> Text: N iii. 388-390.



to themselves, “We ourselves are clever at putting words together, but for all that, receive no such attentions. Suppose {3.389} now we were to approach the Teacher and say to him, ‘Reverend Sir, when it comes to the letter of the Sacred Word, we too are expert; give orders to the young monks and novices as follows, “Even though you have learned the Law from others, do not rehearse it until you have improved your acquaintance with it under these Elders.”’ Thus will our gain and honor increase.”

Accordingly they approached the Teacher and said to him what they had agreed upon. The Teacher listened to what they had to say and became aware of the following, “In this Religion, according to tradition, it is entirely proper to say just this. However, these Elders seek only their own gain.” So he said to them, “I do not consider you ‘accomplished’ merely because of your ability to talk. But that man in whom envy and other evil qualities have been [30.144] uprooted by the Path of Arahathship, he alone is truly accomplished.” So saying, he pronounced the following Stanzas,

**262. Not through eloquence or beauty of complexion**

**Is a man accomplished, if at the same time he be envious, niggardly, deceitful.**

**263. But he that has cut off and uprooted and removed all these faults,**

**He that has rid himself of hatred, he that is intelligent, such a man is rightly called accomplished.**

## **XIX. 6. It is not Tonsure that makes the Monk<sup>426</sup>**

### **Hatthakavatthu**

**264-265. No tonsure can make a monk...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Hatthaka. {3.390}

The story goes that whenever Hatthaka was defeated in an argument, he would say, “Pray come to such and such a place at such and such a time, and we will resume the discussion.” He would then precede his opponent to the appointed place and say, “See! the heretics are so afraid of me that they dare not meet me; this is a confession of defeat on their part.” This and much else of the same sort he would say. These were the tactics he invariably employed with one opponent

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<sup>426</sup> Text: N iii. 390-391.

after another, whenever he met defeat. The Teacher, hearing that Hatthaka was doing thus and so, sent for him {3.391} and asked him, “Hatthaka, is the report true that you are doing thus and so?” “It is true,” replied Hatthaka. Then said the Teacher, “Why do you do so? A man who utters such falsehoods has no right to the name of monk merely because he goes about with his head tonsured. But he that conquers sins both small and great, is a monk indeed.” So saying, he pronounced the following Stanzas,

**264. No tonsure can make a monk of a man who is undisciplined, who speaks falsehood;**

**If a man be affected with desire and cupidity, how can he be a monk?**

**265. But he that overcomes sins both small and great, wholly and entirely,  
He is rightly called, from victory over sins, a monk.**

### **XIX. 7. What is it that makes the Monk?<sup>427</sup>**

#### **Aññatarabrāhmaṇavatthu**

[30.145]

**266-267. Not therefore is a man a monk...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahman. {3.392}

The story goes that this Brahman retired from the world and became a monk of an heretical order. As he went about on his rounds for alms, he thought to himself, “The monk Gotama addresses as “monks” his own disciples who go about on rounds for alms; he ought to address me also as a monk.” Accordingly he approached the Teacher and said to him, “Sir Gotama, I also support life by going about on rounds for alms; address me also as a monk.” But the Teacher said to him, “Brahman, I do not call a man a monk merely because he receives alms. For a man who adopts and practices all the forms is not therefore a monk. But he that weighs well all the Aggregates of Being and acts accordingly, he is a monk indeed.” So saying, he pronounced the following Stanzas,

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<sup>427</sup> Text: N iii. 392-393.

**266. Not therefore is a man a monk because he receives alms from others.  
He that adopts the religion, forms and all, is not on that account a monk.**

**267. Whoever in this world casts out both merit and demerit, lives a life of  
chastity,  
Walks wisely through the world, he is a monk indeed.**

### **XIX. 8. It is not Silence that makes the Sage<sup>428</sup> Titthiyavatthu**

**268-269. Not because of silence...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the heretics.

The story goes that whenever the heretics took a meal in a given place, {3.394} they would say to their hosts, “May tranquillity be your portion, may happiness be your portion, may your years increase. In such and such a place there is mud, in such and such a place there are thorns; to such a place you should not go.” After this manner would they express their thanks and good wishes, and only after having so done, would they depart. But in the First Period of Enlightenment, before the saying of thanksgivings had been enjoined, the monks would depart from the refectory with never a word of [30.146] thanksgiving to their hosts. At this the people were offended and said, “We hear words of thanksgiving and good wishes from the heretics, but the reverend monks depart in utter silence.” The monks reported this matter to the Teacher.

Said the Teacher, “Monks, henceforth in refectories and other such places render thanks according to your good pleasure and speak pleasantly to your hosts as you sit beside them,” Thus did the Teacher enjoin upon them the saying of thanksgivings, and they did according to his command. When the people heard the words of thanksgiving, they put forth the greater efforts, invited the monks to take meals in their houses, and went about bestowing abundant offerings upon them. Then were the heretics offended and said, “We are sages and keep silence, but the disciples of the monk Gotama deliver lengthy discourses in refectories and other such places.” When the Teacher heard their remarks, he said, “Monks, I do not call a man a sage merely because he keeps silence. For there are some men who say nothing because of ignorance, others

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<sup>428</sup> Text: N iii. 393-396.

because of lack of confidence, while still others are so niggardly that they seek to prevent others from learning anything of importance which they themselves know. Therefore I say that a man is not called a sage merely because he keeps silence; rather is he called a sage because of suppression of evil.” So saying, he pronounced the following Stanzas,

**268. Not because of silence is a man a sage, if he be foolish and ignorant.  
But the wise man who takes to himself truth, even as one grasps a pair of  
scales,**

**269. And rejects those things that are evil, such a man is a sage, and for this  
reason is a sage.  
He that understands both worlds is therefore called a sage.**

**XIX. 9. Noble is as Noble does<sup>429</sup>  
Ariyabālisikavatthu**

**270. Not therefore is a man Noble...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain fisherman named Noble, Ariya. {3.397}

For once upon a day the Teacher, perceiving that this fisherman was ripe for Conversion, after making his alms-pilgrimage in a settlement near the north gate, of Sāvatti, set out thence to return, accompanied by the Congregation of Monks. At that moment this fisherman [30.147] was engaged in catching fish with hook and line. But when he saw the Congregation of Monks presided over by the Buddha, he threw away his fishing-pole and stood still. The Teacher halted not far from him, and turning about, asked Elder Sāriputta and the other Elders their names, saying, “What is your name?” “What is your name?” In reply the Elders told him their respective names, saying, “I am Sāriputta,” “I am Moggallāna.” Thereupon the fisherman thought to himself, “The Teacher asks the names of all the others; doubtless he will also ask me my name.” The Teacher, knowing his wish, asked him, “Lay disciple, what is your name?” “Reverend Sir, my name is Noble,” replied the fisherman. Then said the Teacher, “Lay disciple, men like you who take the lives of living beings are not to be called Noble. Nobles are rather those who never injure the multitude.” So saying, he pronounced the following Stanza,

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<sup>429</sup> Text: N iii. 396-398.

**270. Not therefore is a man Noble because he injures living beings;  
A Noble is so called because he never injures living beings.**

**XIX. 10. Be not puffed up<sup>430</sup>  
Sambahulasīlādisampannabhikkhuvatthu**

**271-272. Not merely because of religious practices...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to several virtuous monks. {3.398}

The story goes that some of these monks considered thus within themselves, “We have acquired virtue; we have taken upon ourselves the Pure Practices; we are exceedingly learned; we dwell in places of abode that are solitary and remote; we have developed the Supernatural Powers by Ecstatic Meditation. For us it would be no hard matter to attain Arahatsip; indeed we can attain Arahatsip any day we wish.” Likewise those of the monks who had attained the Fruit of the Third Path, considered thus within themselves, “For us it would be no hard matter now to attain Arahatsip.” One day all of them {3.399} approached the Teacher, saluted him, and seated themselves respectfully on one side.

The Teacher asked them, “But, monks, have you brought your religious duties to consummation?” The monks replied, “Reverend Sir, we have attained such and such degrees of sanctity. Therefore, whenever we wish, we are able to attain Arahatsip. With this thought in our minds, we keep residence.” When the Teacher heard [30.148] their reply, he said, “Monks, it is never proper for a monk, merely because he has kept the precepts whole and undefiled, or because he has attained the bliss of the Third Path, to think, ‘But little suffering is involved in our present existence.’ On the contrary, not until he has attained Destruction of the Depravities, should he allow himself to think, ‘I have attained true bliss’ ” So saying, he pronounced the following Stanzas,

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<sup>430</sup> Text: N iii. 398-400.

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**271. Not merely because of religious practices, nor yet because of much learning,  
Neither because of attainment of Tranquillity, nor because of living solitary and remote,**

**272. Win I the Bliss of Release, incapable of attainment by worldlings.  
Monk, rest not content until thou hast attained Destruction of the Depravities.**

## Book XX. The Path, Magga Vagga

### XX. 1. The Eightfold Path is the best of Paths<sup>431</sup>

#### Pañcasatabhikkhuvatthu

[30.149]

#### 273-276. The Eightfold Path is the best of Paths...

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to five hundred monks. {3.401}

The story goes that once upon a time the Teacher, after journeying through the country, returned to Sāvatti and seated himself in the Hall of State. When he had taken his seat, these five hundred monks began to talk about the paths over which they had traveled, saying, “The path to such and such a village is smooth; to such and such a village, rough; to such and such a village, covered with pebbles; to such and such a village, without a pebble.” After this manner did they discuss the paths over which they had traveled. The Teacher, perceiving that they were ripe for Arahatsip, went to the Hall of State, and seating himself in the seat already prepared for him, asked, “Monks, what is the present subject of discussion as you sit here together?” When they told him, he said, “Monks, this is a path foreign to our interests; one who is a monk should address himself to the Noble Path, for only by so doing can he obtain Release from all Suffering.” So saying, he pronounced the following Stanzas, {3.402}

**273. The Eightfold Path is the best of Paths; the Four Sayings are the best of Truths;  
Freedom from desire is the best of states; he that has eyes to see is the best of men.**

**274. This is the only Path; there is none other that leads to Purity of Vision;  
Do ye enter upon this Path; so shall ye confound Māra.**

**275. Enter ye upon this Path, and ye shall make an end of suffering;  
This is the Path which I preached so soon as I learned to remove the Arrow of Lust.**

**276. It is you who must put forth exertion; the Tathāgatas are only guides;  
By meditation, those that enter upon this Path win release from the bondage of Māra.**

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<sup>431</sup> Text: N iii. 401-404.

## **XX. 2. Impermanence<sup>432</sup>**

### **Aniccalakkhaṇavatthu**

[30.150]

#### **277. “Impermanent are all existing things...”**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to five hundred monks. {3.405}

The story goes that these five hundred monks, who had received a Subject of Meditation from the Teacher and who had striven and struggled with might and main in the forest without attaining Arahatsip, returned to the Teacher for the purpose of obtaining a Subject of Meditation better suited to their needs. The Teacher inquired within himself, “What will be the most profitable Subject of Meditation for these monks?” Then he considered within himself, “In the dispensation of the Buddha Kassapa these monks devoted themselves for twenty thousand years to meditation on the Characteristic of Impermanence; therefore the Characteristic of Impermanence shall be the subject of the single Stanza which I shall pronounce.” And he said to them, “Monks, in the sphere of sensual existence and in the other spheres of existence all the Aggregates of Existence are by reason of unreality impermanent.” So saying, he pronounced the following Stanza,

#### **277. “Impermanent are all existing things.”**

**With wisdom who perceives this fact,**

**Straightway becomes contemptuous of suffering.**

**This is the Way of Salvation.**

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<sup>432</sup> Text: N iii. 405-06.



**XX. 3. Suffering<sup>433</sup>**  
**Dukkhalakkhaṇavatthu**

(4. The story relating to the Second Stanza is the same.) {3.406}

On this occasion the Exalted One, knowing that these monks had devoted themselves to meditation on the Characteristic of Suffering, said to them, “Monks, all the Elements of Being press hard upon us, and are therefore occasions of suffering.” So saying, he pronounced the following Stanzas,

**278. “Involved in suffering are all existing things.”**  
**With wisdom who perceives this fact,**  
**Straightway becomes contemptuous of suffering.**  
**This is the Way of Salvation.**

**XX. 4. Unreality<sup>434</sup>**  
**Anattalakkhaṇavatthu**

[30.151]

(4. So also goes the story relating to the Third Stanza.)

Only on this occasion the Exalted One, knowing that in a previous state of existence these monks had devoted themselves to meditation on the Characteristic of Unreality, said to them, “Monks, the Elements of Being are not self-determining, and are therefore unreal.” So saying, he pronounced the following Stanza, {3.407}

**279. “Unreal are all existing things.”**  
**With wisdom who perceives this fact,**  
**Straightway becomes contemptuous of suffering.**  
**This is the Way of Salvation.**

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<sup>433</sup> Text: N iii. 406.

<sup>434</sup> Text: N iii. 406-407.

**XX. 5. Do not postpone until To-morrow<sup>435</sup>**  
**Padhānakammikatisstheravatthu**

**280. He that rises not when it is time to rise, young, strong, given over to laziness,  
Weak of will and thought, indolent, such a lazy man finds not the path to wisdom.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Padhānakammika Tissa.

The story goes that five hundred youths of Sāvatti retired from the world, became monks under the Teacher, obtained a Subject of Meditation from the Teacher, and withdrew to the forest. One of them fell away then and there, but the rest performed their meditations with such diligence that they attained Arahatsip. Thereupon they returned once more to the Teacher to inform him of the blessing they had received. Now as they were going their rounds for alms in a village only a league from Sāvatti, a certain lay disciple saw them, honored them with offerings of rice-gruel, boiled rice, and other kinds of food, and after listening to the words of thanksgiving which they pronounced, invited them to be his guests for the following day.

On that same day {3.408} they went to Sāvatti, put away their bowls and robes, and in the afternoon approached the Teacher, saluted him, and sat down. The Teacher expressed great pleasure at seeing them and exchanged friendly greetings with them. Thereupon the monk who had been their fellow and had there fallen away thought to himself, “The Teacher lacks sufficient words with which to exchange [30.152] friendly greetings with these monks. But to me, since I have not attained the Paths and the Fruits, he vouchsafes never a word. I will attain Arahatsip this very day, and having so done, will approach the Teacher and cause him to speak to me.”

The monks took leave of the Teacher, saying, “Reverend Sir, as we were on our way hither, we were invited by a certain lay disciple to be his guests on the morrow. To-morrow, early in the morning, we shall go thither.” As for their fellow-monk, he spent the entire night walking up and down. Finally, overcome by drowsiness, he stumbled against a certain stone seat at the end of the cloister and broke his thigh-bone, whereupon he screamed with a loud noise. His fellow-

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<sup>435</sup> This story is an abbreviated version of *Jātaka* 71: i. 316-319. Text: N iii. 407-410.

monks, recognizing the sound of his voice, ran hither and thither in great confusion. They lighted a light and rendered him such assistance as he needed. But even as they were ministering to his needs, the sun rose, and the result was that they had no opportunity to go to the village.

Said the Teacher to them, “Monks, did you not go to the village to receive the promised offerings?” “No, Reverend Sir,” replied the monks, and told him of the incident. Then said the Teacher, “Monks, {3.409} this is not the first time he has prevented you from receiving promised offerings; he did the same thing also in a previous state of existence.” Then, in compliance with a request of the monks, the Teacher related the following *Story of the Past*:<sup>436</sup>

Whoever postpones until afterwards the doing of duties that should be  
done before,  
Repents afterwards, like the man who broke the green twigs of the  
Varaṇa-tree.

Having related the Jātaka in detail, the Teacher said, “At that time these monks were the five hundred youths, the lazy youth was this monk, and the teacher was the Tathāgata.” In concluding his lesson the Teacher said, “Monks, whoever does not rise when it is time to rise, whoever is weak of will and indolent, such a man never develops Trance or any other of the Specific Attainments.” So saying, he pronounced the following Stanza,

**280. He that rises not when it is time to rise, young, strong, given over to  
laziness,  
Weak of will and thought, indolent, such a lazy man finds not the path to  
wisdom.**

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<sup>436</sup> Jātaka 71: 1.317-319. Ed. note: The story tells of a lazy brahmin who collected green wood for a fire and thereby delayed a group going to a feast.

## **XX. 6. The Pig-Ghost<sup>437</sup>**

### **Sūkarapetavatthu**

[30.153]

**281. One should be guarded in word and restrained in thought; likewise with the body one should do no wrong;  
Should one make clear these three paths of action, one will gain the Path made known by the sages.**

This religious instruction was given by the Teacher while he was in residence at Veļuvana with reference to a pig-ghost. {3.410}

For one day Elder Moggallāna the Great was descending from Mount Vulture Peak with Elder Lakkhaṇa. Reaching a certain spot, he smiled. Thereupon Elder Lakkhaṇa asked him, “Brother, what is the cause of your smile?” Elder Moggallāna the Great replied, “Brother, it is not the proper time for such a question. Wait until we are in the presence of the Teacher and then ask me.” {3.411} So saying, Elder Moggallāna the Great, accompanied by Elder Lakkhaṇa, made an alms-pilgrimage in Rājagaha. And returning from his alms-pilgrimage, he went to Veļuvana, saluted the Teacher, and sat down.

Then Elder Lakkhaṇa asked him about the matter. Elder Moggallāna the Great replied, “Brother, I saw a certain ghost. He was three-quarters of a league in size. His body was like the body of a human being. But his head was like the head of a pig, and out of his mouth grew a tail, and out of the tail oozed maggots. Thought I to myself, as I looked at him, ‘Verily I never saw such a looking creature before.’ It was because I saw that ghost that I smiled.”

Said the Teacher, “Monks, they that are my disciples have indeed eyes to see. I also saw this creature as I sat on the Throne of Enlightenment. But I thought to myself, ‘Should men not believe me, it would be to their woe.’ Therefore, out of compassion for others, I said nothing about it. But now that I have Moggallāna for my witness, I speak the truth boldly. Monks, Moggallāna has spoken the truth.”

When the monks heard those words of the Teacher, they asked him, “But, Reverend Sir, what was his deed in a previous state of existence?” The Teacher

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<sup>437</sup> Parallels: *Saṃyutta*, xix: ii. 254 ff.; *Petavatthu Commentary*, i. 3: 12-16. Text: N iii. 410-417.

replied, "Well then, monks, listen." And with reference to the ghost's former deed, he related the following [30.154]

### **6 a. Story of the Past: The destroyer of friendships**

The story goes that in the dispensation of the Buddha Kassapa there were two Elders who lived together in peace and harmony in a certain village monastery. One of them was sixty years of age, {3.412} and the other was fifty-nine. The younger used to carry the bowl and robe of the older and accompany him about; in fact he used to perform all the major and minor duties like a novice. Like two brothers sprung from the womb of the same mother, they lived together in peace and harmony.

One day a certain preacher of the Law came to their place of residence. Now it was the day appointed for the hearing of the Law. The two Elders offered hospitality to the visitor and said to him, "Good man, preach the Law to us." So he preached the Law to them. Their hearts were gladdened at the thought, "We have gained a preacher."

On the following day, taking him with them, they entered a neighboring village for alms. When they had finished their breakfast, they said to him, "Brother, preach the Law for a little while, beginning at the point where you stopped yesterday." Thus did they cause him to preach the Law to the people. The people, after listening to his preaching of the Law, invited him for the following day also. In this manner they made an alms-pilgrimage in all the villages round about where they were accustomed to receive alms, taking him with them and spending two days in each.

The preacher of the Law thought to himself, "These two Elders are exceedingly soft. I may just as well drive both of them away and take up my residence in this monastery myself." In the evening he went to wait upon the Elders. When it was time for the monks to rise and go, he returned, approached the senior Elder, and said, "Reverend Sir, there is something I ought to say to you." "Say it, brother," replied the senior Elder. The preacher of the Law thought a little and then said, "Reverend Sir, what I have to say carries with it severe censure." And without telling a thing he departed, going immediately to the junior Elder and acting in precisely the same manner.

On the second day he did the same thing again. On the third day {3.413} the two Elders were agitated beyond measure. The preacher of the Law approached the

senior Elder and said to him, "Reverend Sir, there is something I ought to say, but I dare not say it in your presence." But the Elder pressed him for a reply, saying, [30.155] "Never mind, brother; say what you have to say." Finally the preacher of the Law said, "But, Reverend Sir, has the junior Elder anything to do with you?"

"Good man, what say you? We are like sons sprung from the womb of the same mother; whatever one of us receives, the other receives also; all this time I have never seen a single thing in him that is wrong." "Is that so, Reverend Sir?" "That is so, brother." "Reverend Sir, this is what the junior Elder said to me: 'Good man, you are of gentle birth, but as for this senior Elder, if you intend to have anything to do with him, and if you believe him to be modest and amiable, you had better look out.' And this he has said repeatedly to me ever since the day I came here."

When the senior Elder heard these words, his heart was filled with anger. Indeed he was shattered even as a potter's vessel is shattered when struck with a stick. Then the preacher of the Law arose from where he sat, went to the junior Elder, and said the same thing to him. The junior Elder was shattered just as the senior Elder had been before him. Now although during all the years they had lived together neither of them had entered the village singly to receive alms, on the following day the junior Elder entered the village alone to receive alms, preceding his brother, and stopping at the Hall of State, while the senior Elder followed after.

When the junior Elder saw his brother, he thought to himself, "Ought I to take his bowl and robe or not?" {3.414} "I will not take them now," he decided. But no sooner had he done so than the thought came to him, "Hold! I have never done such a thing before. I ought not to omit my duty." So softening his heart, he approached the Elder and said to him, "Reverend Sir, give me your bowl and robe." Said the senior Elder, "Begone, you miscreant. You are not fit to take my bowl and robe." So saying, he snapped his fingers in contempt. Then said the junior Elder, "Yes, Reverend Sir, I also thought to myself, 'I will not take your bowl and robe.'" Said the senior Elder, "Brother novice, do you think that I have any attachment for this monastery?" Said the junior Elder, "But, Reverend Sir, do you suppose that I have any attachment for this monastery? This is your monastery." So saying, he took bowl and robe and departed. Likewise the senior Elder departed. Instead of going out together, one of the Elders went out by the western door and went his way, while the other went out by the eastern door and

went his way. The preacher of the Law said to them, “Do not so.” The [30.156] Elders replied, “You remain, brother.” So the preacher of the Law remained.

When the preacher of the Law entered the neighboring village on the following day, people asked him, “Reverend Sir, where are the reverend monks?” “Brethren, do not ask me,” replied the preacher of the Law. “The monks {3.415} who used to resort to your houses had a quarrel yesterday and left the monastery. I tried to prevent them from going, but was unable to do so.” Now some of the people were simpletons and they remained silent. But others who were wise said, “During all this time we have never seen anything you might call a quarrel between the two reverend monks; if they have been frightened away, they must have been frightened away by this newcomer.” And they were deeply affected with grief.

As for the Elders, no matter where they went, they were unable to secure peace of mind. The senior Elder thought to himself, “Oh, what a grievous wrong it was that the novice did! The moment he saw this visiting monk, he said to him, ‘Have nothing to do with the senior Elder.’” Likewise the junior Elder thought to himself, “Oh, what a grievous wrong it was that the senior Elder did! The moment he saw this visiting monk, he said to him, ‘Have nothing to do with this junior monk.’” They were unable either to rehearse the Sacred Word or to fix their attention.

After a hundred years had passed, both of them came to the same monastery in the western country and both received the same quarters. No sooner had the senior Elder entered and taken his seat on the bed, than the junior Elder came in. As soon as the senior Elder saw him, he recognized him and could not restrain his tears. The junior recognized the senior and with tear-filled eyes thought, “Shall I speak, or shall I not speak?” Then thinking, “That was not worthy of belief,” he saluted the Elder and said, “Reverend Sir, {3.416} in all the time during which I took your bowl and robe and accompanied you about, did you ever know me to do anything improper in thought, word, or deed?” “No, brother, I never did.” “Then why did you say to the preacher of the Law, ‘Have nothing to do with this man’?” “Brother, I never said such a thing. I was told, however, that you said that very thing about me.” “Reverend Sir, neither did I ever say such a thing.”

At that moment they both realized, “He must have said this to cause a breach between us;” and each confessed his transgression against the other. So it happened that on that day two Elders, who [30.157] for the space of a hundred

years had not been able to secure peace of mind, became reconciled once more. And they said, “Let us go and drive him out of that monastery.” So they set out and in due course arrived at the monastery.

When the preacher of the Law saw the two Elders, he approached to take their bowls and robes. But the Elders snapped their fingers in his face and said to him, “You are not fit to reside in this monastery.” Unable to endure the rebuke, the preacher of the Law instantly departed from the monastery and ran away. So, one who had practiced meditation for twenty thousand years was unable to endure a rebuke. Passing from that state of existence, he was reborn in the Avīci Hell. After enduring torment there for the space of an interval between two Buddhas, he now endures suffering on Mount Vulture Peak with a body as described above.

When the Teacher had related his former deed, he said, “Monks, a monk ought to be tranquil in thought, word, and deed.” So saying, he pronounced the following Stanza,

**281. One should be guarded in word and restrained in thought; likewise with  
the body one should do no wrong;  
Should one make clear these three paths of action, one will gain the Path  
made known by the sages.**

### **XX. 7. Poṭhila the Empty-Head<sup>438</sup> Poṭhilattheravatthu**

**282. From meditation springs wisdom;<sup>439</sup> from lack of meditation, wisdom  
dwindles away.  
He that knows this twofold path of gain and loss  
Should so settle himself that wisdom may increase. {3.421}**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Poṭhila.

Poṭhila, it seems, bore the title Versed in the Tipiṭaka through the dispensations of all Seven Buddhas, and recited the Law to a company of five hundred monks. {3.418} One day the Teacher thought to himself, “It has not even occurred to

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<sup>438</sup> Text: N iii. 417-421.

<sup>439</sup> Ed. note: the original reads here: *From zeal springs knowledge*; which differs twice from the verse translated at the end.



this monk to win for himself Escape from Suffering; I will stir him up.” From that time forward, whenever that monk came to wait upon him, he would say to him, “Come, Tucchapoṭhila; salute, Tucchapoṭhila; sit, Tucchapoṭhila; go, Tucchapoṭhila;” and when Poṭhila had risen from his seat and gone, he would say, “Tucchapoṭhila has gone.”

Poṭhila thought to himself, “I am versed in the Three Piṭakas and in the Commentaries thereon; moreover I recite the Law to [30.158] five hundred monks, eighteen great companies. Yet the Teacher addresses me always as Poṭhila the Empty-head, Tucchapoṭhila. It is doubtless because I have not developed the Trances that the Teacher thus addresses me.” Much stirred up, he said to himself, “I will straightway enter the forest and engage in meditation.” Accordingly that very evening he put bowl and robe in order, and when it was dawn, set out, accompanying the monk who was the last of all to master the Law. The monks who sat in their cells repeating the Law did not notice that it was their teacher.

Poṭhila went a distance of a hundred and twenty leagues, finally arriving at a forest hermitage where thirty monks resided. Approaching the monks, he saluted the Elder of the community and said to him, “Reverend Sir, be my refuge.” “Brother, you are a preacher of the Law; it is we {3.419} who have something to learn from you. Why do you speak thus?” “Reverend Sir, do not act thus; be my refuge.” As a matter of fact, all of those monks were Arahats. The senior Elder thought to himself, “This monk, by reason of great learning, is affected with pride,” and therefore sent him to a junior Elder. Poṭhila said the same thing to the junior Elder. In like manner each of the monks sent him to his junior; finally they sent him to the youngest of all, a seven-year-old novice, who was sitting in his day-quarters doing needlework. Thus did they humble his pride.

His pride humbled, Poṭhila raised his clasped hands in an attitude of reverent supplication to the novice and said to him, “Good Sir, be my refuge.” “Oh, teacher,” replied the novice, “what say you? You are of mature age and of great learning; it is I who have something to learn from you.” “Do not act thus, good sir; only be my refuge.” “Reverend Sir, if you will patiently endure admonition, I will be your refuge.” “I will do so, good sir; if you say to me, ‘Enter the fire,’ I will enter the fire.” Thereupon the novice pointed out a pool of water not far off and said to him, “Reverend Sir, plunge into this pool, robes and all.” For although the novice knew full well that Poṭhila had on under and upper garments of great value, robes of double fold, {3.420} he spoke thus to ascertain

whether he was tractable or not. No sooner were the words spoken than the Elder plunged into the water.

When the novice saw that the skirts of Poṭhila's robes were dripping he said, "Come hither, Reverend Sir." No sooner did the novice speak than Poṭhila came and stood before him. Said the novice to [30.159] Poṭhila, "Reverend Sir, if there are six holes in a given ant-hill, and a lizard enters the ant-hill by one of these holes, he that would catch the lizard stops up five of the six holes, leaving the sixth hole open, and catches the lizard in the hole by which he entered. Precisely so should you deal with the six doors of the senses; close five of the six doors, and devote your attention to the door of the mind."

To the monk, learned as he was, the words of the novice were as the lighting of a lamp. "Let that suffice, good sir," said he; and concentrating his attention on the material body, he began to meditate. The Teacher, even as he sat at a distance of a hundred and twenty leagues, surveyed that monk, and thinking to himself, "This monk must so establish himself as to become a man of great wisdom," sent forth a luminous image of himself, which went and spoke with the monk, as it were, pronouncing the following Stanza,

**282. From meditation springs wisdom; from lack of meditation, wisdom  
dwindles away.**

**He that knows this twofold path of gain and loss  
Should so settle himself that wisdom may increase. {3.421}**

At the conclusion of the Stanza Poṭhila was established in Arahatsip.

## **XX. 8. The Old Monks and the Old Woman<sup>440</sup>** **Sambahulamahallakattheravatthu**

**283. Cut down the forest, not alone a single tree, for from the forest springs  
fear;**

**Cut down the forest of lust and its undergrowth, monks, and ye shall be free  
from lust.**

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<sup>440</sup> This story is almost word for word the same as *Jātaka* 146: i. 497-499. Text: N iii. 421-425.

**284. For so long as man allows even the slightest particle of lust after women  
to remain unextirpated,  
So long is he in bondage, even as a calf that drinks his mother's milk is in  
bondage to the cow.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a company of old monks.

The story goes that in the days when they were living in the world they were rich and wealthy householders of Sāvatti. Intimate friends one of another, they banded themselves together for the performance of good works. Hearing the Teacher preach the Law, they said to themselves, "We are old men; why should we remain laymen any longer?" Accordingly they asked the Teacher to admit them to the Order, and retiring from the world, adopted the monastic life. Now by reason of their advanced years they were unable to learn the Law by heart, and therefore built a hermitage of leaves and grass on the outskirts of the monastery, and lived there together. On their alms-pilgrimages they generally went to the houses of their sons and wives and there took their meals. {3.422} [30.160]

Now one of the old monks had a former wife named Madhurapācīkā, and she was a good friend to them all. Therefore they all used to take the food they received to her house, and sit down there and eat it, and Madhurapācīkā would give them of her store of sauces and curries. In the course of time she was attacked by some disease or other and died. Thereupon those aged Elders assembled in the hut of one of their fellow Elders, and falling on each other's necks, wept and lamented, saying, "Madhurapācīkā the lay disciple is dead." Thereupon the monks came running up from all quarters and asked, "Brethren, what is the matter?" The old monks replied, "Reverend Sirs, the former wife of our comrade is dead. She was a most generous benefactress of ours. Where shall we ever find another like her now? That is why we are weeping."

The monks fell to discussing the incident in the Hall of Truth. In came the Teacher and asked, "Monks, what are you discussing now, as you sit here all gathered together?" When they told him, he said, "Monks, this is not the first time they have so conducted themselves; the same thing happened in a previous state of existence also.

### **8 a. Story of the Past: Kāka Jātaka**

“In a previous state of existence they were all reborn as crows. As she was walking along the shore of the sea, a wave of the sea picked her up and flung her into the sea, and there she perished, whereupon they all wept and lamented. {3.423} ‘We will pull her out again,’ said they, and forthwith set to work with their beaks to bale out the great ocean; finally they wearied of their task.”

Our jaws are tired, our mouths are parched.

We try, but cannot lower. The great ocean fills right up again.

After the Teacher had related this Kāka Jātaka in detail,<sup>441</sup> he addressed the monks as follows, “Monks, inasmuch as you have incurred this suffering because of the forest of lust, hatred, and delusion, it behooves you to cut down this forest; by so doing you will obtain Release from Suffering.” So saying, he pronounced the following Stanzas,

**283. Cut down the forest, not alone a single tree, for from the forest springs  
fear;**

**Cut down the forest of lust and its undergrowth, monks, and ye shall be free  
from lust. [30.161]**

**284. For so long as man allows even the slightest particle of lust after women  
to remain unextirpated,**

**So long is he in bondage, even as a calf that drinks his mother’s milk is in  
bondage to the cow.**

### **XX. 9. “The Grass withereth, the Flower fadeth”<sup>442</sup>**

#### **Suvaṇṇakārattheravatthu**

**285. Cut off the love of self, even as you would break off an autumnal lotus  
with your hand.**

**Advance along the Path to Tranquillity. The Happy One has pointed the way  
to Nibbāna.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a monk who was a co-resident of Elder Sāriputta, {3.425}

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<sup>441</sup> Jātaka 146: i. 497-499.

<sup>442</sup> Text: N iii. 425-429.

It appears that a youth of handsome mien, the son of a goldsmith, retired from the world and became a monk under Elder Sāriputta. Thought the Elder to himself, “In young fellows passion is strong;” accordingly, to enable the youth to ward off the attacks of lust, he directed him to meditate upon the Impurity of the Body. Now this form of meditation was not suited to the needs of the young monk, and the result was that after entering the forest and struggling and striving for the period of a month, he did not even get so far as to focus his mind.

So the young monk returned to the Elder, and when the latter asked him, “Brother, is your Subject of Meditation well in hand?” told him the actual state of affairs. Then said the Elder to him, “One must never give up, saying, ‘My Subject of Meditation does not succeed.’” So he carefully taught him the same Subject of Meditation once more. Even the second time the young monk could not develop anything in the way of Specific Attainment, and returned and informed the Elder. {3.426} But the Elder taught him the same Subject of Meditation once more, telling him the whys and wherefores and illustrating the subject with similes. Back came the young monk with the information that he had failed in his meditations again.

Thought the Elder to himself, “An active monk, when the lusts of the flesh and so on are in him, knows that they are; and when they are not in him, he knows that they are not. Now this monk is active, not inactive; he is on the Path, not off the Path. At the same time I fail to understand his thoughts and inclinations. He will doubtless yield to the Buddha’s teaching.” So taking the young monk with him, he approached the Teacher in the evening, and told [30.162] him the whole story, saying, “Reverend Sir, this young monk is a co-resident of mine, and in this wise I taught him this Subject of Meditation.” The Teacher said to him, “As for knowledge of thoughts and inclinations, this is a power appertaining only to the Buddhas, to those that fulfilled the Perfections and obtained Omniscience, causing the ten thousand worlds to shout for joy.”

Then the Teacher pondered within himself, “From what family did this youth retire to become a monk?” Perceiving that it was from the family of the goldsmith, the Teacher surveyed the previous states of existence of the youth and saw that in five hundred successive states of existence that youth had been reborn in the family of that goldsmith only. Thought the Teacher to himself, “For a long period of time this youth has done the work of a goldsmith; many a time, saying, ‘I will make kaṇikāra-flowers and lotus-flowers,’ he has wrought only ruddy gold. Meditation on repulsive and disagreeable objects is not suited

to him; a pleasant subject is the only Subject of Meditation appropriate to his case.” So the Teacher said to Elder Sāriputta, “Sāriputta, as for this monk to whom you assigned a Subject of Meditation, and who was wearied and oppressed therewith for a period of four months, you will see him attain Arahatship this very day, after breakfast. Go your way.” So saying, the Teacher dismissed Elder Sāriputta. {3.427}

Thereupon the Teacher created by supernatural power a golden lotus as big as a cart-wheel, caused the leaves thereof and the stalks thereof to drip drops of water, and gave this lotus to the young monk, saying, “Monk, take this lotus-flower, go to the boundary of the monastery, and set it up on a heap of sand. Then sit down cross-legged before it, and by way of preliminary practice, repeat the words, ‘Blood-red! blood-red!’ ” In the very act of taking the lotus-flower from the hand of the Teacher, his heart became tranquil.

The young monk went to the boundary of the monastery, made a heap of sand, thrust the stalk of the lotus into it, and sitting down cross-legged before it, began the preliminary practice, saying, “Blood-red! blood-red!” At that moment the Obstacles vanished, and the Preliminary Trance set in. Thereupon he developed the First Trance, and bringing it under control by the Five Modes, even as he sat there, attained the Second and the Third Trance. When he had brought the Fourth Trance under control, he sat there diverting himself with the diversion of the trance. The Teacher, aware that he had entered upon the Trances, considered within himself, “Will [30.163] he, by himself unaided, succeed in developing Specific Attainment to the uttermost?” Perceiving that he would not be able so to do, he commanded, “Let this lotus-flower wither.” Straightway that lotus-flower turned as black as a withered lotus crushed in the hands.

The young monk, arising from trance and surveying the flower, thought to himself, “How is it that this lotus-flower appears as though smitten by old age? If those things which have no attachment for the world are thus overpowered by old age, there is no question at all that beings attached to the world will be similarly overpowered.” Thus did he come to see the Mark of Impermanence. {3.428} And so soon as he saw the Mark of Impermanence, he saw likewise the Mark of Suffering and the Mark of Unreality. And straightway the three Characteristics of Existence appeared to him as though set on fire, or as carrion tied to his neck.

At that moment a party of young boys descended into a certain pool not far from him, broke off lotus-flowers, and made a pile of them on the bank. The

young monk looked first at the lotus-flowers in the water and then at those which lay on the bank. The lotus-flowers in the water appeared to him exceedingly beautiful as they raised their heads aloft dripping with water; those that lay on the bank were withered at the tips. Thought the young monk to himself, “If old age thus smites those things which have no attachment for the world, is it not much more likely to smite beings who have attachment for the world?” Then did he see yet more clearly the Marks of Impermanence, Suffering, and Unreality.

The Teacher perceived within himself, “Now is the Subject of his Meditation fully manifested to this monk.” And even as he sat in the Perfumed Chamber, he sent forth a luminous image of himself which brushed the young monk’s face. “What was that?” thought the young monk. Looking about, he seemed to see the Teacher approach and stand face to face with him. Rising from his seat, he extended his clasped hands in an attitude of reverent supplication. The Teacher, minded to do him good, pronounced the following Stanza,

**285. Cut off the love of self, even as you would break off an autumnal lotus  
with your hand.**

**Advance along the Path to Tranquillity. The Happy One has pointed the way  
to Nibbāna. {3.429}**

At the conclusion of the lesson that monk was established in Arahatsip.

## **XX. 10. Thou shalt surely Die<sup>443</sup>**

### **Mahāghanavāṇijavatthu**

[30.164]

**286. “Here will I dwell during the rain,<sup>444</sup> during the winter and summer.”  
Thus the simpleton imagines, knowing not that he must die.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Merchant Great-Wealth, Mahādhana.

The story goes that he loaded five hundred carts with cloths dyed with safflower, and set out from Benāres to trade. When, on his return to Sāvatti, he reached the bank of the river, he thought, “To-morrow I will cross the river,” and unyoked his carts right there and spent the night. During the night a severe

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<sup>443</sup> Text: N iii. 429-431.

<sup>444</sup> Ed. note: The original in this position reads: *Here I will dwell during the rain.*

storm came up and all night long it rained. For seven days the river was at flood; for seven days the citizens kept holiday. The result was that the merchant had no opportunity to dispose of his crimson cloths. Thought the merchant to himself, "I have come a long distance and if I go back again I shall be delayed; right here will I dwell during the rain, during the winter and summer, {3.430} doing my work and selling these cloths."

As the Teacher made his alms-pilgrimage through the city, he became aware of the merchant's intention and smiled. Thereupon Elder Ānanda asked him why he smiled. The Teacher replied, "Ānanda, did you see Merchant Great-Wealth?" "Yes, Reverend Sir." "Not realizing that the end of his life is near, he has made up his mind to dwell right here during this entire year for the purpose of selling his goods." "But Reverend Sir, is the end of his life at hand?" "Yes, Ānanda; only seven days longer will he live and then he will fall into the mouth of a fish." So saying, the Teacher pronounced the following Stanzas,

Bestir yourself, and do what should be done this very day. Who knows but  
on the morrow death may come?  
For are we not ever in conflict with Death and his mighty host?<sup>445</sup>

Happy is the man who lives thus zealous by day and by night, unwearied.  
Though he live but a single night. Thus proclaims the tranquil sage.

"Reverend Sir, I will go tell him." "By all means go, Ānanda." The Elder went to the inclosure formed by the carts and made his round for alms. The merchant reverently presented him with food. Then said the Elder to the merchant, "How long a time do you expect to remain here?" "Reverend Sir, I have come a long distance, and [30.165] if I go back again, I shall suffer delay; I shall remain here during this entire year, and when I have sold my goods, I shall go on." "Layman, though the end of one's life be near, yet is it hard to realize; one should be heedful." "Why, Reverend Sir, is the end of my life at hand?" "Yes, layman, it is; only seven days more {3.431} will your life continue."

Overcome with emotion, the merchant invited the Congregation of Monks presided over by the Buddha to be his guests. For seven days he gave alms and finally took the Teacher's bowl to permit him to pronounce the words of thanksgiving. Said the Teacher, in pronouncing the words of thanksgiving,

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<sup>445</sup> Ed. note: these verses is from near the end of *Lomasakaṅgiyattherāpadānaṃ* (Ap. 55.8).



“Disciple, a wise man should never allow himself to think, ‘Right here will I dwell during the rain, during the winter and summer. I will do this work and I will do that work.’ Rather should a man meditate on the end of his own life.” So saying, the Teacher pronounced the following Stanza,

**286. “Here will I dwell during the rain, during the winter and summer.”  
Thus the simpleton imagines, knowing not that he must die.**

At the conclusion of the lesson the merchant was established in the Fruit of Conversion; the assembled company also profited by the lesson.

The merchant accompanied the Teacher on his way for a short distance and then turned back. “I feel as if I had some trouble in my head,” said he, and laid himself on his bed. No sooner had he lain down than he died, and was reborn in the World of the Tusita gods.

### **XX. 11. The Bereaved Mother and the pinch of Mustard-Seed<sup>446</sup>** **Kisāgotamīvattu**

**287. If a man be passionately devoted to sons or flocks and herds...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Kisā Gotamī. {3.432}

The Story of Kisā Gotamī is contained in the Sahassa Vagga, and is related in detail in the Commentary on Stanza

114. Though one should live a hundred years, the Region of the Deathless  
never seeing,  
Yet were it better far to live a single day, the Region of the Deathless  
seeing.<sup>447</sup> [30.166]

For at that time the Teacher said, “Kisā Gotamī, didst thou get the pinch of white mustard-seed?” “Nay, Reverend Sir, that did I not. In the entire village the dead are more in number than the living.” Then said the Teacher, “Vainly didst thou imagine that thou alone hadst lost a child. But this is an eternal law for all beings. For the Prince of Death, like to a raging torrent, drags along and flings

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<sup>446</sup> Text: N iii. 432-433.

<sup>447</sup> See Story viii. 13.

into the sea of ruin all living beings; still are their longings unfulfilled.” So saying, he preached the Law by pronouncing the following Stanza,

**287. If a man be passionately devoted to sons or flocks and herds, if his mind  
be completely absorbed therein,  
The Prince of Death will take and bear him away, even as a raging torrent  
sweeps away a sleeping village. {3.433}**

At the conclusion of the lesson Kisā Gotamī was established in the Fruit of Conversion; the assembled company also profited by the lesson.

### **XX. 12. The Woman who was bereft of all her Family<sup>448</sup> Paṭācārāvattu**

**288-289. Sons are no refuge...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Paṭācārā.

The story of Paṭācārā is contained in the Sahassa Vagga and is related in detail in the Commentary on Stanza

113. Though one should live a hundred years and never see the rise and set  
of beings,  
Yet were it better far to live but a single day and see the rise and set of  
beings.<sup>449</sup>

Now at that time the Teacher, perceiving that the sorrow of Paṭācārā was assuaged, said to her, “Paṭācārā, to one that goeth to the world beyond, nor sons nor father nor kinsfolk can ever be a refuge or a shelter or a retreat. Therefore, even though they live, they exist not. But he that is wise should clarify his virtue; so should he make clear the path that leads to Nibbāna.” So saying, he preached the Law by pronouncing the following Stanzas,

**288. Sons are no refuge, nor a father, nor kinsfolk;  
There is no refuge in kinsfolk, for one who has been overtaken by Death.**  
[30.167]

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<sup>448</sup> Text: N iii. 434-435.

<sup>449</sup> See Story viii. 12.

**289. The man who is wise, who lives under the restraint of the moral law,  
understanding this power of circumstances,  
Should quickly clear the path to Nibbāna. {3.435}**

At the conclusion of the lesson Paṭṭhāpāra was established in the Fruit of Conversion; many others likewise obtained the Fruit of Conversion and the Fruits of the Second and Third Paths.

## Book XXI. Miscellaneous, Pakiṇṇaka Vagga

### XXI. 1. The Ascent of the Ganges<sup>450</sup>

#### Gaṅgārohaṇavatthu

[30.168]

**290. If by renouncing some trifling pleasure one can obtain pleasure abounding,  
A wise man should consider pleasure abounding and renounce the trifling pleasure.**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to his own former deed. {3.436}

For once upon a time the city Vesāli was a city of splendor and magnificence and great wealth; numerous were the folk that dwelt therein, and the streets thereof were thronged with inhabitants; therein resided seven thousand and seven hundred and seven princes of the Khattiyas, who reigned by turns. Each of the seven thousand and seven hundred and seven princes was provided with a separate place of residence; so many palaces were there, so many pagodas, and, that each might take his pleasure out of doors, so many parks and pools. But after a time the supply of food gave out and the crops failed and a famine ensued. As a result of the famine, first the poorer inhabitants died; and when their corpses were cast away here and there, the stench was so great as to attract large numbers of evil spirits. Afflicted by the evil spirits, a yet larger number of the inhabitants died; {3.437} and so offensive was the stench of their corpses that the inhabitants were attacked by intestinal disease. Thus did three plagues arise: the plague of famine, the plague of evil spirits, and the plague of disease.

Thereupon the inhabitants of the city met together and said to the king, “Great king, three plagues have arisen in this city; during the reigns of the past seven kings no such plagues as these have arisen; no such plagues as these have arisen in the past during the reign of any righteous king.” So the king convoked a general assembly in the town-hall and said, “Whether there be any

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<sup>450</sup> This story is taken almost word for word from *Khuddaka Pāṭha Commentary*, vi: 160<sup>22</sup>-165<sup>10</sup>, 196<sup>22</sup>-201<sup>6</sup>. *Kh. cm.* 163<sup>19-21</sup> and 164<sup>2</sup> are lacking in *Dh. cm.* *Dh. cm.* iii. 443<sup>6</sup>-444<sup>21</sup> is more diffuse than *Kh. cm.* 197<sup>9-21</sup>. The author of *Kh. cm.* says of the story (164<sup>15-17</sup>): This version is taken from older Commentaries, *Evam . . . porāṇehi vaṇṇiyati*. Cf. Hardy, *Manual of Buddhism*, pp. 242-244; also *Mahāvastu*, i: 253 ff. Text: N iii. 436-449.

unrighteousness in me, judge ye.” Thereupon the inhabitants of Vesāli inquired into [30.169] the past deeds of the king from first to last, and finding no fault in him, said, “Great king, we find no fault in you.” Then they took counsel together, saying, “By what means can these plagues with which we are afflicted be abated?” Some of them advocated the offering of sacrifice and the saying of prayers and the holding of public festivals, but in spite of all their rites and ceremonies, they were unable to abate the plagues. Others suggested the following plan of action, “There are six teachers possessed of great supernatural power; let them but come hither and the plagues will instantly subside.” Others said, “A Supremely Enlightened One has arisen in the world, for he, the Exalted One, preaches the Law which avails for the welfare of all living beings, {3.438} and he possesses great magical power and great supernatural power; if he but come hither these plagues will instantly subside.” All applauded the suggestion of these last and said, “Where does this Exalted Being now dwell?”

Now at this time, since the beginning of the season of the rains was near at hand, the Teacher was in residence at Veḷuvana, in fulfillment of the promise which he had given to King Bimbisāra. And at that time a Licchavi prince named Mahāli, who was a member of King Bimbisāra’s company and had attained the Fruit of Conversion with King Bimbisāra, was seated in that assembly. Therefore the residents of Vesāli prepared splendid presents and sent the Licchavi prince Mahāli to the king, together with the son of the house-priest, saying to them, “Obtain the favor of King Bimbisāra and fetch hither the Teacher.” Accordingly the Licchavi prince Mahāli and the son of the house-priest went to the king, presented the gifts, made known their errand, and uttered the following request, “Great king, send the Teacher to our city.” But the king, instead of granting their request, said simply, “You are men of intelligence and can of yourselves obtain this favor.”

So they approached the Exalted One, saluted him, and made the following request of him, “Reverend Sir, three plagues have arisen at Vesāli. If you but go thither, they will subside. Come, Reverend Sir, let us go thither.” The Teacher listened to their request and pondering within himself, became aware of the following, “So soon as the opening words of the Jewel Sutta are recited at Vesāli, the protection it affords will touch hundreds of thousands of millions of worlds. At the conclusion of the Sutta, eighty-four thousand living beings {3.439} will obtain Comprehension of the Law and the plague will subside.” So he acceded to their request. [30.170]

When King Bimbisāra heard that the Teacher had consented to visit Vesāli, he caused the news to be proclaimed throughout the city, and approaching the Teacher, asked him, “Reverend Sir, is it true that you have consented to visit Vesāli?” “Yes, great king,” replied the Teacher. “In that case, Reverend Sir,” said the king, “pray wait until I prepare a road for you.” So the king caused the ground from Rājagaha to the Ganges, a distance of five leagues, to be made smooth, erected a rest-house at the end of each league, and when everything was in readiness, sent word to the Teacher that it was time for him to come. The Teacher set out on his journey, accompanied by five hundred monks.

Each league of the journey the king caused flowers of the five colors to be spread knee-deep, and flags and banners and standards to be set up; he caused two white parasols, a lower and a higher, to be held over the head of the Exalted One; likewise he caused a white parasol to be held over the head of each monk. And surrounded by his retinue, he honored the Teacher with flowers and perfumes, and lodged him for one night in each rest-house, bestowing rich offerings upon him. In five days he conducted him to the bank of the Ganges. So soon as the king reached the bank of the Ganges, he adorned a boat and sent the following message to the inhabitants of Vesāli, “Let them prepare a road and come forth to meet the Teacher.” Thereupon the inhabitants of Vesāli thought, “We will render the Teacher twice the honors rendered by the king.” So between Vesāli and the Ganges, a distance of three leagues, {3.440} they made the ground smooth, and procuring parasols both lesser and greater, they prepared to honor the Teacher with four white parasols, and each of his monks with two. Having made these preparations, they came forth and stood waiting on the bank of the Ganges.

King Bimbisāra fastened two boats together, erected a pavilion thereon, festooned the pavilion with flowers, and prepared for the Buddha a seat of all kinds of jewels. The Exalted One seated himself therein, and when the monks embarked, they too sat down in a circle around him. The king followed the float, descending into the water to his neck. Then he said, “Reverend Sir, until the Exalted One returns, I shall remain right here on the bank of the Ganges.” So saying, he pushed off the float and turned back. Having voyaged a distance of a league up the Ganges, the Teacher reached the boundary of the territories of the Vesāliyas.

The Licchavi princes came forth to meet the Teacher, and entering [30.171] into the water up to their necks, they drew the vessel to the bank and assisted the Teacher to disembark from the vessel. The moment the Teacher disembarked

from the vessel and set foot on the ground, a severe storm came up and there was a heavy fall of rain. Everywhere flowed streams of water knee-deep or thigh-deep or waist-deep, and washed all the corpses into the Ganges, so that the whole region round about was cleansed and made pure and sweet. The Licchavi princes lodged the Teacher at intervals of a league along the road, bestowing upon him twice the offerings bestowed upon him by the king. In three days {3.441} they conducted him to Vesāli.

Sakka king of the gods drew near, accompanied by a troop of deities. With the gathering together of deities so powerful, the evil spirits fled, for the most part. In the evening the Teacher stood at the gate of the city and addressed the Elder Ānanda as follows, “Ānanda, receive from me this Jewel Sutta and recite it as Protection within the three walls of the city Vesāli, making the rounds of the city with the Licchavi princes.” The Elder received the Jewel Sutta from the lips of the Teacher, took water in the Teacher’s stone bowl, and then went and took his stand at the gate of the city. And standing there, he meditated on all the Merits of the Buddha, beginning with his Resolve; considering in turn the Ten Perfections of the Tathāgata, the Ten Minor Perfections, and the Ten Major Perfections; the Five Great Sacrifices; the Three Meritorious Acts, in behalf of the world, in behalf of his kinsmen, and for the sake of Enlightenment; his Descent into the Womb in the last state of his existence; his Birth; the Great Retirement, the Great Exertion, his conquest of Māra on the throne of Enlightenment, his attainment of Omniscience, and the Nine Transcendent Conditions. And when he had so done, he entered the city and during the three watches of the night went about within the three walls of the city reciting the Jewel Sutta as Protection.

The moment he uttered the word “Whatsoever” (stanza 3) and threw the water upwards, it fell upon the evil spirits. From the third stanza on, drops of water resembling tiny balls of silver rose into the air and fell upon the sick men. Straightway the sickness of those men was cured, and rising to their feet in all quarters, they surrounded the Elder. {3.442} So soon as the word “Whatsoever” was uttered, the evil spirits who formerly infested such places as heaps of firebrands and piles of sweepings and pinnacles and walls, touched by the drops of water, strove to escape by one door after [30.172] another. Now although there were many thousand doors, there was not room enough for them to escape by the doorways, and therefore they broke down the walls and thus made their escape.

The populace smeared the town-hall which stood in the midst of the city with all the perfumes, and erected overhead a canopy adorned with golden stars and other ornaments, and having prepared a Seat for the Buddha, announced to the Teacher that all things were in readiness. So the Teacher seated himself in the Seat prepared for him, and the Congregation of Monks and the host of Licchavi princes sat down in a circle about the Teacher, and Sakka king of the gods, surrounded by a company of deities, stood in a suitable place. The Elder went about the entire city, returned with a great multitude whose diseases had been cured, and having saluted the Teacher, sat down. The Teacher surveyed the company and recited the Jewel Sutta once more. At its close, eighty-four thousand living beings obtained Comprehension of the Law. Thus in like manner on the following day and for seven days thereafter he recited the same Sutta. And then, perceiving that all the plagues had been abated, he addressed himself to the host of Licchavi princes, and departed from Vesāli. The Licchavi princes rendered double honors to the Teacher, and again in three days conducted him to the bank of the river Ganges.

The Nāga kings reborn in the Ganges thought to themselves, “Men render honor to the Tathāgata; shall we not do the same?” {3.443} Accordingly they created boats of gold and silver and precious stones, caused couches to be prepared of gold and silver and precious stones, caused the surface of the river to be covered with lotus flowers of the five colors, and then requested the Teacher to enter their respective boats, saying to him, “Reverend Sir, be favorable to us likewise.” Thereupon deities one and all, beginning with the deities of earth and extending to the deities of the highest Brahmā-world, said to themselves, “Both men and Nāgas are rendering honor to the Tathāgata; shall we not do the same?” Accordingly deities one and all did honor to him.

Thereupon Nāgas raised parasol after parasol, each a league in height, and below them other Nāgas did the same. Likewise deities of earth dwelling in trees and jungles and mountains, and deities dwelling in the sky; from the World of the Nāgas to the World of Brahmā, the deities contained within the circle of the Cakkavāla one and all raised parasol after parasol. Between the parasols were flags, and between the flags were banners, and at intervals were [30.173] marks of hospitality, – festoons and perfumes and incense. The male deities adorned with all the adornments, in festive array, soared through the sky making loud acclaim. (Tradition has it that there have been three great Assemblages, the Assemblage on the occasion of the Twin Miracle, the Assemblage on the occasion of the Descent of the Gods, and this Assemblage on the occasion of the Ascent of the Ganges.) On the other side of the river Bimbisāra, having made



ready offerings double those presented by the Licchavi princes, {3.444} stood watching the Exalted One as he approached.

When the Teacher looked upon the splendid gifts offered by the kings on both sides of the Ganges and perceived the motive which actuated the Nāgas and other deities, he put forth his magical power and created in each boat a counterfeit Buddha with a retinue of five hundred monks. Thus did a Buddha sit under each white parasol and under each wishing-tree and under each wreath of flowers, surrounded by a host of Nāgas. Likewise in every place among the deities of the earth and the deities of the sky, he created by supernatural power a counterfeit Buddha with his proper retinue. Thus there was, as it were, one festival and one holiday within the whole circle of the Cakkavāḷa; in gracious condescension, as a favor to the Nāgas, a Buddha embarked in each jeweled boat; and as a favor to the monks, a Buddha embarked in each jeweled boat.

The Nāga-kings escorted within the Abode of the Nāgas the Congregation of Monks presided over by the Buddha, listened all night long to a discourse on the Law delivered by the Teacher, and on the following day served the Congregation of Monks presided over by the Buddha with celestial food both hard and soft. After delivering the address of thanksgiving, the Teacher departed from the Abode of the Nāgas, and with five hundred boats crossed the river Ganges, honored by the deities of all the Cakkavāḷas. The king came forth to meet the Teacher, assisted him to disembark from the boat, and rendering him honor double that bestowed upon him by the Licchavi princes when he arrived, conducted him in the same way as before in five days to Rājagaha. {3.445}

On the following day, after the monks had returned from their rounds for alms, as they sat together in the evening in the Hall of Truth, they began the following discussion: “Oh, how great is the supernatural power of the Buddhas! Oh, how firm is the faith of gods and men in the Teacher! For a distance of eight leagues along the Ganges, both on this side of the river and on the other side, because of [30.174] their faith in the Buddha, kings rendered smooth the surface of the earth and sprinkled sand, and spread flowers of various kinds knee-deep; through the supernatural power of the Nāgas the surface of the Ganges was covered with lotuses of the five kinds; as far as the highest heaven parasol after parasol was raised aloft; the whole round world was, as it were, uninterrupted decoration and holiday.”

The Teacher drew near and asked them, “Monks, what is it that you are discussing now as you sit here together?” When they told him, he said, “Monks, it is not true that honors and offerings have accrued to me through my supernatural power as Buddha, or through the supernatural power of Nāgas and deities and Brahmā; on the contrary it is through the supernatural power of a slight offering I made in a previous state of existence that these honors and offerings have accrued to me.” Thereupon the monks asked him what he meant; and in response to their request to make the matter plain, he related the following

### **1 a. Story of the Past: The Brahman Saṁkha**

Once upon a time, long, long ago, there dwelt at Takkasilā a Brahman named Saṁkha, and he had a son named Susīma, a youth about sixteen years of age. One day Susīma went to his father and said to him, “My dear father, I wish to go to Benāres and rehearse the Sacred Word.” His father said to him, “Very well, my dear son; such and such a Brahman is a friend of mine; {3.446} go and study under him.” “Very well,” replied the son, accepting the suggestion. In due course he reached Benāres, approached that Brahman, and told him that his father had sent him to him.

The Brahman, learning that the youth was the son of his friend, accepted him as a pupil, and so soon as the weariness of the journey had worn off, on an auspicious day, began to make him repeat the Sacred Word to him. Now the youth learned a great deal in a short time and retained in his memory without loss everything he had learned, even as lion-oil placed in a golden vessel is retained without loss. The result was that in no long time he learned from the lips of his teacher all there was to be learned. He repeated the Sacred Word accurately and understood the beginning and middle of the teaching he had received, but not the end.

So he approached his teacher and said to him, “I understand only the beginning and middle of this teaching, but not the end.” His [30.175] teacher replied, “My dear pupil, I also do not understand the end.” Then the youth asked his teacher, “But, teacher, who does know the end?” His teacher replied, “My dear pupil, here in Isipatana reside sages who may know; approach them and ask them.”

So the youth approached the Private Buddhas and asked them, “Is it true that you know the end of this teaching?” “Yes, we know.” “Well then, teach it to me.” “We will not teach it to anyone who is not a monk; if you need to know the

end, become a monk.” {3.447} “Very well,” replied the youth, consenting, and forthwith retired from the world and became a monk of their order. “Just learn this,” said they to the youth; “thus the lower garment is to be put on and thus the upper garment is to be put on.” Thus did they teach him the minor duties.

Remaining there as their pupil and learning all they had to teach him, because he possessed the requisite faculties, he attained in but a short time the enlightenment of a Private Buddha. His fame spread throughout the city of Benāres even as the full moon in the sky, and he received the richest gain and the highest renown. Because the works he wrought were conducive to but a short term of life, he passed into Nibbāna in but a short time. The Private Buddhas and the populace performed the funeral rites over his body, and having so done, gathered up the relics and erected a shrine over them at the gate of the city.

Saṅkha the Brahman thought to himself, “My son has been gone a long time; I will find out what has become of him.” So, desiring to see his son once more, he departed from Takkasilā and in due course arrived at Benāres. Seeing a great concourse of people, he thought to himself, “Doubtless some one in this throng will know what has become of my son.”

Accordingly he approached the crowd and asked, “A youth named Susīma came here some time ago; is it possible that you know what has become of him?” “Yes, Brahman, we know. He studied the Three Vedas under such and such a Brahman, retired from the world and became a monk, attained the Enlightenment of a Private Buddha, and passed into Nibbāna; this shrine which has been erected here is his shrine.” Thereupon the Brahman smote the earth with his hand, and weeping {3.448} and lamenting, went to the inclosure about the shrine. He tore up the grass, brought sand in his outer garment and spread it over the inclosure about the shrine, sprinkled the ground with water from his water-pot, scattered wild flowers as a mark of [30.176] respect, spread aloft his robe as a banner, planted his own parasol over the mound, and having so done, departed. *Story of the Past concluded.*

When the Teacher had related this Story of the Past, he said, “At that time, monks, I was the Brahman Saṅkha, and it was I who uprooted the grass which grew in the inclosure about the shrine of the Private Buddha Susīma. As the fruit of this act of mine, these princes cleared a path eight leagues long of stumps of trees and brambles and made it smooth and even. It was I who spread sand there; and as the fruit of this act of mine, these princes spread sand over a path eight leagues long. It was I who scattered wild flowers there as a mark of respect; and

as the fruit of this act of mine, various kinds of flowers were scattered over a path eight leagues long, and the water of the Ganges was covered for a distance of a league with lotuses of the five kinds. It was I who sprinkled the ground with water from my water-pot; and as the fruit of this act of mine, there was a shower of rain in Vesāli. It was I who raised a banner aloft and planted a parasol; and as the fruit of this act of mine, the whole circle of the Cakkavāla as far as the highest heaven, was gay with one mass of flags and banners and with parasol after parasol. Monks, these offerings and honors did not accrue to me through my supernatural power as Buddha, nor yet through the supernatural power of Nāgas and deities and Brahmā; on the contrary it was through the supernatural power of a slight offering I made in a previous state of existence.” So saying, he expounded the Law by pronouncing the following Stanza, {3.449}

**290. If by renouncing some trifling pleasure one can obtain pleasure abounding,**

**A wise man should consider pleasure abounding and renounce the trifling pleasure.**

## **XXI. 2. “Not Hatred for Hatred”<sup>451</sup>**

### **Kukkuṭaṇḍakhādikāvattu**

**291. Whoever by causing suffering to others...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain woman who ate the eggs of a hen.

The story goes that in a certain village named Paṇḍupura, not far from the city of Sāvatti, there dwelt a certain fisherman. One day as he was on his way to Sāvatti, he saw some tortoise’s eggs lying on the bank of the river Aciravatī. Taking these with him, he went to [30.177] Sāvatti, where he stopped at a certain house and had them cooked. As he was eating the eggs, he gave a single egg to a girl who lived in that house. {3.450} The girl ate the egg and after she had done so, would have nothing more to do with hard food. So her mother took a single egg from the nest of a hen and gave it to her to eat. She ate the egg, and her liking for this kind of food became so strong that after that she would herself take hen’s eggs and eat them.

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<sup>451</sup> Cf. Story i. 4, and Rogers, *Buddhaghosha’s Parables*, xi: 103-104. Text: N iii 449-451.

The hen, observing that every time she laid eggs the girl would take them and eat them, took offense and conceived a grudge against her. And she made the following Earnest Wish, “When I have passed out of this state of existence, may I be reborn as an ogress able to devour your children.” So when the hen died, she was reborn in that very house as a cat. When the girl died, she was reborn in that very house as a hen. The hen laid eggs, and the cat came and ate them. Again the second time she ate them, and again the third.

Then said the hen, “Three times you have eaten my eggs, and now you desire to eat me too. When I have passed out of this state of existence, may I be able to devour you and your children.” When she passed out of that state of existence, she was reborn as a leopardess. When her enemy died, she was reborn as a doe. When the doe brought forth young, the leopardess came and ate both the young and the doe.

Thus in each of five hundred successive states of existence they devoured each other and brought suffering one upon another. Finally one of them was reborn as an ogress and the other as a young woman of family at Sāvatti. (From this point on the story runs the same as that given in the Commentary on the Stanza beginning, “For it is not by hatred that hatreds are quenched.”<sup>452</sup> Only in this case the Teacher, after pronouncing the words “Hatred is quenched by love, not by hatred,” expounded the Law for the benefit of both women by pronouncing the following Stanza.)

**291. Whoever by causing suffering to others seeks to win happiness for himself,  
Becomes entangled in the bonds of hate; such a man is never freed from hatred. {3.451}**

At the conclusion of the lesson, the ogress became established in the Refuges, took upon herself the Five Precepts, and was freed from hatred. Her enemy was established in the Fruit of Conversion. The assembled company also profited by the lesson.

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<sup>452</sup> Ed. note: Dhp 4.

**XXI. 3. The Monks who were given to Vanities<sup>453</sup>**

**Bhaddiyabhikkhuvatthu**

[30.178]

**292-293. For that which should be done...**

This religious instruction was given by the Teacher while he was in residence at Jātiyā Grove<sup>454</sup> near Bhaddiya with reference to the monks of Bhaddiya.

It seems that these monks were in the habit of ornamenting their shoes, even as says the Sacred Word: “Now at that time the monks of Bhaddiya were in the habit of wearing ornamental shoes of various kinds. They made or caused to be made shoes of tiṇa-grass; they made or caused to be made shoes of muñja-grass; they made or caused to be made shoes of babbaja-grass, of the leaves of the date-palm, of kamala-grass; they made or caused to be made woolen shoes. They neglected instruction, questioning, higher morality, higher meditation, higher wisdom.” {3.452}

When the monks learned that these monks were given to this mode of conduct, they were offended and informed the Teacher. Thereupon the Teacher rebuked those monks, saying to them, “Monks, you came here for one purpose, but have devoted yourselves to another.” So saying, he preached the Law to them by pronouncing the following Stanzas,

**292. For that which should be done is left undone;  
And that is done which should be left undone;  
The Impurities of the arrogant and heedless ever increase.**

**293. But they that ever devote themselves to Meditation on the Body,  
They follow not after that which should be left undone,  
But persevere in that which should be done;  
The Impurities of the thoughtful and intelligent come to an end. {3.453}**

At the conclusion of the lesson, those monks were established in Arahatship; the assembled company also profited by the lesson.

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<sup>453</sup> Derived from the *Vinaya, Mahā Vagga*, v. 8. 1: i. 190<sup>1-6</sup>. Text: N iii. 451-453.

<sup>454</sup> Ed. note: called *Jātiyāvāna* above, see: Story XVIII. 10.

**XXI. 4. The Monk who had Killed his Mother and Father<sup>455</sup>**  
**Lakuṇṭakabhaddiyattheravatthu**

**294-295. After killing a mother...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Lakuṇṭaka Bhaddiya. [30.179]

For once upon a day several visiting monks drew near to the Teacher as he sat in his day-quarters, saluted him, and sat down respectfully on one side. At that moment Elder Lakuṇṭaka Bhaddiya passed by not far from the Exalted One. The Teacher, knowing the disposition of mind of those monks, looked at the Elder and said to the monks, "Look, monks! There is a monk who has killed mother and father and free from pain he goes!" "What is this the Teacher says?" exclaimed those monks, looking each other in the face, while doubt sprang up within them. And they said to the Teacher, "Reverend Sir, what say you?" Then the Teacher preached the Law to them by pronouncing the following Stanza,

**294. After killing a mother and a father, and two kings of the Warrior caste,  
After destroying a kingdom with its inhabitants, scatheless goes the  
Brahman. {3.454}**

At the conclusion of the lesson those monks were established in Arahatship.

(The story relating to the second stanza is like the preceding. At that time also the Teacher spoke with reference to Elder Lakuṇṭaka. Preaching the Law to those monks, the Teacher pronounced the following Stanza:)

**295. After killing a mother and a father, two Brahman kings,  
And an eminent man besides, scatheless goes the Brahman.**

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<sup>455</sup> Text: N iii. 463-455.

**XXI. 5. The Youth and the Demons<sup>456</sup>**

**Dārusākaṭikaputtavatthu**

**296-301. Well awake and ever watchful...<sup>457</sup>**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to the son of a wood-carter. {3.455}

There lived at Rājagaha two youths who spent most of their time playing ball. One of them was the son of a true believer, the other the son of a heretic. The son of the true believer used to practice Meditation on the Buddha as he threw the ball, and would say as he threw the ball, "Praise be to the Buddha!" The other youth used to proclaim the merits of the heretics and would say as he threw the ball, "Praise be to the Arahats!" Of the two youths, the son of the true believer invariably won, while the other youth invariably lost. The son of the heretic observed the actions of his rival, {3.456} and said to [30.180] himself, "This youth practices such and such a form of meditation and says such and such words as he throws the ball, and by so doing invariably gets the best of me; I also will do likewise." Accordingly he began to familiarize himself with Meditation on the Buddha.

Now one day his father yoked his cart and set out to procure firewood, taking his son with him. After filling his cart with firewood in the forest, he set out to return. On his way back he stopped outside of the city near a burning-ground in a pleasant place where there was water, unyoked his oxen, and dealt out the food. In the evening his oxen followed a herd of cattle into the city. The cart-driver started after his oxen, entered the city, found his oxen while it was still evening, and taking them with him, set out to depart from the city. But he could not find the gate; indeed, before he reached the gate, it had been closed. When it was night-time, his son lay down under the cart all by himself and fell asleep.

Now Rājagaha was ordinarily haunted by many evil spirits, and it was near a burning-ground that the youth lay down to sleep. As he lay there, two evil spirits caught sight of him. One of them preyed upon the burning-ground and was a holder of false views, while the other was an orthodox believer. Said the holder of false views to the orthodox believer, "This man is our prey; let us eat him." The orthodox believer replied, "Enough! get rid of that idea!" But in spite of the

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<sup>456</sup> Text: N iii. 455-60.

<sup>457</sup> Ed. note: Original just reads: *Well awake*.



efforts of the orthodox believer to prevent him, the holder of false views disregarded his words, and taking hold of the youth by the feet, tried to drag him away. {3.457}

At that instant, as the result of the youth's thorough familiarity with the practice of Meditation upon the Buddha, the youth exclaimed, "Praise be to the Buddha!" Thereupon the evil spirit, terrified with great fear, stepped back. Said the orthodox believer, "We have done what we ought not to have done; we shall pay the penalty for this." So saying, the orthodox believer stood guard over the youth, while the holder of false views entered the city, filled the king's dish with food, and brought it back with him. Then both of the evil spirits ministered to the youth as would a mother and a father, assisting him to rise and giving him food to eat. Finally, through their supernatural power as demons, they cut letters on the king's dish, telling what they had done, saying to themselves, "Let the king see these letters, but no one else." And placing the dish in the wood-cart, they stood guard over the cart all night long and then went their way. [30.181]

On the following day the cry went forth, "The king's dish has been removed from the palace by thieves." Thereupon the people closed the gates of the city and searched the city. But not finding the dish within the city, they went out of the city, and after looking everywhere, found the golden dish in the wood-cart. Then they took the youth prisoner, saying, "Here is the thief," and brought him before the king. When the king saw the letters, he asked the youth, "Friend, what does this mean?" "I know not, your majesty," replied the youth, "My mother and father came by night and brought me food and stood guard over me. I thought to myself, 'My mother and father are guarding me from harm;' and free from fear, I fell asleep. That is all I know about it."

At that moment the mother and father of the youth came to that place. When the king heard what had happened, he took those three persons with him, {3.458} went to the Teacher, and told him the whole story. "Reverend Sir," he asked, "Is Meditation on the Buddha alone a protection, or are Meditation on the Law and other forms of meditation also means of protection? The Teacher replied, "Great king, Meditation on the Buddha is not the sole means of protection, but those whose thoughts have been well disciplined by any of the Six Forms of Meditation have no need of any other protection or means of defense, nor of spells or herbs." So saying, he enumerated the Six Forms of Meditation by pronouncing the following Stanzas,

**296. Well awake and watchful ever are the disciples of Gotama,  
They that meditate constantly, both by day and by night, on the Buddha.**

**297. Well awake and watchful ever are the disciples of Gotama,  
They that meditate constantly, both by day and by night, on the Law.**

**298. Well awake and watchful ever are the disciples of Gotama,  
They that meditate constantly, both by day and by night, on the Order.**

**299. Well awake and watchful ever are the disciples of Gotama,  
They that meditate constantly, both by day and by night, on the body.**

**300. Well awake and watchful ever are the disciples of Gotama,  
They whose minds delight, both by day and by night, in non-injury.**

**301. Well awake and watchful ever are the disciples of Gotama,  
They whose minds delight, both by day and by night, in meditation.**

**XXI. 6. The Vajjian Prince who became a Monk<sup>458</sup>  
Vajjiputtakabhikkhuvatthu**

[30.182]

**302. Fraught with hardship is the life of a monk, and hard to enjoy.  
Fraught with hardship is life in the world. Houses are painful to live in.  
Painful is it to dwell together with unequals. Suffering follows wayfarers in  
the round of existences.  
Therefore one should not be such a wayfarer; one should not let suffering  
follow him.**

This religious instruction was given by the Teacher while he was in residence at Mahāvāna near Vesāli with reference to a certain Vajjian prince who became a monk. {3.460} The story concerning him is as follows:

A certain Vajjian prince who had become a monk took up his residence at Vesāli in a certain forest-grove. It so happened that at that time there was a festival in progress at Vesāli which lasted through the night. When this monk heard the noise and tumult of the beating of drums and the playing of musical instruments at Vesāli, he wept and lamented, and uttered on that occasion the following Stanza,

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<sup>458</sup> This story is derived from *Samyutta*, ix. 9: i. 201-202, and is in turn the source of *Thera-Gāthā Commentary*, Ixii. Text: N iii. 460-463.

Alone we reside in the forest, like a log thrown away in the wood.  
On such a night as this, who is worse off than we?

It appears that this monk had formerly been a prince in the kingdom of the Vajjians, and that when his turn came to rule, he renounced his kingdom and became a monk. {3.461} On the night of full moon of the month Kattika, the entire city of Vesāli was decked with flags and banners, making it coterminous with the realms of the Four Great Kings, and the festival began. As the festival continued through the night, he listened to the noise of the beating of drums and the striking of other musical instruments and the sound of the playing of lutes. When the seven thousand and seven hundred and seven princes of Vesāli, and a like number of young princes and commanders-in-chief, all dressed and adorned in festive array, entered the street for the purpose of taking part in the festivities, he himself walked through his great cloister sixty cubits long, beheld the moon poised in mid-heaven, stopped near the seat at the end of the cloister and surveyed his own person, for lack of festive garments and adornments resembling a log of wood thrown away in the forest. And then and there he thought to himself, “Is there any one worse off than we?”

Under ordinary circumstances he possessed the merits and virtues of a forest-dweller, but on this occasion was oppressed with discontent, and therefore spoke thus. Thereupon the forest-spirit who inhabited [30.183] that forest-grove formed the resolution, “I will stir up this monk” and uttered in reply the following Stanza,

Alone you reside in the forest, like a log thrown away in the wood.  
Many envy you, even as denizens of Hell envy him that goes to Heaven.

The discontented monk heard this Stanza, and on the following day approached the Teacher, saluted him, and sat down respectfully on one side. Aware of what had happened, {3.462} and desiring to make plain the hardships of the household life, the Teacher summed up the Five Kinds of Suffering in the following Stanza,

**302. Fraught with hardship is the life of a monk, and hard to enjoy.  
Fraught with hardship is life in the world. Houses are painful to live in.  
Painful is it to dwell together with unequals. Suffering follows wayfarers in  
the round of existences.  
Therefore one should not be such a wayfarer; one should not let suffering  
follow him.**

**XXI. 7. Citta the Faithful Layman<sup>459</sup>  
Cittagahapativatthu**

**303. If a man be faithful...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the householder Citta. {3.464}

This story has been related in detail in the Bāla Vagga in the Commentary on the Stanza beginning, “The fool will seek for false reputation.”<sup>460</sup> The Stanza likewise occurs there. For it is there said:

“Now, Reverend Sir, was it solely because he came to visit you, that he received all this honor? Or would he also have received it had he gone elsewhere?” “Ānanda, he would have received it just the same, no matter whether he had come to visit me or had gone elsewhere. For this disciple is faithful and believing and virtuous. Such a disciple as this may go to what place he will, and there, no matter where it may be, will receive gain and honor.” So saying, he pronounced the following Stanza,

**303. If a man be faithful, endued with virtue, possessed of fame and wealth,  
He may go to what place he will, and there, wherever it may be, he is honored.**

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<sup>459</sup> Cf. Story V. 14. Text: N iii. 463-465.

<sup>460</sup> Ed. note: in fact the verse at V. 14 reads: *The simpleton will seek for false reputation.*

**XXI. 8. Cullā Subhaddā the Virtuous<sup>461</sup>**  
**Cullasubhaddāvattu**

[30.184]

**304. From afar are manifest the good,<sup>462</sup> like the Himālaya mountains;  
They that lack goodness are not seen here, like arrows shot in darkness.**

{3.470}

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Cullā Subhaddā, daughter of Anāthapiṇḍika. {3.465}

The story goes that from the time Anāthapiṇḍika was a mere boy, he had as his most intimate friend a treasurer's son named Ugga, who lived in the city of Ugga. They acquired the arts in the house of the same teacher, and while there studying together, made the following agreement, "When we grow up and get married and sons and daughters are born to us, in case one of us chooses the daughter of the other to be the wife of his son, the other shall give him his daughter." When the two youths reached manhood, they assumed the post of treasurer, each in his own city.

Now on a certain occasion Treasurer Ugga set out for Sāvatti with five hundred carts on a trading expedition. Thereupon Anāthapiṇḍika addressed his daughter Cullā Subhaddā, enjoining upon her the following command, "Dear daughter, your father Treasurer Ugga has come to visit us; it rests upon you to do for him everything that etiquette requires." "Very well," replied Cullā Subhaddā, promising to obey her father's command. So from the day of Ugga's arrival Cullā Subhaddā with her own hand prepared for him sauces and curries and other things to eat, and procured garlands and perfumes and ointments and other things for his comfort. {3.466} When it was meal-time, she had water prepared for his bath and after the bath performed for him faithfully all of the various duties.

When Treasurer Ugga observed how excellent was her conduct, his heart was filled with joy. One day as he sat chatting pleasantly with Anāthapiṇḍika, he reminded the latter of the agreement which the two had made when they were youths and then and there chose Cullā Subhaddā to be the wife of his son. Now Ugga, as the result of his bringing up, was a holder of false views, and therefore Anāthapiṇḍika told the Possessor of the Ten Forces about the matter. The

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<sup>461</sup> Cf. Story iv. 8. This story is referred to at *Milindapañha*, 350<sup>14</sup>. Text: N iii. 465-471.

<sup>462</sup> Ed. note: original reads here: *From afar shine the good.*

Teacher, seeing that Treasurer Ugga possessed the faculties requisite for Conversion, gave his consent. So Treasurer Anāthapiṇḍika, after talking the matter over with his wife, accepted the offer of Treasurer Ugga and set the day for the marriage of his daughter. [30.185]

As did Treasurer Dhanañjaya, when he gave his daughter Visākhā in marriage and sent her away, so also did Treasurer Anāthapiṇḍika give splendid gifts. And addressing his daughter Subhaddā, he gave her Ten Admonitions, just as Treasurer Dhanañjaya gave his daughter Visākhā Ten Admonitions, saying, “Dear daughter, while you live in the house of your father-in-law, the inside fire is not to be taken outside;” and so forth. Likewise he provided his daughter with eight laymen as sponsors, saying to them, “If any fault appears in my daughter in the place to which she is going, you are to clear her of that fault.” And on the day when he sent her away, he gave splendid gifts to the Congregation of Monks presided over by the Buddha, and as if to show and publish to the world the abundant fruit of the good deeds which his daughter had done in previous states of existence, sent his daughter away in splendid state.

In due course she arrived at the city of Ugga, whereupon the household of her father-in-law, together with a great multitude besides, {3.467} came forth to meet her. Like Visākhā, she entered the city standing in her chariot, showing herself to all the city, that all might behold the splendor and magnificence of her state. Accepting the presents which the citizens sent to her, she sent presents to them, having due regard to the condition and tastes of each, and made the whole city resound with praises of her virtues and her charm.

Now it was the practice of her father-in-law to entertain the Naked Ascetics on holidays and festivals, and on such occasions he would send word to her saying, “Let her come and do reverence to our monks.” But by reason of her modesty Subhaddā could not bear to look upon the Naked Ascetics and therefore refused to come. Again and again her father-in-law sent word to her to come, and again and again she refused to do so. Finally he became exceedingly angry and issued the command, “Put her out of the house.” But she replied, “No one may convict me of guilt without just cause.” And forthwith summoning her sponsors, she laid the facts before them. They found her free from blame and apprised the treasurer. Her father-in-law told his wife about the matter, saying, “This woman refuses to do reverence to my monks, because she says they ‘lack modesty.’” Thereupon his wife said, “What manner of men are these monks of hers, that she praises them so highly?” And summoning Subhaddā, she said to her,

Book XXI. Miscellaneous, Pakinnaka Vagga - 767

What manner of men are these monks of yours, that you praise them so highly?

What are their precepts and what are their practices? Pray answer my question. [30.186]

In reply to the question of her mother-in-law, Subhaddā proclaimed the merits and virtues of the Buddha and of the disciples of the Buddha, as follows,

Tranquil are their senses, tranquil are their minds, tranquil they walk,  
tranquil they stand.

Their eyes are cast down; but little do they say. Such are my monks.

Their deeds are pure, their words are pure.

Their thoughts are pure. Such are my monks. {3.468}

Spotless are they like shell-pearls, pure within and without.

Full of good qualities. Such are my monks.

The world is elated by gain and depressed by loss;

But they are indifferent both to gain and to loss. Such are my monks.

The world is elated by fame and depressed by lack of fame;

But they are indifferent both to fame and to lack of fame. Such are my monks.

The world is elated by praise and depressed by blame;

But they assume the same attitude both to praise and to blame. Such are my monks.

The world is elated by pleasure and depressed by suffering;

But they are unmoved both in pleasure and in suffering. Such are my monks.

With these words and much else to the same effect, did Subhaddā satisfy her mother-in-law. Thereupon her mother-in-law asked her, “Would it be possible to let us also see your monks?” “That would be entirely possible,” replied Subhaddā. “Well then,” replied her mother-in-law, “arrange matters so that we may see them.” “Very well,” said Subhaddā. Thereupon Subhaddā prepared rich offerings for the Congregation of Monks presided over by the Buddha, took her stand on the topmost floor of the palace, faced in the direction of Jetavana, did

reverence with the Five Rests, called to mind the merits of the Buddha, honored the Buddha with scents and perfumes and flowers and incense, and threw into the air eight handfuls of jasmine-flowers, saying as she did so, “Reverend Sir, I invite the Congregation of Monks presided over by the Buddha for to-morrow; let the Teacher understand by this token that he has been invited.” {3.469} The flowers proceeded through the air of their own accord, and forming a flower-canopy, stood over the Teacher as he preached the Law in the midst of the Fourfold Congregation.

At that moment Anāthapiṇḍika, who had been listening to the Teacher’s sermon, invited the Teacher to be his guest on the morrow. The Teacher replied, “Householder, I have accepted an invitation for the morrow.” “But, Reverend Sir,” replied Anāthapiṇḍika, “no [30.186] one came here before me; whose invitation did you accept?” Said the Teacher, “Cullā Subhaddā invited me, householder.” “But, Reverend Sir, does not Cullā Subhaddā live a long way off, a matter of a hundred and twenty leagues from here?” “Yes,” said he; “but the good, even though they dwell afar off, manifest themselves as if they stood face to face.” So saying, he pronounced the following Stanza,

**304. From afar are manifest the good, like the Himālaya mountains;  
They that lack goodness are not seen here, like arrows shot in darkness.**  
{3.470}

Sakka king of the gods, aware that the Teacher had accepted Cullā Subhaddā’s invitation, gave the following order to the god Vissakamma, “Create five hundred pagodas,<sup>463</sup> and on the morrow conduct the Congregation of Monks presided over by the Buddha to the city of Ugga.” So on the following day the god Vissakamma created five hundred pagodas and took his stand at the gate of Jetavana. The Teacher selected five hundred Holy Arahats, and together with his retinue seated in pagodas, proceeded through the air to the city of Ugga. Treasurer Ugga too, with his retinue, as Subhaddā directed, stood looking down the road by which the Tathāgata was to come. When he saw the Teacher approach in all his splendor and majesty, {3.471} his heart was filled with joy. He rendered him high honor with garlands and other offerings, welcomed him to his house, saluted him, gave him abundant gifts, invited him again and again to be his guest, and for seven days gave him rich offerings. And the Teacher, minded to do him good, preached the Law to him. Beginning with Treasurer Ugga, eighty-four thousand living beings obtained Comprehension of the Law.

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<sup>463</sup> Ed. note: this is a rather misleading translation of *kūṭāgāra*, a *gabled hall*.



By way of showing favor to Subhaddā, the Teacher directed Elder Anuruddha to remain behind, saying to him, “You remain right here.” So saying, he returned to Sāvatti. From that time on, the city of Uggā was a faithful, believing city.

**XXI 9. The Solitary Monk<sup>464</sup>**  
**Ekavihārittheravatthu (305)**

**305. He that sits alone...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a monk named Elder Solitary.

It appears that this Elder was known to the fourfold community as one who sat alone and walked alone and stood alone. Now the [30.188] monks told the Tathāgata about him, saying, “Reverend Sir, such and such is the practice of this Elder.” “Well done! well done!” exclaimed the Teacher, {3.472} applauding him. “He that is a monk ought to live as a solitary.” And praising the life of solitude, he pronounced the following Stanza,

**305. He who sits alone, lodges alone, and walks alone, unwearied,  
He who, alone, subdues himself, such a man will delight in the outskirts of the  
forest.**

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<sup>464</sup> Text: N iii. 471-473.

## Book XXII. Hell, Niraya Vagga

### XXII. 1. Murder of Sundarī<sup>465</sup>

#### Sundarīparibbājikāvattu

[30.189]

**306. He who declares that to have happened which happened not, goes to hell,  
and also he who having done a thing, says, “I did it not;”  
Both these men are the same after death; they are men of evil deeds in the  
next world.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the wandering nun Sundarī. {3.474} The story is given at length in the Udāna, beginning with the words, “Now at that time the Exalted One was honored and revered, respected and revered;” the following is a synopsis thereof:

It is said that when the Exalted One and the Congregation of Monks were receiving gain and honor equal in extent to the mighty flood formed by the confluence of the five great rivers, the heretics, who had by reason of him lost the gain and honor which had been theirs before and who had now become lusterless as fireflies at the time of the rising of the sun, assembled and took counsel together as follows, “From the time when the monk Gotama arose in the world, we have lost the gain and honor which we received before, and now no one knows even whether we exist or not. With whom, pray, can we make common cause to cast reproach upon the monk Gotama in such wise as to destroy the gain and honor which are now his?” Then the following thought occurred to them, “By making common cause with the wandering nun Sundarī, we shall be able to gain our end.”

One day when Sundarī entered the monastery of the heretics and saluted them, they said never a word to her. {3.475} She spoke to them again and again, but receiving no reply, asked them, “Noble sirs, has anybody done you any harm?” “Sister, do you not see the monk Gotama going about doing us harm and depriving us of the gain and honor which we formerly received?” “What ought I

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<sup>465</sup> This story is almost word for word the same as the Introduction to *Jātaka* 285: ii. 415<sup>12</sup>-417<sup>16</sup>. The *Jātaka* version is in turn derived from *Udāna*, iv. 8: 43-45. *Jātaka*, ii. 415<sup>13</sup> refers to the *Vinaya, Mahā Vagga*, i. 24. 6 (cf. *Udāna*, 45<sup>5-7</sup>). Cf. the story of Ciñcā, xiii. 9; also Feer’s comparative study of the stories of Ciñcā and Sundarī in *JA.*, 1897, 288-317. Text: N iii. 474-478.

to do in this matter?" "Sister, you are exceedingly beautiful and fair to look upon. Bring disgrace upon the monk Gotama, let the people [30.190] repeat your gossip, and so deprive him of the gain and honor that are his." "Very well," replied Sundarī, promising to do so.

Every evening after that, at the time when the people were entering the city after listening to the Teacher's sermon, she would walk in the direction of Jetavana with garlands, perfumes, ointments, camphor, bitter fruits, and so forth. When they asked her, "Where are you going?" she would reply, "To the monk Gotama's, for it is my habit to spend the night alone with him in the Perfumed Chamber." After spending the night in a certain monastery belonging to the heretics, she would start back early in the morning along the Jetavana road and walk in the direction of the city. When they asked her, "Where are you going, Sundarī?" she would reply, "I have spent the night alone with the monk Gotama in the Perfumed Chamber, and having permitted him to take his fill of pleasure, am now on my way back."

After a few days had passed, the heretics {3.476} gave money to some villains and said to them, "Go kill Sundarī and throw her body on the pile of withered garlands and rubbish near the Perfumed Chamber of the monk Gotama." The villains did as they were commanded. Thereupon the heretics raised a hue and cry, saying, "We cannot find Sundarī," and reported the matter to the king. "Whom do you suspect?" asked the king. The heretics replied, "For the last few days she has spent her nights at the Jetavana; but as for what happened to her there, that we know not." "Well then," said the king, "go and search for her." Having thus secured the permission of the king, they gathered together their own supporters, went to the Jetavana, made a search, and found the body of Sundarī lying among the withered garlands and rubbish. Placing her body on a litter, they carried it into the city and then went and made the following report to the king, "The disciples of the monk Gotama thought to themselves, 'We will cover up the evil deed committed by the Teacher.' Therefore they caused Sundarī to be killed and threw her body among the withered garlands and rubbish." Said the king, "Very well, go through the streets of the city."

Thereupon the heretics went through the streets of the city crying out, "Behold the deed of the monks who are the disciples of the Sakyan prince!" This and much else to the same effect did the heretics proclaim throughout the city, and having so done, returned to the gate of the royal palace. The king caused the body of Sundarī to be placed on a platform in the burning-ground, and set a guard over it. [30.191]

Most of the people of Sāvatti, except the Noble Disciples, took up the cry, “Behold the deed of the monks who are the disciples of the Sakyan prince!” And within the city and without the city, in the parks and in the woods, {3.477} they went about reviling the monks. The monks reported the matter to the Tathāgata. Said the Teacher, “Well then, do you thus reprove these men.” So saying, he pronounced the following Stanza,

**306. He who declares that to have happened which happened not, goes to hell,  
and also he who having done a thing, says, “I did it not;”  
Both these men are the same after death; they are men of evil deeds in the  
next world. {3.478}**

The king sent out his men, saying to them, “Find out whether others did not kill Sundarī.” Now those villains spent their money on strong drink, and while they were drinking, fell to quarreling with each other. Said one to another, “You killed Sundarī with one blow, and having killed her, threw her body on the pile of withered garlands and rubbish. And with the money you got for it you are drinking strong drink! Very well! very well!” The king’s men seized those villains and brought them before the king. The king asked them, “Did you kill Sundarī?” “Yes, your majesty.” “Who hired you to kill her?” “The heretics, your majesty.” Thereupon the king caused the heretics to be summoned before him and said to them, “Go through the city and proclaim as follows, ‘We caused this woman Sundarī to be killed because of desire to cast reproach upon the monk Gotama; there is no fault in the monk Gotama, or in the disciples of Gotama.’” The heretics did as they were commanded, and then the foolish multitude believed. The heretics received the punishment for murder, and from that time on, the honor rendered to the Buddhas increased the more.

**XXII. 2. The Skeleton-Ghost<sup>466</sup>**  
**Duccaritaphalānubhāvasattavatthu**

**307. Many who wear the yellow robe...**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to persons oppressed by the power of the fruit of the evil deeds committed by them. {3.479}

For as Venerable Moggallāna the Great was descending Mount Vulture Peak with Elder Lakkhaṇa, he saw, among others, forms of [30.192] ghosts consisting of skeletons, and smiled at the sight of them. When Elder Lakkhaṇa asked him why he smiled, he said, “Brother, this is not the proper time for you to ask me such a question. Wait until we are in the presence of the Tathāgata and then ask me. So when they were in the presence of the Tathāgata, Elder Lakkhaṇa repeated his question. In reply, Elder Moggallāna the Great told him that he had seen ghosts consisting of skeletons.

“Brother,” said he, “just now, as I was descending Mount Vulture Peak, I saw a monk soaring through the air, and his body was all aflame.” Continuing in the same strain, he mentioned five of their associates whom he had seen on fire, bowls, robes, girdles, and all. Thereupon the Teacher told the monks of the wickedness of certain monks who retired from the world in the dispensation of the Buddha Kassapa and failed to act according to their profession. And pointing out the fruit of evil deeds to the monks who at that moment sat there before him, he pronounced the following Stanza,

**307. Many about whose neck hangs the yellow robe, are evildoers and  
uncontrolled;  
Evildoers by reason of their evil deeds, they are reborn in Hell.**

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<sup>466</sup> This story is a brief outline of *Saṃyutta*, xix: ii. 254-256. Text: N iii. 479-480.

**XXII. 3. Magic for Meat<sup>467</sup>**  
**Vaggumudātīriyabhikkhuvatthu**

**Better were it to swallow an iron ball.**

This religious instruction was given by the Teacher while he was in residence at Mahāvana near Vesāli with reference to the Vaggumudātīriya monks. {3.480}

This story occurs in the Pārājika in the section entitled “On laying claim to supernatural gifts.” At that time the Teacher said to those monks, “But, monks, is it true that for the sake of the belly you have before laymen praised each other as possessors of supernatural gifts?” “Yes, Reverend Sir,” they replied. Thereupon the Teacher reproved those monks in varied terms, and having so done, pronounced the following Stanza, {3.481}

**308. Better were it to swallow an iron ball, red-hot, like a flame of fire,  
Than that one who is corrupt and lacks self-control should live on the charity  
of the land.**

**XXII. 4. The Man whom Women Loved<sup>468</sup>**  
**Khemavatthu**

[30.193]

**309-310. Four misfortunes befall the heedless man...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Khema, a treasurer’s son, nephew of Anāthapiṇḍika.

Khema is said to have been an exceedingly handsome youth. All the women who saw him became so overmastered with desire that they were unable to control themselves. Khema was given to running after other men’s wives. One night the king’s men took him prisoner and brought him before the king. Thought the king, “I feel shame for the great treasurer.” So without saying a word to him, he let him go. But for all that, Khema did not abandon his evil practices. {3.482} A second time and a third time the king’s men took him prisoner and brought him before the king, and each time the king just let him go. When the great treasurer heard what had happened, he went to the Teacher with his son, made him tell his story, and said to the Teacher, “Reverend Sir, preach the Law to this youth.”

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<sup>467</sup> Cf. *Vinaya, Pārājika*, iv. 1: iii. 87-91. Text: N iii. 480-481.

<sup>468</sup> Text: N iii. 481-483.

Thereupon the Teacher aroused his conscience and showed him the wrong involved in running after other men's wives by pronouncing the following Stanzas,

**309. Four misfortunes befall the heedless man who runs after other men's wives:**

**First, he acquires demerit; secondly, he sleeps in discomfort; thirdly, he incurs blame; fourthly, he goes to Hell.**

**310. Acquisition of demerit, an evil future state, brief pleasure for the frightened man and woman,**

**Severe punishment inflicted by the king; – therefore a man should not run after another man's wife. {3.483}**

#### **4 a. story of the Past: Khema's Earnest Wish**

What was his former deed? It is said that in the dispensation of the Buddha Kassapa he was a champion wrestler, and that one day he planted two colored banners on the golden shrine of the Buddha, and made the following Earnest Wish, "May all the women who look upon me, except my kinswomen and blood-relatives, fall in love with me." This was his former deed. By reason of this, in the various places where he was reborn, other men's wives who saw him were unable to control themselves.

### **XXII. 5. The Presumptuous Monk<sup>469</sup>**

#### **Dubbacabhikkhuvatthu**

[30.194]

**311-313. Even as a blade of grass...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain insolent monk.

The story goes that a certain monk thoughtlessly broke off a single blade of grass. His conscience troubled him about it, and so he went to a certain other monk, told him what he had done, and asked him the following question, "Brother, what happens to a monk who breaks off a blade of grass?" The other monk replied, "Evidently you think something happens to a man who breaks off a blade of grass, but such is not the case. One has but to confess what he has done and he is free." So saying, {3.484} he himself seized a clump of grass with

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<sup>469</sup> Text: N iii. 483-485.

both his hands and pulled it up. The monks reported the incident to the Teacher. The Teacher rebuked that monk soundly, and preaching the Law, pronounced the following Stanzas,

**311. Even as a blade of grass awkwardly grasped cuts the hand,  
So the work of a monk, badly handled, drags down to Hell.**

**312. A loose deed or a corrupt course  
Or dubious chastity, brings no great fruit.**

**313. If there is aught to be done, one should do it, one should do it with all his  
might,  
For a lax wandering-ascetic but scatters dust the more.**

### **XXII. 6. The Jealous Woman<sup>470</sup>** **Issāpakata-itthivatthu**

**314. It were better that an evil deed were left undone...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain jealous woman. {3.486}

The story goes that the husband of this woman committed fornication with a certain female servant who lived in the house. Thereupon this jealous woman bound the servant hand and foot, cut off her nose and ears, threw her into a secret chamber, and closed the door. Then, in order that she might hide the evil deed which she had herself committed, she said to her husband, "Come, good husband, let us go to the monastery and listen to the Law." And taking her husband with her, she went to the monastery, and sat down and listened to the Law. [30.195]

It happened that some relatives of hers came to her house to pay her a visit. As soon as they opened the door and saw the outrage that had been committed, they released the female servant. Thereupon she went to the monastery, and standing in the midst of the fourfold company, informed the Possessor of the Ten Forces what had happened. The Teacher listened to what she had to say and then replied, "One ought never to do even a slight wrong, thinking, 'Others know nothing about this evil deed which I have committed.' Even though no one else knows about it, one should do only that which is good. For an evil deed, even

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<sup>470</sup> Text: N iii. 486-487.



though one hide it, brings remorse afterwards, but a good deed produces naught but happiness.” So saying, he pronounced the following Stanza,

**314. It were better that an evil deed were left undone, for an evil deed causes suffering afterwards;  
It were better to do a good deed, for after doing a good deed, one does not suffer. {3.487}**

At the conclusion of the lesson the layman and his wife were established in the Fruit of Conversion. And then and there they freed the female slave and made her a follower of the Law.

## **XXII. 7. Fortify yourself like a City<sup>471</sup> Sambahulabhikkhuvatthu**

**315. Even as a frontier city...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a company of visiting monks.

The story goes that these monks went to a certain frontier country, entered upon residence, and passed the first month pleasantly. In the second month, however, a band of thieves came and attacked the village to which they were accustomed to resort for alms, and carried away some of the inhabitants as prisoners. From that time on, the men were so busy fortifying that frontier city against thieves that they found no opportunity to minister properly to the needs of those monks. The result was that the monks spent their residence in great discomfort.

When they had completed residence, they returned to Sāvatti to see the Teacher, {3.488} saluted the Teacher, and sat down respectfully on one side. The Teacher, after exchanging the usual friendly [30.196] greetings with them, asked them, “Monks, did you pass the time pleasantly?” “Reverend Sir,” replied the monks, “the first month we spent there was a very pleasant one. But in the second month a band of thieves attacked the village, and from that time on, the inhabitants were so busily engaged in fortifying the city that they found no opportunity to minister properly to our needs. The result was that we had a very uncomfortable time.” Said the Teacher, “Never mind, monks; be not disturbed. It is a difficult matter to obtain a pleasant dwelling at all times. But just as those

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<sup>471</sup> Text: N iii. 487-489.

men guarded their city, so ought a monk to guard himself.” So saying, he pronounced the following Stanza,

**315. Even as a frontier city is well guarded both within and without,  
Even so one should guard himself; let not a moment slip.  
For they that let the moments slip, mourn, delivered over to Hell.**

**XXII. 8. Degrees of Nakedness<sup>472</sup>**  
**Nigaṇṭhānaṃ vatthu**

**316-317. They that feel shame when they ought not to feel shame...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Naked Ascetics of the Jain Order, Nigaṇṭhas. {3.489}

For one day the monks, seeing Naked Ascetics of the Jain Order, began the following discussion: “Brethren, these Nigaṇṭhas are to be preferred to the Acelakas, who go entirely naked, for these ascetics at least wear a covering in front. These ascetics evidently possess some sense of modesty.” Overhearing the discussion, the Nigaṇṭhas said, “It is not for this reason at all that we wear a covering. {3.490} On the contrary, even dust and dirt are actual individuals, endowed with the principle of life; and so, – for fear they may fall into our alms-dishes, – for this reason we wear a covering.” Arguments and counter-arguments followed between both parties of monks, and there was a long discussion. Afterwards the monks approached the Teacher, and having sat down, told him of the incident. Said the Teacher, “Monks, they that feel shame when they ought not to feel shame, and they that do not feel shame when they ought to feel shame, go to an evil future state.” So saying, he preached the Law by pronouncing the following Stanzas, [30.197]

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<sup>472</sup> Text: N iii. 489-491.

**316. They that feel shame when they ought not to feel shame,  
And they that do not feel shame when they ought to feel shame,  
Such men, since they have embraced false views, go to an evil future state.**

**317. They that see something to fear where no fear is,  
And they that see nothing to fear where there is something to fear,  
Such men, since they have embraced false views, go to an evil future state.**

## **XXII. 9. Children visit the Buddha<sup>473</sup>**

### **Titthiyasāvakaṅkavattu**

**318-319. They that see sin where no sin is...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to some disciples of the heretics. {3.492}

For once upon a time some disciples of the heretics saw their own children and their children's playmates playing with the children of orthodox believers. When their children returned home, they said to them, "Henceforth you are forbidden to salute the monks who are disciples of the Sākiya Prince and to enter their monastery." And they made them take oath to this effect. Now one day, as these children were playing outside of the Jetavana monastery near the battlemented gate, they became thirsty. So they sent the son of a certain lay disciple to the monastery, saying to him, "You go there, get a drink of water, and bring us some." The boy went into the monastery, saluted the Teacher, and told him the whole story.

Now the Teacher said to him, "After you have taken your drink, go back and send the other boys here to get theirs." So the boys all came and had their drink. Then the Teacher summoned them all about him, and choosing a subject suited to their understanding, preached the Law to them, imparting to them faith that cannot be moved, and establishing them in the Refuges and in the Precepts. When the boys went back to their own homes, they told their mothers and fathers all about it. {3.493} Thereupon their mothers and fathers were overcome with grief, and wept and lamented, saying, "Our sons have adopted a false faith." Now some intelligent men of the neighborhood drew near, and to quiet their grief, preached the Law to them. After they had listened to the Law, they said, "We will commit these boys to the care of the monk Gotama alone." And

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<sup>473</sup> Text: N iii. 492-494.

forthwith, attended by a large throng of kinsfolk, they conducted them to the monastery. [30.198]

The Teacher, surveying the disposition of their minds, preached the Law to them by pronouncing the following Stanzas,

**318. They that see sin where no sin is, and they that see no sin where sin exists,  
Such men, since they have embraced false views, go to an evil future state.**

**319. They who know sin in its sinfulness, and that which is harmless in its harmlessness,  
Such men, since they have embraced correct views, go to a happy future state.**

## Book XXIII. The Elephant, Nāga Vagga

### XXIII. 1. The Sectaries insult the Buddha<sup>474</sup>

#### Attānam ārabhha kāthikavatthu

[30.199]

#### 320-322. Even as an elephant...

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to himself. {4.1} The story is related in detail in the Commentary on the first Stanzas of the Appamāda Vagga. For it is there said:

Unable to injure the women, Māgandiyā thought to herself, “I will do to the monk Gotama what ought to be done.” So she bribed the citizens and said to them, “When the monk Gotama comes into town and walks about, do you join with slaves in reviling and abusing him, and drive him out.” So heretics who had no faith in the Three Jewels followed the Teacher about when he entered the city and shouted at him, “You are a robber, you are a simpleton, you are a fool, you are a camel, you are an ox, you are an ass, you are a denizen of hell, you are a brute beast, {4.2} you have no hope of salvation, a state of punishment is all that you can look forward to.” Thus they reviled and abused the Teacher with the Ten Terms of Abuse.

Hearing their words of abuse, Venerable Ānanda said this to the Teacher, “Reverend Sir, these citizens are reviling and abusing us; let us go elsewhere.” “Where shall we go, Ānanda?” “Let us go to some other city, Reverend Sir.” “But suppose men revile and abuse us there, where then shall we go, Ānanda?” “Then we shall go to some other city, Reverend Sir.” “But suppose men revile and abuse us there, where then shall we go, Ānanda?” “Then we shall go to some other city, Reverend Sir,” “Ānanda, we should do no such thing. Wherever a tumult arises, even there should we remain until that tumult dies away, and only under those circumstances should we go elsewhere. But who are reviling and abusing you, Ānanda?” “Reverend Sir, beginning with the slaves and servants, all are reviling us.” “Ānanda, I am like an elephant that has entered the fray. And even as it is incumbent upon an elephant that has entered the fray that he should withstand the arrows which come from the four quarters, [30.200] precisely so it is my duty to endure with patience the words spoken by many wicked men.” {4.3} So saying, he preached the Law with reference to himself by pronouncing the following Stanzas,

<sup>474</sup> Cf. Story ii. 1. 6 (text: i. 211<sup>15</sup>-213<sup>5</sup>), HOS. 28. 283. Text: N iv. 1-5.

**320. Even as an elephant engaged in the fray withstands arrows shot from the bow,**

**So also must I bear abuse, for the multitude is wicked.**

**321. It is a tamed elephant they lead to battle; it is a tamed elephant the king mounts;**

**It is the tamed that is best among men, he that endures abuse patiently.**

**322. Of surpassing excellence are mules which are tamed, and well-bred Sindh horses,**

**And great elephants of the jungle; but better yet is the man who has tamed himself. {4.5}**

At the conclusion of the lesson all of that great multitude which had stood in the streets and at the cross-roads, and for a bribe reviled the Teacher, obtained the Fruit of Conversion and the Fruits of the Second and Third Paths.

## **XXIII. 2. The Monk who had been an Elephant-Trainer<sup>475</sup>**

### **Hatthācariyabhikkhuvatthu**

**323. For it is not on riding-animals such as these...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain monk who had once been an elephant-trainer.

The story goes that once upon a day this monk stood by the bank of the river Aciravatī watching an elephant-tamer try to break in an elephant. Observing that the elephant-tamer was not succeeding very well in teaching his elephant the tricks he wished to teach him, the monk said to some other monks who stood near, “Brethren, if this elephant-trainer were to prick this elephant in such and such a place, he would very quickly teach him the trick he wishes to teach him.” The elephant-trainer heard what he said, followed his suggestion, and soon compelled the elephant to submit to his will.

The monks reported the matter to the Teacher. The Teacher caused that monk to be summoned before him and asked him, “Is it true that you said this?” “Yes, Reverend Sir, it is true.” Thereupon the Teacher rebuked him and said, “Vain man, what have you to do either with a riding-elephant or with any other tamed

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<sup>475</sup> Text: N iv. 5-6.

animal? For it is not on such riding-animals as these that a man can go to that [30.201] place to which he has not yet gone. {4.6} It is only on his own well-tamed self that he can go to that place to which he has not yet gone. Therefore tame yourself only; what have you to do with the taming of animals such as these?” So saying, he pronounced the following Stanza,

**323. For it is not on riding-animals such as these that one may go to that  
region to which one has not yet gone;  
Tamed must one go upon the tamed; namely, upon one’s own well-tamed self.**

### **XXIII. 3. The Old Brahman and his Sons<sup>476</sup>** **Parijññabrāhmaṇaputtavatthu**

**324. The elephant Dhanapāla, with pungent juice flowing from his temples,  
hard to restrain,  
Eats not a morsel so long as he is held captive; the elephant remembers the  
elephant-grove.**

This religious instruction was given by the Teacher while he was in residence at Sāvatti with reference to the sons of a certain Brahman who had reached the decrepitude of old age. {4.7}

The story goes that there lived in Sāvatti a certain Brahman who had four sons and whose wealth amounted to eight hundred thousand pieces of money. When his sons reached marriageable age, he arranged marriages for them and gave them four hundred thousand pieces of money. After the sons had married, the Brahman’s wife died, whereupon the sons took counsel together, saying, “If this Brahman marries again, the family fortune will be divided among her children and there will be nothing left of it. Come then! let us succor our father and win his favor.” Accordingly they waited upon him faithfully, providing him with the choicest food and the finest clothes, rubbing his hands and feet and performing all of the other duties.

One day they went to wait upon him and found that he had fallen asleep, although it was broad daylight. As soon as he awoke, they rubbed his hands and his feet, and while thus engaged, spoke to him of the disadvantage of living in separate houses. Said they, “We will wait upon you after this manner so long as

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<sup>476</sup> This story is an elaboration of *Samyutta*, vii. 2. 4: i. 175-177. *Dh, cm.* iv. 8<sup>17</sup>-9<sup>16</sup> is word for word the same as *Samyutta*, i. 175<sup>34</sup>-176<sup>34</sup>. Cf. Story viii. 14. Text: N iv. 7-15.

you live; give us the rest of your wealth also.” In compliance with their request the Brahman gave each of them a hundred thousand more. Naught but under and upper garments did he keep for himself; all the rest of his wealth and possessions he divided into four portions and handed over to his sons.

For a few days his oldest son ministered to his needs. One day, [30.202] however, as he was returning to the house of his oldest son after his bath, {4.8} his daughter-in-law, who stood at the gate, saw him and said to him, “Did you give your oldest son a hundred or a thousand pieces of money more than you gave your other sons? You certainly gave each of your sons two hundred thousand pieces of money. Do you not know the way to the house of any of your other sons?” The Brahman answered angrily, “Perish, vile woman!” and went to the house of his second son. But in a few days he was driven from the house of his second son as he had been from the house of the first, and in like manner from the houses of his two youngest sons. Finally he found himself without a single house he could enter.

Thereupon he retired from the world and became a monk of the Paṇḍaraṅga Order, begging his food from door to door. In the course of time he became worn out by old age, and his body withered away as the result of the poor food he ate and the wretched quarters in which he was obliged to sleep. One day, after he had returned from his begging rounds, he lay down on his back and fell asleep. When he awoke from sleep and sat up and surveyed himself and reflected that there was no one of his sons to whom he might go for refuge, he thought to himself, “They say that the monk Gotama has a countenance that does not frown, a face that is frank and open, that his manner of conversing is pleasant, and that he greets strangers in a kind and friendly way. Possibly if I go to the monk Gotama, I shall receive a friendly greeting.” So adjusting his under and upper garments, taking his alms-bowl, and grasping his staff, he went to the Exalted One, even as it is said:

Now a certain Brahman, a man who had formerly possessed wealth and social position, rough, clad in rough garments, drew near to where the Exalted One was, and having drawn near, sat down respectfully on one side. And as he sat respectfully on one side, the Exalted One greeted him in a pleasant manner and said this to him, “How comes it, {4.9} Brahman, that you are rough and clad in rough garments?” “Sir Gotama, I have four sons living in the world, but instigated by their wives, they have driven me out of their houses.” “Well then, Brahman, learn these Stanzas thoroughly, and when the people are gathered



together in the hall and your sons are gathered together with them, recite them before the assembled company:

They at whose birth I rejoiced, whose birth I desired,  
Even they, instigated by their wives, keep me away as a dog would a hog.  
Wicked and worthless, they say to me, "Dear father! dear father!"

[30.203]

Ogres in the form of sons, they forsake me in my old age.  
When a horse is grown old and useless, he is deprived of food;  
So likewise a father of simpletons, as a monk, begs his food from door to door.

Better the staff for me than disobedient sons;  
The staff keeps off the savage bull and likewise the savage dog.  
In darkness he was before; in the deep the shallow prospers;  
By the power of the staff he recovers his footing when he stumbles. {4.10}

The Brahman, taught by the Teacher, learned these Stanzas by heart. On the day appointed for the Brahmans to assemble, the sons of the Brahman pushed their way into the hall, dressed in their costliest garments, adorned with all their jewels, and sat down on a costly seat in the midst of the Brahmans. Thereupon the Brahman said to himself, "Now is my opportunity." So he entered the hall, made his way into the midst of the assemblage, lifted up his hand, and said, "I desire to recite certain Stanzas to you; pray listen to me." "Recite them, Brahman; we are listening." So the Brahman stood there and recited the Stanzas which he had learned from the Teacher.

Now at that time this was the law of mankind: *If any devour the substance of mother and father, and support not mother and father, he shall be put to death.* Therefore the sons of that Brahman fell at their father's feet and begged him to spare their lives, saying, "Dear father, spare our lives!" Out of the softness of a father's heart the Brahman said, "Sirs, do not kill my sons; they will support me." The men said to his sons, "Sirs, if from this day you do not take proper care of your father, we will kill you." The sons, thoroughly frightened, seated their father in a chair, raised the chair with their own hands, {4.11} and carried their father home. They anointed the body of their father with oil, flying this way and that in their haste, bathed him, employing perfumes and aromatic powders, and having so done, summoned their wives and said to them, "From this day forth you are to take proper care of our father; if you neglect this duty, we shall punish you." And they set the choicest viands before him.

As the result of the wholesome food which the Brahman had to eat and the comfortable quarters in which he slept, strength came back to him after a few days and his senses were refreshed. As he surveyed his person, he thought to himself, "I have gained this success through the monk Gotama." So desiring to make him a present, he took a pair of cloths and went to the Exalted One, and after exchanging friendly greetings, took his seat respectfully on one side. Then he laid the pair of cloths at the feet of the Exalted One, and said to him, "Sir Gotama, we Brahmans desire that a teacher shall receive [30.204] the tribute which is his due; may my lord Gotama, my teacher, accept the tribute which is due to him as a teacher." Out of compassion for the Brahman, the Teacher accepted the present which he had brought, and preached the Law to him. At the conclusion of the sermon the Brahman was established in the Refuges. Thereupon the Brahman said to the Teacher, "Sir Gotama, my sons provide me regularly with four meals; two of these I give to you." The Teacher replied, "That is well, Brahman; but we shall go only to such houses as we please." So saying, he dismissed him.

The Brahman went home and said to his sons, "Dear sons, the monk {4.12} Gotama is my friend, and I have given him two of the meals with which you regularly provide me. When he arrives, be not heedless of your duty." "Very well," replied his sons, promising to do as he said. On the following day the Teacher set out on his alms-pilgrimage and stopped at the door of the house of the Brahman's oldest son. When the Brahman's oldest son saw the Teacher, he took his bowl, invited him into the house, seated him on a costly couch, and gave him the choicest of food. On the succeeding days the Teacher went to the houses of the other sons in order, and all of them provided hospitable entertainment for him in their houses.

One day when a holiday was at hand, the eldest son said to his father, "Dear father, in whose honor shall we make merry?" The Brahman replied, "The monk Gotama is my friend, and I know no others." "Well then, invite him for the morrow with his five hundred monks." The Brahman did so. So on the following day the Teacher came to the house with his attendant monks. The house was smeared with fresh cow-dung and decked in festive array. The Brahman provided seats within the house for the Congregation of Monks presided over by the Buddha, and served them with rich porridge sweetened with honey and with the choicest of food, both hard and soft. In the course of the meal the Brahman's four sons seated themselves before the Teacher and said to him, "Sir Gotama, we care tenderly for our father; we never neglect him. Just look at him!" The Teacher replied, "You have done well. Wise men of old likewise cared tenderly

for their mother and father.” {4.13} So saying, he related in detail the Mātuposaka Nāgarāja Jātaka,<sup>477</sup> found in the Eleventh Book, in which the story is told of how the sallakī-tree and [30.205] the kuṭaja-plant grew up and blossomed in the absence of the elephant. Having so done, he pronounced the following Stanza,

**324. The elephant Dhanapāla, with pungent juice flowing from his temples,  
hard to restrain,  
Eats not a morsel so long as he is held captive; the elephant remembers the  
elephant-grove.**

**Native gloss.** – *Dhanapāla*: At this time the king of Kāsi sent an elephant-trainer to a charming elephant-grove and caused an elephant to be taken captive; this is the name of the elephant. – *With pungent juice flowing from his temples*: acrid juice; for in the rutting season the root of the elephant’s ear bursts. {4.14} As a rule, when trainers try to subdue elephants at this time with hook or spear or lance, they become fierce. But this elephant was excessively fierce; therefore it is said: *With pungent juice flowing from his temples, hard to restrain.* – *Eats not a morsel so long as he is held captive*: When by command of the king this elephant was led bound to the elephant-stable and made to stand in a place screened with a curtain of many colors, decked with festoons and garlands, overhung with a variegated canopy, although the king himself offered him food of various choice flavors and fit for a king, he refused to eat. It is with reference to his entrance into the elephant-stable that the words are employed: *Eats not a morsel so long as he is held captive.* – *Remembers the elephant-grove*: No matter how delightful the place in which he lodged, nevertheless he remembered the elephant-grove. Now his mother, who remained in the forest, suffered greatly by reason of separation from her son. Her son thought to himself, “I am not fulfilling the obligation of a son to succor his mother. What care I for this food?” Thus he remembered only the solemn obligation resting upon a son to succor his mother. {4.15} Now inasmuch as it was possible for him to fulfill this obligation only by being in the elephant-grove, therefore it is said: *The elephant remembers the elephant-grove.*

As the Teacher related this Jātaka, detailing his own deed in a previous state of existence, his hearers shed floods of tears, and by reason of the softness of their hearts allowed their ears to droop. Thus did the Exalted One, knowing full well what would be of advantage to them, proclaim the Truths and preach the Law.

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<sup>477</sup> *Jātaka* 455: iv. 90-95.

At the conclusion of the lesson the Brahman, together with his sons and daughters-in-law, was established in the Fruit of Conversion.

### **XXIII. 4. On Moderation in Eating<sup>478</sup>**

#### **Pasenadikosalavatthu**

[30.206]

#### **325. If a man gives way to indolence...<sup>479</sup>**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to King Pasenadi Kosala.

For at a certain period of his life the king used to eat boiled rice cooked by the bucketful, and sauce and curry in proportion. One day after he had finished his breakfast, unable to shake off the drowsy feeling occasioned by over-eating, he went to see the Teacher and paced back and forth before him with a very weary look. {4.16} Overcome by drowsiness, unable to lie down and stretch himself out, he sat down on one side. Thereupon the Teacher asked him, “Did you come, great king, before you were well rested?” “Oh no, Reverend Sir,” replied the king, “but I always suffer greatly after eating a meal.” Then said the Teacher to him, “Great king, over-eating always brings suffering in its train.” So saying, he pronounced the following Stanza,

**325. If a man gives way to indolence, eats overmuch,  
Spends his time in sleep, and lies and rolls about  
Like a great hog fed on grain,  
Such a simpleton will enter the womb again and again. {4.17}**

At the conclusion of the lesson the Teacher, desiring to help the king, pronounced the following Stanza,

If a man be ever mindful, if he observe moderation in taking food.  
His sufferings will be but slight; he will grow old slowly, preserving his  
life.

The Teacher taught this Stanza to Prince Uttara and said to him, “Whenever the king sits down to eat, you must recite this Stanza to him, and by this means you

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<sup>478</sup> This story is an abbreviated version of *Samyutta*, iii. 2. 3: i. 81-82. Cf. Story xv. 6 (HOS. 30.76). Text: N iv. 15-17.

<sup>479</sup> Ed. note: the original translation has: *So surely as a man yields to indolence*; even though the opening words are the same in both places.

must cause him to diminish his food.” In these words the Teacher told him just what means to employ. The prince did as he was directed. After a time the king was content with a pint-pot of rice at most, and became lean and cheerful. He established intimate relations with the Teacher and for seven days gave the Gifts Beyond Compare. When the Teacher pronounced the words of thanksgiving for the gifts presented to him by the king, the assembled multitude obtained great spiritual advantage.

**XXIII. 5. The Novice and the Ogress<sup>480</sup>**  
**Sānusāmaṇeravatthu**

[30.207]

**326. These thoughts of mine once wandered<sup>481</sup> hither and thither  
Wherever they liked, wherever they desired, wherever they pleased;  
But hereafter I shall control them perfectly,  
Even as an elephant-driver controls an elephant in rut with his hook.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the novice Sānu. {4.18}

Sānu, we are told, was the only son of a certain female lay disciple, who had him admitted to the Order when he was a mere boy. From the day of his admission to the Order, he was virtuous and faithful to duty. He performed faithfully all of the duties to a teacher, to a preceptor, and to visiting monks. On the eighth day of the month he would rise early in the morning, and after placing water in the inclosure reserved for water, would sweep the hall in which the Teacher preached, lay out the seats, and lighting a lamp, utter in a pleasing tone of voice the proclamation summoning the people to come and listen to the Law.

The monks, observing his faithfulness and diligence, desired often to hear him intone the Sacred Word, and would frequently request him so to do. And the novice would never reply, “My heart aches,” or “My body is weary,” or show any reluctance about complying with their request. But he would ascend the Seat of the Law and intone the Sacred Word as though he were bringing the Sacred River down from Heaven; and then he would descend and say, “All the merit I

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<sup>480</sup> This story is an elaboration of *Saṃyutta*, x. 5: i. 208-209, and is taken almost word for word from Buddhaghosa’s *Commentary* on the same. See *Dhammapada Commentary*, iv. 255, note 1. From the same source is also derived *Thera-Gāthā Commentary*, xlv. Cf. *Dhammapada Commentary*, xxvi. 21. Text: N iv. 18-25.

<sup>481</sup> Ed. note: again the original translation varies from the later verse, reading here: *This heart of mine once wandered.*

have acquired by thus intoning the Sacred Word, I make over to my mother and father.”

Now his human mother and father {4.19} did not know that their son was making over to them the merit he acquired by intoning the Sacred Word. But his mother in the state of existence immediately preceding, had been reborn as an ogress. And she used to come with the deities and listen to the Law. And she would say, “Dear son, I thank you for the merit which as a novice you have made over to me.” There is a saying, “A monk who keeps the precepts perfectly is dear both to the Worlds of the Gods and to the world of men.” Therefore it was that the deities, full of respect and reverence for the novice, esteemed him even as Great Brahmā or as a flame of fire; and by reason of their reverence for the novice, revered and praised also the ogress [30.208] his mother. When the ogres assembled to hear the Law, it was always to Mother of Sānu the ogress that they gave the first seat and the first water and the first pellet of food. Even powerful ogres, when they saw her, would step down from the road or rise from their seats.

Now when the novice Sānu reached manhood and his physical powers became fully developed, he began to be oppressed with discontent. Unable to drive away discontent, one day, without saying a word to anyone, with hair and nails grown long and under and upper garments soiled and dirty, he took bowl and robe and went quite alone to the house of his mother. When the female lay disciple saw her son, she saluted him and said, “Dear son, {4.20} hitherto it has been your practice to come here with your teacher and your preceptor, or with other young monks and novices; why is it that you come here to-day quite alone?” The novice informed his mother that he was suffering from discontent. Upon this the faithful female lay disciple discoursed to her son on the manifold disadvantages of the household life. But in spite of her admonition she was unable to convince him.

Finally the thought occurred to her, “Perhaps, even without my urging him, he will come to his senses of his own accord.” So she said to him, “Remain here, dear son, until I procure you rice-gruel and boiled rice. When you have drunk the gruel and finished your meal, I will take down some pleasing garments and give them to you.” And preparing a seat, she gave it to her son. The novice sat down, and in a moment the lay disciple brought rice-gruel and hard food and gave them to him. Then saying to herself, “I will boil some rice for him,” she seated herself not far off and began to wash the rice.

Now at this time that ogress considered within herself, “Where is the novice? Is he receiving food in alms or not?” Perceiving that the novice was filled with a desire to return to the life of a layman, and that for this reason he had gone and seated himself in his mother’s house, she thought to herself, “If I gain possession of the novice, I shall be treated with respect by the powerful deities; I will therefore go to the novice and prevent him from returning to the life of a layman.” Accordingly the ogress went and took possession of the body of the novice, twisted his neck, and felled him to the ground. With rolling eyes and foaming mouth, he lay quivering on the earth. {4.21}

When the female lay disciple saw the plight of her son, she ran [30.209] quickly to him, took her son in her arms, and laid him on her breast. All the inhabitants of the village flocked thither, bringing offerings. But the female lay disciple wept and lamented and pronounced the following Stanzas,

They that observe the Half-month of Miracle with its Eight Precepts,  
    keeping Fast-day  
On the Fourteenth Day, on the Fifteenth Day, and on the Eighth Day,  
They that lead the Holy Life,  
With such, ogres do not sport; thus have I heard from the Arahats.  
But to-day I see ogres sporting with Sānu.

When the ogress heard the female lay disciple utter these words, she replied with the following Stanzas,

They that observe the Half-month of Miracle with its Eight Precepts,  
    keeping Fast-day  
On the Fourteenth Day, on the Fifteenth Day, and on the Eighth Day,  
They that lead the Holy Life,  
With such, ogres do not sport; rightly have you heard this from the  
    Arahats.

Then the ogress, addressing Sānu, pronounced the following Stanzas,

Sānu, alienate not the Buddha; these are the words of ogres.  
Do no evil deeds either openly or in secret.  
For if you do evil deeds either now or hereafter,  
You will not win Release from Suffering, even though you fly up into the  
air and seek to escape. {4.22}

“Thus if you do evil deeds, you will not win Release, even though, like a bird, you fly up into the air and seek to escape.”

So saying, the ogress released the novice. The novice opened his eyes and saw his mother with disheveled hair, panting and gasping and weeping, and all the inhabitants of the village gathered together. Not knowing that he had been seized by an ogress, he said, “But a moment ago I was sitting in a chair, and my mother sat near me washing rice; but now I am lying on the ground. What does this mean?” And even as he sat there, he said to his mother,

Dear mother, people weep for him who is dead, or for him who, although  
alive, is no more seen.  
But, dear mother, seeing me alive, why, dear mother, do you weep for me?

Then his mother pointed out to him the evil consequences of setting out to return to the world after once retiring from the world and renouncing the pleasures of the world and the pleasures of sense. Said she, [30.210]

My son, people weep for him who is dead, or for him who, although alive,  
is no more seen.  
And for him who, after renouncing the pleasures of sense, returns to the  
world again.  
For him also they weep, my son. For he that was alive is dead again.  
{4.23}

His mother, having thus spoken, compared the household life to a bed of glowing coals, even to hell, and pointing out once more the disadvantages of the household life, said,



There are glowing coals on both sides, dear son; do you wish to fall into  
glowing coals?

There are hells on both sides, dear son; do you wish to fall into hell?

Then said his mother to him, “Son, good luck to you! But this my son, whom I snatched from the burning like household goods, and who retired from the world in the Religion of the Buddha, desires again to burn in the household life. Hurry hither and protect us!” Then she thought, “Is there no way by which I can arouse his disgust? Is there no way by which I can arouse his repugnance?” And to make the matter clear, she pronounced the following Stanza,

Hurry hither! Luck to you! How can we arouse your disgust?  
Goods snatched from the burning, you desire to burn again.

As his mother spoke, Sānu came to his senses and said, “I have no use for the household life.” His mother replied, “Good, my son!” And pleased at heart, she gave him choice food to eat. Then she asked him, “How old are you, my son?” Knowing that he was old enough to be admitted to full membership in the Order, she provided him with a set of three robes. With bowl and robes complete he was admitted to full membership in the Order.

The Teacher, since the youth had but recently been admitted to full membership in the Order, urged him to make strenuous exertion to control his thoughts, {4.24} and said to him, “If a man allows his thoughts to wander hither and thither for a long time, dwelling on all manner of objects, and makes no effort to control them, it is impossible for him to attain Salvation. Therefore a man should put forth every effort to control his thoughts, even as an elephant-driver controls an elephant in rut with his hook.” So saying, he pronounced the following Stanza,

**326. These thoughts of mine once wandered hither and thither  
Wherever they liked, wherever they desired, wherever they pleased;  
But hereafter I shall control them perfectly,  
Even as an elephant-driver controls an elephant in rut with his hook. {4.25}**

[30.211]

At the conclusion of the lesson many deities who came with Sānu to hear the Law, obtained Comprehension of the Law. Venerable Sānu mastered the Tipiṭaka, the Word of the Buddha. He became a mighty preacher of the Law, lived a hundred and twenty years, stirred up the whole Land of the Rose-apple, and finally passed into Nibbāna.

**XXIII. 6. An Elephant sticks fast in the Mud<sup>482</sup>**  
**Baddherakahatthivatthu**

**327. Be joyful in heedfulness...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to an elephant named Pāveyyaka (Baddheraka), which belonged to the king of Kosala.

The story goes that this elephant possessed great strength in his younger days, but in the course of time, worn out by old age and buffeted by the wind, he waded one day into a great lake, stuck fast in the mire, and was unable to get out. The populace saw him and began to talk about him, saying, “To think that an elephant once so powerful should become so weak!” The king heard the news and immediately gave orders to his elephant-trainer as follows, “Trainer, go extricate this elephant from the mire.” So the elephant-trainer went to the lake, showed himself to the elephant with his head arrayed as for battle, and caused the battle-drum to be beaten.

The pride of the elephant was immediately aroused. He rose quickly, walked up out of the lake, and stood on dry land. The monks saw the occurrence and told the Teacher. Said the Teacher, “Monks, this elephant has just extricated himself from what was but a quagmire of ordinary mud. {4.26} But you have flung yourselves headlong into the quagmire of the evil passions. Therefore strive with all your might to extricate yourselves therefrom.” So saying, he pronounced the following Stanza,

**327. Be joyful in heedfulness, guard well your thoughts.**

**Extricate yourselves from the quagmire, even as an elephant that is stuck fast  
in the mud.**

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<sup>482</sup> Text: N iv. 25-26.

**XXIII. 7. An Elephant waits upon the Buddha<sup>483</sup>**

**Sambahulabhikkhuvatthu**

**328. Should one find a prudent companion to walk with, an upright man and steadfast,**

**Let one walk with him, joyful, mindful, overcoming all dangers.**

**329. Should one not find a prudent companion to walk with, an upright man and steadfast,**

**Then, like a king renouncing the kingdom he has conquered, let one walk alone,**

**Like an elephant roaming at will in an elephant-forest. {4.29}**

**330. The life of solitude is better; one cannot be friends with a simpleton;**

**Let a man live in solitude, and do no evil deeds,**

**Free from desire, like an elephant roaming at will in an elephant-forest.**

This religious instruction was given by the Teacher while he was in residence at Protected Forest near Pārileyaka, [30.212] with reference to a company of monks. {4.27} The story occurs in the Yamaka Vagga in the Commentary on the Stanzas beginning with the words, *The others do not understand*. For it is there said:

It became known all over the Land of the Rose-apple that the Teacher was residing in Protected Forest, attended by a noble elephant. From the city of Sāvatti, Anāthapiṇḍika, Visākhā, the eminent female lay disciple, and other such great personages sent the following message to the Elder Ānanda, “Reverend Sir, obtain for us the privilege of seeing the Teacher.” Likewise five hundred monks residing abroad approached the Elder Ānanda at the conclusion of the rainy season and made the following request, “It is a long time, Ānanda, since we have heard a discourse on the Law from the lips of the Exalted One. We should like, brother Ānanda, if you please, to have the privilege of hearing a discourse on the Law from the lips of the Exalted One.”

So the Elder took those monks with him and went to Protected Forest. When he reached the forest, he thought to himself, “The Tathāgata has resided in solitude for a period of three months. It is therefore not fitting that I should approach him all at once with so many monks as I have with me.” Accordingly he approached the Teacher quite alone. When the elephant Pārileyaka saw the

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<sup>483</sup> Cf. Story I 5b (text: i 60<sup>12</sup>-63<sup>16</sup>). Text: N iv. 26-31.

Elder, he took his staff and rushed forward. The Teacher looked around and said to the elephant, “Come back, Pārileyaka; do not drive him away. He is a servitor of the Buddha.” The elephant immediately threw away his staff, and requested the privilege of taking the Elder’s bowl and robe. The Elder refused. The elephant thought to himself, “If he is versed in the rules of etiquette, he will refrain from placing his own monastic requisites on the stone slab where the Teacher is accustomed to sit.” The Elder placed his bowl and robe on the ground. (For those who are versed in the rules of etiquette never place their own monastic requisites on the seat or bed of their spiritual superiors.) The Elder, after saluting the Teacher, {4.28} seated himself on one side.

The Teacher asked him, “Did you come alone?” The Elder informed him that he had come with five hundred monks. “But where are they?” asked the Teacher. “I did not know how you would feel about it, and therefore I left them outside and came in alone.” “Tell them to come in.” The Elder did so. The Teacher exchanged friendly greetings with the monks. Then the monks said to the Teacher, [30.213] “Reverend Sir, the Exalted One is a delicate Buddha, a delicate prince. You must have endured much hardship, standing and sitting here alone as you have during these three months. For of course you had no one to perform the major and minor duties for you, no one to offer you water for rinsing the mouth or to perform any of the other duties for you.” The Teacher replied, “Monks, the elephant Pārileyaka performed all of these offices for me. For one who obtains such a companion as he, may well live alone; did one fail to find such, even so the life of solitude were better.” So saying, he pronounced the following Stanzas in the Nāga Vagga,

**328. Should one find a prudent companion to walk with, an upright man and steadfast,**

**Let one walk with him, joyful, mindful, overcoming all dangers.**

**329. Should one not find a prudent companion to walk with, an upright man and steadfast,**

**Then, like a king renouncing the kingdom he has conquered, let one walk alone,**

**Like an elephant roaming at will in an elephant-forest. {4.29}**

**330. The life of solitude is better; one cannot be friends with a simpleton;**

**Let a man live in solitude, and do no evil deeds,**

**Free from desire, like an elephant roaming at will in an elephant-forest.**

**XXIII. 8. Māra tempts the Buddha<sup>484</sup>**

**Māravatthu**

**331-333. When need arises...**

This doctrinal instruction was given by the Teacher while he was dwelling in a forest-hut in the Himālaya country with reference to Māra.

Tradition has it that at this time kings who exercised rule oppressed the subjects over whom they ruled. As the Exalted One saw men punished and persecuted under the rule of these wicked kings, he was moved to compassion. {4.32} And he considered thus within himself, “Is it not possible to exercise sovereignty without killing or causing to kill, without conquering or causing to conquer, without sorrow or causing sorrow, with justice and righteousness?” Now Māra the Evil One perceived within himself the thought that was passing through the mind of the Exalted One, and thought thus, “The monk Gotama is considering within himself, ‘Is it not possible to exercise sovereignty?’ It must be that he now desires to exercise sovereignty. [30.214] And this thing which is called sovereignty is an occasion of heedlessness. If he does exercise sovereignty, I may be able to catch him off his guard. I will therefore go and arouse his ambition.”

Accordingly Māra the Evil One approached the Teacher and said, “Reverend Sir, let the Exalted One exercise sovereignty; let the Happy One exercise sovereignty, without killing or causing to kill, without conquering or causing to conquer, without sorrow or causing sorrow, with justice and righteousness.” Said the Teacher to Māra, “Evil One, what do you see in me that makes you speak thus to me?” Said Māra to the Teacher, “Reverend Sir, the Exalted One has developed to the full the Four Bases of Magic Power. For should the Exalted One resolve, ‘Let the Himālaya, king of mountains, be turned to gold,’ gold would that mountain be. I too will do with this wealth all those things which can be done with wealth. Thus you shall rule justly and righteously.” Then said the Teacher,

The whole of a mountain of gold, even of fine gold,  
Were not enough for one. Knowing this, a man should walk justly. {4.33}

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<sup>484</sup> Derived from *Saṃyutta*, iv. 2. 10: i. 116 f. Cf. E. Windisch, *Māra und Buddha*, pp. 107-109. Text: N iv. 31-36.

Book XXIII. The Elephant, Nāga Vagga - 798

How can a man who has seen whence arises suffering devote himself to the pleasures of sense?

Let the man who has come to know that substratum of being which is called "attachment" in the world, train himself to subdue this alone.

With these Stanzas did the Teacher arouse and alarm Māra the Evil One. Then he said to him, "I will admonish you yet again. Evil One, I have nothing in common with you. Thus do I admonish you." So saying, he pronounced the following Stanzas,

**331. When need arises, pleasant are companions;  
Pleasant is enjoyment, when one shares it with another;  
Works of merit give pleasure at the hour of death;  
Pleasant is it to leave behind all suffering.**

**332. Pleasant is motherhood in this world, and pleasant is fatherhood;  
Pleasant is the estate of a monk in this world, and pleasant is the estate of a  
Brahman.**

**333. Pleasant is a life of righteousness unto old age, pleasant is faith firmly  
established,  
Pleasant is the attainment of wisdom, pleasant is the avoiding of evil.**

## Book XXIV. Thirst Or Craving, Taṇhā Vagga

### XXIV. 1. Redfish<sup>485</sup>

#### Kapilamacchavatthu

[30.215]

334. If a man walk in heedlessness, Craving grows within him, like the creeper;

He floats from life to life, like a monkey seeking fruit in a forest.

335. Whosoever is overcome by this fierce Craving of attachment for the world,

The sorrows of such a man increase, like the luxuriant bīraṇa grass.

336. But whosoever overcomes this fierce Craving, difficult to overcome in this world,

Sorrows roll off from him, like a drop of water from a lotus leaf.

337. Therefore, with your kind permission, I say this to you, to all as many as are here gathered together:

Dig up the root of Craving, even as he who seeks the fragrant usīra root digs up the bīraṇa grass,

Lest Māra crush you again and again, as a stream crushes reeds.

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Redfish, Kapilamaccha. {4.37}

#### 1 a. Story of the Past: The insolent monk. The bandits

The story goes that in times long past, when Exalted Kassapa passed into Nibbāna, two brothers of respectable family retired from the world and became monks under their disciples. The name of the older brother was Sodhana, and that of the younger was Red, Kapila. Likewise their mother Sādhinī and their younger sister Tāpanā retired from the world and became nuns. After the two brothers had become monks, they performed regularly and faithfully the major and minor duties to their teachers and their preceptors. One day they asked the following question, “Reverend Sir, how many Burdens are there in this Religion?” and received the following answer, “There are two Burdens: the Burden of Study and the Burden of Meditation.” Thereupon the older brother said, “I will fulfill the Burden of Meditation,” and for five years kept residence

<sup>485</sup> Cf. *Udāna*, iii. 3: 24-27; *Thera-Gāthā Commentary*, clxxviii. Text: N iv. 37-46.

with his teacher and his preceptor. Obtaining a Subject of Meditation leading to Arahathship, he entered the forest, and after striving and struggling with might and main, attained Arahathship.

Said the younger brother, “I am young yet; when I am old, I will fulfill the Burden of Meditation.” {4.38} Accordingly he assumed the Burden of Study and learned by heart the Three Piṭakas. By his knowledge of the Texts, he gained a great following, and through his following, rich offerings. Drunk with the intoxication of great learning, and overcome with craving for gain, he was led by overweening pride of knowledge to pronounce a thing said by others, even when it was right, to be wrong; even when wrong, to be right: even when it was innocent, to be sinful; even when sinful, to be innocent. The kindly monks used to say to him, “Brother Kapila, do not speak [30.216] thus;” and would admonish him, quoting to him the Doctrine and the Discipline. But Kapila would reply, “What do you know, empty-fists?” and would go about snubbing and disparaging others.

The monks reported the matter to his brother, Elder Sodhana. Sodhana went to him and said, “Brother Kapila, for men such as you, right conduct is the life of religion; therefore you should not abandon right conduct, reject that which is right and proper and speak as you do.” Thus did Sodhana admonish his brother Kapila. But the latter paid no attention to what he said. However, Sodhana admonished him two or three times, but seeing that he paid no attention to his words, left him, saying, “Well, brother, you will become notorious for your doings.” {4.39} And from that time on, the rest of the kindly monks would have nothing to do with him.

Thus did the monk Kapila adopt an evil mode of conduct and go about with companions confirmed like himself in an evil mode of conduct. One day he said to himself, “I will recite the Pātimokkha in the Hall of Discipline.” So taking a fan and seating himself in the Seat of the Law, he recited the Pātimokkha, asking the usual question, “Brethren, are there, among the monks who are here gathered together, any who have anything to confess?” The monks thought, “What is the use of giving this fellow an answer?” Observing that the monks all remained silent, he said, “Brethren, there is no Doctrine or Discipline; what difference does it make whether you hear the Pātimokkha or not?” So saying, he arose from the seat. Thus did he retard the teaching of the Word of Exalted Kassapa.



Book XXIV. Thirst Or Craving, Tanhā Vagga - 801

Elder Sodhana attained Nibbāna in that very state of existence. As for Kapila, at the end of his allotted term of life, he was reborn in the Great Hell of Avīci. Kapila's mother and sister followed his example, reviled and abused the kindly monks, and were reborn in that same Hell.

Now at that time there were five hundred men who made a living by plundering villages. One day the men of the countryside pursued them, whereupon they fled and entered the forest. Seeing no refuge there, and meeting a certain forest hermit, they saluted him and said to him, "Reverend Sir, be our refuge." The Elder replied, "For you there is no refuge like the Precepts of Morality. {4.40} Do you take upon yourselves, all of you, the Five Precepts." "Very well," agreed the bandits, and took upon themselves the Five Precepts. Then the Elder admonished them, saying, "Now that you have taken upon yourselves the Precepts, not even for the sake of saving your lives, [30.217] may you transgress the moral law, or entertain evil thoughts." "Very well," said the former bandits, giving their promise.

When the men of the countryside reached that place, they searched everywhere, and discovering the bandits, deprived all those bandits of life. So the bandits died and were reborn in the World of the Gods; the leader of the bandits became the leading deity of the group. After passing through the round of existences forward and backward in the World of the Gods for the period of an interval between two Buddhas, they were reborn in the dispensation of the present Buddha in a village of fishermen consisting of five hundred households near the gate of the city of Sāvatti.

The leader of the band of deities received a new conception in the house of the leader of the fishermen, and the other deities in the houses of the other fishermen. Thus on one and the same day all received a new conception and came forth from the wombs of their mothers. The leader of the fishermen thought to himself, "Were not some other boys born in this village to-day?" Causing a search to be made, he learned that the companions had been reborn in the same place. "These will be the companions of my son," thought he, and sent food to them all for their sustenance. They all became playfellows and friends, and in the course of time grew to manhood. The oldest of the fishermen's sons won fame and glory and became the leading man of the group. {4.41}

Kapila was tormented in Hell during the period of an interval between two Buddhas, and through the fruit of his evil deeds which still remained, was

reborn at this time in the river Aciravatī as a fish. His skin was of a golden hue, but he had a stinking breath.

### **1 b. Story of the Present: The fishermen, and the fish with a stinking breath**

Now one day those companions said to themselves, “Let us snare some fish.” So taking a net, they threw it into the river. It so happened that this fish fell into their net. When the residents of the village of fishermen saw the fish, they made merry and said, “The first time our sons snared fish, they caught a goldfish; now the king will give us abundant wealth.” The companions tossed the fish into a boat and went to the king. When the king saw the fish, he asked, “What is that?” “A fish, your majesty,” replied the companions. When the king saw it was a goldfish, he thought to himself, “The [30.218] Teacher will know the reason why this fish has a golden hue.” So ordering the fish to be carried for him, he went to the Teacher. As soon as the fish opened his mouth, the whole Jetavana stank. The king asked the Teacher, “Reverend Sir, how did this fish come to have a golden hue? And why is it that he has a stinking breath?”

“Great king, in the dispensation of Exalted Kassapa this fish was a monk named Kapila, and Kapila was very learned and had a large following. But he was overcome with desire of gain, and would abuse and revile those who would not take him at his word. Thus did he retard the Religion of Exalted Kassapa, {4.42} was therefore reborn in the Avīci Hell, and because the fruit of his evil deed has not yet been exhausted, has just been reborn as a fish. Now since for a long time he preached the Word of the Buddha and recited the praises of the Buddha, for this cause he has received a golden hue. But because he reviled and abused the monks, for this cause he has come to have a stinking breath. I will let him speak for himself, great king.” “Reverend Sir, by all means let him speak for himself,”

So the Teacher asked the fish, “Are you Kapila?” “Yes, Reverend Sir, I am Kapila.” “Where have you come from?” “From the Great Hell of Avīci, Reverend Sir.” “What became of your older brother Sodhana?” “He passed into Nibbāna, Reverend Sir.” “But what became of your mother Sādhinī?” “She was reborn in Hell, Reverend Sir.” “And what became of your younger sister Tāpanā?” “She was reborn in Hell, Reverend Sir.” “Where shall you go now?” “Into the Great Hell of Avīci, Reverend Sir.” So saying, the fish, overcome with remorse, struck his head against the boat, died then and there, and was reborn in Hell. The multitude that stood by were greatly excited, insomuch that the hair of their bodies stood on end. At that moment the Exalted One, perceiving the

disposition of mind of the company there assembled, preached the Law in a way suiting the occasion:

A life of righteousness, a life of holiness.

This they call the gem of highest worth.

Beginning with these words, the Teacher recited in full the Kapila Sutta, found in the Sutta Nipata.<sup>486</sup> Having so done, he pronounced the following Stanzas, {4.43}

**334. If a man walk in heedlessness, Craving grows within him, like the creeper;**

**He floats from life to life, like a monkey seeking fruit in a forest. [30.219]**

**335. Whosoever is overcome by this fierce Craving of attachment for the world,**

**The sorrows of such a man increase, like the luxuriant bīraṇa grass.**

**336. But whosoever overcomes this fierce Craving, difficult to overcome in this world,**

**Sorrows roll off from him, like a drop of water from a lotus leaf.**

**337. Therefore, with your kind permission, I say this to you, to all as many as are here gathered together:**

**Dig up the root of Craving, even as he who seeks the fragrant uṣīra root digs up the bīraṇa grass,**

**Lest Māra crush you again and again, as a stream crushes reeds.**

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<sup>486</sup> *Kapila (or Dhammacariya) Sutta, Sutta Nipāta, ii. 6 (Stanzas 274-283).*

**XXIV. 2. The Young Sow<sup>487</sup>**  
**Sūkarapālikāyavatthu**

**338-343. Even as a tree...<sup>488</sup>**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to a certain young sow which wallowed in dung. {4.46}

The story goes that one day, as the Teacher was entering Rājagaha for alms, seeing a young sow, he smiled. Elder Ānanda, seeing the circle of light which proceeded from his teeth and came forth from his open mouth, asked the Teacher his reason for smiling, saying, “Reverend Sir, what is the cause of your smile?” The Teacher said to him, “Ānanda, just look at that young sow!” “I see her, Reverend Sir.”

“In the dispensation of Exalted Kakusandha she was a hen that lived in the neighborhood of a certain Hall of Assembly. She used to listen to a certain monk who lived the life of contemplation, as he repeated a Formula of Meditation leading to Insight. Merely from hearing the sound of those sacred words, when she passed out of that state of existence, she was reborn in the royal household as a princess named Ubbarī.

“One day she went to the privy and saw a heap of maggots. {4.47} Then and there, by gazing upon the maggots, she formed the conception of maggots and entered into the First Trance. After remaining in that state of existence during the term of life allotted to her, she passed out of that state of existence and was reborn in the World of Brahmā. Passing from that state of existence, buffeted by rebirth, she has now been reborn as a young sow. It was because I knew these circumstances that I smiled.”

As the monks led by Elder Ānanda listened to the Teacher, they [30.220] were deeply moved. The Teacher, having stirred their emotions, proclaimed the folly of Craving, and even as he stood there in the middle of the street, pronounced the following Stanzas,

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<sup>487</sup> Cf. Rogers, *Buddhaghosha's Parables*, xii, pp. 105-106. Text: N iv. 46-51.

<sup>488</sup> Ed. note: the translation below, however, reads, *As a tree, though...*

**338. As a tree, though it be cut down, grows up again if its root be sound and firm,**

**So also, if the inclination to Craving be not destroyed, this suffering springs up again and again in this world.**

**339. He that is in the tow of the six and thirty powerful currents running unto pleasure,**

**Such a man, misguided, the waves of desires inclining unto lust sweep away.**

**340. The currents run in all directions; the creeper buds and shoots;**

**When you see the creeper grown, be wise and cut the root.**

**341. Flowing and unctuous are a creature's joys;**

**Men devote themselves to pleasure and seek after happiness;**

**Therefore do they undergo birth and decay.**

**342. Pursued by Craving, men dart hither and thither like a hunted hare;**

**Held fast by fetters and bonds, they undergo suffering repeatedly and long.**

{4.48}

**343. Pursued by Craving, men dart hither and thither like a hunted hare.**

**Therefore a monk should banish Craving, desiring for himself freedom from lust. {4.50}**

The young sow, after passing out of that state of existence, was reborn in Suvanṇabhūmi in the royal household. Passing from that state of existence, she was reborn at Benāres; passing from that state of existence, she was reborn at Suppāraka Port in the household of a dealer in horses, then at Kavīra Port in the household of a mariner. Passing from that state of existence, she was reborn in Anurādhapura in the household of a nobleman of high rank. Passing from that state of existence, she was reborn in the South Country in the village of Bhokkanta as the daughter of a householder named Sumana, being named Sumanā after her father.

When this village was deserted by its inhabitants, her father went to the kingdom of Dīghavāpi, and took up his residence in the village of Mahāmuni. Hither came on some errand or other Lakuṇṭaka Atimbara, minister of King Duṭṭhagāmaṇī, and meeting her, married her with great pomp, and took her with him to live in the village of Mahāpuṇṇa. One day Elder Anula, whose residence was the Mahā Vihārā of Koṭipabbata, stopped at the door of her house as he was going his round for alms, and seeing her, spoke thus to the monks,

“Brethren, what a wonderful thing that a young sow should become the wife of Lakuṇṭaka Atimbara, prime minister of the king!” {4.51}

When she heard his words, she uncovered her past states of existence, and she received the power of remembering previous births. [30.221] Instantly she was deeply moved, and obtaining permission of her husband, retired from the world with great pomp and became a nun of the Order of Pañcabalaka Nuns. After listening to the recitation of the Mahāsatipaṭṭhana Suttanta in Tissa Mahā Vihara, she was established in the Fruit of Conversion. Subsequently, after the crushing of the Damilas, she returned to the village of Bhokkanta, where her mother and father lived, and took up her residence there. After listening to the Asivisopama Sutta in Kallaka Mahā Vihara, she attained Arahathship. On the day when she passed into Nibbāna, questioned by the monks and nuns, she related this whole story to the community of nuns from the beginning to the end; likewise in the midst of the assembled community of monks, associating herself with the Elder Mahā Tissa, a reciter of the Dhammapada and a resident of Maṇḍalārāma, she related the story as follows:

“In former times I fell from human estate and was reborn as a hen. In this state of existence my head was cut off by a hawk. I was reborn at Rājagaha, retired from the world, and became a wandering nun, and was reborn in the stage of the First Trance. Passing from that state of existence, I was reborn in the household of a treasurer. In but a short time I passed from that state of existence and was reborn as a young sow. Passing from that state of existence, I was reborn in Suvanṇabhumi; passing from that state of existence, I was reborn at Benāres; passing from that state of existence, I was reborn at Suppāraka Port; passing from that state of existence, I was reborn at Kavīra Port; passing from that state of existence, I was reborn at Anurādhapura; passing from that state of existence, I was reborn in Bhokkanta village. Having thus passed through thirteen states of existence, for better or for worse, in my present state of existence I became dissatisfied, retired from the world, became a nun, and attained Arahathship. Everyone of you, work out your salvation with heedfulness.” With these words did she stir the four classes of disciples with emotion; and having so done, passed into Nibbāna. {4.52}

### **XXIV. 3. The Renegade Monk<sup>489</sup>**

#### **Vibbhantabhikkhuvatthu**

**344. He who, free from desire, inclines to desire;  
He who, released from desire, runs back to desire;  
That man, – come, behold him; released, he runs back to bondage.**

This religious instruction was given by the Teacher while he was in residence at Veļuvana with reference to a certain monk who returned to the world. [30.222]

The story goes that this monk, a fellow-resident of Elder Kassapa the Great, after entering into the Four Trances, saw various objects pleasing to the eye in the house of his own uncle, who was a goldsmith, formed an attachment for them, and returned to the world. But he was so lazy that he refused to do any work, and therefore they put him out of the house. Thereupon he began to associate with evil companions, and made a living by going about committing acts of brigandage. One day they caught him, bound his arms tightly behind his back, and led him to the place of execution, beating him with lashes at every four-corners.

The Elder, entering the city to make his round for alms, saw the renegade monk being led out by the South Gate, caused his bonds to be loosened, and said to him, “Consider once more the Subject of Meditation you formerly employed.” The renegade monk complied with his admonition, applied himself to meditation, and developed the Fourth Trance once more. His captors led him to the place of execution, said to him, “We are going to kill you,” and began to heat the spikes. The bandit showed neither fear nor perturbation. The executioners took their places on all sides round about, and raised weapons, swords, spears, and lances.

But when they observed that the brigand exhibited no signs of fear, they exclaimed, “Sirs, just look at this man! Though he stands in the midst of many hundred men holding weapons in their hands, he neither trembles nor quakes. What a wonderful thing it is!” And filled with wonder and amazement, they shouted at the top of their lungs, and then went and reported the matter to the king. When the king learned of the circumstances, he said, “Release the man.” Then {4.53} they went to the Teacher and reported the matter to him. The

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<sup>489</sup> Text: N iv. 52-53.

Teacher sent forth a radiant image of himself, and preaching the Law, pronounced the following Stanza,

**344. He who, free from desire, inclines to desire;  
He who, released from desire, runs back to desire;  
That man, – come, behold him; released, he runs back to bondage.**

Now on hearing this doctrinal instruction, the renegade monk, even as he lay on the tips of the spikes, surrounded by the king's men, began to meditate on birth and death, applied the Three Characteristics, and, mastering the Elements of Being, attained the Fruit of Conversion. And experiencing the bliss of Attainment, he rose into the air, proceeded through the air to the Teacher, saluted the Teacher, [30.223] and in the midst of the assembled company, which included the king, attained Arahatsip.

#### **XXIV. 4. The Prison-House<sup>490</sup> Bandhanāgāravatthu**

**345-346. That bond is not strong...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the prison-house.

The story goes that once upon a time criminals, house-breakers, highwaymen, {4.54} and murderers, were brought before the king of Kosala. The king ordered them to be bound with fetters, ropes, and chains. Now thirty country monks, desiring to see the Teacher, came and saw the Teacher, saluted him and took their leave. On the following day, as they went about Sāvatti for alms, they came to the prison-house and saw those criminals. Returning from their rounds for alms, they approached the Teacher at eventide and said to him, “Reverend Sir, to-day, as we were making our rounds for alms, we saw many criminals in the prison-house. They were bound with fetters, ropes, and chains, and were experiencing much suffering. They cannot break these fetters and escape. Is there any bond stronger than these bonds?”

In reply to their question, the Teacher said, “Monks, what do these bonds amount to? Consider the bond of the evil passions, the bond which is called

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<sup>490</sup> This story is almost word for word the same as *Jātaka* 201: ii. 139-141. Text: N iv. 53-57.



craving, the bond of attachment for wealth, crops, sons, and wives. This is a bond a hundredfold, nay, a thousandfold stronger than these bonds which you have seen. But strong as it is, and hard to break, wise men of old broke it, and going to the Himālaya country, retired from the world.” So saying, he related the following

#### **4 a. Story of the Past: Husband and wife**

In times long past, when Brahmadata was ruling at Benāres, the Future Buddha was reborn in the family of a certain poor householder. When he reached manhood, his father died; so he worked for hire and supported his mother. His mother, in spite of his protests, brought him a certain daughter of respectable family to wife. After a time his mother died. In the course of time his wife conceived a child in her womb. [30.224]

Not knowing that she had conceived a child, the husband said to the wife, “Dear wife, make your living by working for hire; I intend to become a monk.” {4.55} Thereupon the wife said to the husband, “I have conceived a child in my womb. Wait until I give birth to the child and you see him, and then become a monk.” “Very well,” said the husband, promising to do so.

When the wife had given birth to her child, the husband took leave of her, saying, “Dear wife, you have given birth to your child in safety; now I shall become a monk.” But the wife replied, “Just wait until your son has been weaned from the breast.” While the husband waited, the wife conceived a second child.

The husband thought to himself, “If I do as she wishes me to, I shall never get away; I will run away and become a monk without so much as saying a word to her about it.” So without saying so much as a word to his wife about his plans, he rose up in the night and fled away. The city guards caught him. But he persuaded them to release him, saying to them, “Masters, I have a mother to support; release me.”

After tarrying in a certain place he went to the Himālaya country and adopted the life of an anchorite. Having developed the Supernatural Faculties and the Higher Attainments, he dwelt there, diverting himself with the diversion of the Trances. And as he dwelt there, he thought to himself, “I have broken this bond which is so hard to break, the bond of the evil passions, the bond of attachment for son and wife.” So saying, he breathed forth a Solemn Utterance. *End of Story of the Past.*

Having related this Story of the Past, the Teacher, making plain the Solemn Utterance breathed forth by the anchorite, pronounced the following Stanzas,

**345. That bond is not strong, say the wise, which is made of iron or of wood or of babbaja;  
Stronger far is the bond of passionate devotion to jewels and rings, to sons and wives.**

**346. That bond is indeed strong, say the wise,  
Which, although loose, drags men down, and is hard to untie;  
By cutting this bond and retiring from the world,  
Men win freedom from desire and leave behind them the pleasures of sense.**

**XXIV. 5. Beauty is but Skin-Deep<sup>491</sup>  
Khemātherīvatthu**

[30.225]

**347. They that are dyed with lust follow the stream of the passions  
As a spider runs down the web he has spun for himself.  
Wise men, by cutting this bond and going forth from the world,  
Win freedom from desire and leave behind all suffering.**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Khemā, chief consort of King Bimbisāra. {4.57}

Khemā, we are told, as the result of an Earnest Wish which she made at the feet of the Buddha Padumuttara, was exceedingly beautiful and fair to look upon. But she had heard it said that the Teacher found fault with beauty of form, and therefore refrained from entering his presence. The king, knowing that she was drunk with the intoxication of her own beauty, caused songs to be composed in praise of Veḷuvana, and had these songs turned over to actors.

As Khemā listened to the songs sung by these singers, Veḷuvana seemed to her like a place she had never seen before or heard of before. “What grove are you singing about?” she asked the singers. “Your majesty, we are singing about your own Grove Veḷuvana,” they replied. Forthwith she desired to go to the Grove.

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<sup>491</sup> Parallels: *Story of Khemā: Aṅguttara Commentary, JRAS.*, 1893, 527-532; *Therī-Gāthā Commentary*, lii: 126-128. *Story of Nandā: Dhammampada Commentary*, xi. 5: iii. 113-119; *Aṅguttara Commentary, JRAS.*, 1893, 763-766; *Therī-Gāthā Commentary*, xli: 80-86, xix: 24-25. On the literary relations of all these stories, see Introduction, § 7 d. Text: N iv. 57-59.

The Teacher, knowing that she was coming, created, even as he sat in the midst of the Congregation, preaching the Law, the phantom of a woman of surpassing beauty, standing at his side and fanning him with a palmyra fan.

When Queen Khemā entered and saw that woman, she thought to herself, “I have always been told that the Supremely Enlightened One finds fault with beauty of form. But here in his presence stands a woman fanning him. I {4.58} do not come even within a sixteenth part of her beauty. Indeed, I have never seen so beautiful a woman before. They misrepresent the Teacher, I doubt not.” And hearing not even the sound of the Teacher’s voice as he preached the Law, she stood there, her gaze riveted on that woman. The Teacher, noticing how much she thought of this phantom, transformed the phantom from a woman of youth and beauty into a decrepit old woman, in the manner related above, showing her finally as a mere bag of bones. Khemā, seeing her, reflected, “In but a moment a form even so beautiful as this has attained decay and death. Verily there is no reality in this [30.226] material form!” The Teacher perceived the course of her thoughts and said to her, “Khemā, you falsely think, ‘There is reality in beauty of form.’ Behold now the unreality thereof!” So saying, he pronounced the following Stanza,

Khemā, behold this aggregation of elements, diseased, impure, decaying,  
Trickling and oozing, desired of simpletons.

At the conclusion of the Stanza Khemā was established in the Fruit of Conversion. Then said the Teacher to her, “Khemā, living beings here in the world, dyed with lust, corrupted with hatred, deluded with delusion, cannot cross the stream of their own craving, but stick fast therein.” And preaching the Law, he pronounced the following Stanza,

**347. They that are dyed with lust follow the stream of the passions  
As a spider runs down the web he has spun for himself.  
Wise men, by cutting this bond and going forth from the world,  
Win freedom from desire and leave behind all suffering. {4.59}**

At the conclusion of the lesson Khemā was established in Arahatsip; the multitude also profited by the lesson.

Said the Teacher to the king, “Great king, Khemā ought either to retire from the world or to pass into Nibbāna.” The king replied, “Reverend Sir, admit her to

the Order; as for Nibbāna, never!” She retired from the world and became one of the Teacher’s foremost female lay disciples.

### **XXIV. 6. The Youth who married a Female Acrobat<sup>492</sup>** **Uggasenavatthu**

**348. Give up the things of the future,<sup>493</sup> give up the things of the past,  
Give up the things of the present; cross to the Farther Shore;  
If your heart is freed from every attachment,  
You will no more undergo birth and old age.**

This religious instruction was given by the Teacher while he was in residence at Veļuvana with reference to Uggasena.

The story goes that once a year, or once every six months, five hundred tumblers used to visit Rājagaha and give performances for seven days before the king. By these performances they earned much gold and money; in fact there was no end to the gifts tossed at them from time to time. The people stood on beds piled on top of beds, and watched the tumblers perform their feats.

One day a certain female tumbler climbed a pole, turned somersaults [30.227] thereon, and balancing herself on the tip of the pole, danced and sang as she trod the air. {4.60} Now on this occasion a certain treasurer’s son, accompanied by a companion, stood on top of a pile of beds watching her. The grace and skill with which she managed her hands and feet attracted his attention, and he straightway fell in love with her. He went home and said, “If I can have her, I shall live; but if I cannot have her, I will die right here.” So saying, he flung himself down on his bed and refused to take food.

His mother and father asked him, “Son, what ails you?” The son replied, “If I can have that tumbler’s daughter, I can live; if I cannot have her, I will die right here.” Said his mother and father, “Do not act in this way. We will bring you another maiden, our equal in birth and wealth.” But he made the same reply as before and remained lying in bed. His father argued with him at length, but was unable to make him see things in a better light. Finally he sent for his son’s

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<sup>492</sup> Text: N iv. 59-65.

<sup>493</sup> Ed. note: original here read: *Give up the things of the past*, which indeed is more accurate, Pāli: *pure muñca*.

friend, gave him a thousand pieces of money, and sent him off, saying to him, “Tell the tumbler to take this money and give his daughter to my son.”

“I will not give my daughter for money,” replied the tumbler, “but if it be true that he cannot live without my daughter, then let him travel about with us; if he will do this, I will give him my daughter.” The mother and father communicated this information to their son. The son immediately said, “Of course I will travel about with them.” His mother and father begged him not to do so, but he paid no attention to anything they said, and went and joined the tumbler.

The tumbler gave him his daughter in marriage, and traveled about with him through villages, market-towns, and royal cities, giving exhibitions everywhere. In no long time the female tumbler, after living with her husband, gave birth to a son. As she played with the boy, she would address him as “son of a cart-driver,” or “son of a fetcher of wood and drawer of water,” or “son of a know-nothing.” It appears that the husband used to attend to everything relating to their carts. Wherever they halted, he would fetch grass for the oxen. Wherever they gave an exhibition, he would procure whatever apparatus was required, set it up, and remove it. {4.61}

It was with reference to duties such as these performed by her husband that this woman employed such terms as these in playing with her son. The husband came to the conclusion that the songs she sang were about himself, and asked her, “Do you refer to me?” “Yes, I refer to you.” “In that case I will run away and leave you.” [30.228] “What difference does it make to me whether you go away or not?” replied the wife. And over and over again she sang the same song. It appears that by reason of the beauty she possessed and the large amount of money she earned, she was utterly indifferent to him.

“Why is it that she is so proud?” thought the husband to himself. Straightway he perceived within himself, “It is because of her skill as a tumbler.” So he thought to himself, “Very well! I will learn tumbling-feats myself.” Accordingly he went to his father-in-law and learned all the feats that he knew. And he exhibited his art in villages, market-towns, and royal cities, one after another, until finally he came to Rājagaha. And he caused proclamation to be made throughout the city, “Seven days hence Uggasena the treasurer’s son will exhibit his art to the residents of the city.” The residents of the city caused platform above platform to be erected, and assembled on the seventh day. Uggasena climbed a pole sixty cubits in height and balanced himself on the top of it.

On that day, as the Teacher surveyed the world at dawn, he perceived that Uggasena had entered the Net of his Knowledge. And he considered within himself, “What will become of him?” Straightway he became aware of the following, “The treasurer’s son will balance himself on the tip of the pole for the purpose of displaying his skill, and a great multitude will assemble for the purpose of witnessing his exhibition. At this point I will pronounce a Stanza consisting of four verses. Hearing this Stanza, eighty-four thousand living beings will obtain Comprehension of the Law, and Uggasena himself will be established in Arahatship.” So on the following day, taking note of the time, the Teacher set out, attended by the Congregation of Monks, and entered the city of Rājagaha for alms.

A moment before the Teacher entered the city, Uggasena motioned to the multitude as a sign for applause, {4.62} and balancing himself on the tip of the pole, turned seven somersaults in the air, lighted on his feet, and balanced himself once more on the tip of the pole. At that moment the Teacher entered the city, and so contrived that the multitude looked not at Uggasena, but at himself. When Uggasena looked at the audience and perceived that they were not looking at him at all, he was overwhelmed with disappointment. Thought he, “Here is a feat which it has taken me a year to perfect, but when the Teacher enters the city, the audience, instead of looking at me, looks at the Teacher. My exhibition has failed completely.” The Teacher, perceiving the thought that was passing through his mind, addressed [30.229] Elder Moggallāna as follows, “Moggallāna, go inform the treasurer’s son that the Teacher desires him to exhibit his skill.” The Elder went and stood at the base of the pole, and addressing the treasurer’s son, pronounced the following Stanza,

Pray look, Uggasena, tumbler of mighty strength.  
Perform for the crowd; make the people laugh.

When Uggasena heard the words of the Elder, he was delighted at heart. “Doubtless the Teacher desires to witness my skill,” he thought. And even as he balanced himself on the tip of the pole, he pronounced the following Stanza,

Pray look, Moggallāna, mighty in wisdom, mighty in magical power.  
I perform for the crowd; I make the people laugh.

So saying, he sprang into the air from the top of the pole, turned fourteen somersaults in the air, and lighting on his feet, balanced himself once more on the top of the pole. The Teacher said to him, “Uggasena, a man that is wise should put away attachment for the Elements of Being in the past, the present, and the future; even so should he win release from birth, old age, disease, and death.” So saying, he pronounced the following stanza,

**348. Give up the things of the future, give up the things of the past,  
Give up the things of the present; cross to the Farther Shore;  
If your heart is freed from every attachment,  
You will no more undergo birth and old age. {4.63}**

At the conclusion of the lesson eighty-four thousand living beings obtained Comprehension of the Law. The treasurer’s son, even as he stood poised on the tip of the pole, attained Arahatsip together with the Higher Powers.

The treasurer’s son straightway descended from the pole, advanced to the Teacher, saluted him with the Five Rests, and requested the Teacher to admit him to the Order. The Teacher stretched out his right hand and said to him, “Come, monk!” At that moment he was supernaturally provided with the Eight Requisites, and took on the form of an Elder of sixty. The monks asked him, “Brother Uggasena, had you no fear as you descended from that pole sixty cubits in height?” Uggasena replied, “Brethren, I have no fear.” The monks said to the Teacher, “Reverend Sir, Uggasena says, ‘I have no fear;’ he says that which is not true, utters falsehood.” Said the Teacher, “Monks, those monks who, like my son Uggasena, have [30.230] severed the Attachments, have no fear or perturbation.” So saying, he pronounced the following Stanza, {4.64}

397. He that has severed every attachment, he that trembles not,  
He that is past the bonds and is unshackled, such a man I call a Brahman.

Again one day the monks began the following discussion in the Hall of Truth: “Brethren, how did it happen that a monk, endowed as was this monk with the faculties requisite for the attainment of Arahatsip, traveled about with tumblers for the sake of a tumbler’s daughter? And how did it happen that he was endowed with the faculties requisite for the attainment of Arahatsip?” The Teacher drew near and asked them, “Monks, what is the subject you are

discussing as you sit here all gathered together?” When they told him, he said, “Monks, both of these things happened through one and the same circumstance.” And to make the matter clear, he related the following

#### **6 a. Story of the Past: A joke in earnest**

The story goes that in times long past, while the golden shrine for the relics of the Buddha Kassapa was building, the children of certain respectable families living in Benāres loaded carts with an abundant supply of food and set out for the shrine to do the work of laborers. As they proceeded, they saw by the way a certain Elder entering the city for alms. Now a certain young woman looked at the Elder and said to her husband, “Husband, our noble Elder is entering the city for alms, and there is an abundant supply of food both hard and soft in our cart. Fetch his bowl, and let us give him food.” Her husband fetched the Elder’s bowl, and when they had filled it with food both hard and soft, they placed it in the hands of the Elder, and both husband and wife made the following Earnest Wish, “Reverend Sir, may be we partakers of the Truth you have seen.”

Now this Elder was an Arahāt, and therefore looked into the future to see whether their Earnest Wish would be fulfilled. And perceiving that it would be fulfilled, he smiled. The woman noticed the smile and said to her husband, “Husband, our noble Elder smiled; he must be some actor.” {4.65} Her husband replied, “He must be indeed, my dear wife,” and passed on. This was their deed in a former birth. *End of Story of the Past.*

Remaining in this state of existence during the term of life allotted [30.231] to them, they were reborn in the World of the Gods, and passing from that state of existence in the dispensation of the present Buddha, that woman was reborn in the household of a tumbler, the man in the household of a treasurer. Because he returned the reply, “He must be indeed, my dear wife,” he traveled about with actors; and because he gave a portion of food to an Elder who was an Arahāt, he attained Arahātship. The tumbler’s daughter said to herself, “Whatever future estate my husband shall attain, that will I also attain.” So saying, she retired from the world and became established in Arahātship.



**XXIV. 7. Young Archer the Wise<sup>494</sup>**  
**Culladhanuggahapaṇḍitavatthu**

**349. If a man be agitated by doubt, if strong passion sway him, if he seek only  
that which is pleasing,  
Craving will increase the more; he only strengthens the bond which holds  
him.**

**350. But whosoever takes delight in suppressing doubt, and ever mindful,  
meditates on that which is not pleasing,  
Such a man will destroy, such a man will cleave the bond of Māra.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain young monk, Young Archer the Wise, Culla Dhanuggaha Paṇḍita.

The story goes that once upon a time a young monk took the ticket that fell to him, obtained Ticket-porridge, went to the Assembly Hall, but finding no water there, went to a certain house for the purpose of obtaining water. There a young woman saw him, and no sooner saw him than fell in love with him. “Reverend Sir,” said she, “should you again require water, pray come right here; go nowhere else.”

After that, whenever he failed to obtain drinking water, he went to her house and never went anywhere else. And she would take his bowl and give him water for drinking. As time went on, she gave him rice-gruel also. Again one day she provided a seat for him right there and gave him boiled rice. And seating herself near him, she started up a conversation, saying, {4.66} “Reverend Sir, it is very lonely indeed in this house; we never see so much as a traveler.” After listening to her talk for a few days, the young monk became discontented.

One day some visiting monks saw him and asked him, “Brother, how comes it that you are so very yellow?” “Brethren, I am discontented.” So they took him to his teacher and his preceptor. His teacher and his preceptor took him to the Teacher and reported [30.232] the matter to him. The Teacher asked, “Monk, is the statement true that you are discontented?” “It is true,” replied the young monk. Then said the Teacher, “Monk, how comes it that after retiring from the world in the Religion of a Buddha so vigorous as I, instead of causing it to be

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<sup>494</sup> This story is a free version of *Jātaka* 374: iii. 219-224. Cf. also *Jātaka* 425: iii. 474-

said of you that you have attained the Fruit of Conversion or the Fruit of the Second Path, you allow it to be said of you that you are discontented? You are guilty of a grievous sin.” Continuing, the Teacher asked the young monk, “Why are you discontented?” “Reverend Sir, a certain woman said this and that to me.”

“Monk, it is not at all strange that she should do such a thing as this. For in a previous state of existence, she forsook Dhanuggaha, the wisest man in all India, and conceiving a passion for a certain bandit on the spur of the moment, slew her husband.” The monks asked the Teacher to make the matter clear, and in compliance with their request, he related the following

### **7 a. Story of the Past: Young Archer the Wise**

In times past there lived a certain wise man named Young Archer the Wise, Culla Dhanuggaha. He acquired the arts and crafts at Takkasilā under a world-renowned teacher. His teacher was so pleased with the progress he made that he gave him his daughter in marriage. Young Archer the Wise took his wife and set out for Benāres. At the entrance to the forest he slew fifty bandits with fifty arrows. When his arrows were all gone, he seized the leader of the bandits and hurled him to the ground. “Wife, bring me my sword!” cried he. But the moment his wife saw that bandit, she conceived a passion for him, and placed the hilt of the sword in the hand of the bandit. The bandit straightway slew Young Archer the Wise. Then he took the woman with him and went his way.

As he proceeded on his way, he thought to himself, “Should this woman see another man, she will kill me too just as she did her husband. {4.67} What use have I for such a woman?” Seeing a certain river, he left the woman on the near bank, took her ornaments, and said, “Remain where you are until I carry your ornaments across.” Then and there he left her. When the woman discovered that the bandit had left her, she said,

Brahman, you have taken all my ornaments and crossed to the other side.  
Return speedily, quickly; now take me too to the other side. [30.233]

The bandit replied,

Book XXIV. Thirst Or Craving, Tanhā Vagga - 819

“Woman, you have bartered a husband whom you have long known for  
me, a husband whom you know not;  
You have bartered a husband tried and true for a husband whom you have  
not tried.  
Woman, you may barter me for another man. Therefore I will go far from  
hence.

[In order to put the woman to shame, Sakka goes to the river accompanied by  
his charioteer and his musician. Sakka takes the form of a jackal, the charioteer  
that of a fish, and the musician that of a bird. The jackal takes a piece of meat in  
his mouth and stands in front of the woman. The fish leaps out of the water, and  
the jackal springs forward to catch the fish, dropping the piece of meat. The bird  
seizes the piece of meat and flies up into the air. The fish disappears in the  
water. Thus the jackal loses both fish and flesh. The woman laughs loudly. The  
jackal says:]

Who is this that laughs loud in the cassia thicket?  
Here is no dancing or singing, or well-timed clapping of hands.  
It is a time to weep, Shapely-Buttocks. Why pray do you laugh, fair one?

[The woman replies:]

Foolish, stupid jackal, little wisdom do you possess, jackal.  
You have lost both fish and flesh; you mourn like a pauper.

[The jackal says:]

Easy to see are the faults of others, but hard to see are one's own.  
You have lost both husband and lover. You too mourn, I doubt not.

[The woman says:]

So it is as you say, jackal, king of beasts.  
Therefore I will go hence and submit to the will of a husband.

[The jackal says:]

He that will steal a vessel of clay, will also steal a vessel of copper.  
You have done evil once, and will also do so again.

When the Teacher had related at length this Culla Dhanuggaha Jātaka, found in the Fifth Nipāta, he said, “At that time you were Young Archer the Wise, the woman was this {4.68} maiden here, and the King of the Gods who came in the form of a jackal and put her to shame, was I myself. Even thus did this woman fall in love with a certain bandit at first sight and deprive of life the wisest man in all India. Monk, uproot and destroy the desire which has sprung up within you for this woman.” Having thus admonished the monk, he expounded the Law further, pronouncing the following Stanzas, [30.234]

**349. If a man be agitated by doubt, if strong passion sway him, if he seek only  
that which is pleasing,  
Craving will increase the more; he only strengthens the bond which holds  
him.**

**350. But whosoever takes delight in suppressing doubt, and ever mindful,  
meditates on that which is not pleasing,  
Such a man will destroy, such a man will cleave the bond of Māra.**

### **XXIV. 8. Māra seeks in vain to frighten Rāhula<sup>495</sup> Māravatthu**

**351-352. He that has reached perfection...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Māra. {4.69}

For one day several Elders entered the Jetavana monastery at an unseasonable hour, and going to the quarters of Elder Rāhula, woke him up. Rāhula, seeing no other place to sleep, went and lay down in front of the Tathāgata’s Perfumed Chamber. This Venerable Elder, although he was but eight years old, had already attained Arahathship. As Māra Vasavattī, keeping his natural form, beheld this Venerable Elder lying in front of the Perfumed Chamber, he thought to himself, “The son of the monk Gotama lies without the Perfumed Chamber, as though his finger hurt him; the monk himself reclines within the Perfumed Chamber, and if the finger of his son be pinched, he himself {4.70} will feel a pinching.” So Māra took the form of a gigantic elephant-king, and drawing near the Elder, encircled the head of the Elder with his trunk, and with a loud voice trumpeted the Heron’s Call. The Teacher, even as he reclined in the Perfumed Chamber, perceived that it was Māra, and said, “Māra, with a hundred thousand

like yourself, it would be impossible for you to frighten my son. My son is unafraid, devoid of Craving, of mighty vigor, of great wisdom.” So saying, he pronounced the following Stanzas,

**351. He that has reached perfection, he that is unafraid, free from Craving,  
devoid of lust,  
He that has cut out the arrows of being, such a man has reached his last state  
of existence.**

**352. He that is free from Craving, he that is without attachment,  
He that is skilled to interpret words in the old dialect,  
He that knows the order of the letters from first to last,  
Such a man has received his last body, such a man is a great sage, a great  
man. {4.71} [30.235]**

At the conclusion of the lesson many obtained the Fruit of Conversion and the Fruits of the Second and Third Paths. Māra the Evil One said to himself, “The monk Gotama knows me,” and then and there disappeared.

### **XXIV. 9. The Skeptical Ascetic<sup>496</sup> Upakāṅkavattthu**

**353. I have overcome all things...**

This religious instruction was given by the Teacher with reference to the Ājīvaka ascetic Upaka, whom he met by the way. {4.72}

For on a certain occasion the Teacher, having attained Omniscience, having spent seven weeks at the Throne of Wisdom, took his own bowl and robe, and set out on the road leading to Benāres eighteen leagues distant, that he might there set in motion the Wheel of the Law. As he walked along the road, he saw a certain lay disciple of the Ājīvaka Order. When the Ājīvaka ascetic saw the Teacher, he asked him, “Brother, your senses are tranquil, your complexion is bright and clear. In whose name have you retired from the world? Who is your teacher? Whose doctrine do you profess?” The Teacher replied, “I have no preceptor or teacher.” So saying, he pronounced the following Stanza,

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<sup>495</sup> Text: N iv. 69-71.

<sup>496</sup> This story is derived from the *Vinaya, Mahā Vagga*, i. 6. 7-9; i. 8. Cf. also *Majjhima*, 26: i. 170-171; and *Therī-Gatha Commentary*, lxviii: 220-222. Text: N iv. 71-72.

**353. I have overcome all things, and know all things.**

**In all the conditions of life I am free from taint.**

**I have renounced all, and by the destruction of Craving have attained  
Emancipation.**

**Since by myself I have attained Supernatural Knowledge, to whom can I  
point as my teacher?**

At the conclusion of the lesson Upaka the Ājīvaka expressed neither approval nor disapproval of the words which the Tathāgata had spoken, but shaking his head and wagging his tongue, set out on a by-path, and went to the abode of a certain hunter.

#### **XXIV. 10. The Summum Bonum<sup>497</sup> Sakkapañhavatthu**

[30.236]

**354. The gift of the Law surpasses all gifts, the flavor of the Law surpasses all  
flavors,  
Delight in the Law surpasses all delights, the destruction of Craving  
overcomes all suffering.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Sakka king of gods. {4.73}

For once upon a time the deities assembled in the World of the Thirty-three and raised four questions, as follows: “Which gift is the best of gifts? Which flavor is the best of flavors? Which delight is the best of delights? Why is the destruction of Craving called the thing of all other things supreme?” Not a single deity was able to answer the questions; but one god asked another, and he another, and so on, until each of the deities had asked each of the other deities. For twelve years they went the length and breadth of the ten thousand worlds, but in all this time they were unable to obtain an answer to their questions.

Finally all the deities of the ten thousand worlds met together and went to the Four Great Kings. Said the Four Great Kings, “Friends, why this great gathering together of deities?” Said the deities, “Four questions we have raised, and we are unable to answer them; so we have come to you.” “Friends, what are the questions?” “Which is the best of gifts, of flavors, and of delights? Why is the

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<sup>497</sup> Cf. Rogers, *Buddhaghosha's Parables*, xxiv: 160-163; also the last half of the *Kevaḍḍha Sutta*, *Dīgha*, 11: i. 215-223, translated in the Introduction, § 2 c. Text: N iv. 73-76.

destruction of Craving the thing of all other things supreme? These are the questions which we are unable to decide, and on account of which we have come to you.”

Said the Four Great Kings, “Friends, we do not know the answer to these questions. However, our King has but to ponder questions pondered by a thousand beings, and knows the answer instantly. He is superior to us in wisdom and merit. Come, let us go to him.” And taking with them all that great throng of deities, the Four Great Kings went to Sakka king of gods.

Said Sakka king of gods, “Friends, why this great concourse of deities?” They told Sakka the reason for their visit. “Friends,” said Sakka, “there is no one who can answer such questions as these except the Buddhas. These matters come within the province of the Buddhas. Where does the Teacher reside now?” “At the Jetavana.” “Come, let us go to him.” [30.237]

So accompanied by all that great throng of deities, Sakka went by night, illuminating the whole Jetavana, {4.74} approached the Teacher, saluted him, and stood on one side. Said the Teacher, “Great king, why have you come with a great company of deities?” “Reverend Sir,” said Sakka, “these questions have been raised by this company of deities, and there is none other that can understand them but only you; make their meaning plain to us.”

Said the Teacher, “Well said, great king! For it was in order to resolve the doubts of such as you, that I fulfilled the Perfections, gave away the Five Great Gifts, and attained Omniscience. As for the questions which you have asked, the gift of the Law is the best of all gifts, the flavor of the Law is the best of all flavors, delight in the Law is the best of all delights; as for the destruction of Craving, inasmuch as it is that which enables men to attain Arahatship, it is the thing of all other things supreme.” So saying, he pronounced the following Stanza,

**354. The gift of the Law surpasses all gifts, the flavor of the Law surpasses all flavors,  
Delight in the Law surpasses all delights, the destruction of Craving  
overcomes all suffering.**

**Native gloss.** – *The gift of the Law surpasses all gifts:* For even though one should present robes of the hue of the calyx of the banana, to Buddhas and Private Buddhas and Arahats assembled in unbroken ranks extending from the

Circuit of the Worlds to the World of Brahmā, the mere utterance of a Stanza of Thanksgiving consisting of four verses in the midst of this assembly were better. For the above-mentioned gift is not worth the sixteenth part of such a Stanza. Such is the importance of the preaching of the Law, the recitation of the Law, the hearing of the Law.

The man who enables the world to hear the Law, receives a reward far greater even than the reward of almsgiving, though he should fill with the choicest of food the bowls of the above-mentioned host; greater even than the reward of the gift of medicaments, though he should fill the bowls with ghee, oil, and the like; {4.75} greater even than the reward of gift of lodgings, though he should erect untold hundreds of thousands of vihāras like Mahā Vihāra, and pāsādas like Loha Pāsāda; greater even than the reward Anāthapiṇḍika and the rest received for the treasure which they spent in building monasteries. Of infinitely greater value is the gift of the Law accomplished by the recitation of even a single Stanza of Thanksgiving consisting of four verses. [30.238]

Now why is this? For those who do such works of merit as have been mentioned, do them only because they have heard the Law; had they not heard the Law, they would never have done them. For if living beings here in the world were not to hear the Law, they would not give so much as a ladleful of gruel or even a spoonful of boiled rice: for this reason the gift of the Law is superior to these other gifts.

Indeed, leaving out of consideration Buddhas and Private Buddhas, men like Sāriputta and his associates, who possess intellectual power such that they can count all the drops of rain that fall during all the rains that fall in the course of a cycle of time, were unable to attain by themselves unaided the Fruit of Conversion and the other Fruits. But the moment they heard the Law preached by Elder Assaji and others, they realized the Fruit of Conversion; and through the Teacher's preaching of the Law, realized the Perfections of Discipleship. For this reason, great king, the gift of the Law is the best of gifts. Therefore is it said: *The gift of the Law surpasses all gifts.*

Now all of the flavors, from the flavor of sugar and the like, to flavors of such rare excellence as the flavor of the ambrosial food of the gods, involve those who enjoy them in the round of existences, and are therefore a cause whereby men experience suffering. But this flavor of the Law, comprehending the Thirty-seven Qualities of Intellect which lead to Enlightenment, and the Nine



Transcendent Conditions, this is the best of flavors. Therefore it is said: *The flavor of the Law surpasses all flavors.*

Moreover, as for the various delights, such as delight in sons, delight in daughters, delight in wealth, delight in women, delight in dancing and singing and musical instruments and the like, such delights involve those who take pleasure in them in the round of existences, and are therefore causes whereby men experience suffering. But this delight in the Law, such as springs up within whoever either recites or listens to the Law, {4.76} producing a state of joy and exaltation, causing tears to flow, causing the hair to stand on end, such a delight as this puts an end to the round of existences, and leads ultimately to Arahatsip; such a delight as this is the best of delights. Therefore it is said: *Delight in the Law surpasses all delights.*

Finally, as for the destruction of Craving, when Craving has been destroyed, Arahatsip is attained; since the destruction of Craving overcomes the sufferings, one and all, of the round of existences, it is the best of all things. Therefore it is said: *The destruction of Craving overcomes all suffering.* [30.239]

When Sakka had heard the Teacher's exposition of the Law, he saluted the Teacher and said, "Reverend Sir, if the gift of the Law is so precious, why do you not cause the merit thereof to be bestowed upon us? Henceforth, when you preach the Law to the Congregation of Monks, cause the merit thereof to be bestowed upon us, Reverend Sir." When the Teacher heard Sakka's request, he gathered together the Congregation of Monks and said to them, "Monks, from this day forth, whenever a festival sermon is preached, or an ordinary sermon, or an informal discourse, or even when words of thanksgiving are recited, you are to bestow the merit thereof upon all beings."

## **XXIV. 11. Treasurer Childless<sup>498</sup>**

### **Aputtakasetṭhivatthu**

**355. Riches destroy the foolish; they seek not the farther shore;  
By his craving for riches the foolish man slays himself, as if he were slaying  
others.**

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<sup>498</sup> This story is almost word for word the same as *Samyutta*, ii. 2. 10: i. 91-92. From the same source is derived the Introduction to *Jātaka* 390: iii. 299-300. Text: N iv. 76-80.

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a treasurer named Childless, Aputtaka. {4.77}

The story goes that when King Pasenadi Kosala heard of his death, he inquired, “To whom falls the property of a man that dies leaving no children?” “The king,” was the reply. So during the next seven days the king caused the dead man’s property to be removed to the royal palace. When the property had all been removed, the king went to wait upon the Teacher. Said the Teacher to the king, “Ho, great king, whence, pray, do you come at this noon-day hour?” The king replied, “Reverend Sir, here in Sāvātthi a householder who was a treasurer died the other day; and as he had no son, I have been superintending the removal of his property to the royal precincts, and am just returning.” [All is to be understood as it occurs in the Sutta.]<sup>499</sup>

Said the king, “The story goes that whenever food flavored with all manner of choice flavors was brought to him in a golden dish, he would say, ‘So men eat such food as this, do they? Why do you make sport of me in my own house?’ If the servants ventured to serve the food, he would attack them with clods of earth and sticks and stones and drive them away. Then he would say, ‘This is the proper kind of food for men to eat,’ and eat porridge made of rice-dust, followed by sour gruel. Whenever attractive clothes and carriages [30.240] and parasols were offered him, he would attack his servants with clods of earth and sticks and stones and drive them away. He would wear clothes made of hempen cloth and drive about in an old, broken-down chariot, with a parasol made of leaves held over his head.” Then the Teacher related his deed in a previous state of existence:

### **11 a. Story of the Past: The niggardly treasurer<sup>500</sup>**

Great king, in times long past, this treasurer, this householder, provided a Private Buddha named Tagarasikhi with alms. “Give alms to the monk,” said he, and rising from his seat, went his way. The story goes that as this unbelieving simpleton spoke these words and went his way, his faithful believing wife thought to herself, “Verily it is a long time since I have heard the word ‘Give’ fall from the lips of my husband. To-day I will fulfill the wish of my heart and

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<sup>499</sup> Ed. note: the discourse adds little extra, only the amount of wealth that was brought: 80,000 gold coins plus silver.

<sup>500</sup> Ed. note: this is omitted in the discourse.

give alms.” So taking the bowl of the Private Buddha, and filling it with the choicest food, she presented it to him.

As the treasurer returned, he met the Private Buddha. “Monk, did you get anything?” said he. Taking the bowl, he looked at it and saw the choice food. Straightway he was filled with regret, {4.78} for, thought he to himself, “It would be better if my slaves and servants had this food to eat. For if they had this food to eat, they would work hard for me. But this monk will take this food and eat it and then lie down and go to sleep. My food has been given away for naught.”

Moreover this treasurer deprived of life the only son of his brother, for the sake of the property which his nephew inherited. The story goes that as the nephew walked about, holding the finger of his uncle the treasurer, he would say such things as these, “This carriage is the property of my father, and this ox is his ox.” The treasurer thought to himself, “Thus and so he talks, just at the present time. But when he grows to manhood, is anyone likely to see his possessions in this house?” So one day he took his nephew to the forest, seized him by the neck under a certain bush, killed him as one would split open the bulb of a radish, and wringing his neck, cast the dead body into the thicket. This was the evil deed he committed in a previous state of existence. *End of Story of the Past.*

Therefore it is said: Inasmuch, great king, as this treasurer, this householder, caused the Private Buddha Tagarasikhi to be provided with food, through the ripening of this good deed he attained in seven [30.241] successive existences a happy future estate, and was reborn in the heavenly world; and because the fruit of this same good deed was not yet exhausted, in seven existences he exercised the prerogatives of a treasurer of this same city of Sāvatti. On the other hand, great king, inasmuch as this treasurer, this householder, afterwards regretted the good deed which he had done and said, “It would have been better could my slaves and servants have had this food to eat,” through the ripening of this evil deed, his heart was not inclined to the enjoyment of fine food, {4.79} his heart was not inclined to the enjoyment of fine clothes, his heart was not inclined to the enjoyment of fine carriages, his heart was not inclined to the enjoyment of the Five Lofty Pleasures of sense.

Moreover, great king, inasmuch as this treasurer, this householder, deprived of life the only son of his brother for the sake of his inheritance, through the ripening of this evil deed, he suffered torment in Hell for many hundreds of years, for many thousands of years, for many hundreds of thousands of years;

and because a part of the fruit of this same evil deed still remained, in seven successive existences he died without a son, and the king's men carried to the king's storehouse the wealth he left behind him. And this was the seventh. Moreover, great king, inasmuch as the old merit of this treasurer, this householder, has been exhausted, and he has accumulated no new merit, to-day, great king, this treasurer, this householder, suffers torment in the Mahā Roruva Hell.

When the king heard these words of the Teacher, he said, "Reverend Sir, how grievous was the fault of this treasurer in that, while all of these good things yet remained to him, he neither used them himself, nor wrought works of merit by presenting them in alms to a Buddha like you, residing in a monastery near at hand!" The Teacher replied, "Yes, yes, great king. Even so, when foolish men get riches, they seek not Nibbāna, but the cravings which arise within them because of their riches plague them for a long time." So saying, he pronounced the following Stanza,

**355. Riches destroy the foolish; they seek not the farther shore;  
By his craving for riches the foolish man slays himself, as if he were slaying  
others.**

## **XXIV. 12. The Greater and the Lesser Gift<sup>501</sup>**

### **Aṅkuravatthu**

[30.242]

**356-359. Weeds ruin a field...**

This religious instruction was given by the Teacher while he was in residence at Yellowstone Rock, Paṇḍukambala Silā, with reference to Aṅkura. The story is related in detail in the Commentary on the Stanza, "They that devote themselves to meditation and are steadfast;" for it is said there with reference to Indaka:

It is said that on a certain occasion, when the Elder Anuruddha entered the village for alms, Indaka gave him a spoonful of his own food. This was the good deed which he performed in a previous state of existence. Although Aṅkura had for ten thousand years set up a row of fire-places twelve leagues long and had given abundant alms, Indaka received a greater reward; therefore spoke Indaka thus. When he had thus spoken, the Teacher said, "Aṅkura, one should use discrimination in giving alms. Under such circumstances almsgiving, like seed sown on good soil, yields abundant fruit. But you have not so done; {4.81}

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<sup>501</sup> Cf. Story xiv. 2 (text: iii. 219-222). Text: N iv. 80-82.

therefore your gifts have yielded no great fruit.” And to make this matter clear, he said,

Alms should always be given with discrimination.

Alms so given yield abundant fruit.

The giving of alms with discrimination is extolled by the Happy One.

Alms given to living beings here in the world who are worthy of offerings,

Yield abundant fruit, like seeds sown on good ground.

Having thus spoken, he expounded the Law further by pronouncing the following Stanzas,

**356. Weeds ruin a field, lust ruins mankind.**

**Therefore alms given to those that are free from lust yield abundant fruit.**

**357. Weeds ruin a field, hatred ruins mankind.**

**Therefore alms given to those that are free from hatred yield abundant fruit.**

**358. Weeds ruin a field, delusion ruins mankind.**

**Therefore alms given to those that are free from delusion yield abundant fruit.**

**359. Weeds ruin a field, inordinate desire ruins mankind.**

**Therefore alms given to those that are free from inordinate desire yield abundant fruit.**

## Book XXV. The Monk, Bhikkhu Vagga

### XXV. 1. Guard the Doors of the Senses<sup>502</sup>

#### Pañcabhikkhuvatthu

[30.215]

**360. Restraint of the eye is good, restraint of the ear is good,  
Restraint of the nose is good, restraint of the tongue is good.**

**361. Restraint of the body is good, restraint of speech is good,  
Restraint of the mind is good, restraint in all things is good.  
The monk who practices restraint in all things, obtains release from all  
suffering.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to five monks. {4.83}

It appears that each of these five monks guarded one of the five doors of the senses. One day they met and began to argue with each other, saying, "It is I who guard the door which is difficult to guard! It is I who guard the door which is difficult to guard!" Finally they said, "We can learn the Truth of this matter by questioning the Teacher." So they approached the Teacher and asked him the following question, "Reverend Sir, each one of us is guarding one of the five doors of the senses, and each one of us imagines that the particular door which he is guarding is the door of all other doors which is the most difficult to guard. Now we should like to have you tell us which one of us is guarding the door that is the most difficult to guard."

The Teacher carefully avoided placing anyone of the monks in a position inferior to that of his fellows and said in reply, "Monks, all of these doors are difficult to guard. But this is not the first time you have failed to control yourselves in these five particulars. In a previous state of existence also you failed to exercise restraint over your senses, and because you failed to exercise restraint over your senses, and because you refused to comply with the admonition of wise men, met destruction." "When was that, Reverend Sir?" asked the five monks.

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<sup>502</sup> The Story of the Past is a brief outline of *Jātaka* 96: i. 395-401. The title given to this *Jātaka* in Fausböll's edition is *Telapatta*: but it is referred to, both at *Dh. cm.* iv. 83<sup>17</sup> and at *Jātaka*, i. 470<sup>1</sup> as the *Takkasilā Jātaka*. Text: N iv. 83-86.

### **1 a. Story of the Past: Takkasilā Jātaka**

Complying with their request, the Teacher related in detail the Takkasilā Jātaka, {4.84} telling them how, in the distant past, after the household of a king had been destroyed by ogresses, the Great [30.244] Being, having received the ceremonial sprinkling of a king, seated on the royal throne under the white parasol, surveying his own majesty and glory, thinking to himself, “Men should exert the power of their will,” breathed forth the following Solemn Utterance:

Because with firm courage I abode steadfast in the admonition of good  
men, because I showed nor fear nor dread,  
Therefore came I not into the power of the ogresses. Through great peril  
came I to safety.

Having recited this Stanza, the Teacher summarized the Jātaka as follows: “At that time you were the five men who, when the Great Being went forth to take the kingdom of Takkasilā, stood round about him with weapons in your hands, guarding the road. But when, as you journeyed by the way, the ogresses tempted you with objects pleasing to the senses of sight and sound and smell and taste and touch, then you threw off all restraint, then you disregarded the admonitions of the Wise Man, then you yielded to the seductions of the ogresses; and they devoured you, and you were utterly destroyed. The Wise Man who restrained himself and yielded not to their temptations, who paid no attention to the ogress of celestial beauty that followed close upon his heels, and who reached Takkasilā in safety and became king, was I myself.”

Having thus summed up the Jātaka, the Teacher said, “A monk should guard all the doors of the senses, for only by guarding the doors of the senses can he obtain release from all suffering.” So saying, he pronounced the following Stanzas, {4.85}

**360. Restraint of the eye is good, restraint of the ear is good,  
Restraint of the nose is good, restraint of the tongue is good.**

**361. Restraint of the body is good, restraint of speech is good,  
Restraint of the mind is good, restraint in all things is good.  
The monk who practices restraint in all things, obtains release from all  
suffering.**

## **XXV. 2. The Goose-Killing Monk<sup>503</sup>**

### **Hamsaghātakabhikkhuvatthu**

**362. He that controls his hands, he that controls his feet,  
He that controls his tongue, he that controls his head,  
He that delights in meditation, he that is well composed,  
He that is solitary and contented, such a man is truly called a monk.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain goose-killing monk. {4.87} [30.345]

The story goes that two residents of Sāvatti retired from the world, were admitted to full membership in the Order, and becoming fast friends, usually went about together. One day they went to the river Aciravatī, and after bathing, stood on the bank basking themselves in the rays of the sun, engaged in pleasant conversation. At that moment two geese came flying through the air. Thereupon one of the young monks, picking up a pebble, said, "I am going to hit one of these young geese in the eye." "You can't do it," said the other.

"You just wait," said the first; "I will hit the eye on this side of him, and then I will hit the eye on the other side of him." "You can't do that, either," said the second. "Well then, see for yourself," said the first, and taking a second pebble, threw it after the goose. The goose, hearing the stone whiz through the air, turned his head and looked back. Then the second monk picked up a round stone and threw it in such a way that it hit the eye on the far side and came out of the eye on the near side. The goose gave a cry of pain, and tumbling through the air, fell at the feet of the two monks.

Some monks who stood near saw the occurrence and said to the monk who had killed the goose, "Brother, after retiring from the world in the Religion of the Buddha, you have done a most unbecoming thing in taking the life of a living creature." And taking the two monks with them, they arraigned them before the Tathāgata. The Teacher asked the monk who had killed the goose, "Monk, is the charge true that you have taken the life of a living creature?" "Yes, Reverend Sir," replied the monk, "it is true."

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<sup>503</sup> With the Story of the Present cf. the Introductory Stories to *Jātakas* 276: ii. 365-366, and 107: i. 418. *Dh. cm.* iv. 87<sup>1</sup>-88<sup>14</sup> is almost word for word the same as *Jātaka*, ii. 366<sup>1</sup>-367<sup>6</sup>. The Story of the Past is a brief outline of *Jātaka* 276: ii. 366-381. Text: N iv. 86-90.



Said the Teacher, “Monk, how comes it that after retiring from the world in such a Religion as mine, leading to Salvation as it does, you have done such a thing as this? Wise men of old, before the Buddha appeared in the world, though they lived amid the cares of the household life, entertained scruples about matters of the most trifling character. {4.88} But you, although you retired from the world in the Religion of the Buddha, have felt no scruples at all.” And in response to a request of the monks the Teacher related the following

### **2 a. Story of the Past: Kurudhamma Jātaka**

In times long past, when Dhanañjaya ruled over the kingdom of Kuru in the city of Indapattana, the Future Buddha received a new conception in the womb of his chief consort. When he reached years of discretion, he acquired the arts and crafts at Takkasilā, and [30.246] on his return home was appointed to the office of viceroy by his father. On the death of his father he succeeded to the throne. He kept inviolate the Ten Virtues of a King, and likewise practiced the Cardinal Virtues.<sup>504</sup> (The Cardinal Virtues are the Five Precepts, and these the Future Buddha kept whole and undefiled.) And even as the Future Buddha practiced the Cardinal Virtues, so also did his mother, his principal queen, his younger brother the viceroy, the Brahman who was his house-priest, the courtier who was his driver, his charioteer, his treasurer, the minister who was the steward of his granaries, his gate-keeper, and the slave-girl who was his concubine: eleven persons in all.

At the same time Kaliṅga ruled over the kingdom of Kaliṅga in the city of Dantapura, and in his kingdom no rain had fallen for a long time. Now the Great Being had a state-elephant named Añjanasannibha, an animal of great merit, and the inhabitants of the kingdom of Kaliṅga, thinking that if this elephant were brought to their kingdom, rain would fall, went to their king and so informed him. Thereupon the king sent Brahmans to fetch this elephant. So the Brahmans went and asked the Great Being for the elephant. (The Teacher, in order to make clear the reason for their request, {4.89} related the Kurudhamma Jātaka, found in the Third Nipata:)

O king, knowing your faith and virtue.

We spent our money in Kaliṅga for Añjana.

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<sup>504</sup> Ed. note: the word translated here as *Cardinal Virtues* is *Kurudhamma*, which is an interpretation rather than a translation.

But even after the elephant had been brought to the kingdom of Kaliṅga, no rain fell. The king of Kaliṅga thought to himself, “The king of Kuru practices the Cardinal Virtues, and it is for this reason that rain falls in his kingdom.” So Kaliṅga said to his Brahmans and courtiers, “Inscribe on a golden plate the Cardinal Virtues which the king of Kuru practices, and bring the plate to me.” So saying, he sent them back to the king of Kuru. So Kaliṅga’s courtiers and Brahmans went back and made their request. But from the king down, all the members of the royal household entertained scruples as to whether they had kept the Precepts inviolate, and therefore refused them, saying, “We have not kept the Precepts inviolate.” But the Brahmans and courtiers said, “By nothing which you have done, have you violated the Precepts,” and asked them again and again. Finally they told them what the Precepts were. When the Brahmans and courtiers returned with the golden plate, and Kaliṅga saw the Cardinal Precepts inscribed thereon, he took upon himself [30.247] these same Precepts and kept them faithfully. Immediately rain fell in his kingdom, and thereafter the kingdom was prosperous and plentifully supplied with food. *End of Story of the Past.*

When the Teacher had related this Story of the Past, he identified the persons of the story as follows:

At that time the courtesan was Uppalavaṇṇā, the gate-keeper was Puṇṇa, the driver was Kaccāna, the steward of the granaries was Kolita, the treasurer was Sāriputta, the charioteer was Anuruddha, the Brahman was Elder Kassapa, the viceroy was the wise Nanda, the principal queen was the Mother of Rāhula, the queen-mother was Maya Devī, and the king of Kuru was the Future Buddha. Thus understand the Jātaka. {4.90}

Then said the Teacher, “Monk, thus did wise men of old, although their faults were the merest trifles, scruple concerning their observance of the precepts. But as for you, although you have retired from the world in the Religion of a Buddha like me, you have committed the grievous sin of taking the life of a living creature. A monk ought ever to control his hand and his feet and his tongue.” So saying, he pronounced the following Stanza,

**362. He that controls his hands, he that controls his feet,  
He that controls his tongue, he that controls his head,  
He that delights in meditation, he that is well composed,  
He that is solitary and contented, such a man is truly called a monk.**

### **XXV. 3. The Monk who failed to hold his Tongue<sup>505</sup>**

#### **Kokālikavatthu**

**363. If a monk control his tongue, if he speak words of wisdom, if he be not puffed up,  
If he illuminate temporal and spiritual matters, the utterances of his lips will be pleasant to hear.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Kokālika. The story occurs in the Sutta beginning with the words, “Now the monk Kokālika drew near to where the Exalted One was;” and its meaning is to be understood as explained in the Commentary thereon. {4.91} [30.248]

Now after Kokālika had been reborn in the Lotus Hell, the monks in the Hall of Truth began a discussion of the occurrence, saying, “Alas, the monk Kokālika went to perdition because he failed to hold his tongue! For even as he reviled the two Chief Disciples, the earth opened and swallowed him up.” At that moment the Teacher approached and asked, “Monks, what subject are you discussing now as you sit here all gathered together?” When they told him, he said, “Monks, this is not the first time Kokālika has gone to perdition because of failure to hold his tongue; the same thing happened to him in a former state of existence also.” The monks immediately desired to hear all about the matter. In compliance with their requests, to make the matter clear, the Teacher related the following

#### **3 a. Story of the Past: The talkative tortoise**

Once upon a time a tortoise dwelt in a certain lake in the Himālaya country. One day two young geese, wandering about in search of food, struck up an acquaintance with him, and in a short time all became firm friends. One day the geese said to the tortoise, “Friend tortoise, we live in the Himālaya country on

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<sup>505</sup> The *Jātaka* version of the story of Kokālika is contained in the Introduction to *Jātaka* 481: iv. 242-245. But the author of the *Dhammapada Commentary*, instead of employing or referring to the *Jātaka* version, refers the reader to the *Kokālika Sutta* and to the Commentary thereon; that is to say, either to *Samyutta*, vi. 1. 10: i. 149-153, or to *Sutta Nipāta*, iii. 10. The *Story of the Past, The Talkative Tortoise*, is derived from *Jātaka* 215: ii. 175-178. *Dh. cm.* iv. 91<sup>16</sup>-92<sup>8</sup> is identical with *Jātaka*, ii. 176<sup>2-18</sup>. The rest of the story is given more briefly. For a discussion of the motif, see Bloomfield, *JAOS.*, 36. 60. Text: N iv. 91-93.

Mount Cittakūṭa in a golden cave, and it is a most delightful place to live in. Wouldn't you like to go there with us?" "Masters," replied the tortoise, "how am I to get there?" Said the geese, "If you can keep your mouth shut, we will carry you." The tortoise replied, "I will keep my mouth shut, friends. Take me with you, and let's be off." "Very well," said the geese. {4.92} So the geese made the tortoise grip with his teeth the middle of a stick, and then, taking the two ends of the stick in their bills, flew up into the air.

Some village boys, seeing a tortoise carried along in this fashion by geese, immediately cried out, "See those two geese carrying a tortoise on a stick!" Thought the tortoise, "You beggarly vagabonds, what business is it of yours if my friends are carrying me with them?" And he opened his mouth, intending to say what was in his mind. Now the geese were flying very swiftly, and by this time they had reached a point directly over the royal palace in Benāres city. So when the tortoise let go of the stick, he fell to the ground right in the middle of the palace court, and the moment he struck the ground, split into two pieces.

The tortoise killed himself by lifting up his voice.

Tightly he gripped the stick, and then, by his own talking, killed himself.

[30.249]

Seeing this, mightiest of men, utter words wisely and in season.

Behold this tortoise, who by much speaking met destruction.

Having related this Bahubhāṇi Jātaka, found in the Second Book, the Teacher said, "Monks, a monk should control his tongue, should live tranquilly, should not allow himself to become puffed up, and should free his heart from the evil passions." So saying, he pronounced the following Stanza, {4.93}

**363. If a monk control his tongue, if he speak words of wisdom, if he be not  
puffed up,  
If he illuminate temporal and spiritual matters, the utterances of his lips will  
be pleasant to hear.**

**XXV. 4. By Righteousness Men honor the Buddha<sup>506</sup>**

**Dhammārāmattheravatthu**

**364. He whose garden of delight is the Law...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Dhammārāma.

From the day when the Teacher announced, “Four months hence I shall pass into Nibbāna,” monks by the thousand spent their time in attendance upon the Teacher. Those who had not yet attained the Fruit of Conversion were unable to restrain their tears; those who had attained Arahatsip experienced profound religious emotion; all went about in little groups, saying, “What are we to do?” {4.94} But a single monk named He-Whose-Garden-of-Delight-is-the-Law, Dhammārāma, went nowhere near his brother monks. And when they asked him, “What is the matter with you, brother?” he gave them no answer. For Dhammārāma thought to himself, “The Teacher has announced that four months hence he is to pass into Nibbāna, and I have not yet freed myself from the bondage of desire. Therefore so long as the Teacher remains alive, I will struggle and attain Arahatsip.” Accordingly Dhammārāma went about by himself, considering and pondering and calling to mind the Law preached by the Teacher.

The monks reported to the Tathāgata, “Reverend Sir, Dhammārāma is devoid of affection for you. Since he heard us say, ‘Four months hence the Teacher will pass into Nibbāna; what shall we do?’ he has had nothing to do with us.” The Teacher caused Dhammārāma [30.250] to be summoned before him and asked him, “Is the report true that you have done thus and so?” “Yes, Reverend Sir, it is true.” “Why have you so done?” “This is the thought in my mind, ‘You have announced that four months hence you are to pass into Nibbāna, and I have not yet freed myself from the bondage of desire; therefore while you yet remain alive, I will attain Arahatsip.’ I am considering and pondering and calling to mind the Law which you have preached.” “Good! Good!” exclaimed the Teacher, applauding him. Then said the Teacher to the monks, “Monks, every other monk should show his affection for me just as Dhammārāma has done. For they that honor me with garlands, perfumes, and the like, honor me not; but they that practice the Higher and the Lower Law, they alone truly honor me.” So saying, he pronounced the following Stanza,

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<sup>506</sup> Cf. Stories xii. 10 and xv. 7. Text: N iv. 93-95.

**364. He whose garden of delight is the Law, he that delights in the Law, he that ponders the Law,  
He that meditates upon the Law, that monk will never fall away from the Good Law. {4.95}**

At the conclusion of the lesson that monk was established in Arahatsip; the assembled company also profited by the lesson.

### **XXV. 5. The Traitor Monk<sup>507</sup> Vipakkhasevakabhikkhuvatthu**

**365. Let him not disdain what he has himself received, let him not envy others,  
For if a monk envy others, he will never attain Concentration.**

**366. Though a monk receive but little, if he disdain not what he has himself received,  
The gods will praise him as of blameless livelihood, unwearied.**

This religious instruction was given by the Teacher while he was in residence at Veluvana with reference to a traitor monk.

This monk, it appears, had as an intimate friend a certain monk who belonged to the faction of Devadatta. One day as he was returning from his breakfast, after accompanying his brother monks on their round for alms, the schismatic monk met him and asked him, “Where have you been?” “To such and such a place on my rounds.” “Did you get any food?” “Yes, I got some.” “Here we receive rich gifts and offerings; stay with us here for a while.” The monk did as his friend suggested, tarried with Devadatta’s monks for several days, and then returned to his own community. {4.96}

The monks reported his offense to the Tathāgata, saying, “Reverend Sir, this monk has been enjoying the gifts and offerings bestowed upon Devadatta; he is a partisan of Devadatta.” The Teacher [30.251] caused the monk to be summoned before him and asked him, “Is the report true that you have done thus and so?” “Yes, Reverend Sir, I tarried with Devadatta’s monks for a few days on account of a young monk who is a personal friend of mine, but I do not favor Devadatta’s views.” Said the Exalted One, “Granted that you do not hold erroneous views; yet you rove about as though you held the views of everyone

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<sup>507</sup> Cf. *Jātaka* 26: i. 185-188. Text: N iv. 95-97.

you meet. But this is not the first time you have done such a thing; you did the same thing also in a previous state of existence.”

Said the monks, “Reverend Sir, we have seen with our own eyes what he did just now; but whose views did he hold in a previous state of existence. Pray tell us all about it.” So in response to their request, the Teacher related the following

### **5 a. Story of the Past: Elephant Damsel-face, Mahilāmukha Jātaka**

[After listening to the conversation of thieves and murderers, a well-behaved elephant becomes unruly and kills his keepers. But after listening to the conversation of sages and Brahmins, he becomes well-behaved again. The elephant Damsel-face was the traitor monk.]

After listening to the words of thieves of old,  
Damsel-face ranged hither and thither, killing and destroying.  
But after listening to the words of men of self-control,  
This best of elephants recovered all of his good qualities.

When the Teacher had related this Mahilāmukha Jātaka, he said, “Monks, anyone who is a monk should be contented with just what he has received, and should not covet that which others have received. For if he covet that which others have received, he will attain neither Trance nor Spiritual Insight nor Paths nor Fruits, – not one of these. But if he be content with that alone which he has himself received, {4.97} all these things will be added unto him.” So saying, he expounded the Law, pronouncing the following Stanzas,

**365. Let him not disdain what he has himself received, let him not envy  
others,  
For if a monk envy others, he will never attain Concentration.**

**366. Though a monk receive but little, if he disdain not what he has himself  
received,  
The gods will praise him as of blameless livelihood, unwearied.**

**XXV. 6. The Brahman who gave the Gifts of First-Fruits<sup>508</sup>**

**Pañcaggadāyakabrāhmaṇavatthu**

[30.252]

**367. He who has no attachment whatever for Name and Form,  
He who sorrows not for that which exists not, such a man is truly called a  
monk.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a Brahman who gave the five gifts of first-fruits. {4.98}

When the grain was ripe, we are told, he gave the first-fruits of the field; when it was threshed, he gave the first-fruits of the threshing-floor; when it was put into the tubs, he gave the first-fruits of the tubs; when it was put into the boiler, he gave the first-fruits of the pot; when it was heaped upon the dish, he gave the first-fruits of the dish. Thus did he give the five gifts of first-fruits, tasting not a morsel himself until he had given to whoever was present. For this reason he came to be called Giver of the Five First-fruits. The Teacher, perceiving that the Brahman and his wife possessed the faculties requisite for the attainment of the Three Fruits, went and stood at the door of the Brahman's house at meal-time. The Brahman sat eating in front of the door, facing the interior of the house, and therefore did not see the Teacher as he stood at the door.

But the Brahman's wife, as she served her husband with food, saw the Teacher and thought to herself, "This Brahman, after giving the Five Gifts of First-fruits, is eating his meal, and now comes the monk Gotama and stands at his door. If the Brahman sees him, he will take his own food and give it to him, and I shall not be able to cook any more for him." So turning her back on the Teacher, she stood behind her husband, stooping over so as to conceal the Teacher from the view of her husband, as if thinking to cover the full moon with her hand. Thus did she stand, watching the Teacher with half an eye and saying to herself, "Has he gone or not?" The Teacher remained standing where he was. The Brahman's wife refrained from saying, "Pass on," for fear that her husband would hear. After a while, however, she stepped back and said in a very low tone of voice, "Pass on." "I will not go," thought the Teacher and shook his head. {4.99} When the Buddha, the Teacher of the World, thinking, "I will not go," shook his head,

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<sup>508</sup> This story is given in *Sutta-Nipāta Commentary* on i. 12. 11: p. 271. Text: N iv. 98-101.



the Brahman's wife was not able to contain herself, and broke out into a loud laugh.

At that moment the Teacher sent forth a radiant image of himself [30.253] in the direction of the house. The Brahman, seated as he was with his back to the Teacher, at the same moment heard the sound of his wife's laughter, saw the reflection of the six-colored rays of light, and beheld the Teacher. For the Buddhas, whether it be in the village or in the forest, never depart without manifesting themselves to those who possess the predispositions to Conversion. When the Brahman saw the Teacher, he said to his wife, "Wife, I am ruined! When the King's Son came and stood at the door of my house, you should have informed me. By failing to do so you have committed a grievous fault."

And taking the dish of food, of which he had eaten half, he went to the Teacher and said, "Sir Gotama, after giving the Five Gifts of First-fruits, I am eating my meal. The food which was prepared for me, I divided into two portions, and one of these portions I have eaten; will you accept this food at my hands?" The Teacher, instead of saying, "I have no use for the food which you have left," said, "Brahman, both the first portion is proper for me; also, when the giver divides his meal into two portions, the second portion; the last portion also is proper for me: for, Brahman, we are like the ghosts that subsist on food given to others." So saying, he pronounced the following Stanza,

Whether it be from the top, the middle, or the remainder,  
When a man who subsists on food given by others, receives a pellet of  
food  
Not worth praising, and does not speak of it as inferior,  
That man wise men know to be a sage. {4.100}

The Brahman, hearing these words, rejoiced inwardly and said, "How wonderful it is that a king's son, the Lord of the World, instead of saying, 'I have no use for the remnants of your food,' should speak as he does!" And remaining standing at the door, he asked the Teacher the following question, "Sir Gotama, you call your own disciples 'monks.' What is it that makes a monk?" The Teacher considered within himself, "How can I preach the Law to do this man the most good?" Then he reflected, "In the dispensation of the Buddha Kassapa these two persons heard the discourse of those who dwelt on Name and Form; I ought not to let this opportunity go to preach to them on Name and Form." Accordingly he said, "Brahman, a monk is one who is not attracted or fettered or bound by Name and Form." So saying, he pronounced the following Stanza,

**367. He who has no attachment whatever for Name and Form,  
He who sorrows not for that which exists not, such a man is truly called a  
monk.**

**XXV. 7. The Conversion of a Pack of Thieves<sup>509</sup>  
Sambahulānaṃ bhikkhūnaṃ vatthu**

[30.254]

**368-376. That monk who abides in loving-kindness...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a numerous company of monks. {4.101}

For once upon a time, while Venerable Kaccāna the Great was in residence in the Avanti country on a mountain near the city of Kuraraghara, a lay disciple named Soṇa Kūṭikaṇṇa, convinced of the truth of the Law by the preaching of the Elder, expressed a desire to retire from the world and become a monk under the Elder. Said the Elder, “Soṇa, it is a difficult matter to eat alone and lodge alone and live a life of chastity,” and twice turned him away.

But Soṇa was determined to become a monk, and on asking the Elder the third time, succeeded in obtaining admission to the Order. On account of the scarcity of monks in the South, he spent three years in that country, and then made his full profession as a member of the Order. Desiring to see the Teacher face to face, he asked leave of his preceptor, and taking a message from him, set out for Jetavana. On reaching Jetavana, he saluted the Teacher, who greeted him in a friendly manner and permitted him to lodge in the Perfumed Chamber alone with himself.

Soṇa spent the greater part of the night in the open air, and then, entering the Perfumed Chamber, spent the rest of the night on the couch assigned to him for his own use. When the dawn came, he intoned by command of the Teacher all of the Sixteen Octads.<sup>510</sup> {4.102} When he had completed his recitation of the text, the Teacher thanked him and applauded him, saying, “Well done, well done, monk!” Hearing the applause bestowed upon him by the Teacher, the deities,

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<sup>509</sup> Cf. *Vinaya, Mahā Vagga*, v. 13. 1-10: i. 194-197; *Udāna*, v. 6: 57-59; and *Thera-Gāthā Commentary*, ccviii. See also *Commentary on Udāna*, v. 6, and on the *Etadagga Vagga* of the *Aṅguttara: Story of Kāṭiyānī*. At *Jātaka*, vi. 15, the Commentator refers to this story. Text: N iv. 101-112.

<sup>510</sup> Ed. note: this means the *Aṭṭhakavagga*, now found at *Sutta Nipāta*, chapter iv.

beginning with deities of earth, Nāgas and the Supaṇṇas, and extending to the World of Brahmā, gave one shout of applause.

At that moment also the deity resident in the house of the eminent female lay disciple who was the mother of the Elder Soṇa in Kuraraghara city, at a distance of a hundred and twenty leagues from the Jetavana, gave a loud shout of applause. The female lay disciple said to the deity, “Who is this that gives applause?” The deity replied, “It is I, sister.” “Who are you?” “I am the deity resident in your [30.255] house.” “You have never before bestowed applause upon me; why do you do so to-day?” “I am not bestowing applause upon you.” “Then upon whom are you bestowing applause?” “Upon your son Elder Kūṭikaṇṇa Soṇa.” “What has my son done?”

“To-day, your son, residing alone with the Teacher in the Perfumed Chamber, recited the Law to the Teacher. The Teacher, pleased with your son’s recitation of the Law, bestowed applause upon him; therefore I also bestowed applause upon him. For when the deities heard the applause bestowed upon your son by the Supreme Buddha, all of them, from deities of earth to the World of Brahmā, gave one shout of applause.” “Master, do you really mean that my son recited the Law to the Teacher? Did not the Teacher recite the Law to my son?” “It was your son who recited the Law to the Teacher.”

As the deity thus spoke, the five kinds of joy sprang up within the disciple, suffusing her whole body. Then the following thought occurred to her, “If my son has been able, residing alone with the Teacher in the Perfumed Chamber, to recite the Law to him, {4.103} he will be able to recite the Law to me also. When my son returns, I will arrange for a hearing of the Law and will listen to his preaching of the Law.”

When the Teacher bestowed applause upon Elder Soṇa, the Elder thought to himself, “Now is the time for me to announce the message which my preceptor gave me.” Accordingly Elder Soṇa asked the Teacher for five boons, asking first for full admission to the Order of the community of five monks in the borderlands, of whom one was a monk versed in the Vinaya. For a few days longer he resided with the Teacher, and then, thinking to himself, “I will now go see my preceptor,” took leave of the Teacher, departed from the Jetavana, and in due course arrived at the abode of his preceptor.

On the following day Elder Kaccāna took Elder Soṇa with him and set out on his round for alms, going to the door of the house of the female lay disciple who

was the mother of Soṇa. When the mother of Soṇa saw her son, her heart was filled with joy. She showed him every attention and asked him, “Dear son, is the report true that you resided alone with the Teacher in the Perfumed Chamber, and that you recited the Law to the Teacher?” “Lay disciple, who told you that?” “Dear son, the deity who resides in this house gave a loud shout of applause, and when I asked, ‘Who is this that gives applause?’ the deity replied, ‘It is I,’ and told me thus and so.

“After I had listened to what he had to say, the following thought [30.256] occurred to me, ‘If my son has recited the Law to the Teacher, he will be able to recite the Law to me also.’ Dear son, since you have recited the Law to the Teacher, you will be able to recite it to me also. Therefore on such and such a day I will arrange for a hearing of the Law, and will listen to your preaching of the Law.” He consented. The female lay disciple gave alms to the company of monks and rendered honor to them. Then she said to herself, “I will hear my son preach the Law.” And leaving but a single female slave behind to guard the house, {4.104} she took all of her attendants with her and went to hear the Law. Within the city, in a pavilion erected for the hearing of the Law, her son ascended the gloriously adorned Seat of the Law and began to preach the Law.

Now at this time nine hundred thieves were prowling about, trying to find some way of getting into the house of this female lay disciple. Now as a precaution against thieves, her house was surrounded with seven walls, provided with seven battlemented gates, and at frequent intervals about the circuit of the walls were savage dogs in leash. Moreover within, where the water dripped from the house-roof, a trench had been dug and filled with lead. In the daytime this mass of lead melted in the rays of the sun and became viscous, and in the night-time the surface became stiff and hard. Close to the trench, great iron pickets had been sunk in the ground in unbroken succession. Such were the precautionary measures against thieves taken by this female lay disciple.

By reason of the defenses without the house and the presence of the lay disciple within, those thieves had been unable to find any way of getting in. But on that particular day, observing that she had left the house, they dug a tunnel under the leaden trench and the iron pickets, and thus succeeded in getting into the house. Having effected an entrance into the house, they sent the ringleader to watch the mistress of the house, saying to him, “If she hears that we have entered the house, and turns and sets out in the direction of the house, strike her with your sword and kill her.”

The ringleader went and stood beside her. The thieves, once within the house, lighted a light and opened the door of the room where the copper coins were kept. The female slave saw the thieves, went to the female lay disciple her mistress, and told her, “My lady, many thieves have entered your house and have opened the door of the room where the copper coins are kept.” The female lay disciple replied, “Let the thieves take all the copper coins they see. I am [30.257] listening to my son as he preaches the Law. Do not spoil the Law for me. Go home.” So saying, she sent her back.

When the thieves had emptied the room where the copper coins were kept, {4.105} they opened the door of the room where the silver coins were kept. The female slave went once more to her mistress and told her what had happened. The female lay disciple replied, “Let the thieves take whatever they will; do not spoil the Law for me,” and sent her back again. When the thieves had emptied the room where the silver coins were kept, they opened the door of the room where the gold coins were kept. The female slave went once more to her mistress and told her what had happened. Then the female lay disciple addressed her and said, “Woman! you have come to me twice, and I have said to you, ‘Let the thieves take whatever they wish to; I am listening to my son as he preaches the Law; do not bother me.’ But in spite of all I have said, you have paid no attention to my words; on the contrary, you come back here again and again just the same. If you come back here once more, I shall deal with you according to your deserts. Go back home again.” So saying, she sent her back.

When the leader of the thieves heard these words of the female lay disciple, he said to himself, “If we steal the property of such a woman as this, Indra’s thunderbolt will fall and break our heads,” So he went to the thieves and said, “Hurry and put back the wealth of the female lay disciple where it was before.” So the thieves filled again the room where the copper coins were kept with the copper coins, and the gold and silver rooms with the gold and silver coins. It is invariably true, we are told, that righteousness keeps whoever walks in righteousness. Therefore said the Exalted One,

Righteousness truly protects him who walks in righteousness;  
Righteous living brings happiness.  
Herein is the advantage of living righteously;  
He who walks in righteousness will never go to a state of suffering.<sup>511</sup>

The thieves went to the pavilion and listened to the Law. As the night grew bright, the Elder finished his recitation of the Law and descended from the Seat of the Law. At that moment the leader of the thieves prostrated himself at the feet of the female lay disciple and said to her, “Pardon me, my lady.” “Friend, what do you mean?” {4.106} “I took a dislike to you and stood beside you, intending to kill you.” “Very well, friend, I pardon you.” The rest of the thieves did the same. “Friends, I pardon you,” said the female [30.258] lay disciple. Then said the thieves to the female lay disciple, “My lady, if you pardon us, obtain for us the privilege of entering the Order under your son.”

The female lay disciple saluted her son and said, “Dear son, these thieves are so pleased with my good qualities and with your recitation of the Law, that they desire to be admitted to the Order; admit them to the Order.” “Very well,” replied the Elder. So he caused the skirts of the undergarments they wore to be cut off, had their garments dyed with red clay, admitted them to the Order, and established them in the Precepts. When they had made their full profession as members of the Order, he gave to each one of them a separate Subject of Meditation. Then those nine hundred monks took the nine hundred Subjects of Meditation which they had severally received, climbed a certain mountain, and sitting each under the shadow of a separate tree, applied themselves to meditation.

The Teacher, even as he sat in the Great Monastery at Jetavana, a hundred and twenty leagues away, scrutinized those monks, chose a form of instruction suited to their dispositions, sent forth a radiant image of himself, and as though sitting face to face with them and talking to them, pronounced the following Stanzas,

**368. That monk who abides in loving-kindness, and who has faith in the  
Religion of the Buddha,  
Will reach the Place of Peace, Cessation of Existence, Happiness.**

**369. Monk, bale out this boat, for if it be baled out, light will it go for you.  
Destroy both lust and hatred; then to Nibbāna will you go.**

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<sup>511</sup> Ed. note: *Theragāthā* vs. 303.

**370. Cut off Five, renounce Five, develop Five more.**

**The monk who has escaped from the Five Fetters is called “one who has crossed the flood.” {4.107}**

**371. Meditate, O monk, and be not heedless; permit not the pleasures of sense to sway your heart,**

**Lest as a punishment for your heedlessness, you swallow the iron ball, lest you cry as you burn, “This is pain.”**

**372. Meditation is impossible for him who lacks wisdom; wisdom is impossible for him who meditates not;**

**He that both meditates and possesses wisdom is near Nibbāna.**

**373. The monk who with tranquil heart enters an empty house,**

**Experiences an unearthly delight through his right discernment of the Law.**

**374. So soon as one grasps the thought of the rise and set of the Aggregates of Being,**

**One obtains the happiness and joy of those who comprehend the Deathless.**

[30.259]

**375. This is the proper way for a wise monk to begin in this world:**

**Guarding of the senses, contentment, restraint under the Precepts;**

**Cultivate virtuous friends, whose lives are pure, who faint not by the way.**

**376. One should be cordial in manner, one should be upright in conduct;**

**So will one experience profound joy and make an end of suffering.**

**XXV. 8. “The Grass withereth, the Flower fadeth”<sup>512</sup>**

**Pañcasatabhikkhuvatthu**

**377. Even as the jasmine...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to five hundred monks. {4.112}

The story goes that these monks obtained a Subject of Meditation from the Teacher, retired to the forest, and applied themselves to meditation. While thus engaged, they saw jasmine flowers which had blossomed that very morning, dropping in the evening from the stem. Thereupon they thought to themselves, “We will obtain release from lust, hatred, and delusion, before you obtain release from your stems,” and applied themselves to meditation with renewed vigor. The Teacher beheld those monks and said, “Monks, even as a flower is released from its stem, even so should a monk strive to obtain release from the pain of birth and rebirth.” And even as he sat within the Perfumed Chamber, he sent forth a light and pronounced the following Stanza,

**377. Even as the jasmine sheds its withered flowers,  
Even so, monks, should one shed lust and hatred. {4.113}**

At the conclusion of the lesson, all those monks were established in Arahatship.

**XXV. 9. The Monk whose Mother was a Lioness<sup>513</sup>**

**Santakāyatheravatthu**

**378. The monk who is tranquil in action...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Santakāya.

It is said of this monk that he was never guilty of any improper movement of hand or foot. He never yawned or stretched out his [30.260] arms and legs, but always carried himself with composure and dignity. The story goes that this Elder issued from the womb of a lioness. It is said of lionesses that if on any day they find prey, they enter one or another of the caves of silver, gold, jewels, and

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<sup>512</sup> Cf. Story XX. 9. Text: N iv. 112-113.

<sup>513</sup> Text: N iv. 113-114.



coral, and lie for the space of seven days on beds composed of the powder of red arsenic and yellow orpiment. On the seventh day they arise and survey the beds where they have lain, and if they notice that by reason of the movement of their tails or ears or forefeet or hindfeet, the powder of red arsenic and yellow orpiment has been scattered about, they say to themselves, “This does not become your birth or lineage,” and lie down again and fast for seven days more. Then, provided the powder has not been scattered about, they say to themselves, {4.114} “This becomes your birth and lineage,” come forth from their lairs, yawn and stretch themselves, take a view of the cardinal points, roar the lion’s roar three times, and go forth in search of prey. From the womb of such a lioness as this did this monk issue forth.

The composure and dignity of this monk attracted the attention of the other monks, and they said to the Teacher, “Reverend Sir, we have never seen such a monk as Elder Santakāya: for when he assumes a sitting posture, he never moves his hands; he never moves his feet; he never yawns, or stretches out his arms and legs.” When the Teacher heard this, he said, “Monks, he that is a monk should be, like Elder Santakāya, composed in action, speech, and thought.” So saying, he pronounced the following Stanza,

**378. The monk who is tranquil in action, tranquil in speech, tranquil in  
thought, collected,  
Who has rejected the allurements of the world, he is truly called “composed.”**

**XXV. 10. The Monk and the Ragged Garment<sup>514</sup>**  
**Naṅgalakulatheravatthu**

**379. Admonish thyself by thyself; examine thyself by thyself;  
Guard thyself; be mindful: do this, O monk! and thou shalt live in happiness.**

**380. For self is the lord of self, self is the refuge of self:  
Therefore curb thyself, as a merchant curbs a goodly steed.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Naṅgalakula. {4.115}

The story goes that there was a certain poor man who made his living by working for other people. One day a monk saw him going along, clad only in a

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<sup>514</sup> Cf. Story X. 10. Text: N iv. 115-117.

ragged loin-cloth, with his plow on his shoulder. [30.261] Said the monk to the plowman, “If this is the way you make your living, why shouldn’t you become a monk?” “Reverend Sir, who would make a monk of a man that gets his living as I do?” “If you will consent to become a monk, I will make a monk of you.” “Very well, Reverend Sir; if you will make a monk of me, I will become a monk.” So that Elder took him to Jetavana, bathed him with his own hands, and causing him to stand within the inclosure, made a monk of him. Having so done, the Elder caused him to take his loin-cloth and his plow and hang them up on the branch of a tree that grew by the boundary of the inclosure. On making his full profession as a member of the Order, he received the name Naṅgalakula Thera, Elder Plowman.

After living for some time on the rich gifts and offerings which are bestowed upon the Buddhas, Elder Plowman became discontented. Unable to banish discontent, he said to himself, “I will no longer go about clad in yellow robes given by the faithful.” So he went to the foot of the tree and all by himself admonished himself as follows, “You shameless, immodest fellow! So you have actually decided that you wish to put on these rags, return to the world, and work for hire!” After he had admonished himself in this fashion for a while, his resolution weakened, and he returned to the monastery again. {4.116} After a few days, however, he became discontented once more. So he admonished himself in the same manner as before, and changed his mind again. And in this manner, whenever he became discontented, he would go to the foot of the tree and admonish himself.

The monks observed that he went repeatedly to the foot of the tree. So they asked him, “Brother Naṅgalakula, why do you go there?” “Reverend Sirs, I go there to visit my teacher.” After a few days he attained Arahatship. Then the monks made sport of him and said, “Brother Naṅgalakula, it appears that you no longer make use of the path by which you used to travel back and forth. Doubtless you go no more to visit your teacher.” “Precisely so, Reverend Sirs; when I was of the world, I used to go back and forth; but now that I have severed connection with the world, I no longer do so.” When the monks heard this, they reported the matter to the Teacher, saying, “This monk tells what is not true, utters falsehood.” Said the Teacher, “Monks, what he says is quite true. My son has admonished himself by himself, and has thus reached the consummation of the religious life.” So saying, he preached the Law by pronouncing the following Stanzas, [30.262]

**379. Admonish thyself by thyself; examine thyself by thyself;  
Guard thyself; be mindful: do this, O monk! and thou shalt live in happiness.**

**380. For self is the lord of self, self is the refuge of self:  
Therefore curb thyself, as a merchant curbs a goodly steed.**

**XXV. 11. “Whosoever beholds the Law, he beholds Me”<sup>515</sup>  
Vakkalitheravatthu**

**381. Full of joy and satisfaction, the monk who has perfect faith in the  
Religion of the Buddha  
Will reach the Place of Peace, Cessation of Existence, Happiness.**

This religious instruction was given by the Teacher while he was in residence at Veļuvana with reference to Elder Vakkali. {4.118}

This Venerable Elder, we are told, was reborn at Sāvatti in the household of a Brahman. One day after he had reached manhood he saw the Tathāgata enter the city for alms. Having surveyed the Teacher’s beauty of person, not satisfied with the sight of the beauty of his person, he said to himself, “I will obtain the privilege of looking thus at all times upon the Tathāgata.” He therefore retired from the world and became a monk under the Teacher. He always stood where he could see the Possessor of the Ten Forces, and abandoning the recitation of the Sacred Word and the Practice of Meditation, he spent his whole time gazing upon the Teacher. The Teacher waited for his knowledge to ripen and said not a word. One day the Teacher perceived within himself, “Now his knowledge has ripened;” so he said to him, “Vakkali, what shall it profit you to look upon this mass of corruption which is called my body? Whosoever, Vakkali, beholds the Law, he beholds me.” Thus did the Teacher admonish Elder Vakkali.

But in spite of the Teacher’s admonition, Vakkali could not let the Teacher get out of his sight or leave the Teacher’s presence. Finally the Teacher thought to himself, “Unless this monk receives a shock, he will never come to understand.” Now the season of the rains was at hand, and the Teacher desired to enter upon residence. So on the day appointed to enter upon residence, the Teacher went to

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<sup>515</sup> This story is derived from *Samyutta*, xxii. 87: iii. 119-124. For other versions in the Commentaries, see *Aṅguttara Commentary on Etadagga Vagga, Story of Vakkali*; and *Thera-Gāthā Commentary*, ccv. The author of the *Thera-Gāthā Commentary* names the *Aṅguttara Commentary* and the *Dhammapada Commentary* as his authorities. Cf. also *Itivuttaka*, v. 3: pp. 90-92. Text: N iv. 117-119.

Rājagaha, turning Vakkali away with the words, “Go back, Vakkali.” So for the space of three months Vakkali was unable to be [30.263] with the Teacher and kept saying to himself, “The Teacher speaks to me no more.” Finally he said to himself, “What is the use of my living any longer? I will throw myself headlong from the top of a mountain.” And with this thought in mind, he climbed to the top of Mount Vulture Peak.

The Teacher, perceiving that he was depressed and weary of the world, thought to himself, “If this monk receives no comfort nor consolation from me, he will destroy his predispositions to the attainment of the Paths and the Fruits.” Accordingly he sent forth a radiant image of himself and displayed himself before the gaze of the monk. The moment the monk saw the Teacher, the weight of sorrow which oppressed him vanished. Then the Teacher, as though filling the dry bed of a lake with a torrent of water, caused intense joy and satisfaction to spring up within the monk, and pronounced the following Stanza, {4.119}

**381. Full of joy and satisfaction, the monk who has perfect faith in the  
Religion of the Buddha  
Will reach the Place of Peace, Cessation of Existence, Happiness.**

Having pronounced this Stanza, the Teacher stretched forth his hand to Elder Vakkali and said,

Come, Vakkali! fear not, as you look upon the Tathāgata.  
I will lift you up, even as one extricates an elephant that has sunk in the  
mire.

Come, Vakkali! fear not, as you look upon the Tathāgata.  
I will release you, even as one releases the sun from the maw of Rāhu.

Come, Vakkali! fear not, as you look upon the Tathāgata.  
I will release you, even as one releases the moon from the maw of Rāhu.

Elder Vakkali thought, “I have seen the Possessor of the Ten Forces, and he speaks to me, saying, ‘Come!’ ” Straightway he experienced profound joy. “How pray shall I go?” thought he. And standing there on the mountain-top, though he saw no path, he sprang into the air face to face with the Possessor of the Ten Forces, on hearing the first words of the Stanza. And as he soared through the air, pondering the Stanzas pronounced by the Teacher, he completely suppressed the emotion of joy and attained Arahatsip together with the Supernatural

Powers. And praising the Tathāgata, he descended to the ground and stood in the presence of the Teacher. On a subsequent occasion the Teacher assigned him the foremost place among those who possess the propensity for faith.

**XXV. 12. The Novice and the Dragon<sup>516</sup>**  
**Sumanasāmaṇeravatthu**

[30.264]

**382. That monk who while still young devotes himself to the Religion of the Buddha,  
Such a monk illumines the world as does the moon freed from a cloud.**

This religious instruction was given by the Teacher while he was in residence at Pubbārāma with reference to the novice Sumana. The story from beginning to end is as follows: {4.120}

**12 a. Story of the Past: The poor man Annabhāra and the rich man Sumana**

In the dispensation of the Buddha Padumuttara a certain youth saw the Teacher in the midst of the Fourfold Assembly assign to a certain monk the place of Foremost of those who possess Supernatural Vision. Desiring the same Attainment for himself, he invited the Teacher to be his guest, gave alms for seven days to the Congregation of Monks presided over by the Buddha, and made the following Earnest Wish: “Reverend Sir, may I also in time to come, under the dispensation of some Buddha, become Foremost of those who possess Supernatural Vision.” The Teacher surveyed a hundred thousand cycles of time, and seeing that his Earnest Wish would be fulfilled, made the following prophecy: “A hundred thousand cycles of time from now, under the dispensation of the Buddha Gotama, this youth will be Foremost of those who possess Supernatural Vision, and his name will be Anuruddha.”

After the youth had heard this prophecy, it seemed to him every day as if he were about to reach this Attainment on the next. When the Teacher passed into Nibbāna, he asked the monks to tell him the procedure preliminary to the attainment of Supernatural Vision. Causing many thousand torches to be set up in a circle about the golden shrine of the Teacher, seven leagues in extent, he

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<sup>516</sup> Parallels: Rogers, *Buddhaghosha's Parables*, xiii: 107-119; Hardy, *Manual of Buddhism*, pp. 234r-242; *Thera-Gāthā Commentary*, cccix. With xxv. 12 b cf. i. 12 a. Text: N iv. 120-137. Ed. note: it is curious that the *Aṅguttara Commentary* on *Etadagga Vagga, Story of Anuruddha* was somehow omitted here.

honored him with the Offering of Light. Passing from that state of existence, he was reborn in the World of the Gods, and after passing from one state of existence to another during a hundred thousand cycles of time, he was reborn in this age of the world at Benāres in the household of a poor man. He made his living as a grass-carrier for Treasurer Sumana, and his name was Food-bearer, Annabhāra. Treasurer Sumana constantly gave large gifts in this city. [30.265]

Now one day a Private Buddha named Upariṭṭha arose from a Trance of Cessation in Gandhamādana, {4.121} and considered within himself, “To whom shall I show favor to-day?” Straightway the thought came to him, “To-day I ought to show my favor to Annabhāra.” And perceiving within himself, “At this moment Annabhāra is on the point of returning home from the forest with his grass,” he took bowl and robe, and proceeding by supernatural power, appeared before Annabhāra. Annabhāra, seeing that the bowl in his hand was empty, asked him, “Reverend Sir, have you received no food?” The Private Buddha replied, “It is my expectation to receive food, man of great merit.” “Well then, Reverend Sir, wait a moment,” said Annabhāra.

Throwing down his pingo, he went home quickly and asked his wife, “My dear wife, is there a portion of food set aside for me, or is there not?” “There is, master,” replied his wife. So Annabhāra returned quickly to the Private Buddha and took his bowl. Thought he to himself, “Hitherto, when I have desired to give alms, I have had no alms to give; and when I have had alms to give, I have not succeeded in finding anyone to give them to. To-day, however, I have not only seen a recipient for my alms, but I have alms to give. Fortunate indeed am I!” So he went home, poured the boiled rice into the bowl, took it back, placed it in the hands of the Private Buddha, and made the following Earnest Wish: “Reverend Sir, may I obtain release from such a wretched life as I now lead; may I never so much as hear the word *isn't*. The Private Buddha returned thanks, saying, “So be it, man of great merit,” and went his way.

The deity residing in Treasurer Sumana’s parasol exclaimed, “Oh, the gift, supreme gift, well bestowed on Upariṭṭha!” {4.122} and thrice applauded him. Said the treasurer to him, “Have you not seen me giving gifts all along?” The deity replied, “I am not giving applause with reference to this gift of yours; it was because of the pleasure and satisfaction it afforded me to see Annabhāra give alms to Upariṭṭha that I bestowed this applause.” “Wonderful indeed!” exclaimed the treasurer. “All this time I have given alms, and yet have not succeeded in winning applause from this deity. But Annabhāra, who gains his living by working for me, has won applause from him by giving a single portion

of alms. I will give him a suitable price for his gift and make this portion of alms my own.”

Accordingly the treasurer caused Annabhāra to be summoned [30.266] and asked him, “Did you give alms to anybody to-day?” “Yes, master, I gave my portion of boiled rice to the Private Buddha Upariṭṭha to-day.” “Here, take this penny and give me this portion of alms.” “I will not give it, master.” The treasurer gradually increased his offer to a thousand pieces of money, but Annabhāra refused to give his portion of alms. Then said the treasurer, “Very well, sir, if you will not give me the portion of alms, take a thousand pieces of money and make over to me the merit of your gift.” Annabhāra replied, “I will consult with his reverence, and then make up my mind what to do.” So he went quickly to the Private Buddha and asked him, “Reverend Sir, the Treasurer Sumana has offered me a thousand pieces of money, asking me to make over to him the merit I acquired by giving you a portion of alms. What shall I do?”

The Private Buddha answered by a simile: “Wise man, it is as if in a village consisting of a hundred families, a man were to light a lamp in a single house and the rest of the villagers were to moisten their wicks with their own oil, light their lamps, and take them away with them. {4.123} Is that light the light of the first lamp or not?” “Reverend Sir, in that case the light of the first lamp has multiplied itself.” “Wise man, precisely so is it with the alms you gave. Whether it be a ladleful of broth, or a spoonful of boiled rice, when a man makes over to others the merit of a portion of alms which he has given, the merit thereof increases according to the number of persons to whom he gives. To be sure, you have given but a single portion of alms. But in making over the merit thereof to the treasurer, that one portion of alms has become two, of which one belongs to you and the other to him.”

“Very well, Reverend Sir,” said Annabhāra. And taking leave of the Private Buddha, he went to the treasurer and said, “Master, receive the merit of the portion of alms which I gave.” “Well then, take these pieces of money.” “I will not sell the portion of alms I gave. I give you the merit thereof as an Act of Faith.” “Then give it to me as an Act of Faith. For my part, I honor your noble qualities. Friend, take this money. But from this very day, work no more for me with your own hands. Build a house for yourself in the principal street of the city and take up your residence therein. Whatever you may require for your purposes, take all from my store.” Such was the immediate fruit of a portion of alms given to one who had arisen from a Trance of Cessation. Therefore the king also, hearing of the incident, caused Annabhāra to be summoned before

[30.267] him, obtained from him a share of the merit, gave him great wealth, and gave him the post of treasurer.

Thus did Annabhāra become a friend of Treasurer Sumana. After performing works of merit to the end of his life, he passed from that state of existence and was reborn in the World of the Gods. After passing from one state of existence to another in the Worlds of the Gods and the world of men, {4.124} he obtained a new conception in the dispensation of the present Buddha in the city of Kapilavatthu in the household of Amitodana the Sakyan. At the end of ten lunar months his mother gave him birth. He was named Anuruddha. He was the youngest brother of Mahānāma, son of the Teacher's uncle. He was very delicately nurtured and was the possessor of a vast store of merit.

### **12 b. Story of the Present: Anuruddha retires from the world**

The story goes that one day six Khattiyas engaged in a game of marbles, staking cakes on the result. Anuruddha lost and sent to his mother for cakes. His mother filled a large golden dish with cakes and sent them to him. The six Khattiyas ate the cakes and resumed their play. Anuruddha lost again and sent to his mother for some more cakes. Three times in all, his mother sent him cakes. The fourth time she sent back word, "There isn't cake to send." When Anuruddha received her message, having never before heard the word *isn't*, he imagined to himself, "These must be *isn't* cakes." So he sent the man back, saying to him, "Go fetch some *isn't* cakes." When his mother received the message, "My lady, send me some *isn't* cakes," she thought to herself, "My son has never heard the word *isn't*. How can I teach him what *isn't* means?" So she washed a golden bowl, covered it with another golden bowl, and sent it to her son, saying to the bearer, "Here, friend, give this to my son."

At that moment the guardian deities of the city thought, "In our master's previous existence as Annabhāra he gave food that was his own portion to the Private Buddha Upariṭṭha, {4.125} making the Earnest Wish, 'May I never hear the word *isn't*.' If we, knowing all this as we do, should look on complacently, it may even happen that our heads will split into seven pieces." So they filled the dish with celestial cakes. The man carried the dish back, set it down before the six Khattiyas, and uncovered it. The fragrance of the cakes permeated the entire city. Moreover, the moment a morsel of this cake [30.268] was placed in the mouth, it thrilled the seven thousand nerves of taste.



Anuruddha thought, “Doubtless my mother never loved me before, for never at any other time has she fried *isn’t* cakes for me.” So he went to his mother and said to her, “Dear mother, do you not love me?” “Dear son, what are you saying? You are dearer to me than my very eyes, dearer to me than my heart’s flesh.” “Dear mother, if you really love me, why have you never before given me such cakes as these *isn’t* cakes?” Anuruddha’s mother asked the man, “Friend, was there anything in the dish?” “Yes, my lady, the dish was filled with cakes the like of which I never saw before.” Anuruddha’s mother thought, “My son has wrought works of merit, and deities must therefore have sent him celestial cakes.” Anuruddha said to his mother, “Dear mother, I never ate such cakes as these before. From this time forth fry *isn’t* cake alone for me.” So from that time forth, whenever Anuruddha said, “I should like some cakes to eat,” his mother would wash a golden bowl, {4.126} cover it with another bowl, and send it to him, and the deities would fill the dish with celestial cakes. Thus during all the time Anuruddha lived amid the cares of the household life, he never knew the meaning of the word *isn’t* and lived altogether on celestial cakes.

Now when one after another the sons of families belonging to the Sakya clan had retired from the world to form the Teacher’s retinue, Mahānāma the Sakyan said to his younger brother Anuruddha, “Dear brother, no member of our family has yet retired from the world and become a monk. Either you or I ought to retire from the world and become a monk.” Anuruddha replied, “I have been delicately nurtured; I shall never be able to retire from the world and live the life of a monk.” “Well then, you take up farming, and I will become a monk.” “What is this *farming*?” For Anuruddha did not even know where food comes from; how therefore could he be expected to know the meaning of *farming*? Therefore did he speak thus.

For one day the three princes Anuruddha, Bhaddiya, and Kimbila engaged in a discussion of the question, “Where does food come from?” Kimbila said, “It comes from the granary.” (It seems that one day Kimbila saw rice being put into a granary. So he imagined, “Food comes from the granary,” and said so.) Bhaddiya said to Kimbila, “You know nothing about it; food comes from the boiler.” (It seems that one day Bhaddiya saw food being taken out of the boiler. So he imagined, “Food comes from the boiler,” and said so.) Anuruddha [30.269] said to both of them, “You know nothing about it; {4.127} food comes from a huge golden bowl with a jeweled knob.” (It seems that Anuruddha had never seen men pounding rice or boiling it, but had seen it only after it had been taken out of the boiler and set before him in a golden bowl. So Anuruddha imagined, “It comes from the bowl and nowhere else,” and said so.) How could this youth

of great merit who was so unsophisticated as not to know even where food comes from, be expected to know the meaning of *farming*?

Said Mahānāma, “Come, Anuruddha, I will tell you what a man who lives the life of a householder must do. First you must cause the field to be plowed.” And beginning at the beginning, Mahānāma instructed his brother in the various duties. Now after Anuruddha had heard his brother enumerate the endless round of duties connected with the life of a householder, he said, “I have no use for the householder’s life.” So he asked leave of his mother to retire from the world and become a monk. And joining the five Sakyan princes, he went forth from the city with them, went to Anupiya Mango-grove, approached the Teacher, and retired from the world. Having retired from the world, he walked in the way of righteousness, and in due time realized Threefold Knowledge. Reclining on his solitary couch, able now by Supernatural Vision to survey the thousand worlds as easily as emblic myrobalans placed on the palm of the hand, he breathed forth the following Solemn Utterance:

I know my former abodes, I have acquired Supernatural Vision,  
I have gained Threefold Knowledge, I have attained magical power,  
I have mastered the teaching of the Buddha.

“What did I do to win this Attainment?” thought Anuruddha. Straightway he perceived, “In the dispensation of the Buddha Padumuttara I made an Earnest Wish; and at a later time, as I passed through the round of birth and rebirth, I was reborn at Benāres at such and such a time, and gained my living by working for hire for Treasurer Sumana. Annabhāra was my name.” And he said, {4.128}

In a previous state of existence I was Annabhāra, a poor man, a grass-carrier.

I gave a portion of alms to the famous Upariṭṭha.

Then the following thought occurred to him, “Where has my friend Treasurer Sumana been reborn, he that offered me money for the portion of alms I gave to Upariṭṭha, and received the merit thereof?” Straightway he saw him and said, “In Viñjha Forest, at the foot of [30.270] a mountain, there is a market-town named Muṇḍa; and there lives a lay disciple named Mahā Muṇḍa, and he has two sons, Mahā Sumana and Culla Sumana. Treasurer Sumana has been reborn as Culla Sumana.” Having seen him, he thought to himself, “Is there any use in my going there or not? Considering the matter, he saw the following, “So soon as I go there, although he is but seven years old, he will come forth from the

world and become a monk, and will attain Arahatsip at the razor's edge." Having seen all this, since the season of the rains was at hand, he proceeded through the air and alighted at the gate of the village.

### **12 c. Story of the Present: The novice Sumana and the dragon**

Now the lay disciple Mahā Muṇḍa had been an intimate friend of the Elder in a previous state of existence also. So when it was time to go the rounds for alms, seeing the Elder putting on his robe, he said to his son Mahā Sumana, "Dear son, my noble master the Elder Anuruddha has arrived. So long as no one else takes his bowl, you go take his bowl, and I will provide a seat for him." Mahā Sumana did so. The lay disciple showed the Elder every attention in his house, and obtained his promise to reside there during the three months of the rains, the Elder graciously consenting. The lay disciple cared for the Elder during the three months of the rains as faithfully as though he were caring for him for but a single day. {4.129}

At the festival of Mahā Pavāraṇā he brought treacle, oil, rice, and the like, placed them at the Elder's feet, and said to him, "Accept these, Reverend Sir." "Enough, lay disciple, I have no use for these." "Reverend Sir, this is the usual offering bestowed upon those who have kept residence; pray accept it." "Enough, lay disciple." "Why will you not accept it, Reverend Sir?" "I have no novice to attend me." "Well then, Reverend Sir, my son Mahā Sumana will be your novice." "Lay disciple, I have no use for Mahā Sumana." "Well then, Reverend Sir, admit Culla Sumana to the Order." "Very well," replied the Elder, consenting, and admitted Culla Sumana to the Order. Culla Sumana attained Arahatsip at the razor's edge. The Elder tarried there with him for a fortnight and then, saying to himself, "I will go see the Teacher," took leave of his kinsfolk, proceeded through the air to the Himālaya country, and descended to the ground at Araññakuṭikā.

Now the Elder was ordinarily energetic and active, and as he walked [30.271] back and forth during the former and the latter part of the night, he began to suffer with indigestion. The novice noticed that he looked haggard and pale and asked him, "Reverend Sir, what ails you?" "I am troubled with indigestion." "Have you ever before been troubled with it, Reverend Sir?" "Yes, brother." "What will cure you, Reverend Sir?" "Brother, drinking-water brought from Lake Anotatta will cure me." "Well then, Reverend Sir, I will fetch you some." "Can you do so, novice?" "Yes, Reverend Sir." "Well then, Paṇṇaka, king of the dragons, who lives at Lake Anotatta, knows me; tell him your errand, and fetch

me a jar of drinking-water for medicinal purposes.” “Very well,” replied the novice, and saluting his preceptor, he rose into the air and proceeded to Lake Anotatta, five hundred leagues away. {4.130}

Now on that day the king of the dragons had laid his plans to disport himself in the water in company with some dancing dragons. When therefore he saw the novice approaching, he became very angry. Said he to himself, “Here this shaveling novice walks about, scattering the dust of his own feet on the top of my head! He must have come to fetch drinking-water from Lake Anotatta. Well, I will not let him have any drinking-water!” And forthwith he lay down, covering with his hood the whole of Lake Anotatta, fifty leagues in extent, just as one would cover a kettle with a great dish. The novice observed the manner of the king of the dragons, and perceiving within himself, “He is angry,” pronounced the following Stanza,

Hear me, king of dragons, possessed of terrible heat and mighty strength;  
Give me a jar of water; I have come for medicine.

Hearing this, the king of the dragons pronounced the following Stanza,

In the Eastern quarter a mighty river known as the Ganges  
Empties into the Great Ocean. Fetch water thence.

When the novice heard this, he thought to himself, “This dragon will not give me water of his own free will. I will therefore employ violence, display great supernatural power, overpower him, and take the water.” {4.131} So the novice said to the king of the dragons, “Mighty king, my preceptor directed me to fetch drinking-water from Lake Anotatta and nowhere else. Therefore I will fetch only this water. Depart from me; do not seek to hinder me.” So saying, he pronounced the following Stanza, [30.272]

Hence only will I fetch drinking-water; this alone do I seek.  
If you possess power and strength, king of dragons, restrain yourself.

Said the king of the dragons to the novice,

Novice, if you possess strength and manhood  
(I applaud your words), – take my drinking-water with you.

Then said the novice to the king of the dragons, “Thus, mighty king, will I take the water.” Said the king of the dragons, “Take it if you can.” “Very well,” said the novice, “make up your mind for certain.” Three times did the novice exact a promise from the king of the dragons. Then he thought to himself, “I had best manifest the power of the Religion of the Buddha in taking this water.” So he went to the deities who dwell in the sky. They approached, saluted him, and said, “What do you wish, Reverend Sir?” “There is going to be a battle between me and Paṇṇaka king of the dragons, who broods over the surface of Lake Anotatta; go there and see who wins and who loses.”

In like manner the novice went to the Four Warders of the World, and to Sakka, Suyāma, Santusita, Paranimmita-Vasavattī, and told them what was about to happen. Then he went farther to each one of the Brahmā Worlds, nine in number. The Brahmā of each of these worlds {4.132} approached, saluted him, and asked, “What do you wish, Reverend Sir?” The novice told each of them what was about to happen. Thus the novice passed through each of the worlds in but an instant of time, visiting all of the deities except the Unconscious Deities and the Formless Brahmās, and told the deities what was about to happen. Hearing his words, all of the deities assembled on the surface of Lake Anotatta, filling the sky completely, as when powdered lead is put into a pint-measure. When the host of deities had assembled, the novice, poised in the air, spoke thus to the king of the dragons,

Hear me, king of dragons, possessed of terrible heat and mighty strength;  
Give me a jar of water; I have come for medicine.

The king of the dragons replied,

Novice, if you possess strength and manhood  
(I applaud your words), – take my drinking-water with you.

Having thrice exacted a promise from the king of the dragons, the novice, poised in the air, assumed the form of Brahmā, twelve leagues in height, and descending from the sky, trod upon the hood of the [30.273] king of the dragons, forced his head downwards, and squeezed him with all his might. Just as when a strong man treads on a wet skin, so also, the instant the novice trod on the hood of the dragon, folds formed in the dragon’s hood the size of spoons, and slipped away. And from every place from which the folds of the dragon’s hood had slipped, spurted jets of water as tall as the trunks of palmyra-trees. The novice, poised in the air, {4.133} filled his jar with drinking-water.

The host of deities gave their applause. The king of the dragons was overwhelmed with shame, and filled with anger towards the novice, and his eyes took on the color of the guñjā berry. Said the king of the dragons to himself, “This fellow has gathered together a host of deities, trod on my hood, and put me to shame. I will seize him, thrust his hand into my mouth, and crush the flesh of his heart. Or I will pick him up by his heels and throw him over the Ganges.” And setting out with all speed, he pursued him, but was unable to overtake him.

The novice went back to his preceptor, placed the jar of water in his hands, and said to him, “Drink thereof, Reverend Sir.” The king of the dragons came up behind him and said to the preceptor, “Reverend Sir, your novice, Anuruddha, took water I did not give him and brought it to you; do not drink it.” “Novice, is this true?” “Drink, Reverend Sir; the water I have brought to you was given to me by the king of the dragons himself.” The Elder knew in his heart, “It is impossible that a novice who has attained Arahathship should utter a falsehood,” and therefore drank of the water. The moment he did so he felt better.

Again the dragon said to the Elder, “Reverend Sir, your novice assembled the host of the deities, one and all, and put me to an open shame. I intend either to split his heart for him or to pick him up by the heels and fling him over the Ganges.” “Mighty king, the novice possesses great supernatural power; you will never be able to fight with the novice; beg his pardon and go.” {4.134} Now the king of the dragons knew without anybody’s telling him, that the novice possessed great supernatural power, and pursued him merely out of a sense of shame. Therefore he obeyed the Elder’s command, asked the novice to pardon him, made friends with him and said to the novice, “Henceforth, when you need water from Lake Anotatta, do not put yourself to the trouble of coming for it. Simply send a message, and I will myself bring the water and give it to you.” Having so said, he departed. [30.274]

The Elder took the novice with him and set out on his round. The Teacher, knowing that the Elder was on his way, sat in the mansion of the Mother of Migāra, waiting for the Elder to come. When the monks saw the Elder approaching, they came forth to meet him and took his bowl and robe. Some of them patted the novice on the head and tweaked his ears, saying, “Little novice, are you not discontented?” When the Teacher saw what they were doing, he thought to himself, “These monks are doing a very wrong thing in taking liberties with this novice. They are taking hold of this novice as one would take a poisonous snake by the neck. They do not know how great is the supernatural power which he possesses. I ought this very day to make known the virtues of

the novice Sumana.” The Elder approached, saluted the Teacher, and sat down. The Teacher exchanged friendly greetings with the Elder, and addressed the Elder Ānanda as follows, “Ānanda, I desire to bathe my feet in water from Lake Anotatta. Give water-pots to the novices and bid them fetch water.” {4.135}

The Elder Ānanda assembled five hundred novices within the monastery, of whom the novice Sumana was the youngest of all. Said the Elder to the oldest novice of all, “Novice, the Teacher desires to bathe his feet in water from Lake Anotatta. Take a water-pot, go to Lake Anotatta, and fetch water from thence.” “I cannot do it, Reverend Sir,” replied the oldest novice, declining to go. The Elder then asked each of the remaining novices in turn, and they likewise refused. But were there no novices who had attained Arahatsip? Of course there were, but they refused to go because they knew, “This basket of flowers was not made for us; it was made solely for the novice Sumana.” Those who had not yet attained the Fruit of Conversion refused because they knew that they were unequal to the task.

Finally the novice Sumana’s turn came. Said the Elder Ānanda, “Novice, the Teacher desires to bathe his feet in water from Lake Anotatta, and requests that you take a water-pot and fetch him water.” “If the Teacher desires me to fetch him water, I will fetch it,” replied the novice. And saluting the Teacher, he said, “Reverend Sir, I am informed that you desire me to fetch water from Lake Anotatta.” “Yes, Sumana.” Thereupon the novice selected from among the monastery vessels of solid beaten gold which had been made by command of Visākhā, a great hogshead with a capacity of sixty water-pots of water. Said he to himself, “There is no need of my [30.275] raising this and placing it on my shoulder.” So taking it in his hand and letting it hang down, he soared into the air and struck out in the direction of the Himālaya country.

While the novice was yet a long way off, the king of the dragons saw him approaching, and advancing to meet him, {4.136} took the hogshead, placed it on his shoulder, and said to the novice, “Reverend Sir, so long as you have a slave like me in the land of the living, why did you come in person? If you needed water, why did you not just send a message?” And filling the hogshead with water, he lifted it up himself and said to the novice, “You go ahead, Reverend Sir; I myself will carry the water.” “Remain where you are, great king,” replied the novice; “I have received a command from the Supreme Buddha.” So saying, he caused the king of the dragons to turn back; and grasping the hogshead with his hand by the rim, he soared away into the air.

The Teacher saw him approaching and addressed the monks as follows, “Monks, behold the grace of the novice! He soars through the air with grace equal to that of a royal swan.” The novice set down the hogshead of water and saluted the Teacher. Said the Teacher to the novice, “How old are you, Sumana?” “I am seven years old, Reverend Sir.” “Well then, Sumana, from this day forth be a monk.” So saying, the Teacher bestowed on him the inheritance of admission to full membership in the Order. It is said that but two novices ever received admission to full membership in the Order at the age of seven years: this novice Sumana and the novice Sopāka.

When this novice Sumana had thus received admission to full membership in the Order, the monks began the following discussion in the Hall of Truth, “How wonderful it is, brethren! How great is the supernatural power of this novice! We have never seen supernatural power so marvelous before!” At that moment the Teacher drew near and asked the monks, “Monks, what is the subject that engages your attention now as you sit here all gathered together?” When they told him, he said, “Monks, such is the Attainment that even a young monk wins in my Religion, if he walk in righteousness.” {4.137} So saying, he pronounced the following Stanza,

**382. That monk who while still young devotes himself to the Religion of the  
Buddha,  
Such a monk illumines the world as does the moon freed from a cloud.**



## Book XXVI. The Brahman, Brāhmaṇa Vagga

### XXVI. 1. Brahman Great-Joy<sup>517</sup>

#### Pasādabahulabrāhmaṇavatthu

[30.276]

#### 383. Cleave the stream...

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Brahman Great-Joy, Pasādabahula. {4.138}

The story goes that this Brahman once heard the Exalted One preach the Law, and was so delighted at heart that he thereafter gave food regularly to sixteen monks at his house. When the monks came, he would take their bowls and say, “May the Reverend Arahats draw near! May the Reverend Arahats sit down!” No matter whom he addressed, he greeted all of the monks with the title “Arahats.” Now those of the monks who had not yet attained the Fruit of Conversion thought to themselves, “This layman thinks that there are Arahats among us;” and those who had attained Arahatship thought to themselves, “This layman does not know that we have attained Arahatship.” The result was that all of the monks became dissatisfied and stopped going to his house.

This made the layman very sad and sorrowful. “Why pray do the noble monks no longer come to my house?” thought he. So he went to the monastery, saluted the Teacher, and told him what had happened. Then the Teacher addressed the monks and asked them, “Monks, what does this mean?” The monks told him what had happened. Said the Teacher, “But, monks, do you not like to have him greet you as ‘Arahats’?” “No, Reverend Sir, we do not like it.” “Nevertheless, monks, this is only an expression of the joy which men feel; {4.139} and no fault can be found with an expression of joy. Now the love of the Brahman for the Arahats is boundless. Therefore it is proper that you too should sever the stream of Craving and be satisfied with nothing less than the attainment of Arahatship.” So saying, he preached the Law by pronouncing the following Stanza,

**383. Cleave the stream boldly, drive away lusts, O Brahman.**

**Knowing the destruction of the Elements of Being, you shall know the  
Uncreate, O Brahman.**

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<sup>517</sup> Text: N iv. 188-189.

**XXVI. 2. What are the “Two States”?**<sup>518</sup>

**Sambahulabhikkhuvatthu**

[30.277]

**384. When a Brahman has crossed to the farther shore of Two States...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to several monks. {4.140}

For one day thirty monks who resided in foreign parts came and saluted the Teacher and sat down. Elder Sāriputta, knowing that they possessed the faculties requisite for the attainment of Arahatsip, went to the Teacher and, without sitting down, asked him the following question, “Reverend Sir, ‘two states’ are frequently spoken of; now what are the ‘two states’?” The Teacher replied, “By the ‘two states,’ Sāriputta, are meant Tranquillity and Insight.” So saying, he pronounced the following Stanza,

**384. When a Brahman has crossed to the farther shore of Two States,  
Then all the fetters fall away from him, for then he knows.**

**XXVI. 3. What is the “Far Shore”?**<sup>519</sup>

**Māravatthu**

**385. That man for whom exists neither the far shore...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Māra. {4.141}

The story goes that Māra one day assumed a disguise, approached the Teacher, and asked him, “Reverend Sir, the ‘far shore’ is frequently spoken of. Pray what is this thing that is called the ‘far shore’?” The Teacher knew at once, “This is Māra.” So he said to him, “Evil One, what have you to do with the ‘far shore’? That may be gained only by those who have freed themselves from the lusts.” So saying, he pronounced the following Stanza,

**385. That man for whom exists neither the far shore nor the near shore,  
both the far and the near shore,  
That man who is fearless and free, that man I call a Brahman.**

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<sup>518</sup> Text: N iv. 139-140.

<sup>519</sup> Text: N iv. 140-141.

## **XXVI. 4. What is a Brahman?<sup>520</sup>**

### **Aññatarabrāhmaṇavatthu**

#### **386. He that meditates...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahman. [30.278]

The story goes that one day this Brahman thought to himself, “The Teacher calls his own disciples ‘Brahmans:’ {4.142} now I am by birth and lineage a Brahman; therefore he ought to apply this title to me also.” So he approached the Teacher and asked him about the matter. The Teacher replied, “I do not call a man a Brahman merely because of his birth and lineage; I call by this title only that man who has reached the supreme goal, Arahatship.” So saying, he pronounced the following Stanza,

**386. He that meditates, he that is incorrupt,  
He that has done his duty, he that is free from the evil passions,  
He that has reached the supreme goal, that man I call a Brahman.**

## **XXVI. 5. The Buddhas shine both Day and Night<sup>521</sup>**

### **Ānandattheravatthu**

#### **387. By day shines the sun...**

This religious instruction was given by the Teacher while he was in residence at the palace of the Mother of Migāra with reference to Elder Ānanda.

The story goes that, on the Great Terminal Festival, Pasenadi Kosala went to the monastery, adorned with all the adornments, bearing perfumes, garlands, and the like in his hands. {4.143} At that moment Elder Kāḷudāyi was sitting in the outer circle of the congregation, having entered into a state of trance. His body was pleasing to look upon, for it was of a golden hue. Now just at that moment the moon rose and the sun set. Elder Ānanda looked at the radiance of the sun as the sun set, and of the moon as the moon rose; then he looked at the radiance of the body of the king and at the radiance of the body of the Elder and at the

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<sup>520</sup> Text: N iv. 141-142.

<sup>521</sup> Text: N iv. 142-144.

radiance of the body of the Tathāgata. The Teacher far outshone the radiance of all the others.

The Elder saluted the Teacher and said, “Reverend Sir, as to-day I gazed upon the radiance of all these bodies, the radiance of your body alone satisfied me; for your body far outshone the radiance of all these other bodies.” Said the Teacher to the Elder, “Ānanda, the sun shines by day, the moon by night, the king when he is adorned, the Arahāt when he has left human associations behind and is absorbed in trance. But the Buddhas shine both by night and by day, and shine with fivefold brightness.” So saying, he pronounced the following Stanza, [30.279]

**387. By day shines the sun, by night gleams the moon,  
The Warrior shines in his armor, the Brahman shines in trance,  
But all the day and all the night the Buddha shines in splendor.**

**XXVI. 6. What is a Monk?<sup>522</sup>**  
**Aññatarapabbajitavatthu**

**388. Because a man has put away evil...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain monk.

The story is told of a certain Brahman that he retired from the world under a teacher other than the Buddha, and having so done, thought to himself, “The monk Gotama calls his own disciples ‘monks;’ {4.145} I too am a monk, and he ought to apply that title to me too.” So he approached the Teacher and asked him about the matter. Said the Teacher, “It is not alone for the reason which you have given me that I call a man a monk. But it is because the evil passions and the impurities have *gone forth* from him that a man is called *one who has gone forth*, a monk.” So saying, he pronounced the following Stanza,

**388. Because a man has put away evil, therefore is he called a Brahman;  
Because he walks in righteousness, therefore is he called a monk;  
Because he has banished his own impurities, therefore is he called a monk.**

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<sup>522</sup> Text: N iv. 144-145.

**XXVI. 7. The Patient subdues the Violent<sup>523</sup>**

**Sāriputtattheravatthu**

**389. No one should strike at a Brahman, nor should a Brahman let fly at his assailant.**

**Woe be to him that strikes a Brahman! Woe be to that Brahman who lets fly at his assailant!**

**390. It is no small advantage to a Brahman if he restrain his mind from things that are dear to him;**

**As fast as the intent to injure declines, so fast indeed does suffering subside.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Sāriputta.

The story goes that once upon a time several men gathered together at a certain place and rehearsed the noble qualities of the Elder, saying, {4.146} “Oh, our noble master is endowed with patience to such a degree that even when men abuse him and strike him, he never gets the least bit angry!” Thereupon a certain Brahman who held false views asked, “Who is this that never gets angry?” “Our Elder.” “It must be that nobody ever provoked him to anger.” “That is not the case, Brahman.” “Well then, I will provoke him to anger.” “Provoke him to anger if you can!” “Trust me!” said the Brahman; “I know just what to do to him.”

Just then the Elder entered the city for alms. When the Brahman [30.280] saw him, he stepped up behind him and struck him a tremendous blow with his fist in the back. “What was that?” said the Elder, and without so much as turning around to look, continued on his way. The fire of remorse sprang up within every part of the Brahman’s body. “Oh, how noble are the qualities with which the Elder is endowed!” exclaimed the Brahman. And prostrating himself at the Elder’s feet, he said, “Pardon me, Reverend Sir.” “What do you mean?” asked the Elder. “I wanted to try your patience and struck you.” “Very well, I pardon you.” “If, Reverend Sir, you are willing to pardon me, hereafter sit and receive your food only in my house.” So saying, the Brahman took the Elder’s bowl, the Elder yielding it willingly, and conducting him to his house, served him with food.

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<sup>523</sup> Text: N iv. 145-149.

The bystanders were filled with anger. “This fellow,” said they, “struck with his staff our noble Elder, who is free from all offense; he must not be allowed to get away; we will kill him right here and now.” And taking clods of earth and sticks and stones into their hands, they stood waiting at the door of the Brahman’s house. As the Elder rose from his seat to go, he placed his bowl in the hand of the Brahman. When the bystanders saw the Brahman going out with the Elder, they said, “Reverend Sir, order this Brahman who has taken your bowl to turn back.” “What do you mean, lay disciples?” {4.147} “That Brahman struck you and we are going to do for him after his deserts.” “What do you mean? Did he strike you or me?” “You, Reverend Sir.” “If he struck me, he begged my pardon; go your way.” So saying, he dismissed the bystanders, and permitting the Brahman to turn back, the Elder went back again to the monastery.

The monks were highly offended. “What sort of thing is this!” they exclaimed; “a Brahman struck the Elder Sāriputta a blow, and the Elder straightway went back to the house of the very Brahman who struck him and accepted food at his hands! From the moment he struck the Elder, for whom will he any longer have any respect? He will go about pounding everybody right and left.” At that moment the Teacher drew near. “Monks,” said he, “what is the subject that engages your attention now as you sit here all gathered together?” “This was the subject we were discussing.” Said the Teacher, “Monks, no Brahman ever strikes another Brahman; it must have been a householder-Brahman who struck a monk-Brahman; for when a man attains the Fruit of the Third Path, all anger is utterly destroyed in him.” So saying, he expounded the Law, pronouncing the following Stanzas, [30.281]

**389. No one should strike at a Brahman, nor should a Brahman let fly at his assailant.**

**Woe be to him that strikes a Brahman! Woe be to that Brahman who lets fly at his assailant!**

**390. It is no small advantage to a Brahman if he restrain his mind from things that are dear to him;**

**As fast as the intent to injure declines, so fast indeed does suffering subside.**

**XXVI. 8. Mahā Pajāpatī Gotamī receives the Precepts<sup>524</sup>**

**Mahāpajāpatigotamīvattu**

**391. He that offends not by act...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Mahā Pajāpatī Gotamī. {4.149}

For previous to the occasion of the public promulgation of the Eight Cardinal Precepts, the Exalted One proclaimed them privately, and Mahā Pajāpatī Gotamī accepted them by bowing her head, just as a person accustomed to the wearing of ornaments accepts a garland of fragrant flowers by bowing his head. So likewise did all the members of her retinue. No preceptor or teacher did she have other than the Exalted One himself. Thus did she receive admission to full membership in the Order.

On a subsequent occasion the members of her retinue commented on the manner in which this nun was admitted to full membership in the Order, saying, “Mahā Pajāpatī Gotamī has no teacher or preceptor; by herself alone and with her own hand she received the yellow robes.” On hearing this, the other nuns were dissatisfied and thenceforth refused to keep Fast-day or to celebrate the Terminal Festival with her. And going to the Tathāgata, they reported the matter to him. The Teacher listened to what they had to say and then replied, “I myself conferred the Eight Cardinal Precepts on Mahā Pajāpatī Gotamī. I alone am her teacher; I alone am her preceptor. They that have renounced the sins of act and speech and thought, they that have rid themselves of the evil passions, such persons should never entertain feelings of dissatisfaction.” And preaching the Law, he pronounced the following Stanza, {4.150}

**391. He that offends not by act or speech or thought,  
He that controls himself in these three respects, that man I call a Brahman.**

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<sup>524</sup> Cf. *Vinaya, Culla Vagga*, x. 1: ii. 253-256. Text: N iv. 149-150.

**XXVI. 9. Reverence to whom Reverence is due<sup>525</sup>**

**Sāriputtattheravatthu**

[30.282]

**392. That man from whom one learns...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Sāriputta.

This Venerable Elder, we are told, first heard the Law from the lips of Elder Assaji; and from the day when he attained the Fruit of Conversion, in whatever quarter he heard that Elder Assaji was residing, in that direction he would extend his clasped hands in an attitude of reverent supplication, in that direction he would turn his head when he lay down to sleep. The monks said to each other, “Elder Sāriputta holds false views; on this very day he is going about doing reverence to the cardinal points,” and reported the matter to the Tathāgata.

The Teacher caused the Elder to be summoned before him and asked him, “Sāriputta, is the report true that you are going about doing reverence to the cardinal points?” {4.151} “Reverend Sir, you know me, and you know of yourself whether or not I am going about doing reverence to the cardinal points.” Then said the Teacher, “Monks, Sāriputta is not doing reverence to the cardinal points. The fact is that he first heard the Law from the lips of Elder Assaji, and that from the day when he attained the Fruit of Conversion, he has revered his own teacher. For a monk should reverence the teacher through whom he has learned the Law with the same degree of reverence with which a Brahman reverences the sacred fire.” So saying, he preached the Law, pronouncing the following Stanza,

**392. That man from whom one learns the Law preached by the Supremely  
Enlightened,  
That man should one reverence profoundly, even as a Brahman reverences  
the sacrificial fire.**

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<sup>525</sup> Text: N iv. 150-151.



## **XXVI. 10. What is a Brahman?<sup>526</sup>**

### **Jaṭilabrāhmaṇavatthu**

#### **393. It is not matted locks...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahman who wore matted locks. {4.152}

The story goes that this Brahman said one day to himself, “I am well born on my mother’s side and on my father’s side, for I was [30.283] reborn in the family of a Brahman. Now the monk Gotama calls his own disciples ‘Brahmans.’ He ought to apply the same title to me too.” So the Brahman went to the Teacher and asked him about the matter. Said the Teacher to the Brahman, “Brahman, I do not call a man a Brahman merely because he wears matted locks, merely because of his birth and lineage. But he that has penetrated the truth, him alone do I call a ‘Brahman.’ ” So saying, he pronounced the following Stanza,

**393. It is not matted locks or lineage or birth that makes a Brahman;  
But he in whom Truth exists, and the Law, he is blessed, he is a Brahman.**

## **XXVI. 11. The Trickster Brahman<sup>527</sup>**

### **Kuhakabrāhmaṇavatthu**

#### **394. What is the use of your matted locks, vain man? What is the use of your antelope skin?**

**There is a jungle within you; it is only the exterior that you polish and cleanse.**

This religious instruction was given by the Teacher while he was in residence at Pagoda Hall with reference to a certain trickster Brahman who imitated a bat. {4.153}

This Brahman, so the story goes, used to climb a certain kakudha-tree that grew close to the gate of the city of Vesāli, grasp a branch with his two feet, and swing himself from the branch, head downwards. And hanging thus, he would cry out, “Give me a hundred kapilas! Give me pennies! Give me a slave-woman!

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<sup>526</sup> Cf. Story xxvi. 13. Text: N iv. 151-152.

<sup>527</sup> The Story of the Past follows closely *Jātaka* 325: iii. 84-86. Cf. also *Jātakas* 138: i. 480-482, and 277: ii. 382-384. Text: N iv. 152-156.

If you don't give me what I ask for, I will let myself drop from this tree and kill myself and make this city as though it had never been a city!"

As the Tathāgata, accompanied by the Congregation of Monks, entered the city, the monks saw this Brahman hanging from the tree, and when they departed from the city, still they saw him hanging there, just as he hung when they entered the city. The residents of the city thought to themselves, "This fellow has been hanging thus from this tree ever since early morning; should he fall, he is likely to make this city as though it had never been a city." And because of fear that their city might be destroyed, they complied with all of his demands and gave him all that he asked for. "We have given you all that you asked for," said they. Thereupon he descended from the tree and departed with the spoils.

The monks saw the trickster Brahman wandering about in the neighborhood of the monastery, bellowing like a cow, and immediately recognized him. "Brahman," they asked, "did you get what you [30.284] asked for?" "Yes," replied the Brahman, "I got what I asked for." The monks reported the incident to the Tathāgata within the monastery. Said the Teacher, "Monks, this is not the first time this Brahman has been a trickster and a thief; he was a trickster and a thief in a previous state of existence also. {4.154} But while in his present state of existence he deceives the simple-minded, in his previous state of existence he failed to confound the wise." Complying with a request of the monks, the Teacher related the following

### **11 a. Story of the Past: The false ascetic and the king of the lizards**

Once upon a time a certain ascetic lodged near a certain village of farmers, and this ascetic was a hypocrite. Now there was a certain family that used to look after his needs: by day, of the food on hand, whether hard or soft, they always gave a portion to the ascetic just as they did to their own children; and in the evening they would set aside a portion of the food prepared for their supper, and give it to him on the following day.

One day towards evening, they obtained some lizard-meat, and after cooking it carefully, set aside a portion for the ascetic and gave it to him on the following day. The ascetic smelled the meat, and no sooner had he done so than he was bound fast by the bonds of the craving of taste. "What kind of meat is that?" he asked. "Lizard-meat," was the reply. Having made his round for alms, he took all of the ghee and curds and peppery stuff with him to his hut of leaves and grass and laid them aside.

Now not far from the leaf-hut, in a certain ant-hill, dwelt the king of the lizards, and it was the custom of the king of the lizards from time to time to call upon the ascetic and pay his respects to him. But on that particular day this ascetic said to himself, "I will kill that lizard," and concealing a stick in a fold of his garments, he lay down quite near that ant-hill and pretended to be asleep. When the king of the lizards came out of his ant-hill and approached the ascetic, observing the peculiar attitude in which the ascetic lay, he said to himself, "I don't like the way my teacher acts to-day," and turning around, wriggled off in the opposite direction. The ascetic, noticing that the lizard had turned around, {4.155} threw the stick at him, intending to kill him, but the stick went wide of the mark. The king of the lizards crawled into the ant-hill, and poking his head out and looking around, said to the ascetic. [30.285]

When I approached you, I believed you to be a true ascetic, but you are utterly lacking in self-control.

For in seeking to hit me with your stick you have conducted yourself in a manner unworthy of a true ascetic.

What<sup>528</sup> is the use of your matted locks, vain man? What is the use of your antelope skin?

There is a jungle within you; it is only the exterior that you polish and cleanse.

Then said the ascetic to the lizard, seeking to tempt him with his possessions,

Come, lizard, come back again, feed upon this porridge of hill-paddy.  
I have oil and salt and pepper in abundance.

When the king of the lizards heard these words of the ascetic, he said, "The more you talk, the more I wish to run away." So saying he recited the following Stanza,

All the more reason why I should enter an ant-hill as high as a hundred men;  
You speak of oil and salt and pepper, but such food is not good for me.

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<sup>528</sup> Ed. note: the translation includes the number 394 here, and this indeed is the verse that the Buddha quotes at the end, but it is not spoken by the Buddha at this point, so I have omitted the number.

Having thus spoken, he continued, “All this time I vainly imagined you to be an ascetic, but when just now you threw your stick at me, desiring to kill me, at that moment you ceased to be an ascetic. {4.156} What is the use of matted locks to a man like you, who utterly lack wisdom? What is the use of your antelope skin, all furnished with claws? For there is a jungle within you; it is only the exterior that you polish and cleanse.” *End of Story of the Past.*

When the Teacher had related this Story of the Past, he summed up the Jātaka, identifying the personages as follows: “At that time this trickster was the ascetic, but the king of the lizards was I myself.” And making plain the circumstance of the rebuking of the trickster Brahman by the wise lizard, the Teacher recited the following Stanza,

**394. What is the use of your matted locks, vain man? What is the use of your antelope skin?  
There is a jungle within you; it is only the exterior that you polish and cleanse.**

**XXVI. 12. Kisā Gotamī, Wearer of Refuse-Rags<sup>529</sup>  
Kisāgotamīvattu**

**395. That man who wears refuse-rags...**

This religious instruction was given by the Teacher while he was in residence at Mount Vulture Peak with reference to Kisā Gotamī. {4.157} [30.286]

For at that time, at the end of the first watch, Sakka, attended by a host of deities, drew near the Teacher, saluted the Teacher, sat down respectfully on one side, and listened to the Teacher as he preached the Law in his usual pleasing manner. At that moment Kisā Gotamī said to herself, “I will go see the Teacher,” and proceeded thither through the air. But when she saw Sakka, she turned back. Sakka saw her salute the Teacher and turn back, and straightway asked the Teacher, “Reverend Sir, who is this that draws nigh to you, and then, seeing you, turns back?” The Teacher replied, “Great king, this is my daughter Kisā Gotamī, foremost of the nuns who wear refuse-rags.” So saying, he pronounced the following Stanza,

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<sup>529</sup> Text: N iv. 156-157.

**395. That man who wears refuse-rags, that man who is lean, that man whose veins stand out all over his body,  
That man who meditates alone in the forest, that man I call a Brahman.**

**XXVI. 13. What is a Brahman?<sup>530</sup>**

**Ekabrāhmaṇavatthu**

**396. I call not a man a Brahman...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahman. {4.158}

The story goes that this Brahman one day said to himself, “The monk Gotama calls his own disciples ‘Brahmans.’ Now I was reborn in the womb of a Brahman mother; therefore he ought to apply this title to me too.” So he approached the Teacher and asked him about the matter. Said the Teacher to the Brahman, “I do not call a man a Brahman merely because he received a new existence in the womb of a Brahman mother. But he that is without worldly possessions, he that grasps not after the things of this world, him alone I call a Brahman.” So saying, he pronounced the following Stanza,

**396. I call not a man a Brahman for that he has issued from the womb of a Brahman mother or sprung from a Brahman mother.  
Such a man addresses me as “Sir,” such a man has worldly possessions.  
But he that is without worldly possessions, he that seeks not the things of this world, him alone I call a Brahman.**

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<sup>530</sup> Cf. xxvi. 10. Text: N iv. 158.

**XXVI. 14. Uggasena the Acrobat<sup>531</sup>**  
**Uggasenavatthu**

**397. He that has severed all the attachments...**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with [30.287] reference to Uggasena. {4.159} This story has been related in detail in the Commentary on the Stanza beginning with the words, “Give up the things of the past, give up the things of the future.”

For at that time, when the monks said to the Teacher, “Reverend Sir, Uggasena says, ‘I have no fear;’ without a doubt he says that which is not true, utters falsehood,” the Teacher replied, “Monks, those who, like my son, have severed the attachments, have no fear.” So saying, he pronounced the following Stanza,

**397. He that has severed all the attachments, he that trembles not,  
He that has escaped from every bond and is unshackled, such a man I call a  
Brahman.**

**XXVI. 15. A Tug of War<sup>532</sup>**  
**Dviṇṇaṃ brāhmaṇānaṃ vatthu**

**398. He that has cut the strap...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to two Brahmans. {4.160}

The story goes that one of these two Brahmans had an ox named Little Red, Culla Rohita, and the other had an ox named Big Red, Mahā Rohita. One day they fell to arguing about the comparative strength of their respective oxen, saying, “My ox is the strong one! my ox is the strong one!” When they were tired of arguing, they said, “What is the use of our arguing about it? We can find out by driving the two oxen.” Accordingly they went to the bank of the river Aciravatī, loaded their cart with sand, and yoked up their oxen. At that moment some monks came to the bank of the river for the purpose of bathing. The Brahmans whipped up their oxen, but the cart stirred not an inch. Suddenly the straps and the thongs broke. The Brahmans saw the whole proceeding, and when

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<sup>531</sup> Cf. xxiv. 6. Text: N iv. 159.

<sup>532</sup> Text: N iv. 160-161.

they returned to the monastery, told the Teacher all about it. Said the Teacher, “Monks, those are the external straps and thongs, which whoso will may cut. But a monk must cut the internal strap of anger and the thong of Craving.” So saying, he pronounced the following Stanza,

**398. He that has cut the strap, the thong, the rope, and all their appendages,  
He that has raised the cross-bar, he that is awakened, him I call a Brahman.**

**XXVI. 16. The Patient subdues the Insolent<sup>533</sup>  
Akkosabhāradvājavatthu**

[30.288]

**399. He that endures abuse and stripes and bonds without offense,  
He whose power is patience and whose army is power, him I call a Brahman.**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Akkosa Bhāradvāja. {4.161}

For Akkosa Bhāradvāja had a brother named Bhāradvāja, and a wife named Dhanañjayanī who had attained the Fruit of Conversion. Whenever she sneezed or coughed or stumbled, she would breathe forth the Solemn Utterance, “Praise be to Him That is Highly Exalted, All-Worthy, Supremely Enlightened!” One day, {4.162} while distribution of food to Brahmans was in progress, she stumbled, and immediately breathed forth that Solemn Utterance as usual with a loud voice.

The Brahman was greatly angered and said to himself, “No matter where it may be, whenever this vile woman stumbles, she utters the praise of this shaveling monking in this fashion.” And he said to her, “Now, vile woman, I will go and worst that Teacher of yours in an argument.” His wife replied, “By all means go, Brahman; I have never seen the man who could worst the Exalted One in an argument. Nevertheless, go ask the Exalted One a question.” The Brahman went to the Teacher, and without even saluting him, stood on one side and asked him a question, pronouncing the following Stanza,

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<sup>533</sup> This story is almost word for word the same as *Samyutta*, vii. 1. 1: i. 160-161. Text: N iv. 161-164.

What must one destroy to live at ease? What must one destroy no more to sorrow?

Of what single condition do you recommend the destruction, Gotama?

In answer, the Teacher pronounced the following Stanza,

Let a man destroy anger, and he will live at ease; let him destroy anger,  
and he will no more sorrow.

Poisonous is the root of anger, and sweet is the top, Brahman.

Therefore the Noble applaud the destruction of anger, for when this is  
destroyed, there is no more sorrow. {4.163}

The Brahman believed in the Teacher, retired from the world, and attained Arahatsip.

Now his younger brother, who was called Akkosa Bhāradvāja, heard the report, “Your brother has retired from the world,” and greatly angered thereat, went and abused the Teacher with wicked, [30.289] ugly words. But the Teacher subdued him too by employing the illustration of the hard food given to strangers, and he too believed in the Teacher, retired from the world, and attained Arahatsip. Likewise Akkosa Bhāradvāja’s two younger brothers, Sundari Bhāradvāja and Bilaṅgika Bhāradvāja, abused the Teacher, but the Teacher subdued them, and they too retired from the world and attained Arahatsip.

One day in the Hall of Truth the monks began the following discussion: “How wonderful are the virtues of the Buddhas! Although these four brothers abused the Teacher, the Teacher, without so much as saying a word, became their refuge.” At that moment the Teacher drew near. “Monks,” said he, “what is the subject that engages your attention now as you sit here all gathered together?” “Such and such,” replied the monks. Then said the Teacher, “Monks, because I possess the power of patience, because I am without sin among the sinful, therefore am I of a truth the refuge of the multitude.” So saying, he pronounced the following Stanza,

**399. He that endures abuse and stripes and bonds without offense,  
He whose power is patience and whose army is power, him I call a Brahman.**



**XXVI. 17. Sāriputta is reviled by his Mother<sup>534</sup>**

**Sāriputtattheravatthu**

**400. He that is free from anger...**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to Elder Sāriputta. {4.164}

At that time, so the story goes, the Elder, accompanied by five hundred monks, while making his round for alms in the village of Nalaka, came to the door of his mother's house. His mother provided him with a seat, and as she served him with food, abused him roundly, saying, "Ho, eater of leavings! Failing to get leavings of sour rice-gruel, you therefore go from house to house among strangers, licking off the back of a ladle such sour rice-gruel as clings to it! And for this you renounced eighty crores of wealth and became a monk! You have ruined me! Eat now!" {4.165} Likewise when she gave food to the monks, she said, "So you are the men who have made my son your own page-boy! Eat now!" The Elder took the food and returned to the monastery. [30.290]

Venerable Rāhula invited the Teacher to eat. Said the Teacher, "Rāhula, where did you go?" "To the village where my grandmother lives, Reverend Sir." "And what did your grandmother say to your preceptor?" "Reverend Sir, my grandmother abused my preceptor roundly." "What did she say?" "This and that, Reverend Sir." "And what reply did your preceptor make?" "He made no reply, Reverend Sir."

When the monks heard this, they began to talk about it in the Hall of Truth. Said they, "Brethren, how wonderful are the qualities of the Elder Sāriputta! Even when his mother abused him in this fashion, he never got a bit angry." The Teacher drew near and asked the monks, "Monks, what is the subject that engages your attention now as you sit here all gathered together?" "Such and such." Then said the Teacher, "Monks, they that have rid themselves of the evil passions are free from anger." So saying, he pronounced the following Stanza,

**400. He that is free from anger, he that performs his duties faithfully,  
He that keeps the Precepts, he that is free from lust.  
He that has subdued himself, he that wears his last body, him I call a  
Brahman.**

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<sup>534</sup> Text: N iv. 164-166.

**XXVI. 18. Are not the Arahats creatures of Flesh and Blood?**<sup>535</sup>

**Uppalavaṇṇattherīvatthu**

**401. Even as water does not cling to a lotus-leaf...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the nun Uppalavaṇṇā. {4.166} The story has been related at length in the Commentary on the Stanza beginning with the words, “As sweet as honey thinks a fool an evil deed.” For it is there said:

Some time later, the throng in the Hall of Truth began the following discussion: “To be sure those that have rid themselves of the Depravities gratify their passions. Why should they not? For they are not kolāpa-trees or ant-hills, but are living creatures with bodies of moist flesh. Therefore they also like the pleasures of love.” At that moment the Teacher drew near. “Monks,” he inquired, “what is the subject that engages your attention now as you sit here all gathered together?” “Such and such,” was the reply. Said the Teacher, “No, [30.291] monks, they that have rid themselves of the Depravities neither like the pleasures of love nor gratify their passions. For even as a drop of water which has fallen upon a lotus-leaf does not cling thereto or remain thereon, but rolls over and falls off, even as a grain of mustard-seed does not cling to the point of an awl or remain thereon, but rolls over and falls off, {4.167} precisely so twofold love clings not to the heart of one that has rid himself of the Depravities or remain there.” And joining the connection, he preached the Law, pronouncing the following Stanza,

**401. Even as water does not cling to a lotus-leaf, nor a grain of mustard-seed  
to the point of an awl,  
Whoso in like manner clings not to the pleasures of sense, him I call a  
Brahman.**

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<sup>535</sup> Cf. Story V. 10. Text: N iv. 166-167.

**XXVI. 19. A Slave lays down his Burden<sup>536</sup>**

**Aññatarabrāhmaṇavatthu**

**402. He that realizes even here in this world the destruction of his own suffering.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahman.

The story goes that at a time previous to the promulgation of the precept forbidding the admission of runaway slaves to the Order, a certain slave of this Brahman ran away, was admitted to the Order, and attained Arahatsip. The Brahman searched everywhere, but failed to find his slave. One day, as the former slave was entering the city with the Teacher, the Brahman saw him in the gateway, and took firm hold of his robe. The Teacher turned around and asked, "What do you mean by this, Brahman?" "This is my slave, Sir {4.168} Gotama." "His burden has fallen from him, Brahman." When the Teacher said, "His burden has fallen from him," the Brahman understood at once that his meaning was, "He is an Arahata." Therefore he addressed the Teacher again, saying, "Is that so, Sir Gotama?" "Yes, Brahman," replied the Teacher, "his burden has fallen from him." So saying, he pronounced the following Stanza,

**402. He that realizes right here in this world how his suffering may be ended,  
He whose burden has fallen from him, he who has freed himself from the  
shackles, him I call a Brahman.**

**XXVI. 20. Khemā the Wise<sup>537</sup>**

**Khemābhikkhunīvatthu**

[30.292]

**403. He that possesses profound wisdom.**

This religious instruction was given by the Teacher while he was in residence on Mount Vulture Peak with reference to the nun Khemā.

For one day, immediately after the first watch, Sakka king of gods came with his retinue of deities, sat down, and listened to the Teacher as he discoursed in his usual pleasant manner on the Law. At that moment the nun Khemā said to

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<sup>536</sup> Text: N iv. 167-168.

<sup>537</sup> Text: N iv. 168-169.

herself, “I will go see the Teacher,” and drew near to the presence of the Teacher. {4.169} But when she saw Sakka, she saluted the Teacher, poised in the air as she was, turned around, and departed. Sakka saw her and asked the Teacher, “Who was that, Reverend Sir, that drew near to your presence, and then, poised in the air as she was, saluted you and turned around and departed?” The Teacher replied, “That, great king, was my daughter Khemā, possessed of great wisdom, knowing well what is the Path and what is not the Path.” So saying, he pronounced the following Stanza,

**403. He that possesses profound wisdom, he that possesses intelligence,  
He that knows what is the Path and what is not the Path,  
He that has reached the supreme goal, him I call a Brahman.**

### **XXVI. 21. The Monk and the Goddess<sup>538</sup>**

#### **Pabbhāravāsītissattheravatthu**

**404. He that holds himself aloof both from householders and from the  
houseless,  
He that wanders about without a home, he that desires but little, such a man I  
call a Brahman.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Tissa who dwelt in a mountain cave, Pabbhāravāsī Tissa Thera.

The story goes that this Elder received a Subject of Meditation from the Teacher, {4.170} retired to the forest, and as he was looking about for a suitable lodging, came upon a certain rock cave. The moment he reached the cave, his thoughts became tranquil. Thought he to himself, “If I take up my residence here, I shall be able to bring to a successful termination the duties which I have taken upon myself as a monk.” Now the deity who resided in that rock cave thought to herself, “Hither has come a virtuous monk, and it will be difficult to [30.293] remain in one and the same place with him. But he will probably remain here for one night only and will then depart.” Accordingly she took her children with her and departed from the cave.

On the following day, early in the morning, the Elder entered the village which was his place of resort, and went about on his round for alms. A certain female

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<sup>538</sup> Cf. xxiii. 5. Text: N iv. 169-174.

lay disciple saw him, and taking a liking to him, provided a seat for him in her house, gave him food, and asked him to permit her to supply him with the Requisites for residence during the three months of the rainy season. The Elder thought to himself, "Through this woman I can effect Escape from Existence," and graciously consented. Then he returned to that same rock cave.

When the deity saw him approaching, she thought to herself, "Without a doubt some one must have invited him, and he will depart to-morrow or the day after." Thus a half-month passed, and she thought to herself, "It is undoubtedly the intention of this Elder to remain right here during the entire season of the rains. But it will be a difficult matter for me to dwell here with my children in the same place with a virtuous monk, and it is out of the question for me to say to him, 'Depart hence.' Is there perhaps some flaw in his virtue?" Therefore the deity surveyed by the power of Supernatural Vision the whole course of the monk's life, from the day he stood within the inclosure and was admitted to full membership in the Order. But detecting no flaw in his virtue, she said to herself, "His virtue is pure and spotless; however, I shall contrive to say something and so cast reproach upon him."

Accordingly the deity went to the house of the female lay disciple who supported the Elder, took possession of the body of her youngest son, and wrung his neck. Forthwith his eyes bulged out and he frothed at the mouth. When the female lay disciple saw what had happened, she screamed and said, "What does this mean?" Then the deity, {4.171} whose form was invisible, spoke thus to her, "I have seized your son, but do not demand him as an offering. But you must ask the Elder who resorts to your house for some licorice, and mixing this with oil, you must boil it and apply it to the nose of your son; under this condition I will release him."

Said the female lay disciple, "Let my son perish or die; I shall never be able to ask my noble master for licorice." Said the deity, "If you cannot bring yourself to ask for licorice, tell the Elder to put some asafoetida powder up the child's nose." "I cannot do this, either." "Well then, sprinkle on the head of your son some of the [30.294] water with which you have bathed the feet of the Elder." "This I can do," replied the female lay disciple.

So when the Elder came at the usual time, she provided him with a seat, gave him rice-gruel and hard food, and as he sat eating his meal, bathed his feet. Having so done, she took the water and asked the Elder, "Reverend Sir, I wish to

sprinkle this water on the head of the boy.” “Well then, sprinkle it,” said the Elder. Accordingly they did so.

Instantly the deity released the boy and took her stand at the entrance to the rock cave. When the Elder had finished his meal, he rose from his seat, and not abandoning his Subject of Meditation, departed from the house repeating to himself the Thirty-two Constituent Parts of the Body. When the Elder reached the entrance to the rock cave, the deity said to him, “Great physician, great physician, do not enter here.” The Elder stopped right there and said, “Who are you?” {4.172} “I am the deity residing here.”

The Elder thought to himself, “Has there ever been an occasion when I have performed the work of a physician?” He surveyed the whole course of his life from the day when he stood within the inclosure and was admitted to full membership in the Order, and perceiving not so much as a freckle or a black speck on his virtue, said to the deity, “I see no occasion when I have performed the work of a physician; why do you speak thus?”

Said the deity, “You see no occasion?” Said the Elder, “Precisely so; I see no occasion.” “I will inform you.” “Yes, pray inform me.” “Let talk stand afar off for the moment. Did you, or did you not, on this very day sprinkle the water with which your feet were bathed on the head of the son of a female lay disciple who is your supporter, when he was seized by an evil spirit?” “Yes, I did so sprinkle water.” “Do you not see this?” “Is this what you are talking about?” “Yes, this is what I am talking about.”

The Elder thought to himself, “The self within me is indeed endowed with right resolve! My conduct is indeed in accordance with the precepts of the teaching which I have received! Even this deity could not see so much as a freckle or a black speck on my virtue, which I have preserved in accordance with the four precepts of purity, and saw only the fact that I had sprinkled on the head of a boy the water with which my feet were bathed.” And as he thought upon the perfection of his virtue, intense joy sprang up within him. Suppressing this emotion, without lifting a foot from the ground, he then and there [30.295] attained Arahatship. And admonishing the deity, he said, “Since you have foully assailed a monk like me whose virtue is pure and spotless, no longer remain here in this place of residence; depart hence.” So saying, he breathed forth the following Solemn Utterance: {4.173}

My life is pure, my monkhood stainless.

Do not assail one who is pure; depart from this forest.

The Elder continued to reside there during the remainder of the season of the rains and then returned to the Teacher. The monks asked him, “Brother, have you brought to a successful termination the duties which you took upon yourself as a monk?” Then the Elder told the monks the whole story of his experiences, beginning at the day when he entered upon residence. “Brother,” said the monks, “when the deity spoke thus to you, were you not angry?” “No, I was not angry.”

The monks said to the Tathāgata, “Reverend Sir, this monk utters a falsehood. He says that even when the deity said this and that to him, he did not get angry.” The Teacher listened to what they had to say, and then replied, “No, monks, my son does not become angry. He holds converse neither with laymen nor with monks; he lives a life apart, desires but little, and is contented.” So saying, he pronounced the following Stanza,

**404. He that holds himself aloof both from householders and from the  
houseless,  
He that wanders about without a home, he that desires but little, such a man I  
call a Brahman.**

**XXVI. 22. The Monk and the Woman<sup>539</sup>**  
**Aññatarabhikkhuvatthu**

**405. He that has laid aside the rod...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain monk. {4.174}

It appears that this monk, upon receiving a Subject of Meditation from the Teacher, retired to the forest, applied himself diligently to the practice of meditation, and attained Arahātship. Thereupon he said to himself, “I will inform the Teacher of the great blessing which I have received,” and set out from the forest. Now a woman living in a certain village through which he passed, had just had a quarrel with her husband, and as soon as her husband was out of the house, said to [30.296] herself, “I will return to the house of my family.” So saying, she set out on the road. As she went along the road, she saw

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<sup>539</sup> Text: N iv. 174-176.

the Elder. "I'll keep not far from this Elder," thought she, and followed close behind him. The Elder never looked at her at all.

When her husband returned home and saw his wife nowhere about the house, he concluded to himself, "She must have gone to the village where her family lives," and followed after her. When he saw her, he thought to himself, "It cannot be that this woman would enter this forest all by herself; in whose company is she going?" All of a sudden he saw the Elder. {4.175} Thought he, "This monk must have taken her away with him," and went up to the monk and threatened him. Said the woman, "This good monk never so much as looked at me or spoke to me; do not say anything to him." Her husband replied, "Do you mean to tell me that you took yourself off in this fashion? I will treat him as you alone deserve to be treated." And in a burst of rage, out of hatred for the woman, he beat the Elder soundly, and having so done, took the woman with him and returned home.

The Elder's whole body was covered with weals. After his return to the monastery the monks who rubbed his body noticed the weals and asked him, "What does this mean?" He told them the whole story. Then the monks asked him, "Brother, but when this fellow struck you thus, what did you say? or did you get angry?" "No, brethren, I did not get angry." Thereupon the monks went to the Teacher and reported the matter to him, saying, "Reverend Sir, when we asked this monk, 'Did you get angry?' he replied, 'No, brethren, I did not get angry.' He does not speak the truth, he utters falsehood." The Teacher listened to what they had to say and then replied, "Monks, they that have rid themselves of the evil passions have laid aside the rod; even for those that strike them, they cherish no anger." So saying, he pronounced the following Stanza,

**405. He that has laid aside the rod, and inflicts not punishment on living  
beings, whether animate or inanimate,  
He that kills not nor causes to kill, such a man I call a Brahman.**



**XXVI. 23. The Four Novices<sup>540</sup>**  
**Catunnaṃ Sāmaṇerānaṃ vatthu**

[30.297]

**406. He that opposes not those by whom he is opposed, he that is meek among those that have taken the rod, He that is free from craving among those that crave, such a man I call a Brahman.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to four novices. {4.176}

The story goes that the wife of a certain Brahman prepared food for four specially designated monks, and said to the Brahman her husband, “Go to the monastery, have the steward pick out four old Brahmans, and bring them here.” The Brahman went to the monastery and said, “Have four Brahmans picked out for me and give them to me.” There fell to him four seven-year-old novices who had attained Arahatsip, Saṃkicca, Paṇḍita, Sopāka, and Revata. The Brahman’s wife had costly seats prepared and stood waiting. At sight of the novices, she was filled with rage, and sputtering as when salt is dropped on a brazier, she said to her husband, “You have gone to the monastery and brought back with you four youngsters not old enough to be your grandsons.” {4.177} She refused to let them sit on the seats which she had prepared, but spreading some low seats for them, said to them, “Sit here!” Then she said to her husband, “Brahman, go look out some old Brahmans and bring them here.”

The Brahman went to the monastery, and seeing Elder Sāriputta, said to him, “Come, let us go to our house,” and took him back home with him. When the Elder reached the house and saw the novices, he asked, “Have these Brahmans received food?” “No, they have received no food.” Knowing that food had been prepared for just four persons, he said, “Bring me my bowl,” and taking his bowl, departed. The Brahman’s wife asked, “What did he say?” Her husband replied, “He said, ‘These Brahmans sitting here ought to receive food. Bring me my bowl.’ So saying, he took his bowl and departed.” Said the Brahman’s wife, “It must be that he did not wish to eat; go quickly, look out another Brahman and bring him here.” The Brahman went back to the monastery, and seeing Elder Moggallāna the Great, said the same thing to him, and brought him back home with him. When Elder Moggallāna the Great saw the novices, he said the same thing as had Elder Sāriputta, and taking his bowl, departed. Then said the

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<sup>540</sup> Text: N iv. 176-180.

Brahman's wife to her husband, "These Elders do not wish to eat; go to the Brahman's pale and bring back with you a single old Brahman." [30.298]

Now the novices had had nothing to eat from early morning and sat there famished with hunger. By the power of their merit Sakka's seat showed signs of heat. Considering within himself what might be the cause, he perceived that the novices had sat there from early morning and that they were weak and exhausted. "It is my duty to go there," thought Sakka. So disguising himself as an old Brahman, worn out by old age, he went to the Brahman's pale and sat down in the most conspicuous seat of the Brahman. {4.178} When the Brahman saw him, he thought to himself, "Now my wife will be delighted," and saying, "Come, let us go home," he took him and went back home with him. When the Brahman's wife saw him, her heart was filled with delight. She took the rugs and mats which were spread over two seats, spread them over one, and said to him, "Noble Sir, sit here."

When Sakka entered the house, he saluted the four novices with the Five Rests, and finding a place for himself at the edge of the seats where the novices were sitting, sat down cross-legged on the ground. When the Brahman's wife saw him, she said to the Brahman, "To be sure you have brought a Brahman, but you have brought back with you one old enough to be your father. He is going about saluting novices young enough to be his grandsons. What use have we for him? Put him out!"

The Brahman seized him first by the shoulder, then by the arm, finally by the waist, and tried his best to drag him out, but he refused to stir from where he sat. Then the Brahman's wife said to her husband, "Come, Brahman, you take hold of one arm and I will take hold of the other." So the Brahman and his wife both took hold of his two arms, belabored him about the back, and dragged him through the door out of the house. Nevertheless Sakka remained sitting in the same place in which he had sat before, waving his hands back and forth.

When the Brahman and his wife returned and saw him sitting in the very same place in which he had sat before, they screamed screams of terror and let him go. At that moment Sakka made known his identity. Then the Brahman and his wife gave food to their guests. When those five persons had received food, they departed. One of the novices broke through the circular peak of the house, the second broke through the front part of the roof, the third broke through the back part of the roof, the fourth plunged into the earth, while Sakka departed from the house by another route. Thus did those five persons depart from the

house by five different routes. {4.179} From that time [30.299] on, so it is said, that house was known as the House with the Five Openings.

When the novices returned to the monastery, the monks asked them, “Brethren, what was it like?” “Pray don’t ask us,” replied the novices. “The Brahman’s wife fumed with rage the moment she saw us. She refused to allow us to sit on the seats which she had prepared and said to her husband, ‘Make haste and bring an old Brahman.’ Our preceptor came, and seeing us, said, ‘These Brahmans who are sitting here ought to receive food.’ So saying, he ordered his bowl to be brought to him and departed. Then the Brahman’s wife said to her husband, ‘Bring another old Brahman.’ Then the Brahman brought Elder Moggallāna the Great. When Elder Moggallāna the Great saw us, he said the same thing as had Elder Sāriputta and departed. Then the Brahman’s wife said to her husband, ‘These Elders do not wish to eat; Brahman, go to the Brahmans’ pale and bring back a single old Brahman.’ The Brahman went there and brought back Sakka, who came in the disguise of a Brahman. When Sakka arrived, the Brahman and his wife gave us food.”

“But were you not angry with them for what they did?” “No, we were not angry.” When the monks heard their reply, they reported the matter to the Teacher, saying, “Reverend Sir, when these monks say, ‘We were not angry,’ they say what is not true, they utter falsehood.” Said the Teacher, “Monks, they that have rid themselves of the evil passions oppose not them by whom they are opposed.” So saying, he pronounced the following Stanza, {4.180}

**406. He that opposes not those by whom he is opposed, he that is meek among  
those that have taken the rod,  
He that is free from craving among those that crave, such a man I call a  
Brahman.**

**XXVI. 24. Did Big Wayman yield to Anger?<sup>541</sup>**

**Mahāpanthakattheravatthu**

**407. That man from whom lust...**

This religious instruction was given by the Teacher while he was in residence at Veļuvana with reference to Big Wayman.

This Venerable Elder, when Little Wayman was unable in three months to learn by heart a single Stanza, expelled him from the monastery and closed the door, saying to him, “You lack the capacity [30.300] to receive religious instruction, and you have also fallen away from the enjoyments of the life of a householder. Why should you continue to live here any longer? Depart hence.” The monks began a discussion of the incident, saying, “Brethren, Elder Big Wayman did this and that. {4.181} Doubtless anger springs up sometimes even within those who have rid themselves of the Depravities.” At that moment the Teacher drew near and asked them, “Monks, what is the subject that engages your attention now as you sit here all gathered together?” When the monks told him the subject of their conversation, he said, “No, monks, those who have rid themselves of the Depravities have not the Contaminations, lust, hatred, and delusion. What my son did he did because he put the Law, and the Spirit of the Law, before all things else.” So saying, he pronounced the following Stanza,

**407. That man from whom lust and hatred and pride and envy have been  
made to fall,  
Even as a grain of mustard-seed from the point of an awl, that man I call a  
Brahman.**

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<sup>541</sup> Cf. Story ii. 3 6 (text: i. 244). Text: N iv. 180-181.

## **XXVI. 25. The Force of Habit<sup>542</sup>**

### **Pilindavacchattheravatthu**

#### **408. Free from harshness...**

This religious instruction was given by the Teacher while he was in residence at Veļuvana with reference to Elder Pilindavaccha.

It seems that this Venerable Elder was in the habit of accosting both laymen and monks with the epithet commonly applied only to outcasts. “Come, vile fellow! Go, vile fellow,” he would say to everyone he met. {4.182} One day several monks complained about his conduct to the Teacher, saying, “Reverend Sir, Venerable Pilindavaccha accosts the monks with an epithet applicable only to outcasts.” The Teacher caused him to be summoned before him. “Is the charge true, Vaccha,” said the Teacher, “that you accost the monks with an epithet applicable only to outcasts?” “Yes, Reverend Sir,” replied Pilindavaccha, “the charge is true.”

The Teacher called before his mind the previous abodes of that Venerable Elder and said to the monks, “Monks, be not offended with the monk Vaccha. Monks, it is not because Vaccha entertains feelings of hatred within him, that he accosts his brother monks with [30.301] an epithet applicable only to outcasts. The fact is, the monk Vaccha has passed through five hundred states of existence, and in everyone of these states of existence he was reborn in the family of a Brahman. The use of this epithet has been habitual with him for such a long time that he now applies it to everyone he meets simply from the force of habit. He that has rid himself of the evil passions never makes use of words that are harsh and cruel, never makes use of words that cut hearers to the quick. It is solely from the force of habit that my son speaks thus.” So saying, he expounded the Law, pronouncing the following Stanza,

**408. Free from harshness, instructing the hearer, truthful: such are the  
words a man should utter;  
Thereby he will offend none. Whoso thus speaks, him I call a Brahman.**

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<sup>542</sup> Cf. *Udāna*, iii. 6: 28-29; *Āṅguttara Commentary on Etadagga Vagga, Story of Pilindavaccha*; also *Story xviii. 9. Text: N iv. 181-182.*

**XXVI. 26. The Monk who was accused of Theft<sup>543</sup>**

**Aññatarattheravatthu**

**409. Whosoever here in this world...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a certain Elder. {4.183}

The story goes that a certain Brahman of false views who lived at Sāvatti, for fear his outer cloth might catch the odor of his body, took it off, laid it aside, and sat down facing his house. Now a certain monk who was an Arahat, on his way to the monastery after breakfast, saw that cloth, and looking about and seeing no one, and therefore concluding that it had no owner, adopted it as a refuse-rag, and took it with him. When the Brahman saw him, he went up to him and abused him, saying, “Shaveling monkling, you are taking my cloth.” “Is this your cloth, Brahman?” “Yes, monk.” “I saw no one about, and thinking it was a refuse-rag, took it with me; here it is.” So saying, the Elder gave the Brahman back his cloth. Then he went to the monastery and related the incident to the monks in detail.

When the monks heard his story, they made fun of him, saying, “Brother, is the cloth you took long or short, coarse or fine?” “Brethren,” replied the Elder, “never mind whether the cloth is long or short, coarse or fine; I have no attachment for it. I took it, supposing it to be a refuse-rag.” When the monks heard his reply, they reported the matter to Tathāgata, saying, “Reverend Sir, this monk says what [30.302] is not true and utters falsehood.” Said the Teacher, “No, monks, what this monk says is quite true; they that have rid themselves of the evil passions do not take what belongs to others.” So saying, he pronounced the following Stanza, {4.184}

**409. Whosoever here in this world takes nothing that is not given to him,  
Whether it be long or short, coarse or fine, beautiful or ugly, him I call a  
Brahman.**

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<sup>543</sup> Text: N iv. 183-184.

**XXVI. 27. Sāriputta is Misunderstood<sup>544</sup>**  
**Sāriputtattheravatthu**

**410. He that has no desires...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Elder Sāriputta.

The story goes that once upon a time Elder Sāriputta, accompanied by his retinue of five hundred monks, went to a certain monastery and entered upon residence for the season of the rains. When the people saw the Elder, they promised to provide him with all of the requisites for residence. But even after the Elder had celebrated the Terminal Festival, not all of the requisites had as yet arrived. So when he set out to go to the Teacher he said to the monks, “When the people bring the requisites for the young monks and novices, pray take them and send them on; should they not bring them, be good enough to send me word.” {4.185} So saying, he went to the Teacher.

The monks immediately began to discuss the matter, saying, “Judging by what Elder Sāriputta said to-day, Craving still persists within him. For when he went back, he said to the monks with reference to the requisites for residence given to his own fellow residents, ‘Pray send them on; otherwise be good enough to send me word.’” Just then the Teacher drew near. “Monks,” said he, “what is the subject that engages your attention now as you sit here all gathered together?” “Such and such,” was the reply. Said the Teacher, “No, monks, my son has no Craving. But the following thought was present to his mind, ‘May there be no loss of merit to the people, and no loss of holy gain to the young monks and novices.’ This is the reason why he spoke as he did.” So saying, he pronounced the following Stanza,

**410. He that has no desires, either in this world or in the next,  
He that is free from desires and free from fetters, him I call a Brahman.**

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<sup>544</sup> Text: N iv. 184-185.

**XXVI. 28. Moggallāna is Misunderstood<sup>545</sup>**  
**Mahāmoggallānatheravatthu**

[30.303]

**411. He that has no longings...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Moggallāna the Great. {4.186}

This story is similar to the preceding, except that on this occasion the Teacher, perceiving that Elder Moggallāna the Great was free from Craving, pronounced the following Stanza,

**411. He that has no longings, he that fully understands, he that entertains no doubts,  
He that has plunged into the Deathless, him I call a Brahman.**

**XXVI. 29. Renounce both Good and Evil<sup>546</sup>**  
**Revatatheravatthu**

**412. Whosoever in this world has escaped from the bonds both of good and of evil...**

This religious instruction was given by the Teacher while he was in residence at Pubbārāma with reference to the Elder Revata. The story has already been related in detail in the Commentary on the Stanza beginning with the words, *Whether it be in the village or in the forest*; for it is there said:

Again one day the monks began a discussion, saying, “Oh, how great was the novice’s gain! Oh, how great was the novice’s merit! To think that one man should build five hundred habitations for five hundred monks!” Just then the Teacher drew near. “Monks,” said he, “what is the subject that engages your attention now as you sit here all gathered together?” “Such and such,” was the reply. Then said the Teacher, “Monks, my {4.187} son has neither merit nor demerit: he has renounced both.” So saying, he pronounced the following Stanza,

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<sup>545</sup> Text: N iv. 185-186.

<sup>546</sup> Cf. vii. 9. Text: N iv. 186-187.



**412. Whosoever in this world has escaped from the bonds both of good and of evil,  
Whosoever is free from sorrow, free from defilement, free from impurity,  
him I call a Brahman.**

**XXVI. 30. Elder Moonlight<sup>547</sup>  
Candābhattheravatthu**

**413. He that is spotless as the moon, pure, serene, and clear,  
He in whom the essence of joy is extinct, such a man I call a Brahman.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with [30.304] reference to Elder Moonlight, Candābha. The story from beginning to end is as follows:

**30 a. Story of the Past: A forester presents a moon-disk**

In times long past, a certain merchant living at Benāres said one day to himself, “I will go to the frontier and get me some sandalwood.” So taking a large supply of garments, ornaments, and the like, he went to the border with five hundred carts, and halting for the night at the gate of a village, inquired of some youthful cowherds in the forest, “Is there any in this village who is a forester?” {4.188} “There is.” “What is his name?” “So-and-so.” “What is the name of his wife, and what are the names of his children?” “So-and-so.” “In what place is his house situated?” “In such-and-such a place.” The merchant followed the directions given him by the cowherds, seated himself in a comfortable carriage, went to the door of the forester’s house, alighted from the carriage, entered the house, and inquired for that woman, mentioning such and such a name.

The woman thought to herself, “It must be some kinsman of ours.” So she came quickly and provided him with a seat. The merchant sat down there, and mentioning the name of her husband, inquired after him, saying, “Where is my friend?” “Master, he has gone to the forest.” “My son So-and-so and my daughter So-and-so, where are they?” Thus did he make inquiries after all the members of the family, mentioning the name of each individual. Having so done, he presented to them all of those garments and ornaments, saying, “When my friend returns from the forest, pray give him too this garment and this ornament.” The woman bestowed high honor on the merchant, and when her

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<sup>547</sup> With xxvi. 30 b cf. xxvi. 37. Text: N iv. 187-192.

husband returned from the forest, said to him, “Husband, the moment this visitor arrived, he mentioned the name of each member of the family and gave this and that.” The forester rendered the merchant the courtesies which were his due.

In the evening, as the merchant lay on his couch, he asked the forester, “Friend, as you have walked about the foot of the mountain, have you ever seen much of anything?” “Nothing except that {4.189} I have seen a good many trees with red branches.” “Many trees?” “Yes, a good many.” “Well then, show them to us.” So the merchant accompanied the forester to the foot of the mountain, cut down a large number of red sandalwood trees, and filled therewith his five hundred carts. On the way back the merchant said to the forester, “Friend, [30.305] my home is at Benāres, in such-and-such a place; pray come to see me from time to time.” Then he added, “There is no present I should so appreciate as red-branched trees; pray bring me these and these alone.” “Very well,” replied the forester. From time to time he went to see the merchant, carrying with him only red sandalwood. In return the merchant gave the forester a large amount of money.

Subsequently the Buddha Kassapa passed into Nibbāna, and a golden shrine was set up over his relics. Then that forester took a large supply of sandalwood and came to Benāres. His friend the merchant caused a large quantity of sandalwood to be ground to powder, and filling a dish with the powder, said to the forester, “Come, friend, while the rice is cooking, we can go to the place where the shrine is building and return.” And taking the forester with him, he went to the shrine and rendered honor to the relics of the Buddha with the sandalwood powder. His friend the forester, who lived on the frontier, made a moon-disk out of sandalwood and placed it within the shrine. Such was his former deed.

### **30 b. Story of the Present: Brahman Moonlight**

Having passed out of that state of existence, he was reborn in the World of the Gods, and after spending the single interval between Kassapa and Gotama Buddha in that state, he was reborn in the dispensation of the present Buddha in the city of Rājagaha in the household of a wealthy Brahman. From the circle of his navel proceeded forth a light like that of the moon’s disk, and therefore they gave him the name Moonlight, Candābha. This, we are told, {4.190} was the result of his making a moon-disk and placing it within the shrine.

The Brahmans thought to themselves, “If we take him with us, we can make the whole world our prey.” Accordingly they seated him in a carriage and took him

about with them. And to everyone they met they said, “Whosoever shall stroke the body of this Brahman with his hand, such-and-such power and glory shall he receive.” People would give a hundred pieces of money, or a thousand pieces of money, and thus receive the privilege of stroking the body of the Brahman with their hand. Traveling thus from place to place, they finally came to Sāvatti and took lodgings between the city and the monastery.

Now at Sāvatti five crores of Noble Disciples gave alms before breakfast; and after breakfast, bearing in their hands perfumes, garlands, garments, and medicaments, went to hear the Law. When the [30.306] Brahmans saw them, they asked them, “Where are you going?” “To the Teacher to hear the Law.” “Come! What will you gain by going there? There is no supernatural power like the supernatural power possessed by our Brahman Moonlight: they that but stroke his body, receive such and such power and glory; come have a look at him.” “What does the supernatural power of your Brahman amount to? It is our Teacher alone who possesses great supernatural power.” And straightway they fell to arguing, but each of the two parties was unsuccessful in its efforts to convince the other. Finally the Brahmans said, “Let us go to the monastery and find out whether it is our Moonlight or your Teacher that possesses the greater supernatural power.” {4.191} And taking him with them, they set out for the monastery.

The Teacher, even as Moonlight approached him, caused the moonlight to disappear. The result was that when Moonlight stood in the presence of the Teacher, he resembled nothing so much as a crow in a basket of charcoal. The Brahmans took him one side, and immediately the radiance reappeared, bright as ever. Again they brought him into the presence of the Teacher, and straightway the radiance disappeared, just as it had the first time. When Moonlight went for the third time into the presence of the Teacher and observed that the radiance disappeared, he thought to himself, “Without a doubt this man knows a charm by which he can make this radiance disappear.” So he asked the Teacher, “Is it not a fact that you know a charm by which you can make this radiance of mine disappear?” “Yes, I know such a charm.” “Well then, impart it to me.” “It cannot be imparted to one who has not retired from the world.”

Thereupon Moonlight said to his fellow Brahmins, "As soon as I learn this charm, I shall be the foremost man in all the Land of the Rose-apple. You remain right here and I will retire from the world and in but a few days learn this charm." So he asked the Teacher to admit him to the Order, retired from the world, and subsequently was admitted to full membership in the Order. The Teacher taught him the Formula of Meditation which consists of the Thirty-two Constituent Parts of the Body. "What is this?" asked Candābha. "This is something which you must repeat as a preliminary to acquiring this charm," replied the Teacher.

From time to time the Brahmins came to him and asked, "Have you learned the charm yet?" "Not yet, but I am learning it." In but a few days he attained Arahatsip. When the Brahmins came and asked him again, he made answer, "Depart ye! now have I reached [30.307] the state of one who will never return." The monks reported the matter to the Tathāgata, saying, "Reverend Sir, this Brahman says what is not true, utters falsehood." Said the Teacher, "Monks, worldly joy has been extinguished for my son; he speaks the truth." So saying, he pronounced the following Stanza, {4.192}

**413. He that is spotless as the moon, pure, serene, and clear,  
He in whom the essence of joy is extinct, such a man I call a Brahman.**

## XXVI. 31. Seven Years in the Womb<sup>548</sup>

### Sīvalittheravatthu

#### 414. Whoever has crossed over this quagmire...<sup>549</sup>

This religious instruction was given by the Teacher while he was in residence at Kuṇḍadhānavana near Kuṇḍakoḷi with reference to the Elder Sīvali.

For once upon a time Suppāvāsa, a daughter of the Koliya clan, carried a child in her womb for seven years. And for seven days, since the child lay awry, she was stricken with distressing, acute, and bitter pains, and said to herself, “Supremely Enlightened, truly, is that Exalted One who preaches a Religion to the putting away of suffering such as this. {4.193} Walking in Righteousness, truly, is the Order of Disciples of that Exalted One, which walks in righteousness to the putting away of suffering such as this. Blessed, truly, is [30.308] Nibbāna, where suffering such as this exists no more.” With these three reflections did she endure that pain. And she sent her husband to the Teacher to greet him in her name. When her husband greeted the Teacher and conveyed her message, the

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<sup>548</sup> Parallels: *Udāna*, ii. 8: 15-18; *Jātaka*, 100: i. 407-408; *Thera-Gāthā Commentary*, Ix; *Aṅguttara Commentary on Etadagga Vagga, Story of Suppavāsā*. The *Udāna* version is more detailed than the *Jātaka* version, and the *Jātaka* version more detailed than the *Dhammapada Commentary* version. *Dh. cm.* iv. 192<sup>15</sup>-193<sup>5</sup> is almost word for word the same as *Udāna*, 15<sup>8-15</sup>, agreeing with the *Udāna* rather than with the *Jātaka*. According to the *Udāna* and the *Jātaka*, a lay supporter of Moggallāna postpones his entertainment of the Buddha at the latter’s request, to enable him to accept Suppāvāsa’s invitation. The *Dhammapada Commentary* omits this. On the other hand, the *Udāna* has nothing to say about Sīvali’s retirement from the world, which the *Jātaka* gives at length, and the *Dhammapada Commentary* very briefly. The author of the *Dhammapada Commentary* has evidently used both the *Udāna* and the *Jātaka* as his authorities. With the account of the Buddha’s easing of Suppāvāsa’s birth-pains by a benediction, cf. the account in Story xiii. 6 (*Majjhima*, 86) of Aṅgulimāla’s easing of a woman’s birth-pains by an Act of Truth. For Suppāvāsa’s entertainment of the Buddha, see *Aṅguttara*, ii. 62-63. For the story of Sīvali as recipient of offerings, see *Dhammapada Commentary*, vii. pb; *Thera-Gāthā Commentary*, Ix; *Aṅguttara Commentary on Etadagga Vagga, Story of Sīvali*. For the story of Sīvali’s past deeds, see *Dhammapada Commentary*, vii. 9 c; *Jātaka* 100: i. 409; *Aṅguttara Commentary on Etadagga Vagga, Story of Sīvali*. The account in *Thera-Gāthā Commentary*, Ix. of Sīvali’s birth, retirement from the world, and reception of offerings, is evidently derived from at least three different sources; namely, *Jātaka Book*, *Dhammapada Commentary*, and *Aṅguttara Commentary*. Text: N iv. 192-194.

<sup>549</sup> Ed. note: verse reads: *Whoever has passed over this quagmire*.

Teacher said, “May Suppāvāsa, the young woman of the Koliya clan, be healthy; in health and happiness may she bring forth a healthy son.”

The moment the Teacher uttered these words, Suppāvāsa brought forth a healthy son in health and happiness. Forthwith she invited the Congregation of Monks presided over by the Buddha to be her guests and for seven days gave bountiful offerings. From the day of his birth her son took a water-pot provided with a strainer and strained water for the Congregation of Monks. After a time he retired from the world, became a monk, and attained Arahatship. One day the monks began a discussion in the Hall of Truth: “Only think, brethren! So illustrious a monk as this, possessing the faculties requisite for the attainment of Arahatship, endured suffering all that time in the womb of his mother! How great indeed was the suffering this monk passed through!” The Teacher drew near and asked, “Monks, what is the subject that engages your conversation now, as you sit here all gathered together?” When they told him, he said, “Monks, it is even so. My son has obtained release from all this suffering, and now, having realized Nibbāna, abides in the bliss thereof.” So saying, he pronounced the following Stanza, {4.194}

**414. Whoever has crossed this quagmire, difficult to cross, rebirth, delusion;  
Whoever has crossed and gained the other side;  
Whoever is devoted to meditation, free from lust, free from doubt,  
Free from Craving, tranquil, such a man I call a Brahman.**

**XXVI. 32. A Courtezan tempts the Monk Ocean-of-Beauty<sup>550</sup>  
Sundarasamuddattheravatthu**

**415. Whoever in this world renounces lusts, whoever abandons the house-life  
and retires from the world,  
Whoever has extinguished the essence of lust, such a man I call a Brahman.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Ocean-of-Beauty, Sundarasamudda. [30.309]

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<sup>550</sup> The introductory part of this story (text: iv. 194<sup>18</sup>-196<sup>25</sup>) is a very free version of the Introduction to *Jātaka* 14: i. 156-157. The account of the temptation of the monk (text: iv. 196<sup>25</sup>-197<sup>12</sup>) is almost word for word the same as *Jātaka*, v. 433<sup>28</sup>-434<sup>8</sup>. This story affords an unusually striking example of the literary methods of the author. The words “Khalu samma Puṇṇamukha,” appropriate enough at *Jātaka*, V. 433<sup>28</sup>, are absurdly out of place at *Dh. cm.*, iv, 196<sup>26</sup>. From this story is derived *Thera-Gāthā Commentary*, ccxxiv. Text: N iv. 194-199.

At Sāvatti, we are told, in a great household possessing forty crores of treasure, was reborn a certain youth of station named Ocean-of-Beauty, Sundarasamudda Kumāra. {4.195} One day after breakfast, seeing a great company of people with perfumes and garlands in their hands, going to Jetavana to hear the Law, he asked, “Where are you going?” “To the Teacher to hear the Law,” they replied. “I will go too,” said he, and accompanying them, sat down in the outer circle of the congregation. The Teacher, knowing the thoughts of his heart, preached the Law in orderly sequence. Thought Ocean-of-Beauty, “It is impossible to live the life of a householder and at the same time live the Life of Holiness, whereof a polished shell is the image and likeness.”

The Teacher’s discourse made him eager to retire from the world. Therefore, as the congregation departed, he asked the Teacher to admit him to the Order. Said the Teacher, “The Tathāgatas admit no one to the Order who has not first obtained permission of his mother and father.” So Ocean-of-Beauty went home, and like the youth Raṭṭhapāla and others, by dint of great effort, prevailed upon his mother and father to give him permission to enter the Order. Having obtained their permission, he retired from the world and was admitted to the Order by the Teacher. Subsequently he made his full profession as a member of the Order. Then he thought to himself, “What is the use of my living here?” So departing from Jetavana, he went to Rājagaha and spent his time going his rounds for alms.

Now one day there was a festival at Sāvatti, and on that day Ocean-of-Beauty’s mother and father saw their son’s playfellows diverting themselves amid great splendor and magnificence. Thereupon they began to weep and lament, saying, “This is past our son’s getting now.” At that moment a certain courtesan came to the house, and seeing his mother as she sat weeping, asked her, “Mother, why do you weep?” “I keep thinking of my son; that is why I weep.” “But, mother, where is he?” “Among the monks, retired from the world.” “Would it not be proper to make him return to the world?” “Yes, indeed; but he doesn’t wish to do that. He has left Sāvatti and gone to Rājagaha.” “Suppose I were to succeed in making him return to the world; what would you do for me?” {4.196} “We would make you the mistress of all the wealth of this household.” “Very well, give me my expenses.” And taking the amount of her expenses, she surrounded herself with a large retinue and went to Rājagaha.

Taking note of the street in which the Elder was accustomed to [30.310] make his round for alms, she obtained a house in this street and took up her abode therein. And early in the morning she prepared choice food, and when the Elder

entered the street to make his round for alms, she gave him alms. After a few days had passed, she said to him, “Reverend Sir, sit down right here and eat your meal.” So saying, she offered to take his bowl, and the Elder yielded his bowl willingly. Then she served him with choice food, and having so done, said to him, “Reverend Sir, right here is the most delightful spot to which you could come on your round for alms.” For a few days she enticed him to sit on the veranda, and there provided him with choice food.

Next she won the favor of some small boys by treating them with cakes, and said to them, “See here, boys; when the Elder comes to the house, you come too. And when you come, kick up the dust. And even if I tell you to stop, pay no attention to what I say.” So on the following day, while the Elder was eating his meal, the boys came to the house and kicked up the dust. And when the mistress of the house told them to stop, they paid no attention to what she said. On the next day she said to the Elder, “Reverend Sir, these boys keep coming here and kicking up the dust, and even when I tell them to stop, pay no attention to what I say; sit inside of the house.” For a few days she seated him inside of the house and there provided him with choice food. Then she treated the boys again and said to them, “Boys, while the Elder is eating his meal, make a loud noise. And even if I tell you to stop, pay no attention to what I say.” The boys did as they were told.

On the following day she said to the Elder, “Reverend Sir, the noise in this place is unbearable. In spite of all I do to stop them, these boys pay no attention to what I say; sit on the upper floor of the mansion.” The Elder gave his consent. She then climbed to the top of the mansion, making the Elder precede her, and closing the doors after her. Now the Elder had taken upon himself the strict obligation to receive alms only by making an unbroken round from door to door. But in spite of this fact, so firmly bound was he by the bonds of the craving of taste that he complied with her suggestion and climbed to the topmost floor of the seven-storied mansion. The woman provided the Elder with a seat. [30.311]

**In forty ways, friend Puṇṇamukha, does a woman accost a man:<sup>551</sup>**

{4.197} She yawns, she bows down, she makes amorous gestures, she pretends to be abashed, she rubs the nails of one hand or foot with the nails of the other hand or foot, she places one foot on the other foot, she scratches on the ground with a stick. She causes her boy to leap up, she causes her boy to leap down, she

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<sup>551</sup> This paragraph is taken bodily from *Jātaka*, v. 433<sup>28</sup>-434<sup>8</sup>. See p. 308, note.



dallies with her boy and makes him dally with her, she kisses him and makes him kiss her, she eats food and makes him eat food, she gives and begs for gifts, she imitates whatever he does. She talks in a loud tone, she talks in a low tone; she talks as in public, she talks as in private. While dancing, singing, playing musical instruments, weeping, making amorous gestures, adorning herself, she laughs and looks. She sways her hips, she jiggles her waist-gear, uncovers her thigh, covers her thigh, displays her breast, displays her arm-pit, and displays her navel. She buries the pupils of her eyes, lifts her eyebrows, scratches her lips, and dangles her tongue. She takes off her loin-cloth, puts on her loin-cloth, takes off her turban, and puts on her turban.

Thus did that woman employ all the devices of a woman, all the graces of a woman. And standing before the Elder, she recited the following Stanza,

Dyed in lac and clad in slippers are the feet of a harlot.  
You are young and you are mine; I am young and I am yours.  
We will both retire from the world later on, and lean on a staff.

Thought the Elder, “Alas, I have committed a grievous sin! I did not consider what I was doing.” And he was deeply moved. At that moment the Teacher, although seated within the Jetavana, forty-five leagues distant, {4.198} saw the whole affair and smiled. Elder Ānanda asked him, “Reverend Sir, what is the cause, what is the occasion of your smiling?” “Ānanda, in the city of Rājagaha, on the topmost floor of a seven-storied palace, there is a battle on between the monk Ocean-of-Beauty and a harlot.” “Who is going to win, Reverend Sir, and who is going to lose?” The Teacher replied, “Ānanda, Ocean-of-Beauty is going to win, and the harlot is going to lose.” Having thus proclaimed that the Elder would win the victory, the Teacher, remaining seated where he was, sent forth a luminous image of himself and said, “Monk, renounce both lusts and free yourself from desire.” So saying, he pronounced the following Stanza, [30.312]

**415. Whoever in this world renounces lusts, whoever abandons the house-life  
and retires from the world,  
Whoever has extinguished the essence of lust, such a man I call a Brahman.**

**Native gloss.** – The individual here in this world who, having abandoned both lusts, retires from the world, the individual in whom lust is extinct and existence is extinct, him I call a Brahman.

At the end of the lesson the Elder attained Arahatsip, rose into the air by magical power, passing through the circular peak of the house; and returning once more to Sāvattī, praised the body of the Teacher and saluted the Teacher.

The monks discussed the incident in the Hall of Truth, saying, “Brethren, all because of tastes perceptible by the tongue the Elder Ocean-of-Beauty was wellnigh lost, but the Teacher became his salvation.” The Teacher, hearing their words, said, “Monks, this is not the first time I have become the salvation of this monk, bound by the bonds of the craving of taste; the same thing happened in a previous state of existence also.” In compliance with a request of the monks that he make the matter clear, the Teacher told them a {4.199}

Story of the Past: The antelope and the bait of honey Vātamiḡa Jātaka.<sup>552</sup>

[Sañjaya, gardener of the king of Benāres, entices a wild antelope into the king’s pleasure by baiting the grass with honey. Having gained the animal’s confidence, he continues the use of honey as a bait, entices the antelope into the king’s house, and captures him.]

There is nothing worse, men say, than the allurements of taste, whether it be at home or among one’s friends.

Through the allurements of taste Sañjaya enticed the antelope into the house and captured him.

Having related in detail this Vātamiḡa Jātaka, found in the First Book, the Teacher identified the persons of the Jātaka as follows, “At that time Ocean-of-Beauty was the antelope; the king’s minister who by reciting this Stanza obtained the release of the antelope, was I myself.”

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<sup>552</sup> *Jātaka* 14: i. 157-158.

**XXVI. 33. Jotika and Jaṭila<sup>553</sup>**  
**Jaṭilattheravatthu**

[30.313]

**416. Whoever in this world has abandoned Craving,  
Whoever has gone forth from the household life to the houseless life,  
Whoever has destroyed the essence of Craving, such a man I call a Brahman.**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to the Elder Jaṭila. From the beginning to end the story runs as follows:

**33 a. Story of the Past: Jotika in his previous existence as Aparājita**

In times long past two brothers who were householders of Benāres caused a large field to be planted with sugar-cane. Now one day the younger brother went to the field of sugar-cane, thinking to himself, "I will give one sugar-cane to my older brother, and I will take one for myself." So he cut down two stalks of sugar-cane, bound the stalks at the point where he had cut them, that the sap might not run out, and took them with him. (It seems that at that time mills for extracting the sap from sugar-canes were not in use. Instead, it was the practice to cut the stalks at the top and bottom and to hold them upright, whereupon the sap would run out of its own accord like water from a water-pot.)

No sooner had the younger brother taken the stalks of sugar-cane from the field {4.200} and returned home, than a Private Buddha in Gandhamādana, arising from a state of trance and considering within himself, "On whom shall I bestow my favor to-day?" perceived that the younger brother had penetrated the Net of his Knowledge. And knowing of himself that the younger brother possessed the means to do him an act of kindness, the Private Buddha took bowl and robe, and proceeding thither by magical power, stood before him. When the younger brother saw the Private Buddha, his heart was filled with joy. Spreading his outer cloak in an elevated place, he asked the Private Buddha to be seated, saying to him, "Reverend Sir, pray be seated here." Then he said to him, "Pray hold out your bowl;" and untying the stalk of sugar-cane, held it over his bowl. The sap ran out and filled his bowl.

When the Private Buddha had drunk this sap, the younger brother thought to himself, "It is my very good fortune that my noble master has drunk this sap. If

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<sup>553</sup> Text: N iv. 199-221.

my older brother demands of me the price of his [30.314] stalk of sugar-cane, I will give him the price thereof; if he demands the merit acquired by the gift thereof, I will make over the merit to him.” Accordingly he said to the Private Buddha, “Reverend Sir, pray hold out your bowl to me;” and untying the second stalk of sugar-cane, gave him the sap. We are told that it never occurred to the younger brother to think, “My brother will fetch another stalk of sugar-cane from the field and eat it.”

Now since the Private Buddha had drunk the sap of the first sugarcane, he desired to share the sap of the second with the other Private Buddhas, and with this desire in his heart resumed his seat. The younger brother, understanding his purpose, saluted him with the Five Rests and made the following Earnest Wish, “Reverend Sir, as the result of my gift to you of this choice sap, may I win glory in the Worlds of the Gods and the world of men, and may I finally attain the state you have attained.” The Private Buddha replied, “So be it,” and returned thanks by pronouncing the two Stanzas beginning with the words, “May all you’ve wished and prayed for turn out well.” And having formed the resolution that the younger brother should one day comprehend the Law, {4.201} he proceeded through the air to Gandhamādana and distributed that sap among five hundred Private Buddhas.

When the younger brother had seen this miracle, he went back to his older brother. “Where did you go?” inquired the older brother. The younger brother replied, “I went to look at the field of sugarcane.” “Why should a man like you go to a field of sugar-cane? You should have brought back with you one or two stalks of sugar-cane.” “Yes, brother, I brought back with me two stalks of sugar-cane. But I saw a certain Private Buddha, and gave him the sap of my own sugarcane. Then I thought to myself, ‘I will give my older brother either the price of his sugar-cane or the merit thereof.’ With this thought in mind I gave the Private Buddha the sap from your sugar-cane also. Now which of the two will you take, the price of the sugar-cane, or the merit thereof?” “But what did the Private Buddha do?” “He drank the sap from my sugar-cane; and then, taking with him the sap from your sugar-cane, proceeded through the air to Gandhamādana and distributed that sap among five hundred Private Buddhas.” As the younger brother related his story, the body of the older brother became completely suffused with joy. And forthwith the older brother made the following Earnest Wish, “As the result of this gift may I attain the Truth attained by this Private Buddha.” Thus the younger [30.315] brother prayed for three Attainments, but the older brother in one sentence prayed for Arahatsip. This was their former deed.

When the two brothers had lived out the term of life allotted to them, they passed out of that state of existence and were reborn in the World of the Gods, where they spent the period of an interval between two Buddhas. While they yet remained in the World of the Gods, the Supreme Buddha Vipassī appeared in the world. Passing from the World of the Gods, they obtained rebirth in the city of Bandhumatī in a certain family of station as older and younger brothers respectively. The parents named the older brother Sena and the younger brother {4.202} Aparājita.

When they reached manhood, they married and founded families and lived the lives of householders. One day the householder Sena heard the herald of the Law proclaim throughout the city of Bandhumatī, “The Jewel of the Buddha has appeared in the world, the Jewel of the Law has appeared in the world, the Jewel of the Order has appeared in the world. Give alms and do works of merit. Take upon yourselves the obligations of fast-day on this, the eighth day; on this, the fourteenth day; on this, the fifteenth day. Hear the Law.” Likewise the householder Sena beheld the multitude going before breakfast to give alms and after breakfast to hear the Law. “Where are you going?” he asked. “To hear the Teacher preach the Law,” they replied. “I will go too,” said the householder Sena, and accompanying them, sat down in the outer circle of the congregation. The Teacher, knowing the thoughts of his heart, preached the Law in orderly sequence. When the householder Sena had heard the Teacher preach the Law, he yearned to retire from the world and become a monk. Accordingly he requested the Teacher to admit him to the Order.

The Teacher asked him, “But, layman, have you no kinsmen of whom you should ask leave?” “Yes, Reverend Sir, I have.” “Well then, ask leave of them, and return when you have so done.” So the householder Sena went to his younger brother and said to him, “Whatever property is in this house, all this shall belong to you.” “But what about you, master?” “I intend to retire from the world and become a monk under the Teacher.” “Master, what say you? When my mother died, I gained in you as it were a mother; when my father died, I gained in you as it were a father. This household possesses great wealth. One can live the life of a householder and still perform works of merit; do not do this.” “I have heard the Teacher [30.316] preach the Law, and I cannot fulfill the Law amid the cares of the household life. I am determined to do naught other than retire from the world and become a monk; therefore turn back.” With these words he bade his brother turn back. Having so done, he retired from the world

and became a monk under the Teacher. Subsequently he was admitted a full member of the Order, and in no long time attained Arahatsip.

The younger brother thought to himself, “I will render the usual offerings in honor of my brother’s retirement from the world.” So for seven days he gave alms to the Congregation of Monks presided over by the Buddha, and when he had so done, {4.203} saluted his brother and said, “Reverend Sir, you have found for yourself escape from existence; but I am bound by the five pleasures of sense, and cannot go forth from the world and become a monk. Tell me therefore of some great work of merit which I can perform and still remain a householder.” The Elder replied, “Well said, well said, wise man! Build a Perfumed Chamber for the Teacher.” “Very well,” said the younger brother, accepting the suggestion.

So the younger brother caused logs of all kinds to be procured, and had them trimmed and fashioned to form the pillars and other parts of the building. He caused one block of wood to be inlaid with gold, another with silver, another with gems; and proceeding in this manner, he erected a Perfumed Chamber composed entirely of blocks of wood inlaid with the seven precious minerals. Having so done, he caused the wooden framework to be covered with roof-tiles inlaid with the seven precious minerals.

Now while the Perfumed Chamber was building, Aparājita, himself a nephew and namesake of the younger brother, came and said, “I also should like to do something; let me also have a share in the merit, uncle.” His uncle replied, “My dear nephew, I cannot grant your request; I intend to do something the merit of which cannot be shared with others.” Although the nephew repeated his request many times, he was unable to obtain a share of the merit. Deciding that an elephant-stable was needed in front of the Perfumed Chamber, he caused an elephant-stable to be erected, composed entirely of the seven precious minerals. He it was who was reborn in the present dispensation as Treasurer Ram, Menḍaka.<sup>554</sup>

Now there were three great windows in the Perfumed Chamber, [30.317] made entirely of the seven precious minerals. Below and facing these windows, the householder Aparājita caused three lotus-tanks to be built with a finish of stucco. When they were completed, he had them filled with the four kinds of perfumed water, and all about the tanks he caused flowers of the five colors to

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<sup>554</sup> For the story of Treasurer Ram, see xviii. 10.

be planted. On the bell-shaped pinnacle of the Perfumed Chamber was a bowl of ruddy gold for the besprinkling of the body of the Tathāgata when he was seated within, – with particles of pollen wafted by the motion of the wind. The peak was of coral, and below it were tiles studded with precious stones, so that it shone like a dancing peacock. Such of the seven precious minerals as could be pulverized, the householder caused to be pulverized, and with these he filled the chamber within; all the rest {4.204} he scattered about knee-deep on the ground without and about the Perfumed Chamber.

When the householder Apārajita had thus completed the Perfumed Chamber, he approached his brother the Elder and said to him, “Reverend Sir, the Perfumed Chamber is completed; I desire the Teacher to make use of it, for, as we know, abundant merit results from the use of it.” The Elder approached the Teacher and said, “Reverend Sir, this householder informs me that he has had a Perfumed Chamber built and now desires you to make use of it.” Thereupon the Teacher arose from his seat, and going to the Perfumed Chamber, stopped at the gate and surveyed the mass of precious stones strewn all about the chamber. Then said the householder to him, “Enter, Reverend Sir.” The Teacher remained standing where he was until the householder had thrice addressed him; whereupon he looked at his brother the Elder.

The Elder, knowing by the manner of his look what he meant, said to his younger brother, “Come, my dear brother, say to the Teacher, ‘The Exalted One shall be my sole protection; dwell in peace.’” The householder Apārajita, hearing these words of his older brother, saluted the Teacher with the Five Rests and said to him, “Reverend Sir, even as men, after spending the night under a tree, depart without any worry about the tree; even as men, after crossing a river, leave their raft behind and do not worry about it, even so do you dwell in this house free from worry on the score of the jewels.”

But why did the Teacher hesitate at the gate? We are told that this thought came to his mind, “Many persons come to visit the Buddhas both before breakfast and after breakfast. If they attempt [30.318] to carry the jewels away with them, we cannot stop them. But the householder may think, ‘Although his own retainers are carrying away all these jewels scattered about his chamber, he is making no effort to stop them,’ and may conceive hatred towards me and may go to Hell for it.” For this reason, we are told, the Teacher hesitated at the gate. {4.205} But when the householder said, “Reverend Sir, the Exalted One shall be my sole protection; pray enter,” he immediately entered.

The householder posted guards on all sides and gave orders to his men, “Sirs, you must stop all that attempt to carry away jewels in the folds of their garments or in baskets or in sacks, but do not stop those who go away with their hands full.” And he caused the following proclamation to be made within the city, “I have scattered the seven kinds of precious minerals in the apartment of the Perfumed Chamber. When those who come to hear the Law depart, the poor may fill both of their hands with jewels and carry them away, and even those who are in good circumstances may take a single handful.” This, we are told, was the thought in his mind, “Those that possess faith will come solely for the purpose of hearing the Law; but those that do not possess faith will be attracted here by their desire for wealth and through hearing the Law will obtain release from suffering.” Therefore he made this proclamation for the purpose of benefiting the people.

The people took the jewels away with them in accordance with the orders given by the householder. Once and twice and thrice the householder poured out jewels until they lay knee-deep on the ground. Now at the feet of the Teacher he placed a precious stone of priceless value, as large as a nugget of tin. This, we are told, was the thought in his mind, “Those who behold the radiance which proceeds from the golden-hued body of the Teacher will find no satisfaction in looking at the radiance from a precious stone.” Therefore it was that he did this. And those who looked at the Teacher found no satisfaction in looking at the jewel.

Now one day a certain Brahman, a holder of false views, thought to himself, “They say that a precious stone of great value has been laid at the feet of the Teacher; I will carry it away with me.” So he went to the monastery, and mingling with the crowd, entered for the purpose of saluting the Teacher. The householder, {4.206} concluding solely from the way in which the Brahman entered that he was seeking to get possession of the jewel, thought to himself, “I hope he will not take it!” The Brahman stretched out his arms at the [30.319] Teacher’s feet as if to salute him, took the jewel, put it in a fold of his garment, and went out.

The householder could not retain his composure toward the Brahman. At the conclusion of the sermon he approached the Teacher and said to him, “Reverend Sir, thrice have I strewn the ground about the Perfumed Chamber knee-deep with the seven kinds of precious minerals, nor have I entertained unfriendly feelings towards any that have taken jewels away with them; nay, my heart has filled with joy the more. But to-day I thought to myself, ‘I hope this Brahman



will not take this jewel when he approaches!’ When he took the jewel and carried it away with him, I was unable to retain my composure towards him.”

The Teacher listened to his words and replied, “Lay disciple, are you not able to prevent others from taking what belongs to you?” And he taught him a way. The householder, employing the method taught him by the Teacher, saluted the Teacher and made the following Earnest Wish, “From this day forth, may it not be possible for kings or thieves, no matter how numerous, to defraud me of my property, though it be no more than a single thread. May my property never be burned by fire, and may it never be swept away by water.” The Teacher said, “So be it,” and pronounced the words of thanksgiving.

When the householder celebrated the opening of the Perfumed Chamber, he entertained sixty-eight hundred thousand monks within the monastery for nine months and presented them with abundant offerings. In conclusion he presented each monk with a set of three robes, the cloths for the robes of a novice of the Order being worth a thousand pieces of money. Having thus performed works of merit during the term of life allotted to him, he passed out of this state of existence and was reborn in the World of the Gods. After passing through the round of birth and rebirth in the Worlds of the Gods and the world of men during all this time, {4.207} he obtained a new conception in the dispensation of the present Buddha at Rajagaha in the family of a certain treasurer. For the space of nine and a half lunar months he abode in the womb of his mother.

### **33 b. Story of the Present: Treasurer Jotika**

Now on the day of his birth, all the weapons in the whole city flashed fire, and all the jewels worn by the inhabitants on their persons [30.320] flashed light as though they were on fire, so that the city was one blaze of light. When the treasurer, very early in the morning, went to wait upon the king, the king asked him, “To-day all the weapons have flashed fire and the whole city is one mass of light; do you know of any reason for this?” “Yes, your majesty, I know the reason for it.” “What is it, treasurer?” “A slave of yours was born to-day in my house. This miracle has taken place solely by the power of his merit.” “Will he perhaps turn out to be a robber?” “No such thing, your majesty; the being that was born to-day possesses a vast store of merit as the fruit of an Earnest Wish.” “In this case he ought to be brought up properly; let this be spent to buy milk for him.” So saying, the king agreed to provide a thousand pieces of money daily to buy milk for the boy. When the day came for him to be given a name, they gave

him the name Jotika, inasmuch as the whole city had been one blaze of light (*pajjota*) on the day of his birth.

Now when he had reached the proper age for marriage and a plot of ground was being cleared for the purpose of erecting a house for him, the Abode of Sakka showed signs of heat. Sakka considered within himself, "What can this mean? and straightway became aware of the following, "They are preparing the site for the house of Jotika." Sakka thought to himself, "This youth will never live in a house built by these men; it is my duty to go to him." So in the guise of a carpenter he went to the site of the house and asked the men, "What are you doing?" "We are preparing the site for the house of Jotika." "Begone; he will not live in any house that you can build."

So saying, {4.208} Sakka but looked upon a plot of ground sixteen karīsas in extent. Instantly that plot of ground became as smooth and even as a kasiṇa-disk. Again the second time he looked, thinking as he looked, "May the earth be rent asunder in this place and may there arise here a splendid palace seven stories high, made entirely of the seven precious minerals." Instantly just such a palace arose. Again the third time he looked, thinking as he looked, "May seven walls arise and encircle this palace." Instantly just such walls arose. Again he looked, thinking as he looked, "May wishing-trees spring up in a circle about these walls." Instantly just such wishing-trees sprang up. Once more he looked, thinking as he looked, "May four urns of treasure arise at the four corners of the palace." Instantly four urns of treasure arose at and beneath the four corners of the palace.

Now of these four urns of treasure, one was a league in measure, [30.321] one three-quarters of a league, one half a league, and one a quarter of a league. In the case of the urns of treasure which came into existence at the birth of the Future Buddha, the diameter of the brim was the same for all, and the diameter of the base was equal to that of the circumference of the earth. The diameter of the urns of treasure which came into existence for Jotika is not stated. When these four urns came into existence, they were all filled with treasure, even as the nut of a palmyra-tree is found filled with meat when the top is cut off. Moreover there came into existence at the four corners of the palace four stalks of sugar-cane of solid gold, each as stout as the trunk of a young palmyra-tree. Their leaves were formed of precious stones and their stalks were of gold. We are told that these stalks of sugar-cane came into existence to show the work of merit wrought by Jotika in a previous state of existence.

Seven Yakkhas stood guard over the seven gates. Over the first gate, the Yakkha Yamakoḷi stood guard with his own retinue of a thousand Yakkhas; {4.209} over the second gate, the Yakkha Uppala stood guard with his own retinue of two thousand Yakkhas; over the third gate, the Yakkha Vajira with three thousand; over the fourth gate, the Yakkha Vajirabāhu with four thousand; over the fifth gate, the Yakkha Kasakanda with five thousand; over the sixth gate, the Yakkha Kaṭattha with six thousand; over the seventh gate, the Yakkha Disāpāmukha stood guard with his retinue of seven thousand Yakkhas. Thus the palace was guarded both within and without by a strong guard. When King Bimbisāra heard that Jotika had become the possessor of a palace seven stories high, made of the seven precious minerals, with seven encircling walls and seven gates and four urns of treasure, he sent him a treasurer's parasol. Thereafter he was known as Treasurer Jotika.

Now a certain woman who had wrought works of merit in company with Treasurer Jotika, was reborn in Uttarakuru; and divinities brought her thence and lodged her in an apartment of royal splendor in Jotika's palace. When she came, she brought with her a single pint-pot of rice and three burning-glasses; and during the lifetime of Jotika and his family this one pint-pot of rice sufficed to provide them with food. Indeed we are told that if they wished to fill even a hundred carts with rice, this pint-pot of rice remained always undiminished. Whenever they desired to prepare a meal, they would place the rice in the boiler and set the boiler over these crystals; the crystals would immediately blaze up, and as soon as [30.322] the rice was cooked, the crystals would go out; by this sign they knew that the rice was cooked. Whenever they desired to prepare sauces and curries and the like, they would follow the same method. Thus all of their food was cooked with these burning-glasses. And they lived by the light of the precious stones, {4.210} and knew not the light of fire or lamp.

The report spread all over the Land of the Rose-apple that Treasurer Jotika was possessed of splendor and wealth; and multitudes of people harnessed wagons and other conveyances and drew near to see. Treasurer Jotika caused porridge to be prepared from the rice brought from Uttarakuru, and provided all of his visitors with plenty to eat. And he issued the following order, "Let them take garments from the wishing-trees and jewels from the wishing-trees." And causing the quarter-league urns of treasure to be opened, he issued the following order, "Let them take so much treasure as they need to support life."

Now although all the inhabitants of the Land of the Rose-apple carried much treasure away with them, after they had gone the treasure contained in the urn

had not been lowered a finger's breadth. We are told that this was the result of Jotika's sanding the apartment of the Perfumed Chamber with scattered jewels. So numerous were the multitudes that flocked to Jotika's palace, departing with garments and jewels and money, as much as they desired, that so long as they flocked thither, even King Bimbisāra, who greatly desired to see the palace, had no opportunity.

Later on, because the majority of the people had departed with as much as they wished, the numbers diminished. Then King Bimbisāra said to Jotika's father, "I should like to see your son's palace." "Very well, your majesty," replied Jotika's father. So he went to his son and said, "Son, the king would like to see your palace." Jotika replied, "Very well, father; let him come." So the king went there with a large retinue. Now there stood at the first gate a female slave, whose duty was to sweep and remove the refuse; and when she saw the king approach, she gave him her hand. But the king, taking the woman for a wife of the treasurer, refrained out of modesty from placing his hand on her arm. Likewise at each of the remaining gates {4.211} stood slave-women who offered the king their hands; but the king, believing them to be wives of the treasurer, refrained from placing his hand on their arms.

Jotika came forth, and advancing to meet the king, saluted him, [30.323] and taking his place behind the king, said to him, "Go forward, your majesty." But to the king the jeweled ground appeared to be an abyss of jewels as deep as the height of a hundred men. He thought, "This man has dug a pit to trap me," and did not dare to plant his foot down. So Jotika went ahead of him, saying, "Your majesty, there is no pit here; walk behind me." Then the king, walking in Jotika's footsteps, trod firmly on the ground, and walked round and round the palace, gazing at it from the lowest story to the highest.

Now at that time Ajātasattu Kumāra also accompanied his father about the palace, holding his father's finger, and as he walked round and round the palace, he thought to himself, "What an utter simpleton my father is! This Jotika, although he is a mere householder, dwells in a palace made entirely of the seven precious minerals. But my father, although he is a king, dwells in a house of wood. I will straightway become king. But not for a moment after I have become king will I permit this householder to dwell in this palace."

When the king reached the topmost story of the palace, it was already time for breakfast. Accordingly the king addressed the treasurer, saying, "Great treasurer, let us eat our breakfast right here." The treasurer replied, "Yes, your

majesty, that is my plan; the food is all prepared for your majesty.” So the king bathed in sixteen pitcherfuls of perfumed water; and having so done, seated himself on the couch prepared expressly for Jotika, under the treasurer’s jeweled pavilion.

Thereupon servants offered him water with which to wash his hands, and heaping moist rice-porridge in a golden dish worth a hundred thousand pieces of money, set it before him. The king, taking it for food, began to eat. The treasurer, however, said to him, “Your majesty, this is not food; {4.212} this is moist rice-porridge.” Then the servants heaped food in another golden dish and put it in the first dish. In this way, we are told, this latter food made delicious eating the moment it was served. The king began to eat the savory food, but did not know when he had had enough.

Thereupon the treasurer saluted the king and extending his clasped hands in an attitude of reverent supplication, said, “That is enough, your majesty; pray let that suffice; if you eat any more, it will be impossible for you to digest it.” Said the king to the treasurer, “Householder, why do you cast reproach on your own food?” The treasurer replied, “Your majesty, I do not mean to reproach you. For I am giving all of your soldiers also the very same porridge and the very [30.324] same curry I am giving you. Nevertheless, I fear for your majesty.” “Why?” “In case your majesty should become inactive, people would say, ‘The king ate food yesterday in the treasurer’s house; the treasurer must have done something to it.’ I fear such talk, your majesty.” “Very well,” said the king, “remove the food and bring water.” When the king had finished his meal, all the king’s retinue partook of the same kind of food.

As the king sat engaged in pleasant conversation with the treasurer, he said to him, “Treasurer, have you no wife living in this house?” “Yes, your majesty, I have.” “Where is she?” “Reclining in the royal apartment; she does not know that your majesty has arrived.” (Although the king arrived early in the morning with his retinue, yet the treasurer’s wife did not so much as know that he had arrived.) Thereupon the treasurer thought, “The king evidently desires to see my wife.” So he went to her apartment and said, “The king has arrived; is it not your duty to see the king?” {4.213}

His wife, without stirring from where she lay, replied merely, “Husband, who is this person you call ‘king’?” “The king, our sovereign.” Thereupon his wife, to show her displeasure, said, “The deeds of merit we have done must partake of the nature of sins if we have a sovereign over us. It must be that we wrought

works of merit without faith, and attained this glory, to be reborn subjects of another. Without doubt we must have given alms without faith, and this is the fruit of it.” Having thus shown her displeasure, she said, “Husband, what shall I do now?” “Take this palmyra fan and go fan the king.” So she took the palmyra fan and went and fanned the king.

As she was fanning the king, the scent of the perfume with which the king’s robe was perfumed irritated her eyes, and forthwith a flood of tears streamed from her eyes. When the king observed this, he said to the treasurer, “Great treasurer, womankind possesses but little intelligence. Doubtless your wife thinks, ‘The king may rob my husband of his wealth,’ and is weeping for fear. Quiet her fears. I have no desire for your wealth.” The treasurer made answer to the king, “Your majesty, my wife is not weeping.” “What is the matter, then?” “The scent of the perfume with which your robe is perfumed is so strong that it brings tears to her eyes. Indeed my wife has never seen the light of a lamp or the light of a fire; she eats and sits and reclines solely by the light of jewels. Your majesty, however, must have sat by the light of a lamp.” “Yes, treasurer.” “Well then, your majesty, from to-day henceforth, sit by the light of a jewel.” So saying, the [30.325] treasurer presented the king with a precious stone of priceless value, as large as a nugget of tin. The king surveyed the treasurer’s house, remarked to himself, “Great indeed is Jotika’s wealth,” and departed.

### **33 c. Story of the Present: Elder Jaṭila**

Now is to be related the Rise and Career of Jaṭila. {4.214}

For once upon a time there lived at Benāres a treasurer’s daughter of surpassing beauty. When she was about fifteen or sixteen years old, her parents lodged her on the topmost floor of a seven-storied palace in an apartment of royal splendor, providing a single female slave to guard her. One day, as the maiden was looking out of her open window, a certain Vijjādhara came flying through the air, and fell in love with her at first sight. And straightway entering her apartment by the window, he had intercourse with her. Following intercourse with him, in no long time she conceived a child in her womb. When the slave-woman saw her condition, she said to her, “My lady, what does this mean?” “Never mind; say nothing to anyone.” So for fear of what she said, the slave-woman kept silent. When ten lunar months had expired, the treasurer’s daughter gave birth to a son. Thereupon she caused a new vessel to be procured, laid the child in it, covered it, put garlands of flowers on it, and said to the slave-woman, “Carry this vessel on your head and set it adrift in the Ganges.” And she added, “Should anyone ask you, ‘What does this vessel contain?’ you are to say, ‘It

contains a votive offering made by my lady mistress.’ ” The slave-woman did as she was told.

Farther down the Ganges two women were bathing. When they saw a new vessel being swept along by the current, one of them cried out, “That vessel belongs to me!” and the other cried out, “Whatever is contained in that vessel belongs to me!” When the vessel reached them, they caught hold of it, and setting it on dry land, they opened it and saw the child. Thereupon the first of the two women said, “The child belongs to me alone, because I said, ‘The vessel belongs to me.’ ” But the second woman said, “The child belongs to me alone, because I said, ‘Whatever is contained in that vessel belongs to me alone.’ ” {4.215} And straightway they fell to quarreling. Proceeding to a court of justice, they told their stories; and when even the judges were unable to settle the dispute, they went to the king. The king, after listening to their arguments, said, “You take the child; you take the vessel.” [30.326]

Now the woman who received the child was a supporter of the Elder Mahā Kaccāna. And she brought up the child with this thought in mind, “I will have this child enter the Order under the auspices of the Elder.” Now on the day of the child’s birth, when he was bathed for the purpose of washing off the birth-stains, his hair became matted, and therefore they gave him the name Jaṭila. One day when the child was old enough to walk, the Elder entered that house for alms. The female lay disciple provided the Elder with a seat and offered him food. When the Elder saw the boy, he asked, “Lay disciple, you have a boy?” “Yes, Reverend Sir, I am bringing him up with this thought in mind, ‘I will have this child enter the Order under your auspices.’ Therefore pray admit him to the Order.” “Very well,” replied the Elder. And taking the boy with him, he departed.

As the Elder proceeded on his way, he considered within himself, “Has this boy a sufficient store of merit to enable him to attain the station of a wealthy householder?” Straightway he became aware of the following, “This boy is a person of great merit, and will some day enjoy great wealth. As yet, however, he is a mere child, as yet he lacks maturity of knowledge.” Therefore the Elder took the boy with him to Takkasilā, and stopped at the house of a certain lay supporter of his. The layman saluted the Elder, and seeing the boy, asked, “Reverend Sir, you have a boy?” “Yes, lay disciple, and he will enter the Order; but as yet he is a mere child. Let him remain with you for a time.” “Very well,” replied the layman, and cared for the boy tenderly, treating him as his own son.

Now for twelve years goods had been accumulating in the layman's house. One day, when the layman was about to set out on a journey to the next village, {4.216} he removed all of his goods to a shop, and seating the boy in the shop, told him the price of each piece of goods. "This and that are worth such and such," said the layman; "if you can get such and such for them, sell them." So saying, the layman departed.

That day the guardian divinities of the city directed towards his very shop all that had need of even so little as pepper and cummin-seed. The result was that in a single day he sold all the goods that had been accumulating for twelve years. When the householder returned and saw nothing at all left in the shop, he said to the youth, "My dear boy, have you lost all your goods?" The youth replied, "I have lost nothing. All that you left with me I have sold in accordance [30.327] with your directions. Here is the price for such and such, and here is the price for such and such."

The householder was overjoyed. "Here," he exclaimed, "is a man whose worth is beyond price, a man who is able to make his living wherever he may be!" Now his own daughter had just reached marriageable age. So he straightway gave him his daughter in marriage, ordered his men to build a house for him, and when the house was completed, said to him, "Go take up your residence in your own house." Now when Jaṭila entered his house, no sooner had he set one foot on the threshold than the earth in the rear of his house was rent asunder and there arose a mountain of gold eighty cubits in height. When the king heard that a mountain of gold had arisen in the rear of Jaṭila's house, rending the earth asunder, he sent him a treasurer's parasol. Thereafter he was known as Treasurer Jaṭila.

Treasurer Jaṭila had three sons. When they had reached manhood, he conceived a desire to retire from the world and become a monk. And he thought to himself, "If there is a treasurer's family possessed of wealth equal to ours, they will permit me to retire from the world; otherwise they will not give me their permission." Accordingly he determined to find out. So he had made a golden brick and a golden whip and a golden cord; and placing them in the hands of his men, said to them, "Take these with you and travel throughout the Land of the Rose-apple, pretending to be looking for nothing in particular, {4.217} and find out whether or not there is a treasurer's family possessed of wealth equal to ours; having so done, return to me." Jaṭila's men traveled from place to place until they reached the city of Bhaddiya.



Now in the city of Bhaddiya lived Treasurer Ram, Meṇḍaka;<sup>555</sup> and when he saw those men, he asked them, “Friends, on what errand are you traveling about?” “We are traveling about looking for nothing in particular.” Treasurer Ram perceived within himself, “It cannot be true that these men are traveling about from place to place, with things such as these in their hands, looking for nothing in particular; they are traveling about exploring the country.” So he said to them, “Go into the yard behind our house and take a look.” Jaṭīla’s men went into the yard.

There, in a space eight karīsas in extent, they saw golden rams of the sort previously described, as big as elephants or horses or bulls, [30.328] prancing about, striking back with back, and cleaving the earth asunder. Jaṭīla’s men strolled about among the rams and then came out. Treasurer Ram asked them, “Friends, did you find what you were traveling about looking for?” “Yes, master, we found what we were looking for.” “Well then, depart.” So saying, he dismissed them. Jaṭīla’s men returned home.

The treasurer their master asked them, “Friends, did you see a treasurer’s household possessed of wealth equal to ours?” The men replied, “Master, what wealth do you possess! Treasurer Ram, who lives in the city of Bhaddiya, possesses wealth as great as all this!” So saying, they told him all about what they had seen.

When the treasurer heard their story, he was delighted. “I have found one such treasurer’s family,” thought he; “is there perhaps another?” So giving his men a blanket worth a hundred thousand pieces of money, he said to them, “Friends, go find out whether there is another such treasurer’s family.” So saying, he sent them forth. Jaṭīla’s men went to the city of Rājagaha, made a pile of wood near Treasurer Jotika’s house, and set fire to it. “What are you doing?” they were asked. Jaṭīla’s men replied, “We have here a very valuable blanket and have been trying to sell it. But we can find no buyer, and are afraid that if we carry it about with us, we shall be attacked by robbers. As soon, therefore, as we have burnt it in this fire, we shall continue our journey.”

Now Treasurer Jotika saw them and asked his men, “What are these men doing?” When he heard what they were doing, he caused them to be summoned and asked them, “How much is the blanket worth?” “It is worth a hundred thousand pieces of money.” {4.218} Jotika ordered a hundred thousand pieces of

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<sup>555</sup> For the story of Treasurer Ram, see xviii. 10.

money given to the men, and placing the blanket in their hands, sent them forth, saying to them, "Give the blanket to the slave-woman whose duty is to sweep the gate-house and remove the refuse."

When the slave-woman received the blanket, she burst into tears, went to her master, and said, "Master, if I have been guilty of any offense, should I not be beaten for it? Why did you send me such a coarse blanket as this? How can I wear it either as an undergarment or a cloak?" Jotika replied, "It was not for that purpose that I sent you the blanket. I sent it to you simply that you might roll it up and lay it at the foot of your bed; so that, after bathing your feet in perfumed water, you might have a blanket to wipe them with. Can you not make such use as this of the blanket?" "Yes," [30.329] said the slave-woman, "I can do that;" and taking the blanket with her, she departed.

Jaṭila's men watched the whole proceeding and returned to the treasurer their master. Jaṭila asked them, "Friends, did you see a treasurer's household possessed of wealth equal to ours?" "Master," they replied, "what wealth do you possess! Treasurer Jotika who lives in the city of Rājagaha possesses wealth as great as all this!" And describing all the wealth they had seen in Jotika's house, they told him their story. When the treasurer heard their report, his heart was filled with joy. "Now," said he, "I shall obtain permission to retire from the world and become a monk." And going to the king, he said, "Your majesty, I desire to become a monk." The king replied, "Very well, great treasurer; follow your inclination and become a monk."

So Treasurer Jaṭila went home, and summoning his sons before him, he placed a golden spade in the hands of his oldest son and said to him, "Son, go to the rear of the house and remove a nugget of gold from the mountain of gold." The oldest son took the spade, went to the rear of the house, and struck the mountain of gold with his spade. It was as though he had struck the surface of a flat rock. Jaṭila took the spade from the hand of his oldest son, and placing it in the hands of his second son, sent him out. But the second son fared the same as the oldest son. When he struck the mountain of gold with his spade, it was as though he had struck the surface of a flat rock. {4.219} Then Jaṭila placed the spade in the hands of his youngest son and sent him out. The youngest son smote the mountain of gold with his spade, and it was as though he had thrust his spade into a pile of loose earth. Then said the treasurer, "Come, son, that is enough." And summoning his two older sons, he said to them, "This mountain of gold did not come into existence for you; it came into existence for me and my youngest son. Join with him in the enjoyment of this wealth."

But why did this mountain of gold come into existence solely for the sake of the father and his youngest son? And why was Jaṭila thrown into the water on the day of his birth? Solely as the result of deeds done in a previous state of existence.

### **33 d. Story of the Past: The goldsmith and his three sons**

For in a previous state of existence, while the shrine of the Supreme Buddha Kassapa was being erected, a certain Arahat came to the [30.330] place where the shrine was being erected, and looking at the shrine, asked the following question, "Friends, why is it that the north façade of the shrine is still unfinished?" "There is not enough gold," replied the builders. Said the Arahat, "I will enter the village and urge the people to give; devote your best attentions to the work." So saying, the Arahat entered the city and cried out, "Men and women, there is not enough gold to finish the north façade of your shrine. Contribute gold for this purpose." Having thus prevailed upon the multitude to contribute gold for the shrine, he went to the house of a goldsmith.

Now just at this moment the goldsmith was sitting in his house engaged in a quarrel with his wife. Said the Elder to the goldsmith, "There is not enough gold to finish the north façade of the shrine which you have undertaken to build; this is something which you ought to know." But so angry was the goldsmith toward his wife that he replied, "Throw your Teacher into the water and go your way." Thereupon the goldsmith's wife said to her husband, "You have done a most wicked thing. If you are so angry with me as all that, you ought to be satisfied to rebuke me or beat me. Why should you vent your spleen on the Buddhas, past, present, and to come?"

Instantly the goldsmith {4.220} was overcome with remorse. Flinging himself at the Elder's feet, he said, "Pardon me, Reverend Sir." The Elder replied, "It was not I to whom you spoke; ask pardon of the Teacher." Said the goldsmith, "Reverend Sir, what must I do to obtain the pardon of the Teacher?" The Elder replied, "Friend, make three jars of golden flowers and place them in the repository of the relics; then wet your garments and the hair of your head, and ask the Teacher's pardon." "Very well, Reverend Sir," said the goldsmith.

While the goldsmith was making the golden flowers, he summoned the oldest of his three sons, saying to him, "Come, son, I spoke harshly of the Teacher. Therefore, so soon as I have finished these golden flowers, I shall place them in

the repository of the relics and shall ask pardon of the Teacher. I wish you to accompany me.” But the oldest son was unwilling to go and replied, “It was not I that made you speak harshly. You go alone.” Then the goldsmith summoned his second son and said the same thing to him, but the second son likewise refused to go, making the same answer. Finally the goldsmith summoned his youngest son. Said the youngest son, “It is a son’s duty to do whatever there is to be done.” So he agreed to [30.331] accompany his father, and assisted his father in making the flowers. When the goldsmith had completed three jars of flowers, measuring a span in breadth, he placed them in the repository of the relics, and wetting his garments and the hair of his head, asked pardon of the Teacher.

### **33 e. Story of the Present concluded**

For this reason, in seven successive states of existence, Jaṭiḷa was thrown into the water on the day of his birth; and since this was the last of the seven states of existence, in this state of existence also, as the result of that evil deed, he was thrown into the water. Now inasmuch as the two brothers who were his oldest sons were not willing to assist him in making the golden flowers, the mountain of gold did not come into existence for them; but since the youngest son assisted his father, the mountain of gold came into existence solely for the father and the youngest son. {4.221} Treasurer Jaṭiḷa, having thus admonished his sons, retired from the world, became a monk under the Teacher, and in but a few days attained Arahatship.

Some time afterwards the Teacher accompanied by five hundred monks, while making a pilgrimage for alms, stopped at the door of the house of Jaṭiḷa’s sons. And for the space of half a month Jaṭiḷa’s sons served the Congregation of Monks presided over by the Buddha with food. In the evening, when the monks were assembled in the Hall of Truth, they began the following discussion, “Brother Jaṭiḷa, did you experience to-day no longing for the mountain of gold eighty cubits high and for your sons?” “No, brethren,” replied Jaṭiḷa, “I experienced neither longing for them nor pride in them.” Then said the monks, “This Elder Jaṭiḷa utters what is not true and is guilty of falsehood.” The Teacher, hearing their talk, said, “Monks, it is quite true that my son has no longing for them or pride in them.” So saying, he expounded the Law by pronouncing the following Stanza,

**416. Whoever in this world has abandoned Craving,  
Whoever has gone forth from the household life to the houseless life,  
Whoever has destroyed the essence of Craving, such a man I call a Brahman.**

**XXVI. 34. Ajātasattu attacks Jotika's Palace<sup>556</sup>**

**Jotikattheravatthu**

[30.332]

**416. Whoever in this world has abandoned Craving,  
Whoever has gone forth from the household life to the houseless life,  
Whoever has destroyed the essence of Craving, such a man I call a Brahman.**

This religious instruction was given by the Teacher while he was in residence at Veļuvana with reference to the Elder Jotika.

For after Ajātasattu Kumāra had conspired with Devadatta and killed his father, Bimbisāra, and become established in the kingdom, he said to himself, {4.222} "I will now take the great palace of Treasurer Jotika;" and arming himself for battle, he sallied forth. But seeing his own reflection and that of his retinue in the jeweled walls, he concluded, "The householder has armed himself for battle and has come forth with his host." Therefore he did not dare approach the palace.

Now it happened that on that day the treasurer had taken upon himself the obligations of Fast-day, and early in the morning, immediately after breakfast, had gone to the monastery and sat listening as the Teacher preached the Law. When, therefore, the Yakkha Yamakoļi, who stood guard over the first gate, saw Ajātasattu Kumāra, he called out, "Where are you going?" And straightway putting Ajātasattu Kumāra and his retinue to rout, he pursued them in all directions. The king sought refuge in the very same monastery as that to which the treasurer had gone. When the treasurer saw the king, he rose from his seat and said, "Your majesty, what is the matter?" Said the king, "Householder, how comes it that after giving orders to your men to fight with me, you are sitting here pretending to be listening to the Law?"

Said the treasurer, "But, your majesty, did you set out with the idea of taking my house?" "Yes, for that very purpose did I set out." "Your majesty, a thousand kings could not take my house from me against my will." Upon this Ajātasattu became angry and said, "But, do you intend to become king?" "No," replied the treasurer, "I do not intend to become king. But neither kings nor robbers could take from me against my will the tiniest thread." "Then may I take the house with your consent?" "Well, your majesty, I have here on my ten fingers twenty rings. I will not give them to you. Take them if you can." {4.223}

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<sup>556</sup> Text: N iv. 221-224.

The king crouched on the ground and leaped into the air, rising to [30.333] a height of eighteen cubits; then, standing, he leaped into the air again, rising to a height of eighty cubits. But in spite of the great strength he possessed, twist this way and that as he might, he was unable to pull a single ring from the treasurer's fingers. Then said the treasurer to the king, "Spread out your mantle, your majesty." As soon as the king had spread out his mantle, the treasurer straightened his fingers, and immediately all twenty rings slipped off.

Then the treasurer said to him, "Thus, your majesty, it is impossible for you to take my belongings against my will." But agitated by the king's action, he said to him, "Your majesty, permit me to retire from the world and become a monk." The king thought to himself, "If this treasurer retires from the world and becomes a monk, it will be an easy matter for me to get possession of his palace." So he said in a word, "Become a monk." Thereupon the treasurer Jotika retired from the world, became a monk under the Teacher, and in no long time attained Arahatsip. Thereafter he was known as Elder Jotika. The moment he attained Arahatsip, all of his wealth and earthly glory vanished, and the divinities took back once more to Uttarakuru his wife Satulakāyī.

One day the monks said to Jotika, "Brother Jotika, have you any longing for your palace or your wife?" "No, brethren," replied Jotika. Thereupon the monks said to the Teacher, "Reverend Sir, this monk utters what is not true, and is guilty of falsehood." Said the Teacher, "Monks, it is quite true that my son has no longing for any of these things." And expounding the Law, he pronounced the following Stanza, {4.224}

**416. Whoever in this world has abandoned Craving,  
Whoever has gone forth from the household life to the houseless life,  
Whoever has destroyed the essence of Craving, such a man I call a Brahman.**

**XXVI. 35. The Monk who was once a Mime<sup>557</sup>**

**Naṭapubbakattheravatthu**

**417. He that has cast off...**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to a certain monk who was once a mime.

It is said that a certain mime giving performances from place to place heard the Teacher preach the Law, whereupon he retired from the world, became a monk, and attained Arahatsip. One day, as he [30.334] as entering the village for alms, in company with the Congregation of Monks presided over by the Buddha, the monks saw a certain mime going through his performance. Thereupon they asked the monk who was once a mime, “Brother, yonder mime is going through the same kind of performance you used to go through; have you no longing for this sort of life?” “No, brethren,” replied the monk. The monks said to the Teacher, “Reverend Sir, this monk utters what is not true, is guilty of falsehood.” When the Teacher heard them say this, he replied, “Monks, my son has passed beyond all bonds.” So saying, he pronounced the following Stanza,

**417. He that has cast off the bondage of things of earth,  
He that has escaped from the bondage of things of heaven,  
He that has thrown off every bond, such a man I call a Brahman.**

**XXVI. 36. The Monk who was once a Mime<sup>558</sup>**

**Naṭapubbakattheravatthu**

**418. He that has cast aside both pleasure and pain...**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to a certain monk who was once a mime. {4.225}

The story is the same as the foregoing, except that on this occasion the Teacher said, “Monks, my son has put aside both pleasure and pain,” and so saying, pronounced the following Stanza,

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<sup>557</sup> Text: N iv. 224-225.

<sup>558</sup> Text: N iv. 225.

**418. He that has cast aside both pleasure and pain, he that is cold, free from passion,  
He that, strenuous, has overcome all the worlds, such a man I call a Brahman.**

**XXVI. 37. The Skull-Tapper<sup>559</sup>  
Vaṅṅisattheravatthu**

**419. He that knows the passing away and rebirth of beings everywhere,  
He that is free from attachment, happy, and enlightened, such a man I call a Brahman.**

**420. He whose future estate is not known to gods or Gandhabbas or men,  
He who has destroyed the evil passions and has attained Arahathship, such a man I call a Brahman.**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Vaṅṅisa. {4.226}.

It seems that there lived at Rājagaha a Brahman named Vaṅṅisa who could tell in which of the states of existence men were reborn at death. He would rap on their skulls and say, “This is the skull [30.335] of a man who has been reborn in Hell; this man has been reborn as an animal; this man has been reborn as a ghost; this is the skull of a man who has been reborn in the world of men.”

The Brahmans thought to themselves, “We can use this man to prey upon the world.” So clothing him in two red robes, they took him about the country with them, saying to everyone they met, “This Brahman Vaṅṅisa can tell by rapping on the skulls of dead men in which of the states of existence they have been reborn; ask him to tell you in which of the states of existence your own kinsmen have been reborn.” People would give him ten pieces of money or twenty or a hundred according to their several means, and would ask him in which of the states of existence their kinsmen had been reborn.

After traveling from place to place, they finally reached Sāvatti and took up their abode near the Jetavana. After breakfast they saw throngs of people going with perfumes, garlands, and the like in their hands to hear the Law. “Where are

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<sup>559</sup> From this story are derived *Thera-Gātha Commentary*, cclxiv (*Story of Vaṅṅisa*) and cli (*Story of Migasira*). Cf. *Aṅguttara Commentary on Etadagga Vagga, Story of Vaṅṅisa*. For a Sanskrit parallel from Eastern Turkestan, see A. F. R. Hoernle, *JRAS.*, 1916, 709 ff. (fifth fragment). Cf. Story xxvi. 30 b. Text: N iv. 22&-228.



you going?" they asked. "To the monastery to hear the Law," was the reply. "What will you gain by going there?" asked the Brahmins; "there is nobody like our fellow-Brahman Vaṅgīsa. He can tell by rapping on the skulls of dead men in which of the states of existence they have been reborn. Just ask him in which of the states of existence your own kinsmen have been reborn." {4.227} "What does Vaṅgīsa know!" replied the disciples, "there is no one like our Teacher." But the Brahmins retorted, "There is no one like Vaṅgīsa," and the dispute waxed hot. Finally the disciples said, "Come now, let us go find out which of the two knows the more, your Vaṅgīsa or our Teacher." So taking the Brahmins with them, they went to the monastery.

The Teacher, knowing that they were on their way, procured and placed in a row five skulls, one each of men who had been reborn in the four states of existence: Hell, the animal world, the world of men, and the World of the Gods; and one skull belonging to a man who had attained Arahatsip. When they arrived, he asked Vaṅgīsa, "Are you the man of whom it is said that by rapping on the skulls of dead men you can tell in which of the states of existence they have been reborn?" "Yes," said Vaṅgīsa. "Then whose is this skull?" Vaṅgīsa rapped on the skull and said, "This is the skull of a man who has been reborn in Hell." "Good! good!" exclaimed the Teacher, applauding him. Then the Teacher asked him about the next three skulls, and Vaṅgīsa answered without making a mistake. The Teacher applauded him for each answer he gave and finally showed him [30.336] the fifth skull. "Whose skull is this?" he asked. Vaṅgīsa rapped on the fifth skull as he had on the others, but confessed that he did not know in which of the states of existence the man had been reborn.

Then said the Teacher, "Vaṅgīsa, don't you know?" "No," replied Vaṅgīsa, "I don't know." "I know," said the Teacher. Thereupon Vaṅgīsa asked him, "Teach me this charm." "I cannot teach it to one who is not a monk." Thought the Brahman to himself, "If I only knew this charm, I should be the foremost man in all India." Accordingly he dismissed his fellow-Brahmins, saying, "Remain right here for a few days; I intend to become a monk." And he became a monk in the name of the Teacher, was admitted a full member of the Order, and was thereafter known as Elder Vaṅgīsa.

They gave him as his Subject of Meditation the Thirty-two Constituent Parts of the Body and said to him, "Repeat the preliminary words of the formula." He followed their instructions and repeated the preliminary words of the formula. {4.228} From time to time the Brahmins would ask him, "Have you learned the formula?" and the Elder would answer, "Just wait a little! I am learning it." In

but a few days he attained Arahatship. When the Brahmans asked him again, he replied, “Brethren, I am now unable to learn it.” When the monks heard his reply, they said to the Teacher, “Reverend Sir, this monk utters what is not true and is guilty of falsehood.” The Teacher replied, “Monks, say not so. Monks, my son now knows all about the passing away and rebirth of beings.” So saying, he pronounced the following Stanzas,

**419. He that knows the passing away and rebirth of beings everywhere,  
He that is free from attachment, happy, and enlightened, such a man I call a  
Brahman.**

**420. He whose future estate is not known to gods or Gandhabbas or men,  
He who has destroyed the evil passions and has attained Arahatship, such a  
man I call a Brahman.**

**XXVI. 38. Husband and Wife<sup>560</sup>  
Dhammadinnattherīvatthu**

**421. He that possesses naught in the present, the past, and the future,  
He that neither possesses aught nor yearns for aught, such a man I call a  
Brahman.**

This religious instruction was given by the Teacher while he was in residence at Veḷuvana with reference to the nun Dhammadinnā. {4.229} [30.337]

For once on a day, while she was living in the world, her husband Visākha, a lay disciple, heard the Teacher preach the Law and attained the Fruit of the Third Path. Thereupon he thought to himself, “I must now turn over all of my property to Dhammadinnā.” Now it had previously been his custom on returning home, in case he saw Dhammadinnā looking out of the window, to smile pleasantly at her. But on this particular day, although she was standing at the window, he passed by without so much as looking at her. “What can this mean?” thought she. “Never mind, when it is meal-time, I shall find out.” So when meal-time came, she offered him the usual portion of boiled rice. Now on previous days it had been his custom to say, “Come, let us eat together.” But on this particular day he ate in silence, uttering not a word. “He must be angry about something,” thought Dhammadinnā.

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<sup>560</sup> Parallels: *Aṅguttara Commentary*, *JRAS.*, 1893, 560-566; *Therī-Gāthā Commentary*, jdi: 15-16. Cf. *Majjhima*, 44: i. 299-305. Text: N iv. 229-231.

After the meal Visākha settled himself in a comfortable place, and summoning Dhammadinnā to his side, said to her, “Dhammadinnā, all the wealth that is in this house is yours. Take it!” Thought Dhammadinnā, “Persons who are angry do not offer their property and say, ‘Take it!’ What can this mean?” After a time, however, she said to her husband, “But, husband, what about you?” “From this day forth, I shall engage no more in worldly affairs.” “Who will accept the saliva you have rejected? In that case permit me also to become a nun.” “Very well, dear wife,” replied Visākha, giving her the desired permission. And with rich offerings he escorted her to the nuns’ convent and had her admitted to the Order. After she had made her full profession she was known as the nun Dhammadinnā.

Dhammadinnā yearned for the life of solitude and so accompanied the nuns to the country. Residing there, in no long time she attained Arahatship together with the Supernatural Faculties. Thereupon she thought to herself, “Now, by reason of me, {4.230} my kinsfolk will perform works of merit.” Accordingly she returned once more to Rājagaha. When the lay disciple Visākha heard that she had returned, he thought to himself, “What can be her reason for returning?” And going to the nuns’ convent and seeing the nun his former wife, he saluted her and seated himself respectfully on one side.

Thought he, “It would be highly improper for me to say to her, ‘Noble sister, pray are you discontented?’ I will therefore ask her this question.” So he asked her a question about the Path of Conversion, and she immediately answered it correctly. Continuing this line [30.338] of questioning, the lay disciple asked about the remaining Paths also. He did not stop, however, at this point, but continuing his questions, asked her about Arahatship. “Wonderful, brother Visākha!” exclaimed Dhammadinnā. “But if you desire to know about Arahatship, you should approach the Teacher and ask him this question.”

Visākha saluted the nun his former wife, and rising from his seat and going to the Teacher, repeated to the Exalted One their talk and conversation. Said the Teacher, “What my daughter Dhammadinnā said was well said. In answering this question I also should answer it as follows.” And expounding the Law, he pronounced the following Stanza,

**421. He that possesses naught in the present, the past, and the future,  
He that neither possesses aught nor yearns for aught, such a man I call a  
Brahman.**

**XXVI. 39. Aṅgulimāla the Fearless<sup>561</sup>**

**Aṅgulimālattheravatthu**

**422. The noble...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to Elder Aṅgulimāla. {4.231}

This story is related in the Commentary on the Stanza beginning “The niggardly go not to the World of the Gods.” For it is there said:

The monks asked Aṅgulimāla, “Brother Aṅgulimāla, were you not afraid when you saw the rogue elephant standing before you holding a parasol?” “No, brethren, I was not afraid.” The monks said to the Teacher, “Reverend Sir, Aṅgulimāla utters falsehood.” The Teacher replied, “Monks, my son Aṅgulimāla has no fear. For monks like my son are of all the Noble ones who have rid themselves of the Depravities the noblest, and have no fear.” So saying, he pronounced the following Stanza,

**422. The noble, the eminent, the manly, the wise, the conqueror,  
The pure, the sinless, the enlightened, him I call a Brahman.**

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<sup>561</sup> Cf. Story xiii. 10 (text: iii. 187). For the story of the conversion of the robber Aṅgulimāla, see Story xiii. 6 (Majjhima, 86). Text: N iv. 231-232.

**XXVI. 40. It is the Giver that makes the Gift<sup>562</sup>**

**Devahitabrāhmaṇavatthu**

[30.339]

**423. He that knows his former abodes...**

This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to a question asked by Brahman Devahita. {4.232}

For once upon a time the Exalted One suffered from disorder of the humors and sent Elder Upavāṇa to Brahman Devahita for hot water. The Elder went to the Brahman, told him the Teacher was suffering from disorder of the humors, and asked him for hot water. When the Brahman heard the Teacher's request, his heart was filled with joy. "How fortunate for me," he exclaimed, "that the Supreme Buddha should send to me for hot water!" The Brahman gave the Elder hot water and a jar of molasses, ordering one of his men to carry the hot water on a pingo. The Elder caused the Teacher to bathe himself in hot water, and then, mixing the molasses with hot water, gave it to the Exalted One to drink. The Teacher's ailment immediately abated.

The Brahman {4.233} thought to himself, "To whom should one give alms to obtain a great reward? I will ask the Teacher." So he went to the Teacher and asked him about the matter, pronouncing the following Stanza,

To whom shall one give alms? To whom must alms be given to get a great  
reward?

How, for the giver, does the reward become a great one?

Said the Teacher to the Brahman, "The alms of such a Brahman as this yield abundant fruit." And proclaiming his conception of the true Brahman, he pronounced the following Stanza,

**423. He that knows his former abodes, he that beholds heaven and hell,  
He that has reached the end of birth and rebirth, the sage in whom Higher  
Knowledge has been perfected,  
That man in whom all the Perfections have been perfected, such a man I call  
a Brahman.**

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<sup>562</sup> This story is an abbreviated version of *Samyutta*, vii. 2. 3: i. 174-175. Text: N iv. 232-234.

## Epilogue<sup>563</sup>

[30.340]

The King of Righteousness attained the Dhammapada, the Incomparable [Nibbāna]. That Mighty Sage uttered the Stanzas of the Dhammapada.

Revealing the Four Truths, he uttered Stanzas four hundred three and twenty in number. There came into existence three hundred Stories less one.

Residing with grateful heart in the monastery erected by the monarch, in the palace of King Sirikūṭa,

I composed, in a series consisting of seventy-two portions for recitation, this faultless Commentary on the Stanzas,

In accordance with the spirit and letter of the Stanzas, based on the Good Law of the Protector of the World, for the weal and welfare of mankind.

By the merit which I earned thereby, may all the good desires of all living beings be fulfilled, producing sweet fruit.

Prosperity! Happiness! Health!

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<sup>563</sup> The Colophon is in three parts: (1) Enumeration of Stories; (2) Epilogue; (3) Ascription of Authorship to Buddhaghosa. The Ascription of Authorship is the usual formula found at the end of Buddhaghosa's genuine works, and the inclusion of it in the Colophon of this Commentary is without doubt the work of an uncritical scribe or redactor of later times. Cf. Introduction, § 5: HOS. 28. 26 f. Text of the Epilogue: N iv. 235.