



DHAMMA VERSES COMMENTARY
DHAMMAPADA AṬṬHAKATHĀ, A REVISED TRANSLATION
E W BURLINGAME, ĀNANDAJOTI BHIKKHU

The Dhamma Verses Commentary

**A Revised Translation
of the Dhammapada Aṭṭhakathā
together with a
New Translation of All the Verse Texts
E W Burlingame, Ānandajoti Bhikkhu
(August, 2024)**

Originally Translated from the Pāli by
Eugene Watson Burlingame
Harvard University Press (Cambridge, Mass., 1921)
Now Public Domain

Introduction

The Dhammapada commentary is one of the great collections of stories in the Pāli tradition that, although finalised in the mediaeval period, must have been accompanying the text (*pāḷi*) from the earliest days, being finally redacted into its present form during the first wave of commentaries that started to be written down around the 5th century CE.

Along with the other great collections of stories, like the commentaries on the Jātaka, the Apadāna, the Thera- and Therīgāthā, the Vimāna- and Petavatthus, it is a repository of knowledge about the people who were around the Buddha while he was alive; and also contains a plethora of information about former Buddhas and the previous lives of the Buddha and his disciples.

This particular collection purports to show how the teachings in the best-loved collection of wisdom verses in the tradition came to be spoken, giving ample scope for relating the stories behind the verses. It also serves to demonstrate how the workings of the doctrines made known by the Buddha played out in the long journeys in saṃsāra, as events in previous lives emerge to affect their lives in their present incarnations.

Some of the stories in this collection are epic in proportion and are indeed memorable. They have been used as teaching devices for millennia, as stories are often found to leave an impression on people, where abstract teachings – often of dry lists of factors and their interrelations – fail to be retained in memory. The Buddha and the Saṅgha, of course, are central to nearly all of these stories.

Some great stories are found in this collection, and if you do not have time for all of them, then I suggest reading those highlighted here first. They include the extensive story of the Twin Miracle performed by the Buddha at Sāvattthī in 14.2, which was followed by his ascent into heaven to teach the Abhidhamma to his reborn mother, and his descent at Saṅkissa at the end of the Rains Retreat there.

We also find the back stories to many of the early monastic disciples of the Buddha, upto and including the Elders Sāriputta and Moggallāna in 1.8; the well-known story of the Buddha's half-brother Nanda is retold in 1.9; the stories of the brothers Culla and Mahā Panthaka are related in 2.7; Kumāra Kassapa's story is told in 12.4; the story of Soṇa Kūṭikaṇṇa, who resided in the border regions, and whose story affected greatly the lives of monastics ever since is told in 25.7; and the story of the Novice Sumana can be found at 25.12.

Women also feature largely in these stories, see the epic story-cycle regarding King Udena and the tragedy of his wives Sāmāvatī and Māgandiyā in 2.1; the story of the great lay disciple Visākhā in 4.8; the related stories of Paṭācārā and Kisā Gotamī, who became Foremost Disciples of the Buddha, can be found in 8.12 and 8.13.

Amongst the lay followers of the Buddha, the story of how Sakka became Lord of the Gods, amongst his 33 companions, is told in 2.7; the almost fatal lust of King Pasenadi Kosala and his redemption is related in 5.1; the story of Bāhiya Dārucīriya, who gave rise to one of the most famous teachings of the Buddha is found in 8.2; and the stories of the rich men Menḍaka (18.10) and Jaṭila and Jotika (26.33 and 26.34) are outstanding.

There are many other stories of interest collected here also. Around 80 stories show the workings of kamma with past life stories which influence events in the present. Not all of these are Jātaka stories, but many are, giving references to, quotations from, and rewrites of familiar stories from that collection.

Previous Buddhas are mentioned in around 15 stories, and we can find some details here that we don't have from elsewhere. There are also a number of stories about Paccekabuddhas, and the Great and Foremost Disciples figure prominently in these stories. As, of course, do many others, from Devas to Kings to animals.

The Revision

E W Burlingame's translation was published in 1921 by Harvard University Press and served to open up knowledge of this text to generations of Buddhists in the English-speaking world who would not otherwise had been able to access the text and its stories. He also provided a long and interesting Introduction to the text, which can be found along with his original translation, elsewhere on this website. For this work, of course, we must always be grateful.

However, there are many problems with Burlingame's translation which we must review here to explain why a revision was thought to be necessary.

One of the problems that I came across when revising the Jātaka translation was that the English was not always easy to understand, or used a vocabulary that was non-standard, and hard at the present time to relate to the original text. One of the first things I did when working on this text therefore was to revise the English so it would be easier to understand now, one hundred years after the original translation was published.

Burlingame replaced the original titles given in the Pāḷi commentary with summary titles of his own. There are good reasons to do this, but many of his titles were quotations from, or references to, Christian sayings. This does serve to make the stories more familiar to outsiders, but it has seemed better to me to revert to the original titles as given in the Pāḷi.

On this, a note is needed, because the titles given in the PTS edition, which I still largely follow here, do not always agree with those in the Burmese editions. I have therefore included the latter also in the summaries at the top of each story, as these are now the most easily available edition of the text online.

At the head of each story stands a few words from the verse, so as to better identify it. These Burlingame omitted, but as these verses are well-known I have thought it better to follow the Pāḷi and include them again in this translation, though they are slightly expanded from the Pāḷi, to include a complete thought.

After the verse, the Pāḷi nearly always gives the results of the teaching, explaining what levels of the paths and fruits various people who were present attained to, and the general effect on the audience. Burlingame left most of these out, although it seems to me germane to understand the results of the teaching that was given.

As the verse is central to the text, I have here included both the Pāḷi and its translation. The translation of the verses in most of the early English translations was not always satisfactory, and in this edition I have preferred my own translations, which stays closer to the Pāḷi. Therefore, I have here replaced the translations of *all* of the verses with my own translations.¹

As with my revision of the Jātaka Birth Stories I have also completed the story where many times it is just referred to by the commentary, or where just a verse was quoted as a reminder of the story. All such additions – and there are many – have been put in *italic* text for easy identification, and are further indicated in the notes. Notes made by the commentator are set aside in **green** text, which has been indented.

At the top of each story I have included some basic information which gives the Dhammpada verse number, alternative titles, Burlingame's title, parallels found in other texts, a synopsis of the story, the characters in the story, and a rating system, from 2-5 astericks or stars – the latter reflecting on the *story*, not on the

¹ AJ: there are around 200 verse which are not from the Dhammapada itself.

verses, as sometimes the verses are deep and profound, but the story that accompanies it is slight.

I have added many notes to this translation, and I have modified some of Burlingame's original notes, for instance by using abbreviations consistently. Some of his notes are very helpful indeed, and I have kept them here in keeping with the hybrid nature of this work. His original notes are marked with BG, against mine which are marked AJ.

Also, Burlingame's extensive Introduction, which is very helpful in a number of ways, is still available on the site, as is the original translation, for those who want to check it out.

One thing that bears mention is that Burlingame's translation omitted the word-commentary on the verses for the most part,² and I have done the same in this edition. I intend to make a translation of this important section of the commentary, and publish it separately at a later time.

Many verses have one story to two or more verses, but the verse 416 has two commentarial stories on it, against the practice elsewhere. What is more, the second story evidently completes part of the story contained in the first, so that it seems they should have been amalgamated, but for reasons I do not know and cannot guess, they were not, and they appear as two stories explaining one verse.

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 Pāli 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.

I am very grateful indeed to Dr. Ari Ubeysekara who read the whole translation through in record time for me, and also pointed out a number of mistakes in Burlingame's translation that I had missed. The work is much better for his help.

Anandajoti Bhikkhu

August, 2024

² AJ: in fact he did translate four of the word-commentaries, but these are omitted here for reasons explained in the next sentence.

Abbreviations

PTS = Pali Text Society

CST4 = Chaṭṭha Saṅgāyaṇa Tipiṭaka, 4th edition

Vin Pār = Vinaya Pārajika (PTS Page Number)

Vin Pāc = Vinaya Pācittiya (PTS Page Number)

Vin Mv = Vinaya Mahā-vagga (PTS Page Number)

Vin Cv = Vinaya Cūḷa-vagga (PTS Page Number)

DN = Dīgha-nikāya (Name and Sutta Number)

DN-a = Dīgha-nikāya-aṭṭhakathā (Name and Sutta Number)

MN = Majjhima-nikāya (Name and Sutta Number)

MN-a = Majjhima-nikāya-aṭṭhakathā (Name and Sutta Number)

SN = Saṃyutta-nikāya (Name, Saṃyutta and Sutta Number, sometimes Saṃyutta Name)

SN-a = Saṃyutta-nikāya-aṭṭhakathā (Name, Saṃyutta and Sutta Number, sometimes Saṃyutta Name)

AN = Aṅguttara-nikāya (Name, Nipāta and Sutta Number)

AN-a = Aṅguttara-nikāya-aṭṭhakathā (Name, Nipāta and Sutta Number)

Khp = Khuddaka-pāṭha (Sutta Number)

Khp-a = Khuddaka-pāṭha-aṭṭhakathā (Sutta Number)

Dhp = Dhammapada (Verse Number, sometimes Vagga Name)

Dhp-a = Dhammapada-aṭṭhakathā (Story Number)

Ud = Udāna (Section and Sutta Number)

Ud-a = Udāna-aṭṭhakathā (Section and Sutta Number)

Iti = Iti-vuttaka (Section and Sutta Number)

Iti-a = Iti-vuttaka-aṭṭhakathā (Section and Sutta Number)

Snv = Sutta-nipāta (Section and Sutta Number)

Snv-a = Sutta-nipāta-aṭṭhakathā (Section and Sutta Number)

Vv = Vimāna-vatthu (Vatthu Section and Number)

Vv-a = Vimāna-vatthu-aṭṭhakathā (Vatthu Section and Number)

Pv = Peta-vatthu (Vatthu Section and Number)

Pv-a = Peta-vatthu-aṭṭhakathā (Vatthu Section and Number)

Thag = Thera-gāthā (Verse Number)

Thag-a = Thera-gāthā-aṭṭhakathā (Verse Number)

Thīg = Therī-gāthā (Verse Number)

Thīg-a = Therī-gāthā-aṭṭhakathā (Verse Number)

Th-ap = Thera-apadāna (Verse Number)
 Th-ap-a = Thera-apadāna-aṭṭhakathā (Verse Number)
 Thī-ap = Therī-apadāna (Verse Number)
 Thī-ap-a = Therī-apadāna-aṭṭhakathā (Verse Number)
 Bv = Buddha-vaṃsa (Verse Number)
 Bv-a = Buddha-vaṃsa-aṭṭhakathā (Verse Number)
 Cp = Cariyā-piṭaka (Verse Number)
 Cp-a = Cariyā-piṭaka-aṭṭhakathā (Verse Number)
 Ja = Jātaka-aṭṭhakathā (Jātaka Number)
 Ja Nid = Jātaka-nidāna (PTS Page Number)
 Mil = Milinda-pañha (PTS Page Number)

The Dhamma Verses Commentary

Prologue, Ganthārambhakathā

Reverence to him, the Fortunate One, the Arahāt, the Perfect Sambuddha

The world {1.1} [28.145] is shrouded in the great delusion
of darkness, seeing to the end of the
world, he lighted up the True Dhamma,
blazing forth with his psychic power.

After revering the feet of
the illustrious Sambuddha,
and worshipping the True Dhamma,
I pay respects to the Saṅgha.

Moved by compassion here and there,
skilled in Dhamma and adhamma,
come to the true state of Dhamma,
the Teacher (taught) lovely Dhamma Verses.

He taught with the impulse of compassion,
with a very determined mind,
surely increasing the joy and
gladness of Devas and of men.

Nurtured by the lineage, there is a
subtle commentary on the meaning,
in the Tambapaṇṇi island,³
written in the island's language.

But it is not successful for
the welfare of other beings.
It is well to make it succeed
for the welfare of the whole world.

Such was the hope of the virtuous
Elder Kumārakassapa,
who is trained, and of steady mind. {1.2}

³ AJ: now known as Sri Lanka.

Prologue - 2

He respectfully made a request
desiring that the True Dhamma
should endure; therefore the diffuse
language and the way of the words
I put aside, and translating
into the language of the texts,
which is pleasing; and whatever
in the verses is not explained
in the letter or in the words,
having explained everything,
all according to its purpose,
I will speak a different language,
bringing to those who have wisdom
joy and gladness in their minds,
depending on practice and theory.

1. The Chapter about the Pairs, Yamakavagga

1.1 The Story about the Elder Cakkhupāla Cakkhupālattheravatthu

Dhp 1

Burlingame: “If Thine Eye Offend Thee, Pluck It Out”

Compare: Thag-a 95

The bhikkhu Cakkhupāla determined to fulfil his practice even at the cost of his eyes, and eventually he attained Awakening; the Buddha explained the deed he did in the past which caused his loss of sight in the present, and he summarised the teaching with a verse.

Cast: Mahā Suvaṇṇa, Cakkhupāla (Mahā Pāla, aka Pālita), Culla Pāla, Anāthapiṇḍika, Visākhā

Keywords: Rich Men, Devatās, Determination, Sakka, Amanussa, Doctors, Past Lives

Mind precedes thoughts, mind is their chief, { 1.3 } [28.146]
 their quality is made by mind,
 if with base mind one speaks or acts
 through that suffering follows one
 like a wheel follows ox’s foot.⁴

Where was this Dhamma teaching given? At Sāvattthī. With reference to whom? The Elder Cakkhupāla.

At Sāvattthī, we are told, lived a householder named Mahā Suvaṇṇa (Great Gold). 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 river, he saw by the roadside a large forest tree with spreading branches. He thought: “This tree must be tenanted by a powerful Devatā.” So he caused the ground under the tree to be cleared, the tree itself to be enclosed with a wall, and sand to be spread within the enclosure. And having

⁴ AJ: normally the commentary only includes the first line of the verse, but here, at the beginning of the first story, it quotes the whole verse.

1. The Chapter about the Pairs, Yamakavagga - 4

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 womb 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 Pāla (Protector).

After a time he obtained a second son. The younger son he named Culla Pāla (Protector Junior), calling the older son Mahā Pāla (Protector Senior). 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 Dhamma,⁵ after journeying from place to place, took up his residence at Jetavana, a monastery erected by the wealthy merchant [28.147] Anāthapiṇḍika at a cost of 540 millions coins. While in residence at Jetavana, he established the multitude in the way to heaven and the way to deliverance.

For the Realised One kept residence during but a single rainy season at the monastery erected by twice 80,000 families of kinsmen, eighty on his mother’s side and 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 270 milllion, he kept residence during six rainy seasons. Thus, by reason of the great merit of these two families, he kept residence near Sāvattihī during twenty-five rainy seasons.

Anāthapiṇḍika and Visākhā, the eminent female lay disciple, regularly went twice every day to wait upon the Realised One. 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 bhikkhus. Whoever wished food or drink or medicine was immediately provided with just what he wished.

⁵ AJ: it means after beginning his teaching career with the first discourse. Note the most common appellation for the Buddha used in this text is *Sattha*, Teacher.

1. The Chapter about the Pairs, Yamakavagga - 5

However, 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 Realised One is a delicate Buddha, a delicate prince. Were the Teacher, because of the thought: ‘This householder is my supporter,’ to teach the Dhamma 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 immeasurables and 100,000 aeons 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 teach the Dhamma to others. This man protects me where I have no need to be protected.” And straightaway he taught a sermon on the Dhamma.

At this time seventy million people dwelt in Sāvattthī. Of these, fifty million became noble disciples after hearing the discourse of the Teacher, but twenty million remained unattained. 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 Dhamma.

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 Dhamma.” – “I will go too,” he said. So he went, worshipped the Teacher, and sat down in the outer circle of the congregation.

Now when the Buddhas teach the Dhamma, they have regard to the predispositions of their hearers for the refuges, the moral precepts, and going forth. Thus they always teach the Dhamma with reference to the disposition of mind of each individual. When, therefore, the Teacher taught the Dhamma on that day, he had regard to Mahā Pāla’s predispositions. And he taught in orderly sequence, expounding one subject after another; to wit, almsgiving, the moral precepts, heaven, the dangers of sensual pleasures, the baseness of the defilements, and the advantages of going forth.

Mahā Pāla the householder listened. He thought: “When a man goes to the next world, neither sons nor daughters nor riches follow him; nay, even his own body does not go with him. Of what profit is it for me to live the household life? I will

1. The Chapter about the Pairs, Yamakavagga - 6

go forth.” So at the end of the discourse he approached the Teacher and asked to be given the going forth.⁶ The Teacher asked him: “Have you no kinsman of whom it is proper that you should ask leave?” – “Why yes, venerable Sir, I have a younger brother.” – “Well then, ask him.” To this Mahā Pāla agreed, and said: “Very well.” So he worshipped 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 go forth 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 household life. {1.7} Do not so.” – “Dear brother, after hearing the Teacher teach the Dhamma, I can no longer live the life of a householder. For the Teacher taught a Dhamma lovely in its beginning, its middle, and its end, and established precisely and exactly the three characteristics of existing things: impermanence, suffering, and non-self. I cannot fulfill the Dhamma amid the [28.149] cares of the household life; I must go forth, dear brother.” – “Dear brother, now you are young. Wait until you are old, and then go forth.” – “Dear brother, in the case of an old man, even hands and feet are disobedient and do not answer to his will; how much more so his kinsmen? No, I will not do as you say; I will fulfill the duties of a bhikkhu.

Weakened by old age are
hands and feet, disobedient.
For the one lacking strength
how will he live by the Dhamma?

Dear brother, I shall go forth despite all considerations to the contrary.”

In spite of his brother’s lamentations Mahā Pāla went to the Teacher and asked to go forth.⁷ He went forth and took higher ordination and spent five rainy seasons in residence with his teachers and preceptor. When he had completed his

⁶ AJ: Burlingame, here and many other places, has, “...asked to be received into the Order,” or something along the same lines. However, the going forth is the preliminary step, and does not amount to entering the Saṅgha. That only occurs when receiving higher ordination. Therefore throughout Burlingame’s translation there is a confusion in this regard.

⁷ AJ: this is an anomaly, as he should not have been allowed to go forth without permission.

1. The Chapter about the Pairs, Yamakavagga - 7

fifth residence and celebrated the Invitation,⁸ he approached the Teacher, worshipped him, and asked: “Venerable Sir, how many duties are there in this religion?” – “Two duties only, bhikkhu: the duty of study and the duty of meditation.” – “Venerable Sir, what is meant by the duty of study, and what is meant by the duty of meditation?” – “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 Collections (Nikāya), or indeed of the whole Three Baskets (Tipiṭaka), bearing it in mind, reciting it, teaching it. {1.8} On the other hand the duty of meditation, which leads to Arahātship, involves frugal living, satisfaction with a remote lodging, fixing firmly in one’s mind the idea of decay and death, and the development of insight by persistent effort.” – “Venerable Sir, since I went forth in old age, I shall not be able to fulfill the duty of study. But I can fulfill the duty of meditation; teach me a meditation subject.”⁹

So the Teacher taught him a meditation subject leading to Arahātship. Then he worshipped the Teacher, sought bhikkhus to accompany him, and having obtained sixty, departed with them. When he had proceeded a distance of twenty leagues, he arrived at a large border-village, and accompanied by his retinue, entered the village for alms. The inhabitants, observing that the bhikkhus were faithful in the performance of their duties, were favorably disposed to them, provided them with seats, and served them with savoury food. Then they enquired: “Venerable Sirs, where do the noble bhikkhus go?” – “Lay friends, to a suitable retreat.” Then the wise villagers knew [28.150] within themselves: “The venerable bhikkhus seek lodgings wherein to spend the rainy season.”

They said: “If the noble bhikkhus would reside here during these three months, we would abide steadfast in the refuges and receive the moral precepts.” The bhikkhus, 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 bhikkhus, proceeded to erect a monastery, building night-quarters and day-quarters, and when it was finished, presented it to the bhikkhus. The bhikkhus resorted regularly to that village only for alms. And a certain physician came to them and offered his services, saying: “Venerable Sirs,

⁸ AJ: i.e. the Invitation (*Pavāraṇa*) is to other monastics to point out faults seen, heard or suspected.

⁹ AJ: above his brother had pointed out he was still young, so there seems to be an inconsistency in the story here.

1. The Chapter about the Pairs, Yamakavagga - 8

where many reside, disease is inevitable. Should sickness arise, pray send me word, and I will prescribe remedies for you.”

When the bhikkhus entered upon residence on the first day of the rainy season, the elder, addressing them, asked this question: {1.9} “Friends, in how many postures will you spend these three months?” – “In all four postures, venerable Sir.” – “But, friends, is this proper? Assuredly we must be heedful, for it was from the living Buddha that we received our meditation subject on coming here; 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 he who is heedless, that he may enter therein as into his own habitation. Therefore, friends, be heedful.” – “But you, venerable Sir?” – “I shall spend the time in the three postures; I shall not stretch out my back, friends.” – “Very well, venerable Sir. Be heedful.”

At the end of the first month the elder, who allowed himself no sleep, began to suffer from an affliction 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 he entered his cell and sat down. When it was time for the bhikkhus to go the rounds for alms, they came to the elder and said to him: “Venerable Sir, it is time for us to go the rounds for alms.” – “Very well, friends; take bowl and robe.” Having thus directed them to take their own bowls and robes, he himself set out. The bhikkhus observed that his eyes were running and asked him: “What is the matter, venerable Sir?” – “The wind cuts my eyes, friends.” – “Were we not offered the services of a physician, venerable Sir? We will inform him.” – “Very well, {1.10} friends.” [28.151]

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

1. The Chapter about the Pairs, Yamakavagga - 9

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, venerable Sir.”

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: “Venerable Sir, were you seated when you applied the ointment, or were you lying down?” The elder remained silent. “Venerable 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, friend; 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 give regard to your eyes or to the dispensation 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 dispensation of the Buddha, not your eyes.” And admonishing his own physical body, he uttered the following verses:

My eyes decline, my ears decline,
and likewise also my body;
all that depends on the body declines
why, Pālita, are you heedless? [28.152]

My eyes decay, my ears decay,
and likewise also my body;
all that depends on the body decays
why, Pālita, are you heedless?

My eyes will fail, my ears will fail,
and likewise also my body;
all that depends on the body will fail
why, Pālita, are you heedless? {1.12}

Having thus admonished himself in three verses, he applied the ointment to his nose, remaining seated as before, and then entered the village for alms. The physician, seeing him, asked him: “Venerable Sir, have you applied the

1. The Chapter about the Pairs, Yamakavagga - 10

ointment?” – “Yes, lay disciple.” – “How do you feel?” – “The pain continues just the same, lay disciple.” – “Venerable 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 on by the physician, the elder went to the monastery. He said: “Bhikkhu, though you have been given up by the physician, do not give up your posture.

Being refused medicine,
rejected by the doctor,
destined for the King of Death,
why, Pālita, be heedless?”

Having admonished himself in this verse, he resumed his meditations. At the end of the middle watch his eyes and his pollutants were blotted out simultaneously, and he became an Arahat through pure insight.¹⁰ He entered his cell and sat down.

When the time came for the bhikkhus to go the rounds for alms, they came to the elder and said to him: “Venerable Sir, it is time for us to go the rounds for alms.” – “Is it time, friends?” – “Yes, venerable Sir.” – “Well then, go your way.” – “But you, venerable Sir?” – “The sight of my eyes is gone, friends.” They looked at his eyes, and their own eyes filled with tears. “Do not worry, venerable Sir; {1.13} we will look after you,” they said 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 bhikkhus: “Friends, 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] worshipped the elder, and rolling on the ground before his feet, poured out their lamentations. Then they comforted him, saying: “We will care for you, venerable Sir; do not worry,” and went their way. From that time on they sent rice-porridge regularly to the monastery.

¹⁰ AJ: *Sukkavipassaka*.

1. The Chapter about the Pairs, Yamakavagga - 11

The elder constantly admonished the other sixty bhikkhus, and they carried out his admonitions so faithfully that at the approaching Invitation (*Pavāraṇā*) all of them became Arahats possessed of the analytic knowledges (*paṭisambhidā*). At the end of the rainy season, desiring to see the Teacher, they said to the elder: “Venerable 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 Amanussa (Non-Human Beings). 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: “Friends, you go on ahead.” – “But you, venerable Sir?” – “I am weak, and on the way is a forest haunted by Amanussa. If I go with you, you will all become weary; therefore you go on ahead.” – “Do not so, venerable Sir; we will go only with you.” – “Friends, 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 One of Ten Strengths¹¹ and the eighty great 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: “Venerable Sirs, may we know why the noble bhikkhus are leaving?” – “Yes, lay disciples, we desire to see the Teacher.” The villagers repeatedly begged the bhikkhus 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 bhikkhus arrived at Jetavana and greeted the Teacher and the eighty great elders in the name of the elder. Having done so, they entered the street where the elder’s younger brother lived for alms. 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, friends, what is to be done?” – “The elder wishes to have someone come from here, that he may return [28.154] with him.” – “Friends, 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

¹¹ AJ: *Dasabala*, i.e. the Buddha.

1. The Chapter about the Pairs, Yamakavagga - 12

letting him go forth.” – “Do so, and then send him, friends.” So they let him go forth 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, venerable Sir.” – “Who lives there?” – “An elder named Pālita, venerable Sir.” – “Show me the way there.” – “Who are you, venerable 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 worshipped the elder and for a fortnight performed the major and minor duties for him, ministering to him faithfully.

Then he said to him: “Venerable Sir, the householder, my mother’s brother, desires to have you come to him. Let us go there.” – “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: “Venerable 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 Kaṭṭhanagara (Wood Town), 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 Fortunate One: “Bhikkhus, I know of no other single sound which so completely takes possession of the heart of a man as this, bhikkhus; namely, a woman’s voice.”¹²

The novice, fascinated by her voice, let go his hold of the elder’s staff. He said: “Wait just a moment, venerable 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.”

¹² BG: AN 1.1.

1. The Chapter about the Pairs, Yamakavagga - 13

When the novice had finished his business, he returned to the elder and said: “Come, venerable Sir, let us be off.” But the elder asked him: “Novice, have you done wrong?” The novice remained silent, and though questioned repeatedly, answered never a word. Then said the elder to him: “A wrongdoer 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: “Venerable Sir, before I was a novice; now I have become a lay disciple again. It was not through faith that I went forth, but because I feared the dangers of the journey. Come, let us be off.”

The elder replied: “A wrongdoer is a wrongdoer, be he lay disciple 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 lay disciple? A wrongdoer like you can never hold the tip of my staff.” – “Venerable Sir, the road is infested with Amanussa and you are blind. How can you remain here?” The elder answered: “Friend, don’t worry about that. No matter whether I lie down right here and die, or wander here and there, with you I will never go.” So saying, he pronounced the following verses:

Alas! I have lost the sight of my eyes,
across a desert I have come,
lying down and going no farther,
with fools no fellowship may be. {1.17}

Alas! I have lost the sight of my eyes,
across a desert I have come,
I will die and go no farther,
with fools 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 savagery 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, the Lord of the Devas, sixty leagues long, fifty leagues wide, fifteen leagues thick, of the color of the China Rose 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 his Divine Eye, he saw the elder. Therefore those of old time said:

[28.156]

1. The Chapter about the Pairs, Yamakavagga - 14

The Lord of the Devas, the thousand-eyed,
purified the Divine Eye
condemning wickedness, Pāla
purified his livelihood.

The Lord of the Devas, the thousand-eyed,
purified the Divine Eye
respecting the Dhamma, Pāla
purified his livelihood.

Then this thought occurred to him: “Should I fail to go to the assistance of such a one, who blamed wickedness, a Dhamma-revering elder, my head is likely to split into seven pieces. I will go to him.” And so

The Lord of the Devas, the thousand-eyed,
bearing glory in his sovereignty,
having approached in an instant,
came close unto 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, venerable Sir, a traveler.” – “Where are you going, lay disciple?” – “To Sāvattthī, venerable Sir.” – “Continue your journey, friend.” – “But, venerable Sir, where is your reverence going?” – “I am going there too.” – “Well then, let us go together, venerable Sir.” – “I am weak, friend. 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, venerable 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 Sāvattthī, venerable Sir.” – “Lay brother, when I came here before, we were a long time in coming.” – “I know a short cut, venerable Sir.” At that moment the elder perceived within himself: “This is no human being; it must be a Deva.”

The Lord of the Devas, the thousand-eyed,
bearing glory in his sovereignty,
after having shortened the path,
quickly came unto Sāvattthī.

1. The Chapter about the Pairs, Yamakavagga - 15

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, venerable Sir. It was for this reason that I withheld from you my permission to go forth.” After talking with him for some time, he freed two slave-boys, had the elder let them go forth, 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 bhikkhus residing in foreign parts came to Jetavana to see the Teacher. After paying their respects to the Teacher and seeing the eighty great 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 bhikkhus did not sweep betimes where the elder walked. When the visiting bhikkhus 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, venerable Sirs.” They were offended and said: “See what the bhikkhu has done. When he had the sight of his eyes, he lay down and slept and did no wrong. 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 Realised One, saying: “Venerable Sir, the Elder Cakkhupāla, saying to himself: ‘I will take a walk,’ has destroyed

1. The Chapter about the Pairs, Yamakavagga - 16

many insects.” – “But did you see him killing them?” – “We did not, venerable Sir.” – “Precisely as you did not see him, so also did he not see these insects. Bhikkhus, they who have destroyed the pollutants have no thought of killing.” – “Venerable Sir, seeing that he was destined to become an Arahāt, how was it that he became blind?” – “Bhikkhus, it was by reason of his misdeed in a former existence.” – “Why, venerable Sir, what did he do?” – “Well then, bhikkhus, listen.” [158]

1a Story of the Past: The Wicked Physician and the Woman

In times long past, when the king of Kāśi 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.

“Bhikkhus, the wicked deed then committed by my son followed him ever after; for a wicked deed follows the wrongdoer even as a wheel follows the hoof of the ox that bears the yoke.” After relating this story, the Dhamma king joined the connection, even as a king seals an edict with the royal seal after the clay has been affixed, and pronounced the following verse:¹³

**1. Manopubbaṅgamā dhammā, manoseṭṭhā manomayā,
manasā ce paduṭṭhena bhāsati vā karoti vā,
tato naṃ dukkham-anveti cakkam vā vahato padaṃ.**

¹³ AJ: I include the Pāli as well as the translation.

1. The Chapter about the Pairs, Yamakavagga - 17

Mind precedes thoughts, mind is their chief,
their quality is made by mind,
if with base mind one speaks or acts
through that, suffering follows one
like a wheel follows ox's foot.

At the end of the verse 30,000 bhikkhus became Arahats with the analytic knowledges. This teaching that instilled fear was of benefit and fruitful to those assembled.¹⁴

1.2 The Story about Maṭṭhakuṇḍalī Maṭṭhakuṇḍalivatthu

Dhp 2

CST4: Maṭṭhakuṇḍalīvatthu

Burlingame: Why Cry for the Moon?

Compare: Ja 449; Ja 454; Vv-a 7.9; Pv-a 2.5¹⁵

Maṭṭhakuṇḍalī, the son of the miser Adinnapubbaka, died after paying his respects to the Buddha and was reborn in heaven; later he came and showed his father the reward of good deeds, and his father was converted; the Buddha explained the matter with a verse.

Keywords: Faith, Merit, Refuge, Precepts, Devaputtas, Past Lives

“**Mind precedes thoughts,**”¹⁶ the second verse also [28.159] was recited in the same city, Sāvaththī, with reference to Maṭṭhakuṇḍalī. { 1.25 }

¹⁴ AJ: Burlingame omitted this result, and most of the other results of the Buddha's teaching.

¹⁵ BG: The author has evidently worked over Ja 449, both Introduction and the Story of the Past, making one story out of two and expanding the original considerably. The Buddha's conversion of Maṭṭhakuṇḍalī, a prominent feature of the Dhp-a story, is lacking in the Jātaka version. The Vv-a version is derived, not from the Jātaka Book, but from Dhp-a. It is much briefer at the beginning and end; elsewhere more diffuse. Vv-a, 325³-326¹³, is word for word the same as Dhp-a, 1.29-30. This story is referred to at Mil 350¹¹⁻¹².

¹⁶ AJ: Burlingame omitted to translate the quotation from the verse, which stands at the head of each story. Normally they are just the first word or two, but here I have often made them longer to include a complete thought.

1. The Chapter about the Pairs, Yamakavagga - 18

At Sāvattthī, we are told, lived a Brahmin named Adinnapubbaka. He never gave anything to anybody, and that is why they called him Adinnapubbaka (Never Gave). 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 Maṭṭhakuṇḍalī (Burnished Earrings).

When his son was sixteen years old, he had an attack of jaundice. The mother looked at the boy and said: “Brahmin, 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, Brahmin, what are you going to do about it?” – “I shall manage things in such a way as not to lose 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.

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 Brahmin, 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 Brahmin realized [28.160] that his son was at the point of death. He thought: “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 Fortunate One arose from the attainment of great compassion.¹⁷ And for the purpose of seeing those who had made their aspiration under previous Buddhas, those whose roots of merit were fully developed, friends capable of being led, he surveyed the universe with the Buddha eye, spreading the net of his knowledge over the 10,000 world system. Straightaway Maṭṭhakuṇḍalī, 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?”

¹⁷ AJ: *Mahākaruṇāsamāpattita*.

1. The Chapter about the Pairs, Yamakavagga - 19

He saw the following: “This youth will repose faith in me, will die, and will be reborn as a Devaputta¹⁸ in the Realm of the Thirty-Three, in a golden mansion, with a retinue of a thousand Accharās.¹⁹ The Brahmin will burn his body and will go about the burning-ground weeping. The Devaputta will survey his own person, three-quarters of a league in height, adorned with sixty cart-loads of ornaments, surrounded by a thousand Accharās. 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 Maṭṭhakuṇḍalī, will go {1.27} to a place not far from the burning-ground, and will fling himself on the ground and weep.

“The Brahmin will ask him: ‘Who are you?’ He will reply: ‘I am your son Maṭṭhakuṇḍalī.’ – ‘Where were you reborn?’ – ‘In the Realm of the Thirty-Three.’ The Brahmin will ask him: ‘What deed of merit did you perform?’ and Maṭṭhakuṇḍalī will tell him that he was reborn in the Realm of the Thirty-Three by reposing faith in me. Then the Brahmin 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 verse in the Dhammapada. At the conclusion of the verse 84,000 [28.161] living beings will obtain comprehension of the Dhamma, Maṭṭhakuṇḍalī will become a Stream-enterer, and so will Adinnapubbaka the Brahmin. Thus through this noble youth many will obtain comprehension of the Dhamma.” 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 bhikkhus, entered Sāvattihī for alms, and in due course arrived at the house of the Brahmin. At that moment Maṭṭhakuṇḍalī 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

¹⁸ AJ: Devaputtas are male divinities.

¹⁹ AJ: Accharā are female divinities.

1. The Chapter about the Pairs, Yamakavagga - 20

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 Dhamma. 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 Realised One receded from his range of vision, {1.28} Maṭṭhakuṇḍalī died with a believing heart, and as if awaking from sleep, was reborn in the Deva Realm in a golden mansion thirty leagues in extent. The Brahmin 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 Devaputta, 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 Brahmin 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 Maṭṭhakuṇḍalī, went to a place not far from the burning-ground, and stood wringing his hands and weeping. The Brahmin 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 verse:

Adorned, wearing burnished earrings,
bearing garlands, gold sandalwood,
holding up your arms, you cry out,
why do you suffer in the woods? [28.162]

Said the youth:

A chariot-frame, made of gold,
resplendent, has arisen for me,
but two wheels I cannot find,
through suffering I’ll leave this life. {1.29}

Then said the Brahmin to him:

Whether made of gold, made of jewels,
made of copper, made of silver,
do inform me, O blessed youth,
I will give you the pair of wheels.

Hearing this, the youth thought to himself: “This Brahmin failed to provide medicine for his son. But seeing that I look like his son, he says: ‘I will procure

1. The Chapter about the Pairs, Yamakavagga - 21

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, he said:

The Brahmin youth said this to him:
the sun and the moon are both seen,
my chariot is made of gold,
with a pair of wheels it shines forth.

The Brahmin replied:

Youth, wishing for what should not be
wished for, you are surely a fool.
I suppose you will die, but you
will not receive the sun and moon.

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

Those who come and go are seen, and colours
are seen on both sides of the street, but he
who made time and passed away is not seen,
which one crying out is the greater fool?

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

Youth, you have surely spoken truth,
by crying out I am the greater fool,
like a child who cries for the moon, I wished
for one who is dead and has made his time.

Having thus spoken, freed from sorrow by the words of the youth, the Brahmin pronounced the following verses in praise of the youth:

I lived like one who was burning,
like a fire that was fed by ghee,
like one who was sprinkled with water,
all my anguish was extinguished. [28.163]

The dart has been pulled out from me,
the grief that was stuck in my heart,
I was one overcome with grief,
you dispelled the grief for my son.

1. The Chapter about the Pairs, Yamakavagga - 22

The dart has been truly pulled out,
I have become calm and cooled down,
I do not grieve, I do not cry,
after listening to you, youth. {1.31}

Then the Brahmin asked him: “Who are you?”

Are you a Devatā, a Gandhabba,
or are you Sakka, the breaker of towns?²⁰
Or whose son are you, and how may I know?

Then answering the question, whose son are you? the youth replied:

I am the one for whom you cry out,
the son burned, lying in the grave,
having done a deed of merit,
I went to fellowship with the Thirty.

In these words the youth gave him the information he asked for. Then said the Brahmin:

I never saw you giving many or
few offerings in your own home,
or observe the Observance Day,
by what deed went you to the Deva Realm?

The youth replied:

I was sick, suffering, unwell,
with afflicted body in my own home,
the Buddha, free from stain, crossed over doubt,
I beheld, happy, of lofty wisdom.
Confident in mind, and enriched with joy,
I paid respects to the Realised One,
having done this deed of merit,
I went to fellowship with the Thirty. {1.32}

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

It is wonderful, it is marvellous,
that a deed of respect has such reward,

²⁰ AJ: *Purindada*, a name for Indra, here called Sakka.

1. The Chapter about the Pairs, Yamakavagga - 23

I am confident in mind, rich with joy,
I go for refuge in Buddha today!

Then said the youth:

Go for refuge in the Buddha today,
have confidence in Dhamma and Saṅgha,
and in the same way establish the five
precepts, keep unbroken and unimpaired.

Instantly restrain from taking of life,
avoid what's not been given in this world,
not drinking strong drinks, do not speak falsely,
and be you satisfied with your own wife.

“Very well,” said the Brahmin, agreeing. And he pronounced the following verses: [28.164]

You desire my welfare, Yakkha,
desire benefit, Devatā,
I will do as you say,
for you are my teacher.

I will go for refuge in the Buddha,
and also in the unsurpassed Dhamma,
and in the Saṅgha; to the king
of men I will go for refuge.

I instantly restrain from taking life,
I avoid what's not given in this world,
not drinking strong drinks, I don't speak falsely,
I will be satisfied with my own wife. {1.33}

Then the Devaputta said to him: “Brahmin, you have much wealth in your house. Approach the Teacher, give alms, listen to the Dhamma, and ask him questions.” So saying, he disappeared. The Brahmin went home and said to his wife: “Wife, I shall invite the ascetic 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: “Dear Gotama, consent for today to take a meal in my house with your company of bhikkhus.” The Teacher consented. As soon as the Brahmin received his consent, he returned home quickly and caused food, both hard and soft, to be prepared in his house.

1. The Chapter about the Pairs, Yamakavagga - 24

The Teacher, accompanied by the Saṅgha of bhikkhus, went to his house and sat down on the seat prepared for him. The Brahmin waited upon him respectfully. A multitude of people assembled.

We are told that when a man who holds wrong views invites the Realised One, two classes of people assemble. Those who hold wrong views assemble with the thought in their minds: “To-day we shall see the ascetic 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 Realised One had finished his meal, the Brahmin approached him, seated himself on a low seat, and asked him the following question: “Dear Gotama, are there any that have been reborn in heaven, without giving alms to you, without rendering honor to you, without hearing the Dhamma, without keeping the Observance Day, solely by making an act of faith?” – “Brahmin, why do you ask me? Did not your own son Maṭṭhakuṇḍalī tell you that he had been reborn in heaven by reposing faith in me?” – “When, Dear Gotama?” – “Did you not go to the burning-ground today, 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, Maṭṭhakuṇḍalī, bearing garlands, covered with yellow sandal?’” [28.165] The Teacher related in detail the conversation of the two and told the whole story of Maṭṭhakuṇḍalī.

For this very reason this is called the Buddha’s speech: “Brahmin, 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 Devaputta Maṭṭhakuṇḍalī come here in his mansion.” Thereupon Maṭṭhakuṇḍalī drew near, three-quarters of a league in height, his person adorned with celestial adornments. Descending from his mansion, he worshipped the Teacher and stood respectfully on one side. The Teacher asked him: “What work of merit did you perform to attain this glory?”

Devatā, with surpassing beauty you stand here,
lighting all directions like the herb-star,
I ask you, Deva of mighty power,
what merit did you perform when human?

1. The Chapter about the Pairs, Yamakavagga - 25

When the Teacher had completed this verse, the Devaputta replied: “Venerable Sir, I obtained this glory by reposing faith in you.” – “You obtained it by reposing faith in me?” – “Yes, venerable Sir.”

The populace surveyed the Devaputta and exclaimed: “Marvelous, indeed, are the powers of the Buddhas! The son of the Brahmin 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 Deva Realm or the world of humans.

Having related this story, the Dhamma king joined the connection, and sealing, as it were, with the royal seal an edict to which the clay had been attached, pronounced the following verse:

**2. Manopubbaṅgamā dhammā, manoseṭṭhā manomayā,
manasā ce pasannena bhāsati vā karoti vā,
tato naṃ sukham-anveti chāyā va anapāyinī.**

Mind precedes thoughts, mind is their chief,
their quality is made by mind,
if with pure mind one speaks or acts
through that happiness follows one
like shadow which does not depart.

At the end of the verse 84,000 living beings comprehended the Dhamma, and the Devaputta Maṭṭhakuṇḍali was established in Stream-entry, as was the Brahmin Adinnapubbaka. So far was great wealth confounded in the Buddha’s dispensation.

1.3 The Story about the Elder Thulla Tissa

Thullatissattheravatthu

Dhp 3-4

CST4: Tissattheravatthu

Burlingame: Tissa the Fat

Compare: Thag-a 39; SN 22.84; Ja 497

Tissa, an older relative of the Buddha ordained and was vain and obstinate; the Buddha showed how he was also obstinate in a previous life and almost lost his head, and then he taught the bhikkhus with some verses.

Cast: Thulla Tissa, Devala, Nārada, Bhaggava

Keywords: Vanity, Obstinacy, Past Lives, Bodhisatta, Ascetics

“He abused me, he struck at me,” [28.166] {1.37} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Tissa.

It seems that this venerable elder was the son of the sister of the father of the Fortunate One. He was an old man when he went forth, 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 attendance hall.

One day some visiting bhikkhus came to see the Realised One, 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 bhikkhu asked him: “How many Rains have you kept residence?” – “No Rains at all,” replied Tissa, “I was an old man when I went forth.” Said the young bhikkhu: “You wretched old bhikkhu, {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.

1. The Chapter about the Pairs, Yamakavagga - 27

The Teacher asked him: “Tissa, how is it that you come to me sad and sorrowful, with tears in your eyes, weeping?” The bhikkhus said to themselves: “If he goes alone, he may cause some trouble.” So they went right with him, worshipped the Teacher, and sat down respectfully on one side. Tissa answered the Teacher’s question as follows: “Venerable Sir, these bhikkhus are abusing me.” – “But where were you sitting?” – “In the center of the monastery in the attendance hall, venerable Sir.” – “Did you see these bhikkhus when they came?” – “Yes, venerable Sir, I saw them.” – “Did you rise and go to meet them?” – “No, venerable Sir, I did not.” – “Did you offer to take their monastic utensils?” – “No, venerable 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, venerable Sir, I did not offer to do either of these things.” – “Did you bring seats for them and rub their feet?” – “I did not, venerable Sir.” – “Tissa, you should have performed all these services for the senior bhikkhus, 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 bhikkhus.” – “But they {1.39} abused me, venerable 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, venerable Sir.”

The bhikkhus said to the Teacher: “He is an obstinate bhikkhu, venerable Sir.” The Teacher replied: “Bhikkhus, 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, venerable Sir; but what did he do in a previous state of existence?” – “Well then, bhikkhus, listen,” said the Teacher. So saying, he told the following:

3a Story of the Past: Devala and Nārada²¹

Once upon a time, when a certain king of Bārāṇasī reigned at Bārāṇasī, 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 bhikkhus who come to this city spend the night?” – “In the potter’s hall, venerable 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

²¹ BG: Cf. the story of Jātimanta and the Bodhisatta in Ja 497.

1. The Chapter about the Pairs, Yamakavagga - 28

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, venerable Sir,”

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: “Venerable 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:

A thousand rays, a hundred flames,
the sun will dispel the darkness,

1. The Chapter about the Pairs, Yamakavagga - 29

when the sun rises in morning,
may your head split into seven.

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:

A thousand rays, a hundred flames,
the sun will dispel the darkness,
when the sun rises in morning,
may your head split into seven.

Now Nārada possessed great supernatural power and could call to mind eighty aeons of time, forty aeons in the past and forty in the future. So considering: “On whom will the curse fall?” and perceiving that it would fall on his fellow-ascetic, he felt compassion for him, and [28.169] therefore put forth his psychic power 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 ascetics, he enquired: “Are there any ascetics 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, worshipped Nārada, seated himself respectfully on one side, and said:

Livelihood cannot be pursued,
in Jambudīpa, Nārada,
why has the world become darkened?
Answer me this when you are asked.

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 fellow-ascetic would split into seven pieces. Therefore, out of pity for him, I am not permitting the sun to rise.” – “But, venerable Sir, how can he escape destruction?” – “He may escape destruction by begging my pardon.”

1. The Chapter about the Pairs, Yamakavagga - 30

“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, venerable 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 psychic 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.

When the Teacher had given this Dhamma teaching, he said: “Bhikkhus, 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 bhikkhu 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 verses:

**3. “Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me”,
ye ca taṃ upanayhanti, veraṃ tesaṃ na sammati.**

“He abused me, he struck at me,
he overcame me, he robbed me,”
those who bear ill-will towards this,
their hatred is never appeased.

**4. “Akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me”,
ye taṃ na upanayhanti, veraṃ tesūpasammati.**

“He abused me, he struck at me,
he overcame me, he robbed me,”

1. The Chapter about the Pairs, Yamakavagga - 31

those who bear not ill-will towards this,
their hatred is surely appeased.

At the end of the verse 100,000 bhikkhus attained the fruition of Stream-entry. The teaching of the Dhamma was of benefit to many people. Such is the one hard to speak to, and the one easy to speak to.

1.4 The Story about the Yakkhinī Kālī Kālīyakkhinīvatthu

Dhp 5

CST4: Kālīyakkhinīvatthu

Burlingame: “Not Hatred for Hatred”

Compare: Dhp-a 21.2; Dhp-a 10.8; Ja 510; Ja 513

A barren woman brings home a young woman for her husband, but every time the young wife conceives the barren wife contrives an abortion; through life after life they consume each other’s children, until brought to the Buddha, who taught them with a verse.

Cast: The barren woman, the second wife and their further incarnations are never named, Elder Ānanda, Deva Sumana

Keywords: Revenge, Reconciliation, Marriages, Joint Rebirth, Yakkhinīs

“For not by hatred do hatreds cease,” [28.166] {1.45} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain barren woman.

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 also. 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

1. The Chapter about the Pairs, Yamakavagga - 32

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. 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,

1. The Chapter about the Pairs, Yamakavagga - 33

seeing her belly, said to her: “Why did you not tell me that you had conceived a child?” The fruitful wife said: “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 baby in the womb was fully matured, she took advantage of an opportunity, mixed a drug, and gave it to her. But because the baby 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 a Yakkhinī able to devour your children.” And having made this aspiration, 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 aspiration, 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 aspiration, she was reborn as a Yakkhinī. When the leopardess passed out of that existence, she was reborn at Sāvattthī as a young woman of station.

1. The Chapter about the Pairs, Yamakavagga - 34

So the fruitful wife, at the end of her existence as a doe, was reborn as a Yakkhinī; and the barren wife, at the end of her existence as a [28.173] leopardess, was reborn at Sāvattthī 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 Yakkhinī disguised herself as a dear friend of the young woman and went to see her. "Where is my friend?" said the Yakkhinī. "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 Yakkhinī 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 a Yakkhinī 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 Yakkhinī was away doing her turn at drawing water.

For Vessavaṇa's Yakkhinīs 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 Yakkhinī was released from her turn at drawing water she went quickly to the young wife's house and enquired: "Where is my friend?" – "Where you will not see her. There is a Yakkhinī 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 Yakkhinī 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 Yakkhinī drew near. The young wife saw her coming and recognized her. Immediately she screamed with a loud voice: "Husband!

1. The Chapter about the Pairs, Yamakavagga - 35

Husband! Come quickly! Come quickly! Here is that Yakkhinī!” Not daring to wait until her husband came, {1.50} she turned and dashed into the monastery.

Now at this time the Teacher was teaching the Dhamma in the midst [28.174] of the assembly. The young wife laid her boy at the feet of the Realised One and said: “I give you this child; spare the life of my son.” The Deva Sumana, who resided in the embattled chamber over the gate, prevented the Yakkhinī from entering. The Teacher addressed the Elder Ānanda, saying: “Go, Ānanda, summon that Yakkhinī within.” The elder summoned her within. The young wife said: “Here she comes, venerable Sir.” Said the Teacher: “Let her come; make no noise.”

When the Yakkhinī 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 mongoose,²² who trembled and quaked with enmity, like the crows and the owls.²³ Why do you return hatred for hatred? Hatred is quenched by non-hatred, not by hatred.” And when he had thus spoken, he pronounced the following verse:

**5. Na hi verena verāni sammantīdha kudācanaṃ,
averena ca sammanti, esa dhammo sanantano.**

For not by hatred do hatreds
cease at any time in this place,
they only cease with non-hatred,
this truth is surely eternal. {1.51}

At the conclusion of the verse the Yakkhinī was established in Stream-entry. And the Dhamma teaching was of benefit to the assembly.

The Teacher said to the woman: “Give your child to this Yakkhinī.” – “I am afraid to, venerable Sir.” – “Fear not. You have no reason to be alarmed because of her.” The young wife gave her child to the Yakkhinī. The Yakkhinī kissed and caressed him, gave him back again to his mother, and began to weep. The Teacher asked her: “Why do you weep?” – “Venerable 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 Yakkhinī home

²² BG: Panchatantra, Book v, Frame-story, Harvard Oriental Series, xiv., p. 131.

²³ BG: Panchatantra, Book iii, Frame-story, ibidem, p. 90.

1. The Chapter about the Pairs, Yamakavagga - 36

with you, let her live in your own house, and feed her with the choicest rice-porridge.”

So the young wife took the Yakkhinī 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 grinding-hut, the water-pot, 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 Yakkhinī 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.

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, a Yakkhinī, {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.”

Straightaway 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.

1.5 The Story about Those from Kosambī

Kosambakavatthu

Dhp 6

Burlingame: The Quarrelsome Monks of Kosambī

Parallels: Ja 428; Vin Mv 10.1-5; Ud 4.5; Ja 371²⁴

The followers of two bhikkhus of Kosambī fell into a dispute and despite the Buddha's admonitions, refused to be reconciled; the Buddha went forth to Pāṇḍita forest and was served by an elephant and a monkey; meanwhile the lay people refused to attend on the bhikkhus till they came to their senses; eventually they asked for forgiveness and the Buddha taught them with a verse.

Cast: Kosambī bhikkhus, Pāṇḍita the elephant, Elder Ānanda, Brahmadaṇḍiya, Dīghatī Kosala, Prince Dīghāvu, Bālaka, Elder Bhagu, Anāthapiṇḍika, Visākhā

Keywords: Anger, Schism, Concord, Solitariness, Elephants, Monkeys, Past Lives

“The others do not understand,” [28.176] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the bhikkhus of Kosambī.

5a A Quarrel among the Bhikkhus

For at Kosambī, in Ghosita monastery, resided two bhikkhus, each with a retinue of five hundred bhikkhus. Of the two bhikkhus, one was a bearer of the Discipline, the other a teacher of the Dhamma. One day the teacher of the Dhamma, 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 bearer of the Discipline went {1.54} in and saw the water. When he came out, he asked his companion: “Friend, was it you that left the water?” – “Yes, friend.” – “But do you not know that it is wrong so to do?” – “Indeed I do not.” – “But, friend, it is wrong.” – “Well then, I will make satisfaction for it.” – “Of course, friend, if

²⁴ BG: The story of the quarrel among the monks is almost word for word the same as Ja 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 Vin Mv 1.350-357. The story of the monkey is an original touch of the redactor. The redactor follows the Vinaya account rather than that of the Udāna.

1. The Chapter about the Pairs, Yamakavagga - 38

you did it unintentionally, inadvertently, it is no wrong.” Thus the teacher of the Dhamma came to look upon the wrong as no wrong.

Notwithstanding, the bearer of the Discipline said to his own pupils: “This teacher of the Dhamma, although he has done wrong, does not realize it.” They, seeing the pupils of the teacher of the Dhamma, said: “Your preceptor, although he has done wrong, does not realize it.” The teacher’s pupils went and informed their own preceptor. The teacher of the Dhamma spoke thus: “This bearer of the Discipline said before: ‘It’s no wrong,’ now he says: ‘it is wrong.’ He’s a liar.” The teacher’s pupils went and said: “Your teacher is a liar.” Thus did they foment a quarrel between the two.

Then the bearer of the Discipline, seizing the opportunity, pronounced sentence of suspension²⁵ against the teacher of the Dhamma for failing to recognize his wrong. Thenceforth even the supporters who furnished them with the requisites formed two factions. Even the bhikkhunīs receiving instruction, even the protecting Devatās; their friends and intimates, the Devatās who dwell in the sky; beginning with these and extending to the world of Brahma, all beings, even the unattained, formed two factions. The quarrel extended from the realm of the Four Great Kings to the heaven of the Akiniṭṭha Devas.²⁶

Now a certain bhikkhu drew near the Realised One and told him that those who pronounced the sentence of suspension held the view that the bhikkhu had been suspended according to law; {1.55} but that the partisans of the suspended bhikkhu held the view that he had been suspended 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 suspension forbade them to do so.

Twice the Fortunate 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 assembly of bhikkhus is rent asunder! The assembly of bhikkhus is rent asunder!” So saying, he went to them and pointed out to those who had pronounced sentence of suspension the wrong involved in their act, and to those who had failed to recognize the offense, the wrong involved in theirs. Again he enjoined upon them the holding of the Uposatha and other ceremonies right there within the Boundary Hall, and laid down the rule that those who

²⁵ AJ: *ukkhepanīya*; suspension, not excommunication as Burlingame gave it.

²⁶ AJ: i.e., from the lowest to the highest of the Deva Realms.

1. The Chapter about the Pairs, Yamakavagga - 39

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, bhikkhus! No quarreling!” he continued: “Bhikkhus, 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 Quail.²⁷ Continuing, he said: “Bhikkhus, 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 Quail.²⁸

But in spite of this they paid no attention to his words, and a certain Dhamma teacher, who wished the Realised One to be relieved of annoyance, said to him: “Venerable Sir, let the Fortunate One, the lord of Dhamma, remain at home. venerable Sir, let the Fortunate One live a life of inaction and ease in this present world. {1.56} We shall make ourselves notorious by our quarrels, strifes, contentions, and disputes.”

Thereupon the Realised One told the following

Story of the Past: The Birth Story about King Dīghiti of Kosala²⁹

Once upon a time, bhikkhus, Brahmadatta reigned at Bārāṇasī as king of Kāśi. Brahmadatta 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 Brahmadatta was the murderer of his father, spared his life. Thenceforth they were at peace with each other.

Such, bhikkhus, is said to have been the patience and gentleness of these kings who took scepter and sword. How much more, bhikkhus, should you, who have gone forth under a Dhamma 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, the Buddha, unhappy because of the crowded conditions under which he lived, reflected: “Under present conditions I am crowded and jostled and live a life of discomfort. Moreover, these bhikkhus pay no attention to what

²⁷ BG: Ja 357.

²⁸ BG: Ja 33. Cf. Panchatantra, Book ii. Frame-story.

²⁹ AJ: This is a summary of Ja 371.

1. The Chapter about the Pairs, Yamakavagga - 40

I say. Suppose I were to retire from the haunts of men and live a life of solitude.”

After making his rounds for alms in Kosambī, without bidding the Saṅgha 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;³⁰ 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 Pārileyyaka. There, at the foot of a beautiful Sāla tree, in Protected Forest, near Pārileyyaka, the Fortunate One spent the rainy season pleasantly, attended by the elephant Pārileyyaka.

When the lay friends resident at Kosambī went to the monastery and failed to see the Teacher, they asked: “Venerable Sirs, where has the Teacher gone?” – “To Pārileyyaka Forest.” – “For what reason?” – “He strove to reunite us, but we would not be reunited.” – “Do you mean, venerable Sirs, that after receiving admission as bhikkhus at the hands of the Teacher, you refused to agree when he asked you to do so?” – “Precisely so, friends.” People said: “These bhikkhus, 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 were unable to see the Teacher. To these bhikkhus, 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 bhikkhus 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 wrongs, one to another, asked to be pardoned, and said: “Friends, we are reconciled; be to us as before.” – “Venerable Sirs, have you begged the Teacher’s pardon?” – “No, we haven’t, friends.” – “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]

³⁰ AJ: see Vin Mv 10.4.

5b 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.”³¹

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

Then he took a waterpot 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 enough, he went and worshipped the Teacher. The Teacher asked: “Is the water hot, Pārileyyaka?” 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 entered the village for alms, the elephant took his bowl and robe, put them on top of his head, and accompanied him. When the Teacher reached the vicinity of the village, he bade the elephant bring him his bowl and robe, saying: “Pārileyyaka, farther than this you are not permitted to go. Bring me my bowl and robe.” After they were brought, the Teacher then entered the village, and the elephant stood right there until he returned. When the Teacher returned, the elephant advanced to meet him, took his bowl and robe just as he did before, deposited them in the Teacher’s place of abode, paid him the usual courtesies, and fanned him with the branch of a tree. At night, to ward off danger from beasts of prey, he took a big club in his trunk, saying to himself: “I’ll protect the Teacher,” and back and forth in the interstices of the forest he

³¹ AJ: See Ud 4.5.

1. The Chapter about the Pairs, Yamakavagga - 42

paced until sunrise. From that time forth, [28.180] we are told, that forest was called “Protected Forest.”

When the sun rose, the elephant gave the Teacher water wherewith to bathe his face, and in the manner before related performed all of the other duties.

Now a monkey saw the elephant up and doing each day, performing the lesser duties for the Realised One, 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 Realm of the Thirty-Three in a golden mansion thirty leagues in measure, with a retinue of a thousand Accharās, with the name Devaputta Makkaṭa.³²

It became known over all Jambudīpa that the Teacher was residing in Protected Forest, attended by a noble elephant.³³ From the city of Sāvatthī, Anāthapiṇḍika, Visākhā, the eminent female lay disciple, and other such great personages sent the following message to the Elder Ānanda: “Venerable Sir, obtain for us the privilege of seeing the Teacher.” Likewise five hundred bhikkhus 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 Dhamma from the lips of the Fortunate One. We should like, brother Ānanda, if you please, to have the privilege of hearing a discourse on the Dhamma from the lips of the Fortunate One.”

So the elder took those bhikkhus with him and went to Protected Forest. When he reached the forest, he thought to himself: “The [28.181] Realised One has

³² AJ: *Makkaṭa* means monkey.

³³ BG: Cf. Dhpa 23.7.

1. The Chapter about the Pairs, Yamakavagga - 43

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 bhikkhus as these.” {1.61} Accordingly he left those bhikkhus 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 an attendant 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 bhikkhus. “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 bhikkhus.

Then the bhikkhus said to the Teacher: “Venerable Sir, the Fortunate One is a refined Buddha, a refined 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 bathing the face or to perform any of the other duties for you.”

The Teacher replied: “Bhikkhus, the elephant Pārileyyaka 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 verses in the Chapter about the Elephant:³⁴

Dhp 328. If you find a prudent, wise friend
or companion who lives well,

³⁴ AJ: Dhp 23.

1. The Chapter about the Pairs, Yamakavagga - 44

overcoming all your troubles
live with that one, glad and mindful.

Dhp 329. If you find a prudent, wise friend
or companion who lives well,
like a king who abandons his
conquered kingdom live alone like
an elephant in the forest. [28.182]

Dhp 330. It is better to live alone,
there is no friendship with a fool,
one should live alone and not do
wicked things, unconcerned, like
an elephant in the forest.

At the conclusion of the verses the five hundred bhikkhus were established in Arahatsip.

The Elder Ānanda then delivered the message sent by Anāthapiṇḍika and the rest, saying: “Venerable Sir, 50 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. “Venerable Sir, what is the elephant doing?” – “Bhikkhus, 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, bhikkhus!” The Teacher and the bhikkhus {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 bhikkhus. The five hundred bhikkhus 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 bhikkhus, went and stood crosswise in front of the Teacher.

“Venerable Sir, what is the elephant doing?” – “Bhikkhus, having spied your parting, he desires to make me turn back.” Said the Teacher to the elephant: “Pārileyyaka, I am going now, never to return. You cannot hope in this existence to enter into states of absorption, or to attain spiritual insight, or the paths, or the fruitions. 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.

1. The Chapter about the Pairs, Yamakavagga - 45

Now when the Teacher reached the vicinity of the village, he said: “Pārileyyaka, 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 Realm of the Thirty-Three in a golden mansion thirty leagues in measure, with a retinue of a thousand Accharās. Devaputta Pārileyyaka was his name.

The Teacher arrived in due course at Jetavana. The bhikkhus of Kosambī, {1.64} hearing of the Teacher’s return to Sāvattthī, went there to beg his pardon. The king of Kosala, hearing [28.183] that the quarrelsome bhikkhus of Kosambī had come to Sāvattthī, approached the Teacher and said: “Venerable Sir, I’ll not allow those bhikkhus to come into my country.” – “Great king, these bhikkhus 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 bhikkhus to enter the monastery.” But the Teacher took issue with him as he had with the king, and he was silent.

Now when those bhikkhus reached Sāvattthī, the Fortunate One gave orders that separate lodging should be prepared and given to them. The other bhikkhus neither sit nor stand in their company. One after another those who came asked the Teacher: “Where, venerable Sir, are the quarrelsome bhikkhus of Kosambī?” The Teacher pointed them out, saying: “There they are!” – “There they are! There they are!” One after another those who came pointed their fingers at them, until for shame they were unable to lift their heads. Then they threw themselves at the feet of the Fortunate One and asked him to pardon them.

The Teacher said: “Bhikkhus, grievous was the wrong you committed when, after receiving admission as bhikkhus 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 Birth Story³⁵ once more, concluding as follows: “Thus, bhikkhus, Prince Dīghāvu, even while his mother and father were being deprived of life, disobeyed not their admonition and afterwards,

³⁵ AJ: Ja 428, see summary above.

1. The Chapter about the Pairs, Yamakavagga - 46

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 wrong." So saying, he pronounced the following verse:

**6. Pare ca na vijānanti mayam-ettha yamāmase,
ye ca tattha vijānanti tato sammanti medhagā.**

The others do not understand
that we should restrain ourselves here,
but for those who do understand,
through that, their dissensions do cease. {1.66}

At the conclusion of the verse the assembled bhikkhus were established in the fruition of Stream-entry.

1.6 The Story about Culla Kāḷa and Mahā Kāḷa Cullakāḷa-Mahākāḷavatthu

Dhp 7-8

CST4: Mahākāḷattheravatthu

Burlingame: Kāḷa Junior and Kāḷa Senior

Parallel: Thag-a 136³⁶

Two brothers, Culla Kāḷa and Mahā Kāḷa, ordained and one went to a cemetery to practice and soon overcame the defilements and attained Awakening; the other, however, did not work at his practice and was soon enticed back to the lay life by his former wives; the Buddha spoke some verses about these two.

Cast: Culla Kāḷa, Majjhima Kāḷa, Mahā Kāḷa

Keywords: Chief Disciples, Listening to Dhamma, Impermanence, Cemeteries, Temptation

“Contemplating what is pleasant,” [28.184] this Dhamma teaching was given by the Teacher while he was in residence near the city Setavya with reference to Culla Kāḷa and Mahā Kāḷa.

For Culla Kāḷa, Majjhima Kāḷa, and Mahā Kāḷa were three householders who lived in Setavya, and they were brothers. The oldest and youngest used to travel abroad with their caravan of five hundred carts and bring home goods to sell,

³⁶ BG: Derived from this story are Thag-a 136.

1. The Chapter about the Pairs, Yamakavagga - 47

and Majjhima Kāḷa sold the goods they brought. Now on a certain occasion the two {1.67} brothers, taking wares of various kinds in their five hundred carts, set out for Sāvatthī, and halting between Sāvatthī and Jetavana, unharnessed their carts.

At eventide Mahā Kāḷa saw noble disciples, residents of Sāvatthī, with garlands and perfumes in their hands, going to hear the Dhamma. “Where are they going?” he asked. Receiving the answer that they were going to listen to the Dhamma, 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 listen to the Dhamma.” So saying, he went and worshipped the Realised One and sat down in the outer circle of the assembly.

On that day the Teacher taught the Dhamma in orderly sequence with reference to Mahā Kāḷa’s disposition of mind, and quoting the Discourse on the Aggregates of Suffering,³⁷ and other discourses, discoursed on the dangers, degradation and defilements of sensual pleasures. Mahā Kāḷa, after listening to the discourse, thought to himself: “So a man must 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 go forth.” Accordingly, when the multitude had worshipped the Teacher and departed, he requested the Teacher to give him the going forth.

“Have you no kinsman of whom it is proper that you should ask permission?” enquired the Teacher. “I have a younger brother, venerable Sir.” – “Ask his permission.” – “Very well, venerable 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 go forth 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 forth under the Teacher. Culla Kāḷa likewise went forth. 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 took higher ordination, and approaching the Teacher, asked him: “How many duties are there in this dispensation?” The Teacher informed him that there were two. Mahā Kāḷa said: “Venerable Sir, since I went forth in old age, I shall not be able to fulfill the duty of study, but I

³⁷ AJ: *Mahādukkhakkhandhasutta*, MN 13.

1. The Chapter about the Pairs, Yamakavagga - 48

can fulfill the duty of meditation.” So he had the Teacher instruct him in the ascetic practice of living in a charnel ground, which leads to Arahatsip. At the end of the first watch, when everyone else was asleep, he went to the charnel ground; and at dawn, before anyone else had risen, he returned to the monastery.

Now the keeper of the charnel 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 charnel ground, and taking son and daughter with her, hid herself on one side of the charnel ground. When she saw the elder approach, she approached him, worshipped him, and asked him: “Venerable Sir, does our noble bhikkhu reside in this place?” – “Yes, lay sister.” – “Venerable Sir, {1.69} those that reside in a charnel 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 charnel ground: “Venerable Sir, they that reside in a charnel ground are bound to declare the fact to the keepers of the charnel 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 charnel ground and leave their spoils there; then the owners come and threaten residents of the charnel 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 venerable bhikkhu 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 Kālā then asked: “Is there anything else I ought to do?” – “Venerable Sir, so long as your reverence resides in a charnel 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. In case, venerable Sir, while you reside in this charnel ground, you succeed in reaching the goal of the spiritual life, and they bring a dead body here and cast it away, I will place it on the funeral pyre, and

1. The Chapter about the Pairs, Yamakavagga - 49

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 charnel ground. The Elder Culla Kāḷa, however, busy and active, thinking always of the household 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 charnel ground, with firewood, oil, and other requisites, and said to the keeper of the charnel 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 charnel ground removed the woman’s dress and beheld her beautiful golden-hued body, she straightaway thought to herself: “This corpse is a suitable subject of meditation to show to the venerable.” So she went to the elder, worshipped him, and said: “I have a remarkably good subject of meditation; pray look at it, venerable 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 charnel 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.

1. The Chapter about the Pairs, Yamakavagga - 50

Things are surely impermanent,
their nature to arise, decay,
after arising do they cease,
the mastery of them is good.³⁸

Having recited this verse, Mahā Kāḷa developed spiritual insight and attained Arahātship, together with the analytic knowledges.

When Mahā Kāḷa attained Arahātship, the Teacher, surrounded by the assembly of bhikkhus, traveling from place to place, arrived at Setavya and entered the Simsāpa 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 ensure that this shall be done, it is customary for a single bhikkhu 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 assembly of bhikkhus. 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 go forth? Who gave you the going forth? What made you come here?"

And having thus made a mockery of him, they tore off his under and upper garments, clothed him with white garments instead, placed a garland on his head, and packed him off, saying: "Go fetch the Teacher; we will arrange the seats." Now those who have been bhikkhus but a short time, and have returned to the world before keeping a single Rains Retreat, are without a sense of shame. Therefore Culla Kāḷa, free from any anxiety on the score of his clothing, went

³⁸ BG: Dīgha, 2.157.

1. The Chapter about the Pairs, Yamakavagga - 51

to the Teacher, worshipped him, and taking with him the assembly of bhikkhus presided over by the Buddha, returned.

When the assembly of bhikkhus 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 bhikkhu came to arrange the seats, and so Mahā Kāḷa's wives failed of an opportunity to embarrass him. When they had seated the Saṅgha 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 bhikkhus 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: "Venerable 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 assembly of bhikkhus 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 today a different bhikkhu came in advance, and nothing of the sort happened." The Teacher sent Mahā Kāḷa back and continued on his way. The bhikkhus said: "The bhikkhu 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, bhikkhus?" When they told him, he said: "But, bhikkhus, you do not think that Mahā Kāḷa is like Culla Kāḷa?" – "Yes, venerable 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, venerable Sir?" The Teacher said: "Bhikkhus, 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 verses:

**7. Subhānupassim viharantaṃ, indriyesu asaṃvutaṃ,
bhojanamhi amattaññuṃ, kusītaṃ hīnavīriyaṃ –
taṃ ve pasahati Māro vāto rukkhaṃ va dubbalaṃ.**

Contemplating what is pleasant,
with sense faculties uncontrolled,

1. The Chapter about the Pairs, Yamakavagga - 52

not knowing the limit in food,
indolent, low in energy –
Māra surely o’erthrows that one,
like wind overthrows a weak tree.

**8. Asubhānupassiṃ viharantaṃ, indriyesu susaṃvutaṃ,
bhojanamhi ca mattaññuṃ, saddhaṃ āraddhavīriyaṃ –
taṃ ve nappasahati Māro vāto selaṃ va pabbataṃ.**

Contemplating the unpleasant,
with their sense faculties controlled,
and knowing the limit in food,
faithful, with energy aroused –
Māra does not o’erthrow that one,
just as wind does not overthrow
a mountain made of solid rock. {1.77}

Mahā Kāḷa’s former wives surrounded him and said to him: “By whose leave did you go forth? 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, understanding their intention, rose from the seat where he had been sitting and flew upwards by his supernatural power, rending the peak of the house asunder. And having soared through the air, he descended to the ground as the Teacher spoke the concluding words of the verses, praising the golden body of the Teacher and paying obeisance at the feet of the Realised One.

At the conclusion of the verse the assembled bhikkhus were established in the fruition of Stream-entry.

1.7 The Story about Devadatta

Devadattavatthu

Dhp 9-10

Burlingame: Devadatta Wears an Unbecoming Robe

Compare: Ja 221

Elder Sāriputta taught on generosity and people decided to give alms; one man gave a robe, which they decided to give to Elder Devadatta; when the Buddha heard about it he related a Birth Story about Devadatta, who, as an elephant hunter, disguised himself as a Paccekabuddha in order to kill his prey, and then spoke some verses about him.

Cast: Elder Sāriputta, Elder Mahā Moggallāna, Devadatta

Keywords: Chief Disciples, Deceit, Offerings, Elephants, Hunters, Past Lives, Bodhisatta

“**The one who, while he’s still impure,**” this Dhamma teaching 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 bhikkhus, 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 friends, one man himself gives alms, but does not urge another to give; that man receives in succeeding states of existence the blessing of wealth, 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 100,000 states of existence, receives both the blessing of

1. The Chapter about the Pairs, Yamakavagga - 54

wealth and the blessing of a retinue.” Thus did Venerable Sāriputta teach the Dhamma.

A certain wise man heard him and thought to himself: “Wonderful, indeed, marvellous, indeed, is the teaching of the Dhamma; well has the means of happiness been expounded. It is necessary for me to do works of merit productive of these two attainments.” So he invited the elder to take a meal with him, saying: “Venerable Sir, accept my hospitality for tomorrow.” – “How many bhikkhus have you need of, lay disciple?” – “But how many bhikkhus are there in your retinue, venerable Sir?” – “A thousand, lay disciple.” – “Bring all your bhikkhus with you tomorrow and accept my hospitality, venerable 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 bhikkhus. How many bhikkhus 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 100,000 coins, 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 bhikkhu 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 waterpot. 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

1. The Chapter about the Pairs, Yamakavagga - 55

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 bhikkhu who lived in foreign parts came from Rājagaha to Sāvattthī, and when he had worshipped the Teacher and expressed his pleasure at seeing him, the Teacher asked him about the well-being of the two Chief Disciples. The bhikkhu thereupon told him the whole episode of the robe from beginning to end. The Teacher said: “Bhikkhus, 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

7a Story of the Past: The Elephant-Hunter and the Noble Elephant

Once upon a time, when Brahmadatta ruled at Bārāṇasī, there dwelt at Bārāṇasī 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 Paccekabuddhas. From that day, both going and coming, they fell down on their knees before the Paccekabuddhas before proceeding on their way.

One day the elephant-hunter saw their actions. He thought: “It is only with great difficulty that I can kill these beasts. But every time they come and go they worship the Paccekabuddhas. 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 Paccekabuddha, 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 Paccekabuddha, worshipped him, and then went their way. The elephant which 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 Bodhisatta, 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

1. The Chapter about the Pairs, Yamakavagga - 56

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, Paccekabuddhas, 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 wrong.” So saying, he rebuked him again for the last time, saying: {1.82} [28.193]

The one who, while he’s still impure,³⁹
would wear the renunciant’s robe,
unendowed with restraint and truth,
he is not worthy of that robe.

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

When the Teacher had ended this lesson, he identified the characters in the Birth Story as follows: “At that time the elephant-hunter was Devadatta, and the noble elephant who rebuked him was I myself.

³⁹ AJ: the commentary only quotes the first and last lines of the verse, I supply other lines.

1. The Chapter about the Pairs, Yamakavagga - 57

Bhikkhus, 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 verses:

**9. Anikkasāvo kāsāvaṃ yo vatthaṃ paridahessati,
apeto damasaccena na so kāsāvaṃ-arahati.**

The one who, while he’s still impure,
would wear the renunciant’s robe,
unendowed with restraint and truth,
he is not worthy of that robe.

**10. Yo ca vantakasāvassa, sīlesu susamāhito,
upeto damasaccena sa ve kāsāvaṃ-arahati.**

The one who, steady in virtue,
throws out any impurity,
endowed with both restraint and truth,
is indeed worthy of that robe.

At the conclusion of the verse the bhikkhus who lived in the outlying districts became Stream-enterers, and many others reached the fruition of Stream-entry and so on, and many people had benefit from the teaching.

1.8 The Story about the Chief Disciples

Aggasāvakavatthu

Dhp 11-12

CST4: Sāriputtattheravatthu, the Story about the Elder Sāriputta

Burlingame: The Chief Disciples

Compare: Ja Nid; Vin Mv 1; Khp-a 7; Pv-a 4⁴⁰

The future Sāriputta and Moggallāna went forth under Sañjaya, but attained no great distinction; then they heard a summary of the Buddha's teaching and were converted; they tried to bring Sañjaya to the Buddha but he would not go, his disciples left him and he died unattained; the Buddha spoke some verses showing the difference between them.

Cast: Elder Sāriputta (Upatissa, Sarada), Elder Mahā Moggallāna (Kolita, Sirivaḍḍhana), Elder Assaji, Sañjaya, Buddha Vipassī, Buddha Padumuttara, Aññā Koṇḍañña (Culla Kāḷa), Mahā Kāla, Yasa, Fortunate Group of Thirty, Buddha Tissa, Buddha Phussa, King Mahinda, King Bimbisāra, Uruvelā Kassapa, Nadī Kassapa, Gayā Kassapa, Buddha Anomadassī

Keywords: Chief Disciples, Vanity, Obstinacy, Bodhisatta, Aspirations, Offerings, Repulsion, Petas, Rich Men, Foremost Disciples, Epics, Past Lives, Previous Buddhas

“**Finding the essential in the unessential,**” this {1.83} Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana in Rājagaha, 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:

8a The Life of the Buddha

Four immeasurables and 100,000 aeons of time in the past our Teacher was born as a Brahmin 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, went forth, went forth amongst the seers, took up his residence in the Himālaya country, and there won for himself the absorptions and the super knowledges.

⁴⁰ BG: 8a is a brief outline of Nidānakathā, 1.2¹³-85²⁴: translated by Rhys Davids, Buddhist Jātakas, pp. 2-119. 8b is derived from Vin Mv 1.23-24. 4: 1.39²³-43⁷. With 8f (Dhp-a 1. 100¹⁷-104²¹) cf. Khp-a 202⁴-206⁶, and Pv-a 19²²-23¹⁶. Pv-a is here almost word for word the same as Khp-a.

1. The Chapter about the Pairs, Yamakavagga - 59

Now it came to pass on a certain day that [28.194] Dīpaṅkara, the One of Ten Strengths, set out from Sudassana monastery to go to the city of 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 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 immeasurables and 100,000 aeons of time hence {1.84} he will become a Buddha named Gotama.” 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 Brahmin prince Sumedha received the prophecy.

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 Tusita Realm; and when he had remained in this state of existence during the term of life allotted to him, the Devatās of the 10,000 world-system assembled together and thus addressed him:

It is time, Deva, Great Hero,
to arise in your mother’s womb,
crossing the world with its Devas,
awaken to the Deathless State.

Thereupon he made the five great observations, and passing from that state of existence, received a new existence in the royal household of the Sākiyans.

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 Deva Realm. In the

1. The Chapter about the Pairs, Yamakavagga - 60

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 gone forth. "It were well for me to go forth," said he, conceiving a desire for the going forth; 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 straightaway 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 verse:

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

When he heard Kisā Gotamī pronounce this verse, 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 dancing 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 Devatās of the 10,000 world-system, he went forth and made the Great Renunciation. Proceeding to the bank of the river Anoma, he went forth, proceeded to Rājagaha and went about the city receiving alms.

Then he went forth to Mount Paṇḍava 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 straightaway 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

1. The Chapter about the Pairs, Yamakavagga - 61

distinguishes one who has attained Arahatship. Thereafter, for a period of six years, he engaged in the great striving.

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

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 Strengths, 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 Dhamma, finally arriving at misgivings as to his ability to teach the Dhamma to others.

Straightaway Sahampati Brahma, accompanied by the retinue of the 10,000 world-system with which Mahā Brahma is wont to be accompanied, approached him and requested him to teach the Dhamma to others. Surveying the world with the eye of a Buddha, he acceded to Brahma’s request. “To whom, pray, shall I first teach the Dhamma?” thought he. Surveying the world, he became aware of the death of Āḷāra and Uddaka. But remembering the devoted services of the group of five bhikkhus,⁴¹ he arose from his seat {1.87} and went to Kāśipura, meeting Upaka by the way and talking with him.

On the day of the full moon of the month Āsāḷha he arrived at Isipatana in the Deer Park, at the place of residence of the group of five bhikkhus; and when the group of five bhikkhus addressed him improperly, he instructed them how to

⁴¹ AJ: *pañcavaggiyānaṃ bhikkhūnaṃ*, this is anomalous, as they were *samaṇa*, not *bhikkhu* at the time.

1. The Chapter about the Pairs, Yamakavagga - 62

address him properly. Then he set in motion the Wheel of the Dhamma, giving to drink of the deathless to 180 millions of [28.197] Brahmas, with Aññā Koṇḍañña at their head.

Having set in motion the glorious Wheel of the Dhamma, on the fifth day of the half-month he established all those bhikkhus in Arahatsip. On the same day also he perceived that the noble youth Yasa possessed the supporting conditions; and when the noble youth Yasa left his house in disgust at what he saw during the night, he saw him and summoned him, saying: “Come, Yasa!” In that same night also he caused him to attain Stream-entry, and on the following day caused him to attain Arahatsip. Afterwards he gave the going forth to his fifty-four companions, employing the formula: “Come, bhikkhus!” And having made them go forth of them, he caused them to attain Arahatsip.

There were thus sixty-one Arahats in the world. Having kept residence during the season of the Rains, and having celebrated the Invitation, he sent out the sixty bhikkhus into all the world, saying: “Go forth, bhikkhus, and wander.”

He himself proceeded to Uruvelā, on the way there, in Kappāsika grove, instructing the Thirty Youths known as the Fortunate Group.⁴² Of these the least attained Stream-entry and the greatest attained the fruition of Non-returner. All these youths he made go forth with the single formula: “Come, bhikkhus!” And when he had so done, he sent them all out into the world.

Arriving at Uruvelā, he performed 3,500 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 Dhamma. And when he had so done, he let them go forth with the single formula: “Come, bhikkhus!” Seating them at Gayāsīsa, he established them in Arahatsip by teaching 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 120,000 Brahmin householders, and to him the Buddha taught the Dhamma in a pleasing manner, establishing the king and 110,000 of Brahmins in the fruition of Stream-entry and 10,000 of Brahmins in the refuges.

⁴² AJ: *Bhaddavaggiya*.

1. The Chapter about the Pairs, Yamakavagga - 63

On the following day he listened to the praise of his noble qualities by Sakka, the Lord of the Devas, disguised as a Brahmin 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.

8b The Life of Upatissa (Sāriputta) and Kolita (Moggallāna)⁴³

Before the Buddha appeared in the world, there were two Brahmin villages not far from Rājagaha named Upatissa village and Kolita village. One day a Brahmin's wife named Rūpasārī, who lived in Upatissa village, conceived a child in her womb; and on the same day a Brahmin'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 womb for the two expectant mothers on the same day. On the expiration of ten lunar months, both women gave birth to sons.

On the day appointed for the naming of the children, they gave the name Upatissa to the son of the Brahmin 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 Brahmin youths apiece.

Now there is a festival celebrated every year in Rājagaha which goes by the name of the 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 laughter 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.

⁴³ AJ: for the canonical story see Vin Mv 1.

1. The Chapter about the Pairs, Yamakavagga - 64

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 is necessary for 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 is necessary for 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 is necessary for us both to seek the way of release and to go forth together. Under what teacher shall we go forth?”

Now at this time a wanderer named Sañjaya entered the city of Rājagaha, accompanied by a large retinue of wanderers. “We will go forth under Sañjaya,” said Upatissa and Kolita. So they dismissed 500 Brahmin youths, saying to them: “Take the litters and the chariots and go,” and together with the remaining 500, they went forth under Sañjaya. From the day when these two youths went forth 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 Dhamma 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 went forth to seek for, we certainly cannot obtain from this teacher. But Jambudīpa 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 ascetic or Brahmin, 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 Jambudīpa; 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.

1. The Chapter about the Pairs, Yamakavagga - 65

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 Arahats to proclaim the virtues of the Three Jewels, saying: “Go forth, bhikkhus, wander for the good of the many,” one of the group 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 wanderer Upatissa ate his breakfast, and proceeding to the hermitage of the wanderers, saw the elder. When he saw him, he thought to himself: “Never before have I seen one gone forth like this. He must be one of those who have attained Arahatsip in this world, or who have entered upon the path leading to Arahatsip. Suppose I were to approach this bhikkhu and ask him: ‘For whose sake, friend, have you gone forth? 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 bhikkhu questions, for he is going from house to house for alms. Suppose I were to follow close in the footsteps of this bhikkhu, as those are wont to do who seek some favor?”

Therefore, observing that the elder 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 wanderer’s stool on the ground and offered it to him; and when he had finished his meal, offered him water from his own waterpot. 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 sense organs; clean and clear is the hue of your skin. For whose sake, friend, did you go forth? And who is your teacher? And whose doctrine do you profess?”

The elder thought: “These wanderers are hostile to the religion I profess; therefore I will show this bhikkhu the profundity of our religion.” But first he explained that he was himself newly ordained, saying: “Friend, no long time have I gone forth; but recently did I approach this Doctrine and Discipline; just now I shall not be able to expound the Dhamma at length.” Thought the wanderer: “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]

1. The Chapter about the Pairs, Yamakavagga - 66

Speak a little or else speak much,
but tell me the substance only,
I have need only of the substance,
why should you utter many words?

In response the elder pronounced the first line of the verse:

Whatever things have cause and source,
their cause the Realised One told.

So soon as the wanderer heard the first line, he was established in Stream-entry, perfect in a thousand ways. {1.93} So soon as he was established in Stream-entry, the elder completed the second line:⁴⁴

*That which is their cessation, such
is the Great Ascetic's doctrine.*

But after he had attained Stream-entry, the higher excellence failed to appear. Therefore he considered: "There must be a reason for this," and he said to the elder: "Do not carry your teaching of the Dhamma any further; let this suffice. Where does our Teacher reside?" – "At Veḷuvana, brother." – "Well then, venerable 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 limbs,⁴⁵ walked thrice around him clockwise, and then took leave of him and went to meet the leader of the wanderers.

The wanderer 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 verse Assaji had pronounced. At the conclusion of the verse Kolita was established in the fruition of Stream-entry. 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."

⁴⁴ AJ: the lines in italics are only referenced, not quoted in the commentary.

⁴⁵ AJ: it means he worshipped by placing five limbs on the ground, his hands, feet and forehead.

1. The Chapter about the Pairs, Yamakavagga - 67

Now it was a distinguishing trait of the Elder Sāriputta that he always held a teacher in profound respect. Therefore he said to his friend: “Friend, let us inform our teacher, the wanderer 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 teaching of the Buddhas, he will attain the paths and the fruitions.” Accordingly the two wanderers 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 Dhamma has appeared, the Saṅgha has appeared. You, sir, are wandering empty, without the essence. Come, sir, let us go to the Teacher.” – “You may go; I cannot go.” – “For what reason?” – “In the past I have gone about as a teacher of the multitude. For me to live the life of a pupil would be like a pot becoming a ladle.⁴⁶ 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 ascetic 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 assembly broke up; at that instant the grove was empty. When Sañjaya saw that the grove was empty, he vomited hot blood. Five hundred wanderers 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 wanderers the two received as their own pupils and took with them to Veḷuvana. As the Teacher sat in the midst of the fourfold assembly teaching the Dhamma, he saw the two wanderers approaching from afar. Straightaway he addressed the bhikkhus: “Bhikkhus, here come two friends, Kolita and Upatissa. They will become my pair of disciples, my chief and noble pair.” The two wanderers

⁴⁶ AJ: Pāli: *So idāni mayhaṃ antevāsikavāso nāma cāṭiyā udañcanabhāvappattisadiso, na sakkhissāmi antevāsivāsaṃ vasitun-ti*. Burlingame had: “For me to become a pupil again would be as absurd as a chatty to go to a well.”

1. The Chapter about the Pairs, Yamakavagga - 68

worshipped the Teacher, sat down respectfully on one side, and spoke thus to the Teacher: “Venerable Sir, we should like to receive the going forth at the hands of the Fortunate One; we should like to take higher ordination.” Said the Fortunate One: “Come, bhikkhus! The Dhamma 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’ seniority.

By the acts of the company of his disciples the Teacher caused the teaching of the Dhamma constantly to increase. With the exception of the two Chief Disciples all attained Arahathship. 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 Mahā Moggallāna, {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 going forth. But aroused by the Teacher, he shook off sloth and torpor, and applying himself to the meditation subject on the elements given him by the Realised One, 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 going forth with the Teacher, residing at Sūkarakhata Cave near the same city Rājagaha. Having heard an exposition of the Discourse about Grasping at Feelings⁴⁷ to his own sister’s son, the wandering bhikkhu Dīghanakha, he applied his mind to the Discourse, 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 Mahā Moggallāna 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.

⁴⁷ AJ: this refers to MN 74.

1. The Chapter about the Pairs, Yamakavagga - 69

On the very day when Sāriputta and Moggallāna were given the going forth, 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 bhikkhus 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 go forth; namely, the Group 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 Fortunate Group of Thirty. 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 bhikkhus and giving the place of Chief Disciples to those who went forth last of all, the Teacher shows favoritism.”

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

8c Story of the Past: Culla Kāḷa and Mahā Kāḷa

Bhikkhus, 91 aeons of time in the past the Fortunate 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 assembly of bhikkhus presided over by the Buddha. So he went to his older brother and said to him: “Friend, 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

1. The Chapter about the Pairs, Yamakavagga - 70

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 assembly of bhikkhus presided over by the Buddha, saying [28.205] at the conclusion of the meal: “Venerable 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. He thought: “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 a pile, the first-fruits of the pile; when it was in the stack, the first-fruits of the stack; 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 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 Fortunate One:⁴⁸ {1.99}

The Dhamma protects one living by it,
The Dhamma well-practised brings happiness,
This is the advantage of the Dhamma:
It does not lead to bad destinations.

Thus, in the dispensation of the Sambuddha Vipassī, Aññā Koṇḍañña bestowed the gift of first fruits nine times, making the aspiration to be the first to attain the foremost of all estates. Likewise in the dispensation of the Buddha Padumuttara, 100,000 aeons of time in the past, in the city of Haṃsavatī, he gave mighty gifts, and falling at the feet of that Fortunate Buddha, made the aspiration to be the first to attain the foremost of all estates; namely,

⁴⁸ AJ: Ja 510; Thag 303.

1. The Chapter about the Pairs, Yamakavagga - 71

Arahatship. Thus I bestowed on him only that for which he made his aspiration. I show no favoritism in bestowing distinction.”

“Venerable Sir, what work of merit did the fifty-five noble youths led by Yasa perform?” – “They too made an aspiration for Arahatship at the feet of a certain Buddha and did many works of merit.

8d Story of the Past: Yasa and his Fifty-Four Companions

Afterwards, when a Buddha had appeared in the world,⁴⁹ 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, friends, 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.”

Straightaway 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 their previous deed. 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 supporting conditions thereto, all of them developed specific attainment. Therefore these youths also obtained precisely that for which they made their aspiration. I show no favoritism in bestowing distinction.”

“But, venerable Sir, what work of merit did the Fortunate Group of thirty perform?” – “They also made an aspiration for Arahatship at the feet of previous Buddhas and performed works of merit.

⁴⁹ AJ: Burlingame, here and below: “Subsequently, but before the present Buddha appeared in the world.” But what it means is when a Buddha arose they made their aspiration. Aspirations of this kind can only be made in front of a living Buddha.

8e Story of the Past: Thirty Noble Youths

Afterwards, when a Buddha had appeared in the world, they were reborn as thirty wrongdoers; but hearing the admonition addressed to Tuṇḍila,⁵⁰ they kept the five precepts for sixty thousand years.

Thus these men also obtained only that for which they made their aspiration. I show no favoritism in bestowing distinction.”

“But, venerable Sir, what work of merit was performed by tUruvelā Kassapa and so on?” – “They also performed works of merit, making an aspiration to attain Arahatsip.

8f Story of the Past: Three Brothers Kassapa

Ninety-two aeons of time in the past, two [28.207] Buddhas appeared in the world in the same aeon,⁵¹ Tissa and Phussa; Phussa’s father was King Mahinda. When Phussa attained Awakening, the king’s youngest son became his Chief Disciple, and the son of the Brahmin chaplain 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 Brahmin chaplain is Second Disciple.’ And looking upon the three, he said: ‘My very own is the Buddha, my very own is the Dhamma, my very own is the Saṅgha.’ And thrice he breathed forth the exalted utterance: ‘Reverence to him, the Fortunate One, the Arahāt, the Perfect Sambuddha.’ Then he prostrated himself before the feet of the Teacher and said: {1.101} ‘Venerable 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,⁵² the king thereafter attended on 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.

⁵⁰ AJ: this refers to Ja 388, *Tuṇḍilajātaka*.

⁵¹ AJ: Burlingame, “Ninety-two cycles of time in the past, two Buddhas appeared in the world at the same time.” This is not possible, only one Buddha appears at a time, the two appeared within the same aeon, but at different times.

⁵² AJ: This is at variance with what the Buddha told his own father, when he refused to go to his palace for food daily.

1. The Chapter about the Pairs, Yamakavagga - 73

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 nothing 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 I will 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 months.’⁵³ – ‘That I will 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 rich man and a single steward, the latter of whom had a retinue of 120,000 serving-men. [28.208] The three brothers summoned the rich man and the steward {1.102} and said to them: ‘During the coming three months we shall take upon ourselves the ten precepts, put on the 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 bhikkhus 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 the yellow robes, and began residence in the monastery.

The rich man 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 rich man and the steward would give them what they cried for, even before the assembly of bhikkhus arrived. The result was that the assembly of bhikkhus received only what was left over at the end of a meal, and not a fresh supply of food at all. Finally the rich man 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

⁵³ AJ: Burlingame, “... for seven months, or six, or five, or four, or three, or two months, or for one month.” But this is not what is says in the Pāli.

1. The Chapter about the Pairs, Yamakavagga - 74

themselves. At the mere sight of the pleasing food they were unable to resist. They and their associates numbered 84,000 men. Because they ate food which it was their duty to give to the assembly of bhikkhus, when they died and their bodies were dissolved, they were reborn in the Peta Realm.

When the three brothers and their thousand men died, they were reborn in the Deva Realm and spent ninety-two aeons of time in passing between the Deva Realms to the world of humans.

Thus did those three brothers perform works of merit at that time, making the aspiration to attain Arahatsip. What they received was only that for which they made their aspiration. I show no favoritism in giving what I give. Now at that time {1.103} their steward was Bimbisāra, their rich man 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 Petas, after passing from one state of existence to another, both good and bad, were reborn in this present world-cycle in the world of the Petas for the space of four Buddha-intervals. In this present world-cycle they approached first of all the Fortunate 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 Realised One 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 Realised One. The Teacher said: “Great king, ninety-two aeons of time in the past, in the dispensation of the Buddha Phussa, these

1. The Chapter about the Pairs, Yamakavagga - 75

Petas were kinsmen of yours. They ate food which it was their duty to give to the assembly of bhikkhus, and because of this were reborn in the Peta Realm. 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, venerable 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 assembly of bhikkhus presided over by the Buddha, bestowed abundant offerings, and said: “Venerable Sir, henceforth may celestial food and drink be the portion of these Petas.” And when he had thus transferred to the Petas the merit of his offering, they received celestial food and drink.

On the following day the Petas made their appearance naked. The king said to the Buddha: “To-day, venerable Sir, these Petas made their appearance naked,” and asked him what he should do. The Teacher said: “Great king, you did not give them clothes.” So on the following day the king presented robes to the assembly of bhikkhus [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 Peta forms and took on the forms of celestial beings.

When the Teacher returned thanks, he said: “They stand beyond the walls,” reciting the Beyond the Walls formula:⁵⁴

*They stand beyond the walls, and
at the junctions and crossroads,
they stand before the door-posts,
after coming to their homes.*

*When abundant food and drink,
staple, non-staple, is prepared,
nobody remembers them,
because of these beings' deeds.*

⁵⁴ AJ: this refers to Khp 7, *Tirokuḍḍasutta*, The Beyond the Walls Discourse. I include a translation.

1. The Chapter about the Pairs, Yamakavagga - 76

*Thus they give to relatives,
those who are compassionate,
pure, excellent, and timely,
appropriate drinks and food.*

*“May this go to our relatives,
may our relatives be happy!”*

*Those who have come together,
the departed relatives,
those who have come together
around the food and the drink,
respectfully offer thanks:*

*“May our relatives live long!
Those to whom we owe this gain,
for we’ve been honoured, those who
give are not without reward!”*

*For there there is no ploughing,
cattle-rearing is not found,
there is nothing for trading,
buying and selling of gold.*

*From there they depend on gifts,
the departed who made time.*

*Just as water rains on the
highlands, flows to the lowlands,
so too what has been given
benefits the departed.*

*Just as rivers that are full
completely fill the ocean,
so too what has been given
benefits the departed.*

*“He gave to me, he worked for me,
my kin, friend, companion,”
he should give to the departed,
remembering what they did.*

*For no tears, or grief, or
any other lamentations,*

1. The Chapter about the Pairs, Yamakavagga - 77

*are of use to the departed,
just so their relatives remain.*

*But that gift that has been given,
that is well placed in the Sangha,
benefits them for a long time,
right there it is of benefit.*

*A relative's duties has been explained -
great honour is done to the departed,
strength has also been given to the monks,
no little merit is produced by you!*

At the conclusion of his words of thanksgiving 84,000 living beings had comprehension of the Dhamma. Thus did the Teacher expound the Dhamma, relating the story of the three brothers of the matted locks.

“But, venerable Sir, what work of merit did the Chief Disciples perform?” – “They made their aspiration to attain the station of Chief Disciples one immeasurable period of time and 100,000 aeons of time additional in the past.

8g Story of the Past: Sarada and Sirivaḍḍha

Sāriputta was reborn in the family of a Brahmin of great wealth, and was called the young Brahmin Sarada.⁵⁵ Moggallāna {1.105} was reborn in the family of a householder of great wealth, and was called householder Sirivaḍḍha. The two youths were friends from the time when they played in the dirt together.

The young Brahmin 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 go forth, enter some Saṅgha, and seek the way of release.’ Therefore he approached his friend and said: ‘Friend Sirivaḍḍha, it is my intention to go forth and seek the way of release. Can you, or can you not, go forth with me?’ – ‘Friend, I cannot go forth; you alone go forth.’ The young Brahmin 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.’

⁵⁵ AJ: *Saradamāṇava*, *māṇava* signifies he was a young brahmin. Burlingame translates as Prince Sarada, but this is never the meaning.

1. The Chapter about the Pairs, Yamakavagga - 78

Accordingly he threw open the doors of his treasure-house and bestowed abundant alms on paupers and travelers and beggars. Having so done, he went forth to the foot of a certain mountain and went forth in the seers' going forth. First one, then two, then three, then many others followed his example in adopting the monastic life. Finally there were 74,000 ascetics with matted locks. Sarada [28.211] acquired the five super knowledges and the eight higher attainments, and taught those ascetics of the matted locks the processes necessary to the practice of absorption. All of them acquired the five super knowledges and the eight attainments.

At this time the Buddha Anomadassī appeared in the world. His city was Candavatī. His father was Yasavanta, of the noble caste, and his mother was Devī Yasodharā. His Bodhi 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 100,000 years, his stature {1.106} was fifty-eight cubits, and the radiance from his body flashed twelve leagues. He had a retinue of 100,000 bhikkhus.

One day at dawn, arising from a meditation 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 a mighty teaching of the Dhamma. Sarada will make his aspiration for the place of Chief Disciple, and his friend, the householder Sirivaḍḍha, will make his aspiration for the place of Second Disciple. At the conclusion of the discourse the 74,000 ascetics with matted locks who compose his retinue will attain Arahatsip. Therefore it is necessary for 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 mantras relating to the characteristics of a great man. And he said to himself: 'One endowed with these marks, if he lives the household life, is a king, a Universal Monarch. Having gone forth, he is one who has rolled back the veil of passion, an Omniscient Buddha. This man is without doubt a Buddha.'

1. The Chapter about the Pairs, Yamakavagga - 79

Therefore he advanced to meet him, worshipped him with the five limbs, prepared a seat and offered it to him. The Fortunate 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 74,000 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, 68,000 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 here 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 Realised One. The moment the Teacher touched the fruits which were brought, the Devatās 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.

The Teacher thought to himself: ‘Let the two Chief Disciples approach, together with the assembly of bhikkhus.’ Straightaway together with their retinue of 100,000 Arahats they approached, worshipped 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 100,000 bhikkhus. 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 psychic power possessed by one endowed with supernatural power,’ and so it was in this case. In but an instant those ascetics brought back flowers

1. The Chapter about the Pairs, Yamakavagga - 80

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 quarters of a league long for the two Chief Disciples. The cushions for the rest of the bhikkhus were half a league long or less; those for the novices were 640 metres 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 psychic power. When the seats had thus been made ready, the ascetic Sarada took his stand before the Realised One, and raising his clasped hands in an attitude of reverent salutation, said: 'Venerable Sir, ascend this bed of flowers to my everlasting welfare and salvation.' Therefore it is said:

Having gathered various
flowers and scents into one,
and prepared a flower seat,
this is the word that he spoke:

'Sit on this, my prepared seat,
Hero, if it is suitable,
bring confidence to my mind
on this seat made of flowers.'

The Buddha, for seven nights
and days sat on the flower seat,
bringing confidence, gladdening my mind,
(in the world) together with its Devas.

While the Teacher sat thus, the two Chief Disciples with the rest of the bhikkhus {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 Realised One. The Teacher said: 'May this honor rendered to me by the ascetics of the matted locks yield rich fruit.' And straightaway he entered into a state of absorption, attaining cessation. Observing that the Teacher had attained cessation, the two Chief Disciples likewise entered into a state of absorption and attained cessation.

For seven days the Teacher sat there, enjoying the bliss 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

1. The Chapter about the Pairs, Yamakavagga - 81

the flower-parasol over the Buddha, experiencing thereby intense joy and pleasure.

When the Teacher arose from absorption, 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 teach the Dhamma to the bhikkhus.’ Thereupon the Elder Anoma, pondering the Three Baskets, the word of [28.214] the Buddhas, taught the Dhamma. But although the two Chief Disciples taught the Dhamma, no single bhikkhu present attained comprehension of the Dhamma.

Then the Teacher, manifesting the infinite power of a Buddha, began to teach the Dhamma, with the result that at the conclusion of his discourse all 74,000 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, bhikkhus!’ 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, taught the Dhamma, at the very moment when he began to listen to the teaching of the Dhamma 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 paths and the fruitions.

Sarada, however, worshipped the Realised One, and standing face to face with him, said: ‘Venerable Sir, what is the title in your dispensation borne by the bhikkhu who sits in the seat next to you?’ – ‘He it is that follows me in setting in motion the Wheel of the Dhamma 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 dispensation a Chief Disciple.’ – ‘Venerable Sir,

1. The Chapter about the Pairs, Yamakavagga - 82

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 Brahma. 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 aspiration, the Teacher considered within himself: 'Will the aspiration 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 100,000 aeons of time in addition; whereupon he saw that his aspiration would be fulfilled. So when the Teacher saw that his aspiration would be fulfilled, he said to the ascetic Sarada: 'This aspiration of yours will not be in vain. For at the end of a period of incalculable [28.215] length and 100,000 aeons of time in addition, Gotama Buddha will appear in the world. His mother will be Queen Mahā Māyā, his father will be King Suddhodana, his son will be Rāhula, his attendant will be Ānanda, and his Second Disciple will be Moggallāna. And you will be his Chief Disciple, the Captain of the Dhamma, and your name will be Sāriputta.'

{1.111}

When the Teacher had thus predicted the future of the ascetic, he taught the Dhamma, and then, surrounded by his company of bhikkhus, flew up into the air and departed. The ascetic Sarada sought out the pupils and elders and sent the following message to his friend, the householder Sirivaḍḍha: 'Venerable Sirs, say to my friend: "Your friend the ascetic Sarada fell down before the feet of the Buddha Anomadassī and made his aspiration for the place of Chief Disciple under the dispensation of the Buddha Gotama, who shall hereafter arise in the world. Do you make your aspiration 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 straightaway he seated his friend in a seat, and having seated himself in a lower seat, asked him: 'But, venerable 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 taught the Dhamma to all, and at the conclusion of his discourse all the members of our community excepting me attained Arahatsip and went forth. When I saw the Chief Disciple of the Teacher, the Elder Nisabha, I made my

1. The Chapter about the Pairs, Yamakavagga - 83

aspiration 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 aspiration for the place of Second Disciple under his dispensation.’ – ‘But, venerable 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 acres 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 Takoli 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 bhikkhus 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 took the assembly of bhikkhus presided over by the Buddha and went with them to Sirivaḍḍha’s residence, advanced to meet them, took the bowl from the hand of the Realised One, conducted them into the pavilion, seated the assembly of bhikkhus on the seats prepared for them, offered them with the water of donation, and provided them with the choicest food.

At the conclusion of the meal, having clothed the assembly of bhikkhus with robes of great price, he said to the Teacher: ‘Venerable 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 worshipped the Teacher, and standing before him with hands clasped in an attitude of reverent salutation, said: ‘Venerable Sir, my friend the ascetic Sarada made his aspiration to become Chief Disciple of a certain Teacher. May I also become his Second Disciple.’

The Teacher looked into the future, and beholding the fulfillment of his aspiration, made the following prophecy: ‘At the end of a period of incalculable length and 100,000 aeons 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 bhikkhus, returned to the monastery.

1. The Chapter about the Pairs, Yamakavagga - 84

This, bhikkhus, was the aspiration made by my sons at that time. They have received precisely that for which they made their aspiration. When I give, I give without respect of persons. {1.113}

When the Teacher had thus spoken, the two Chief Disciples worshipped the Fortunate One and said: “Venerable Sir, when we were yet householders, we went to see the festivities of the Mountain-Top,” and then told the entire story of the events which had recently taken place, to their attainment of Stream-entry at the hands of the Elder Assaji. Then they said: “Venerable 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 live the life of a pupil would be like a (full) pot becoming an (empty) bucket. 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?’ He said: ‘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 ascetic Gotama, and let the stupid come to stupid me. As for you, go where you like.’ With these words, venerable Sir, did he refuse to come here.”

When the Teacher heard this, he said: “Bhikkhus, by reason of the wrong 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 verses:

**11. Asāre sāramatino, sāre cāsāradassino,
te sāraṃ nādhigacchanti, micchāsaṅkappagocarā.**

Finding the essential in the unessential,
seeing the unessential in the essential,
they do not understand what is the essential,
and resort to wrong intention. {1.114}

**12. Sāraṇ-ca sārato ñatvā, asāraṇ-ca asārato,
te sāraṃ adhigacchanti, sammāsaṅkappagocarā.**

Knowing the essential in what is essential,
and the unessential in the unessential,

1. The Chapter about the Pairs, Yamakavagga - 85

they come to understand what is the essential,
and resort to right intention.

At the conclusion of these verses many reached the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

1.9 The Story about the Elder Nanda Nandattheravatthu

Dhp 13-14

Burlingame: Nanda the Elder

Compare: Ja Nid; Ud 3.2; Ja 182; AN-a 1.14.4.8; Thag-a 139⁵⁶

The Buddha's half-brother Nanda ordained, but yearned for the lay-life; the Buddha promised him celestial maidens as a reward for his efforts in the spiritual life; Nanda put forth effort and became an Arahāt, and the Buddha was released from his promise; these verses were spoken about him.

Cast: Prince Nanda, Janapada Kālyāṇi, Rāhulamātā, Prince Rāhula, Merchant Kappaṭa

Keywords: Desire, Faith, Relatives, Accharās, Animals, Foremost Disciples, Epics, Past Lives

“Just as the rain can penetrate,” {1.115} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to venerable Nanda.

9a Nanda Becomes a Bhikkhu

For after the Teacher had set in motion the glorious Wheel of the Dhamma, he went forth to Rājagaha and took up his residence at Veḷuvana. 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 here and show him to me [28.218] before my face.” After nine ambassadors had gone there, attained Arahātship, and failed to return, Elder Kāḷa Udāyī went there and attained Arahātship. And knowing that it was the proper time for the Teacher to go, he described the beauties of the journey and conducted the

⁵⁶ BG: 9a follows Ja Nid 1.85²⁴-92¹⁴, frequently word for word. 9b is almost word for word the same as Ud 3.2. Parallel to 9b is Ja 182. 9c is entirely different from the Story of the Past in Ja 182. Cf. Chavannes, *Cinq cents Contes et Apologues*, 409: 3.87-94; Thag-a 139; AN-a 1.14.4.8; and Winternitz, *History of Buddhist Literature*, p. 207.

1. The Chapter about the Pairs, Yamakavagga - 86

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 Birth Story about Vessantara.⁵⁷ On the following day he entered the city for alms. By the recitation of the verse: “One should strive and not be heedless,”⁵⁸ he established his father in the fruition of Stream-entry; and by the recitation of the verse: “One should live by Dhamma,”⁵⁹ he established Mahā Pajāpati in the fruition of Stream-entry and his father in the fruition of Once-returning. And at the end of the meal, with reference to the praise bestowed on him by the mother of Rāhula, he related the Birth Story about the Kinnara Canda.⁶⁰

On the following day, while the ceremonies of Prince Nanda’s consecration, 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 Realised One, Prince Nanda did not dare say: “Venerable 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!”

At that moment they brought word to his bride Janapada Kaḷyāṇī:⁶¹ “My lady, the Fortunate One has taken Prince Nanda away with him; it is his purpose to deprive you of him.” Thereupon Janapada Kaḷyāṇī, 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 quickly.” Her words caused a quiver in Nanda’s heart; but the Teacher, without so much as taking his bowl,

⁵⁷ BG: Ja 547.

⁵⁸ BG: Dhp 168.

⁵⁹ BG: Dhp 169.

⁶⁰ BG: Ja 485.

⁶¹ AJ: the name means Beauty of the Country.

1. The Chapter about the Pairs, Yamakavagga - 87

led him to the monastery and said to him: “Nanda, would you like to go forth?” So great was Prince Nanda’s reverence for the Buddha that he refrained from saying: “I do not wish to go forth,” and said instead: “Yes, I should like to go forth.” The Teacher said: “Well then, let Nanda go forth.” Thus it happened that on the third day after the Teacher’s arrival at Kapilapura he caused Nanda to go forth.

On the seventh day the mother of Rāhula adorned Prince Rāhula and sent him to the Fortunate One, saying: “Dear son, go look upon this ascetic, possessed of a retinue of twenty thousand ascetics, possessed of a body of the hue of gold, possessed of the beauty of form of Mahā Brahma. This ascetic is your father. To him once belonged great stores of treasure. From the time of his Great Renunciation we have not seen him. Ask him for this your inheritance, saying: ‘Dear father, I am a royal prince, and so soon as I shall receive the ceremonial consecration, 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 Fortunate One. The moment he saw him he conceived a warm affection for his father, and his heart rejoiced within him. And he said: “Ascetic, pleasant is your shadow,” {1.117} and said much else befitting his own station. When the Fortunate 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 Fortunate One, saying: “Ascetic, give me my inheritance; ascetic, give me my inheritance.” The Fortunate One did not repel the prince; even the attendants were unable to prevent the prince from accompanying the Fortunate One. In this manner the prince accompanied the Fortunate One to the grove. Then the thought occurred to the Fortunate 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 Bodhi tree; I will make him master of an inheritance which transcends the world.”

Therefore the Fortunate One addressed Venerable Sāriputta: “Well then, Sāriputta, let Prince Rāhula go forth.” When, however, Prince Rāhula had gone forth, the king his grandfather was afflicted with great sorrow. Unable to endure his sorrow, [28.220] he made known his sorrow to the Fortunate One and made the following request of him: “It were well, venerable Sir, if the noble

bhikkhus did not give the going forth to any youth without the permission of his mother and father.” The Fortunate One granted him this request.

Again one day, as the Fortunate One sat in the royal palace after breakfast, the king, sitting respectfully at one side, said to the Fortunate One: “Venerable Sir, while you were practicing your austerities, a certain Deva 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 Awakening.’” The Fortunate One said: “Now will you believe? In a previous existence also, when a Deva showed you bones and said to you: ‘Your son is dead,’ you refused to believe it.” And with reference to this incident he related the The Long Birth Story about Dhammapāla.⁶² At the conclusion of the story the king was established in the fruition of Non-returning.

9b Nanda and the Accharās

When the Fortunate One had thus established his father in the three fruitions, {1.118} he returned once more to Rājagaha, accompanied by the assembly of bhikkhus. Now he had promised Anāthapiṇḍika to visit Sāvattthī, 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 bhikkhus, saying: “Friends, I am dissatisfied. I am now living the spiritual life, but I cannot endure to live the spiritual life any longer. I intend to abandon the higher precepts and to return to the lower life, the life of a lay disciple.”

The Fortunate 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 bhikkhus: ‘Friends, I am dissatisfied; I am now living the spiritual life, but I cannot endure to live the spiritual life any longer; I intend to abandon the higher precepts and to return to the lower life, the life of a lay disciple?’” – “It is quite true, venerable Sir.” – “But, Nanda, why are you dissatisfied with the spiritual life you are now living? Why can you not endure to live the spiritual 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 lay disciple?” – “Venerable Sir, when I left my house, my noble wife Janapada Kaḷyāṇī, with hair half-combed, took leave of me, saying: ‘Noble sir, please return immediately.’ Venerable Sir, it is because I keep remembering her that I am dissatisfied with the religious life I

⁶² BG: Ja 447: 4.50-55.

am now living; that I cannot endure to live the spiritual life any longer; that I intend to abandon the higher precepts and to return to the lower life, the life of a lay disciple.”

Then the Fortunate One took venerable Nanda by the arm, and by psychic power conducted him to the Realm of the Thirty-Three. On the way the Fortunate 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 Realm of the Thirty-Three, he pointed out five hundred pink-footed Accharās who came to wait upon Sakka, the Lord of the Devas. {1.119} And when the Fortunate 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 Kaḷyāṇī or these five hundred pink-footed Accharās?”

“Venerable Sir,” replied Nanda, “as far inferior as this greedy monkey which has lost her ears and nose and tail is to Janapada Kaḷyāṇī, even so far inferior, venerable Sir, is my noble wife Janapada Kaḷyāṇī to these five hundred pink-footed Accharās. In comparison with these Accharās 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 Accharās are infinitely more beautiful and fair to look upon and handsome.”

“Cheer up, Nanda!” replied the Fortunate One. “I guarantee that you will win these five hundred pink-footed Accharās.” Venerable Nanda said: “If, venerable Sir, the Fortunate One guarantees that I shall win these five hundred pink-footed Accharās, in that case, venerable Sir, I shall take the greatest pleasure in living the exalted life of a monastic.”

Then the Fortunate One, taking venerable Nanda with him, disappeared from the Realm of the Thirty-Three and reappeared at Jetavana. Now it was not long before the bhikkhus heard the following report: “It appears that it is in the hope of winning Accharās that venerable Nanda, brother of the Fortunate One, son of his mother’s sister, is living the religious life; it appears that [28.222] the Fortunate One has guaranteed that he shall win five hundred pink-footed Accharās.”

As a result venerable Nanda’s fellow bhikkhus 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

1. The Chapter about the Pairs, Yamakavagga - 90

one bought with a price. It appears that it is in the hope of winning Accharās that he is living the religious life; it appears that the Fortunate One has guaranteed that he shall win five hundred pink-footed Accharās.”

Now venerable Nanda, {1.120} although his fellow bhikkhus despised him, were ashamed of him, and tormented him by calling him “hireling” and “a bought man,” nevertheless, living in solitude, withdrawn from the world, heedful, ardent, resolute, in no long time, even in this life, himself abode in the knowledge, realisation, and attainment of that supreme goal of the spiritual life for the sake of which youth of good families go forth from the household life to the houseless life. This did he know: “Destroyed is rebirth, accomplished is the spiritual life, done is what ought to be done, there is no more of this mundane state, this he knew.” And there was yet another venerable elder numbered among the Arahats.

Now a certain Devatā came by night to the Teacher, illuminating the whole Jetavana; and bowing to the Teacher, thus addressed him: “Venerable Sir, venerable Nanda, son of the sister of the mother of the Fortunate One, by extinction of the pollutants, even in this life, himself abides in the knowledge, realisation, and attainment of freedom from the pollutants, emancipation of the heart, emancipation of the intellect. And there arose within the Fortunate One also knowledge of the following: “Through the destruction of the pollutants, Nanda, without pollutants, freed in mind, freed through wisdom, dwells having known, having directly experienced, and having attained (Nibbāna) himself in this very life.”

In the course of the same night venerable Nanda also approached the Fortunate One, bowed to him, and spoke as follows: “Venerable Sir, I release the Fortunate One from the promise which he made when he, the Fortunate One, guaranteed that I should win five hundred pink-footed Accharās.” The Fortunate One replied: “Nanda, I myself grasped your mind with my own mind and saw: ‘Through the destruction of the pollutants, Nanda, {1.121} without pollutants, freed in mind, freed through wisdom, dwells having known, having directly experienced, and having attained (Nibbāna) himself in this very life.’ Likewise a Devatā informed me of the fact, saying: ‘Through the destruction [28.223] of the pollutants, Nanda, without pollutants, freed in mind, freed through wisdom, dwells having known, having directly experienced, and having attained (Nibbāna) himself in this very life.’ When, therefore, Nanda, you ceased to cling to the things of the world, and your heart was released from the pollutants, at

1. The Chapter about the Pairs, Yamakavagga - 91

that moment I was released from that promise.” Then the Fortunate One, understanding the matter, uttered the following exalted utterance:

He who has got out of the mud,
who crushed the thorn of sense desire,
who arrived at delusion’s destruction,
in pleasure and pain that monk does not shake.

Now one day the bhikkhus approached venerable Nanda and asked him: “Friend Nanda, aforetime you said: ‘I am dissatisfied.’ Do you say the same thing now?” – “Friends, I am in no wise inclined to the life of a lay disciple.” When the bhikkhus heard his answer, they said: “Venerable Nanda says that which is not true, utters falsehood. In former days he used to say: ‘I am dissatisfied,’ but now says: ‘I am in no wise inclined to the life of a lay disciple.’” And forthwith they went and reported the matter to the Fortunate One.

The Fortunate One replied: “Bhikkhus, 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 divine Accharās, he has striven to reach the goal of the duties of one gone forth, {1.122} and now he has done his duty.” So saying, he pronounced the following verses:

**13. Yathā agāraṃ ducchannaṃ vuṭṭhī samativijjhati,
evaṃ abhāvitāṃ cittaṃ rāgo samativijjhati.**

Just as the rain can penetrate
a house with thatching that is poor,
so also passion penetrates
a mind that is undeveloped.

**14. Yathā agāraṃ succhannaṃ vuṭṭhī na samativijjhati,
evaṃ subhāvitāṃ cittaṃ rāgo na samativijjhati.**

Just as rain does not penetrate
a house with thatching that is good,
so passion cannot penetrate
a mind that is well-developed.

At the conclusion of the verses many reached the fruition of Stream-entry, and many people had benefit from the teaching.

The bhikkhus began to discuss the incident in the Dhamma Hall: “Friends, the Buddhas are marvelous! Venerable Nanda became dissatisfied with the spiritual life all because of Janapada Kalyāṇī; but the Teacher, employing Devaccharās as a lure, won him to complete obedience.”

1. The Chapter about the Pairs, Yamakavagga - 92

The Teacher came in and asked them: “Bhikkhus, what is it you are sitting here now talking about?” When they told him, he said: “Bhikkhus, {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]

9c Story of the Past: Kappaṭa and the Donkey

Once upon a time, when Brahmadatta reigned in Bārāṇasī, there dwelt at Bārāṇasī 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 Takkaṣilā.

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 own species and straightaway went up to her. She gave him a friendly greeting and said to him: “Where have you come from?” – “From Bārāṇasī.” – “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, 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 verse:

I make a goad for you,
with a sixteen-inch thorn,
I will cut your body,
you should 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 verse:

1. The Chapter about the Pairs, Yamakavagga - 93

You make a goad for me,
with a sixteen-inch thorn,
I will plant my fore feet,
and kick with my back feet,
and knock your teeth right out,
you should know, 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 donkey. “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 verse:

A four-footed female, with a pearly face,
having every mark of beauty,
a wife will I bring to you,
you should know this, donkey.

When the donkey heard that, his heart rejoiced, and he replied with the following verse:

A four-footed female, with a pearly face,
having every mark of beauty,
a wife you will bring to me,
you should know, Kappaṭa,
Kappaṭa, I will go further,
(I will go) fourteen leagues a day! {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 Birth Story⁶³ as follows: “At that time, bhikkhus, the female donkey was Janapada Kaḷyāṇī, 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.”

1.10 The Story about the Pig Butcher Cunda Cundasūkarikavatthu

Dhp 15

Burlingame: Cunda the Pig Butcher

Cunda was a cruel pig butcher who cared not for the suffering he inflicted, and did no good deeds at all; before he died he started behaving like a pig himself, and later fell into Avīci, the hell of relentless suffering; the Buddha summarised the events with a verse.

Keywords: Killing, Wrong Livelihood, Retribution, Avīci, Animals

“**Here he laments, after death he laments,**” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to Cunda the pig butcher.

It seems 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 piglets 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 pot. 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 and turbid; but as soon as the pig’s belly was clean, the water would come out pure and clear.

⁶³ AJ: not recorded in the present Jātaka collection.

1. The Chapter about the Pairs, Yamakavagga - 95

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 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 Mahā Niraya Hell of Avīci rose up 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 described⁶⁴ in this wise:

The ground there is made of iron
it burns with fierce and raging heat,
for a hundred leagues on all sides,
it spreads and remains all over.

Moreover, the Elder Nāgasena⁶⁵ 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 pinnacled mansion 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 Mahā Niraya Hell of Avīci rose up before the pig 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.

⁶⁴ BG: AN 3.36.

⁶⁵ BG: Mīl 67⁷⁻⁸, 21-23.

1. The Chapter about the Pairs, Yamakavagga - 96

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 done so, they surrounded the house and stood on guard. Back and forth for seven days crawled Cunda within his house, suffering the torment of Niraya Hell, grunting and squealing like a pig. Having thus crawled about for a period of seven days, he died on the eighth and was reborn in the Mahā Niraya Hell of Avīci.

The Mahā Niraya Hell of Avīci is to be described in the terms of the Devadūta Discourse.⁶⁶

The wardens of hell punish them with the five-fold crucifixion. They drive red-hot stakes through the hands and feet, and another in the middle of the chest. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

The wardens of hell throw them down and hack them with axes. ...

They hang them upside-down and hack them with hatchets. ...

They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. ...

They make them climb up and down a huge mountain of burning coals, blazing and glowing. ...

The wardens of hell turn them upside down and throw them in a red-hot copper pot, burning, blazing, and glowing. There they're seared in boiling scum, and they're swept up and down and round and round. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated. The wardens of hell toss them into the Great Hell.

Some bhikkhus 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: "Venerable Sir, for seven days the door of Cunda the pig 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, venerable Sir, how many pigs he has

⁶⁶ BG: MN 130; cf. AN 3.36. AJ: I include the relevant section here in Bhante Sujāta's translation.

1. The Chapter about the Pairs, Yamakavagga - 97

killed! Evidently he has not single thought of loving-kindness and lacks utterly the sentiment of compassion. So cruel and savage a being has never been known before.”

The Teacher said: “Bhikkhus, 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 Mahā Niraya Hell of Avīci rose up before him. By reason of this torment he crawled here and there in his house for seven days, grunting and squealing like a pig. Today he died, and was reborn in Avīci.”

When the Teacher had thus spoken, the bhikkhus said: “Venerable Sir, having suffered thus here in this world, he went again to a place of suffering [28.228] and was there reborn.” – “Yes, bhikkhus,” replied the Teacher. “He that is heedless, be he lay disciple or one gone forth, suffers in both places equally.” So saying, he pronounced the following verse:

**15. Idha socati, pecca socati,
pāpakārī ubhayattha socati,
so socati, so vihaññati,
disvā kammakiliṭṭham-attano.**

Here he laments, after death he laments,
the wicked one laments in both places,
he laments and he suffers vexation,
seeing the defilement of his own deeds.

At the conclusion of the verse many became Stream-enterers and so on, and benefit arose to many people from the Dhamma teaching.

1.11 The Story about the Lay Disciple Dhammika Dhammika-Upāsakassa Vatthu

Dhp 16

CST4: Dhammika-upāsakavatthu

Burlingame: The Righteous Lay Friend⁶⁷

Dhammika, a good supporter, lay dying and he requested the bhikkhus to chant the Mindfulness discourse for him; seeing celestial chariots coming to take him away, he asked them to wait until the bhikkhus finished chanting, but the bhikkhus thought he was asking them to stop and go away; later the Buddha explained Dhammika was reborn in the Tusita Heaven and he spoke a verse about him.

Keywords: Offerings, Faith, Devatās, Heaven

“Here he rejoices, after death he rejoices,” {1.129} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the lay disciple Dhammika.

At Sāvattihī, we are told, lived five hundred lay people called Dhammika, each with a retinue of five hundred lay friends. The senior lay disciple had seven sons and seven daughters. Each of these sons regularly gave ticket-porridge, ticket-food, food of the waning moon, food of the new moon, invitation-food, the Observance Day food, visitors’ food, and food during the season of the rains. All of them took after their father, so that the lay disciple and his wife and fourteen children maintained sixteen forms of alms. And the lay disciple, virtuous, upright, together with son and wife, took delight in the distribution of alms.

After a time the lay disciple was attacked by a disease, and his vital forces began to decay. {1.130} Desiring to hear the Dhamma, he sent word to the Teacher: “Send me eight or sixteen bhikkhus.” The Teacher sent them, and they straightaway went and gathered around his bed and sat down on seats prepared for them. “Venerable Sirs,” said the lay disciple, “it will be difficult for me to see you, for I am weak; tell me but a single Discourse.” – “Which Discourse would you like to hear, lay brother?” – “The Mindfulness Discourse,”⁶⁸ common

⁶⁷ AJ: this is a misinterpretation by the translator, Dhammika (meaning ‘righteous’), was the layman’s name, it is not an adjective.

⁶⁸ BG: Dīgha, 22; MN 10.

1. The Chapter about the Pairs, Yamakavagga - 99

to all the Buddhas.” Accordingly they began to rehearse the Discourse, beginning with the words: “This is a one-way path, bhikkhus, for the purification of beings.”

At that moment, from the six worlds of the Devas, approached six chariots a 150 leagues long, drawn by a thousand Sindh horses, adorned with all the adornments. In each chariot stood a Devatā, and each Devatā 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 Dhamma, said: “Wait! Wait!” The bhikkhus, thinking that he was speaking to them, ceased their recitation of the Dhamma. His sons and daughters cried out: “Formerly our father could never hear enough of the Dhamma. But now, after summoning the bhikkhus and directing them to rehearse the Dhamma, he stops them himself. After all, there is no man who does not fear death.” The bhikkhus said to each other: “This is no time for us to remain.” And forthwith they arose and departed.

After a time the lay disciple recovered his attention and asked his sons: “Why do you weep?” – “Dear father,” said they, “you sent for the bhikkhus, and even as you listened to the Dhamma, you yourself stopped them from rehearsing the Dhamma. We weep to think: ‘After all, there is no man who does not fear death.’” {1.131} – “But where are the noble ones?” – “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 ones.” – “With whom, then, were you talking, dear father?” – “From the six worlds of the Devas Devatās 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 Bodhisattas.” – “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 lay disciple threw the wreath of flowers, and it clung to the pole of the chariot and hung suspended in the air. The populace saw

1. The Chapter about the Pairs, Yamakavagga - 100

the wreath of flowers suspended in the air, but did not see the chariot. The lay disciple said: “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 Deva three-quarters of a league in stature, adorned with sixty cartloads of ornaments. A retinue of a thousand [28.230] Accharās attended him, and a golden mansion twenty-five leagues in extent became visible.

When those bhikkhus reached the monastery, the Teacher asked them: “Bhikkhus, did the lay disciple hearken to the recitation of the Dhamma?” – “Yes, venerable 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.” – “Bhikkhus, he was not talking to you. From the six worlds of the Devas Devatās 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 Dhamma should be interrupted, spoke to them.” – “Is that true, venerable Sir?” – “That is true, bhikkhus.” – “Venerable Sir, where was he reborn just now?” – “In the world of the Tusita gods, bhikkhus.”

“Venerable 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, bhikkhus. They that are heedful, be they laymen or those gone forth, rejoice in both places equally.” So saying, he pronounced the following verse:

**16. Idha modati, pecca modati,
katapuñño ubhayattha modati,
so modati, so pamodati,
disvā kammavisuddhim-attano.**

Here he rejoices, after death he rejoices,
the righteous one rejoices in both places,
he rejoices, he greatly rejoices,
seeing the purity of his own deeds.

At the conclusion of the verse many became Stream-enterers and so on, and benefit arose to many people from the Dhamma teaching.

1.12 The Story about Devadatta

Devadattassa Vatthu

Dhp 17

CST4: Devadattavatthu

Burlingame: Devadatta's Career

Compare: Vin Cv 7; Dhp-a 25.12b; Ja 542; Ja 533; Ja 466; Ja 404

Devadatta grew jealous and plotted to kill the Buddha, when that failed he tried to cause a schism; eventually he wished to seek for forgiveness, but before he reached the Buddha he fell into Avīci, the hell of relentless suffering; the Buddha summarised the events with a verse.

Cast: Devadatta, Bhaddiya, Anuruddha, Ānanda, Bhagu, Kimbila, Mahānāma, Anuruddha (Annabhāra), Paccekabuddha Upariṭṭha, Upāli the Barber, Nālāgiri, Elder Sāriputta, Elder Mahā Moggallāna, Elder Kokālika

Keywords: Chief Disciples, Jealousy, Schism, Forgiveness, Bodhisatta, Devatās, Avīci

“Here he suffers, after death he suffers,” {1.133} this Dhamma teaching was given by the Teacher while in residence at Jetavana with reference to Devadatta.

The story of Devadatta, from the time he went forth to the time the earth opened and swallowed him up, is related in detail in all the Birth Stories. The following is a synopsis of the story:

12a The Six Princes Go Forth

While the Teacher was in residence at Anupiya Mango Grove, which lies near Anupiya, a market-town of the Mallas, 80,000 [28.231] kinsmen one day recognized on him the characteristics of a Realised One, and 80,000 relatives asserted: “Let him be a king or a Buddha, he will spend his days surrounded by a retinue of nobles.” After all but six of these youths had gone forth and become bhikkhus, the company of princes, observing that the six Sakyan princes, King Bhaddiya, Anuruddha, Ānanda, Bhagu, Kimbila, and Devadatta, had not yet gone forth, discussed the matter as follows: “We let only our own sons go forth. But of course these six Sakyan princes are not kinsmen of the Buddha. For this reason, doubtless, they have not gone forth.” Now one day the Sakyan prince Mahānāma approached Anuruddha and said: “Friend, there isn’t one of our family who has gone forth. You go forth 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 words No More (*Natthi*) 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 is no more cake to send. Now Anuruddha had never before heard the words No More. Therefore, supposing that this must be a variety of cake, he sent the man back, saying to him: “Fetch me some No More cakes.” When his mother received the message: “Then, my lady, send me some No More cakes,” she thought to herself: “My son has never heard the words No More 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 Devatās of the city thought: “When Anuruddha the Sakyan was Annabhāra, he gave food that was his own portion to the Paccekabuddha Upariṭṭha, making the aspiration: ‘May I never hear the words No More; 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 Devas; 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 No More 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 No More cake for me?” Said the mother to her little prince: “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 aspiration; Devatās 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

No More 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 Devatās sent him celestial cakes. Since Anuruddha was so unsophisticated as all this, how could he be expected to know the meaning of the expression going forth?

For this reason, therefore, he asked his brother: “What is this going forth?” His brother replied: “Going forth 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: “Friend, I am exceedingly delicate; I shall never be able {1.136} to go forth.” – “Very well, my dear brother, then learn farming and live the life of a householder. But at least one of us must go forth.” 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 a pot.” Anuruddha said: “Both of you together do not know where food comes from. It comes from a golden bowl with a 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 pot, and formed the opinion: “It was produced [28.233] in a pot.” Anuruddha, however, had never seen men pounding rice or boiling it or taking it out of a pot, but had seen it only after it had been taken out of a pot 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.” He said 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 go forth.”

Thrice Anuruddha requested his mother to give him permission to go forth, and thrice she refused to do so. Finally she said to him: “If your friend King Bhaddiya will go forth, then you may go forth with him.” Accordingly he approached his friend Bhaddiya and said to him: “Friend, whether I shall go forth or not is conditional upon your going forth.” Anuruddha urged his friend Bhaddiya with every argument at his command to go forth, and finally, on the seventh day, obtained Bhaddiya’s promise to go forth with him.

So six princes of the noble caste, Bhaddiya, King of the Sakyans, Anuruddha, Ānanda, Bhagu, Kimbila, and Devadatta, accompanied by Upāli the barber as the 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 a 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 friends. These Sakyan princes have renounced all this splendor, have cast away these priceless ornaments like a mass of saliva, and intend to go forth; {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, venerable Sir, are proud Sakyans. This man has been a servitor of ours for a long time. Give him the going forth first; to him first we will offer respectful salutations; so will our pride be humbled.” Thus first did they cause Upāli the barber to go forth, and after that they went forth themselves.

Of the six Sakyan princes. Venerable Bhaddiya attained threefold knowledge in that very rainy season. Venerable Anuruddha attained divine eye, and after listening to the Discourse entitled: “The Discourse on the Great Reflections,”⁶⁹ attained Arahatsip. Venerable Ānanda was established in the fruition of Stream-entry. Elder Bhagu and Elder Kimbila subsequently developed spiritual insight and attained Arahatsip. Devadatta attained the lower grade of psychic power.⁷⁰

After a time, while the Teacher was in residence at Kosambī, rich gain and honor accrued to the Realised One 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 the eighty Great Disciples sat.

12b Devadatta’s Wicked Deeds

Since no one asked: “Where does the Elder Devadatta sit and stand?” Devadatta thought to himself: “I went forth at the same time as these other bhikkhus. Even as they are men of the noble caste who have gone forth, so also am I a man of the noble caste who has gone forth. {1.139} But whereas men bearing rich [28.235] offerings seek out these bhikkhus, no one takes my name on his lips. With whom now can I make common cause? With whom can I ingratiate myself so 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 fruition of Stream-entry, together with 110,000 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 or bad qualities; I will make common cause with him.”

Accordingly Devadatta departed from Kosambī 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

⁶⁹ AJ: AN 8.30, *Mahāvītakasutta*.

⁷⁰ AJ: i.e. he attained psychic power (*iddhi*), but not the paths and fruitions.

1. The Chapter about the Pairs, Yamakavagga - 106

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 bhikkhu and carrying a 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 assembly of bhikkhus." Once having allowed this wicked thought to spring up in his breast, with the springing up of the wicked thought Devadatta lost the power to work miracles.

Now at this time the Teacher was teaching the Dhamma to the assembly at the Veḷuvana monastery, and the king was among the assembly. While the Fortunate One was teaching the Dhamma, Devadatta worshipped him, and then rising from his seat, extended his hands in an attitude of reverent salutation and said: "Venerable Sir, the Fortunate 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 Saṅgha of bhikkhus; commit the Saṅgha of bhikkhus 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 had Devadatta suspended at Rājagaha.

Devadatta thought to himself: "Now I have been rejected by the ascetic Gotama; now I will make trouble for him." With this thought in mind he approached Ajātasattu and said to him: "Youth, aforetime [28.236] men were long-lived, but now they are short-lived. This makes it probable that you, being a prince, will die soon. Well then! You kill your father and become king, and I will kill the Fortunate One and become Buddha." So when Ajātasattu was established in his kingdom, Devadatta hired men to kill the Realised One. But the men he hired attained the fruition of Stream-entry and turned back.

Then Devadatta himself climbed Vulture's Peak and said to himself: "I alone will deprive the ascetic 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 on 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.

1. The Chapter about the Pairs, Yamakavagga - 107

After partaking of the offerings of food brought by countless thousands of lay disciples, he taught in due course to the residents of Rājagaha, 180 millions in number, and 84,000 living beings had comprehension of the Dhamma. Said the bhikkhus: “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: “Bhikkhus, 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 bhikkhus he related the Short Birth Story about the Goose,⁷¹ the Long Birth Story about the Goose,⁷² and the Birth Story about the Crab.⁷³

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 Realised One 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 wrongdoer 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 gains and honor, he determined to live by [28.237] deceit. Therefore he approached the Teacher and made the five demands.⁷⁴ But the Teacher rejected his demands, saying: “Enough, Devadatta! Whoever so desires, let him be a forest hermit.” – “Friends, whose words are the nobler, the words of the Realised One or the words which I myself have uttered? Very well, venerable Sir, all their life long bhikkhus 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 bhikkhus who had but recently went forth 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 bhikkhus sought to

⁷¹ BG: Ja 533.

⁷² BG: Ja 534.

⁷³ BG: Ja 267.

⁷⁴ AJ: listed just below.

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 Saṅgha.

The Fortunate One asked him: “Devadatta, is it true, as men say, that you are striving to create schism in the Saṅgha?” – “It is true,” replied Devadatta. The Teacher said: “Devadatta, it is a grievous thing to create a schism in the Saṅgha.” 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 rounds for alms in Rājagaha, said to him: “Friend Ānanda, from this day forth I shall keep Observance Day and do Formal Acts of the Saṅgha apart from the Fortunate One.” The elder told the Fortunate 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 Devas and the world of humans; that which will cause him to be tormented in the Avīci hell.” And he reflected:

Dhp 163: Easily done are things not good,
unbeneficial for oneself,
but that which is beneficial
is exceedingly hard to do.

Having pronounced this verse, he then breathed forth the following exalted utterance:⁷⁵

Done with ease by the good is good,
good by the bad is done
only with great difficulty;
bad by the bad is done with ease,
bad by the Noble Ones is done
only with great difficulty.

On the Observance 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 bhikkhus 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 bhikkhus back. The Chief Disciples went there, instructed the

⁷⁵ AJ: Ud 5.8.

1. The Chapter about the Pairs, Yamakavagga - 109

bhikkhus 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 bhikkhus. Do you not remember my saying to you: ‘Friend, trust not Sāriputta and Moggallāna?’” Said Devadatta: “Sāriputta and Moggallāna cherish wicked desires, are under the control of wicked desires.” As he spoke thus, he struck the center of his heart with his knee, and straightaway hot blood burst forth from his mouth.

When the bhikkhus saw venerable Sāriputta, surrounded by his retinue of bhikkhus, soaring through the air, they said: “Venerable Sir, when venerable Sāriputta went hence, he went with but single companion; but now he is returning resplendent with a great retinue.” The Teacher said: “Bhikkhus, 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 Birth Story about (the Deer Named) Lakkhaṇa:⁷⁶

In the past in the city of Rājagaha in the kingdom of Magadha there ruled a certain king of Magadha, in whose days the Bodhisatta came to life as a stag. Growing up, he dwelt in the forest as the leader of a herd of a thousand deer. He had two young ones named Lakkhaṇa (Lucky) and Kāḷa (Unlucky). When he grew old, he handed his charge over to his two sons, placing five hundred deer under the care of each of them. And so now these two young stags were in charge of the herd.

Towards harvest-time in Magadha, when the crops stand thick in the fields, it is dangerous for the deer in the forests round. Anxious to kill the creatures that devour their crops, the peasants dig pitfalls, fix stakes, set stone-traps, and plant snares and other traps; so that many deer are slain.

Accordingly, when the Bodhisatta marked that it was crop-time, he sent for his two sons and said to them: “My children, it is now the time when crops stand thick in the fields, and many deer meet their death at this season. We who are old will make shift to stay in one spot; but you will retire each with your herd to the mountainous tracts in the forest and come back when the crops have been carried.” – “Very good,” said his two sons, and departed with their herds, as their father bade.

⁷⁶ BG: Ja 11. AJ: the commentary included only the verse, I include the rest of the story here.

1. The Chapter about the Pairs, Yamakavagga - 110

Now the men who live along the route, know quite well the times at which deer take to the hills and return thence. And lying in wait in hiding-places here and there along the route, they shoot and kill numbers of them. The dullard Kāḷa, ignorant of the times to travel and the times to halt, kept his deer on the march early and late, both at dawn and in the evening, approaching the very confines of the villages. And the peasants, in ambush or in the open, destroyed numbers of his herd. Having thus by his crass folly worked the destruction of all these, it was with a very few survivors that he reached the forest.

Lakkhaṇa on the other hand, being wise and astute and having skill in means, never so much as approached the confines of a village. He did not travel by day, or even in the dawn or evening. Only in the dead of night did he move; and the result was that he reached the forest without losing a single head of his deer.

Four months they stayed in the forest, not leaving the hills till the crops were carried. On the homeward way Kāḷa, by repeating his former folly, lost the rest of his herd and returned solitary and alone; whereas Lakkhaṇa had not lost one of his herd, but had brought back the whole five hundred deer, when he appeared before his parents. As he saw his two sons returning, the Bodhisatta framed this verse in concert with the herd of deer:

The virtuous one will prosper,
he whose way of life is friendly,
look at Lakkhaṇa approaching,
surrounded by his relatives,
then look at this Kāḷa, who has
completely lost his relatives. {1.144}

The bhikkhus said again: “Venerable Sir, they say that Devadatta seats a Chief Disciple on either side of him and imitates you, saying: ‘I will teach the Dhamma with the grace of a Buddha.’” The Teacher said: “Bhikkhus, 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. Supplying the rest of the story, the Teacher related the Birth Story about (the Hero Crow) Vīrika.⁷⁷

⁷⁷ BG: Ja 204. AJ: the commentary included only the verses, I include the rest of the story here.

1. The Chapter about the Pairs, Yamakavagga - 111

In the past, while Brahmadatta reigned as king in Benares, the Bodhisatta became a cormorant, and dwelt by a certain pool. His name was Vīraka (Hero).

There arose a famine in Kāśi. Men could not spare food for the crows, nor make offerings to Yakkhas and Nāgas. One by one the crows left the famine-stricken land, and went to the woods.

A certain crow named Saviṭṭhaka, who lived at Benares, took with him his lady crow and went to the place where Vīraka lived, making his abode beside the same pool.

One day, this crow was seeking food about the pool. He saw how Vīraka went down into it, and made a meal off some fish; and afterwards came up out of the water again, and stood drying his feathers. “Under the wing of that crow,” he thought, “plenty of fish are to be got. I will become his servant.” So he drew near.

“What is it, sir?” asked Vīraka. “I want to be your servant, my lord!” was the reply.

Vīraka agreed, and from that time the other served him. And from that time, Vīraka used to eat enough fish to keep him alive, and the rest he gave to Saviṭṭhaka as soon as he had caught them; and when Saviṭṭhaka had eaten enough to keep him alive, he gave what was over to his wife.

After a while pride came into his heart. “This crow,” said he, “is black, and so am I: in eyes and beak and feet, too, there is no difference between us. I don’t want his fish; I will catch my own!” So he told Vīraka that for the future he intended to go down to the water and catch fish himself. Then Vīraka said: “Good friend, you do not belong to a tribe of such crows as are born to go into water and catch fish. Don’t destroy yourself!”

But in spite of this attempt to dissuade him, Saviṭṭhaka did not take the warning to heart. Down he went to the pool, down into the water; but he could not make his way through the weeds and come out again – there he was, entangled in the weeds, with only the tip of his beak appearing above the water. So not being able to breathe he perished there beneath the water.

His mate noticed that he did not return, and went to Vīraka to ask news of him. “My lord,” she asked, “Saviṭṭhaka is not to be seen, where is he?” And as she asked him this, she repeated the first verse:

1. The Chapter about the Pairs, Yamakavagga - 112

Have you seen, O Vīraka,
the bird having a very sweet voice,
with a neck looking like a peacock's,
my husband Saviṭṭhaka?

When Vīraka heard it, he replied, “Yes, I know where he is gone,” and recited the second verse:

That bird at home in water and on land,
who constantly enjoys fresh fish to eat:
through imitating him Saviṭṭhaka has died,
caught up amongst the lakeside weeds.

On succeeding days, with reference to the same subject, the Teacher related the Birth Story about (the Woodpecker) Kandagalaka⁷⁸

In the past, when Brahmādatta was king of Benares, the Bodhisatta entered into life as a woodpecker. In a wood of acacia trees he lived, and his name was Khadiravaniya, the bird of the acacia wood. He had a comrade named Kandagalaka, who got his food in a wood full of good fruit.

One day the friend went to visit Khadiravaniya. “My friend is come!” thought Khadiravaniya; and he led him into the acacia wood, and pecked at the tree-trunks until the insects came out, which he gave to his friend. As each was given him, the friend pecked it up, and ate it, as if it were a honey cake. As he ate, pride arose in his heart. “This bird is a woodpecker,” he thought, “and so am I. What need for me to be fed by him? I will get my own food in this acacia wood!”

So he said to Khadiravaniya: “Friend, don’t trouble yourself – I will get my own food in the acacia wood.” Then said the other, “You belong to a tribe of birds which finds its food in a forest of pithless silk-cotton trees, and trees that bear abundant fruit; but the acacia is full of pith, and hard. Please do not do so!”

“What!” said Kandagalaka – am I not a woodpecker?” And he would not listen, but pecked at an acacia trunk. In a moment his beak snapped off, and his eyes bade fair to fall out of his head, and his head split. So not being able to hold fast to the tree, he fell to the ground, repeating the first verse:

⁷⁸ BG: Ja 210. AJ: the commentary included only the verses, I include the rest of the story here.

*Dear, what is that tree's name,
with sweaty leaves and thorns,
where, with just one blow,
my cranium has been split?*

Having heard this, Khadiravaniya recited the second verse:

*Roaming around this, striking in the woods
on the pithless branches of useless trees,
then hitting a pithy acacia tree,
where the pecker shattered his cranium. {1.145}*

and the Birth Story about Shining Forth:⁷⁹ [28.239]

In the past when Brahmadata was reigning in Benares, the Bodhisatta was a maned lion and dwelt at Gold Den in the Himālayas. Bounding forth one day from his lair, he looked north and west, south and east, and roared aloud as he went in quest of prey. Slaying a large buffalo, he devoured the prime of the carcass, after which he went down to a pool, and having drunk his fill of crystal water turned to go towards his den.

Now a hungry jackal, suddenly meeting the lion, and being unable to make his escape, threw himself at the lion's feet. Being asked what he wanted, the jackal replied: "Lord, let me be your servant." – "Very well," said the lion, "serve me and you shall feed on prime meat." So saying, he went with the jackal following to Gold Den. Thenceforth the lion's leavings fell to the jackal, and he grew fat.

Lying one day in his den, the lion told the jackal to scan the valleys from the mountain top, to see whether there were any elephants or horses or buffaloes about, or any other animals of which he, the jackal, was fond. If any such were in sight, the jackal was to report and say with due obeisance: "Shine forth in your might, Lord." Then the lion promised to kill and eat, giving a part to the jackal. So the jackal used to climb the heights, and whenever he espied below beasts to his taste, he would report it to the lion, and falling at his feet, say: "Shine forth in your might, Lord." Hereon the lion would nimbly bound forth and slay the beast, even if it were a rutting elephant, and share the prime of the carcass with the jackal. Glutted with his meal, the jackal would then retire to his den and sleep.

⁷⁹ BG: Ja 143. AJ: the commentary included only the verse, I include the rest of the story here.

1. The Chapter about the Pairs, Yamakavagga - 114

Now as time went on, the jackal grew bigger and bigger till he grew haughty. "Have not I too four legs?" he asked himself. "Why am I a pensioner day by day on others' bounty? Henceforth I will kill elephants and other beasts, for my own eating. The lion, king of beasts, only kills them because of the formula: 'Shine forth in your might, Lord.' I'll make the lion call out to me, 'Shine forth in your might, jackal,' and then I'll kill an elephant for myself."

Accordingly he went to the lion, and pointing out that he had long lived on what the lion had killed, told his desire to eat an elephant of his own killing, ending with a request to the lion to let him, the jackal, couch in the lion's corner in Gold Den while the lion was to climb the mountain to look out for an elephant. The quarry found, he asked that the lion should come to him in the den and say: 'Shine forth in [1.307] your might, jackal.' He begged the lion not to grudge him this much.

Said the lion, "Jackal, only lions can kill elephants, nor has the world ever seen a jackal able to cope with them. Give up this fancy, and continue to feed on what I kill." But say what the lion could, the jackal would not give way, and still pressed his request. So at last the lion gave way, and bidding the jackal couch in the den, climbed the peak and thence espied an elephant in rut. Returning to the mouth of the cave, he said: "Shine forth in your might, jackal." Then from Gold Den the jackal nimbly bounded forth, looked around him on all four sides, and, thrice raising its howl, sprang at the elephant, meaning to fasten on its head. But missing his aim, he alighted at the elephant's feet. The infuriated brute raised its right foot and crushed the jackal's head, trampling the bones into powder. Then pounding the carcass into a mass, and dunging upon it, the elephant dashed trumpeting into the forest. Seeing all this, the Bodhisatta observed, "Now shine forth in your might, jackal," and uttered this verse:

*Your brains are split open,
and your head is smashed in,
all your ribs are broken,
today you did shine forth.*

Again one day, hearing the remark: "Devadatta was ungrateful," the Teacher related the Birth Story about the Quick Bird (and a Lion):⁸⁰

⁸⁰ BG: Ja 308. AJ: the commentary included only the verses, I include the rest of the story here.

In the past when Brahmadata was reigning in Benares, the Bodhisatta came to life as a woodpecker in the Himālayas.

Now a certain lion, while devouring his prey, had a bone stick in his throat. His throat swelled up so that he could not take any food and severe pains set in. Then this woodpecker, while intent on seeking its own food, as it was perched on a bough, saw the lion and asked him, saying: “Friend, what ails you?” He told him what was the matter, and the bird said: “I would take the bone out of your throat, friend, but I dare not put my head into your mouth, for fear you should eat me up.” – “Do not be afraid, friend; I will not eat you up. Only save my life.”

“All right,” said the bird, and ordered the lion to lie down upon his side. Then it thought: “Who knows what this fellow will be about?” And to prevent his closing his mouth, it fixed a stick between his upper and lower jaw, and then putting its head into the lion’s mouth, it struck the end of the bone with its beak. The bone fell out and disappeared. And then the woodpecker drew out its head from the lion’s mouth, and with a blow from its beak knocked out the stick, and hopping off sat on the top of a bough.

The lion recovered from his sickness, and one day was devouring a wild buffalo which he had killed. Thought the woodpecker: “I will now put him to the test,” and perching on a bough above the lion’s head, it fell to conversing with him and uttered the first verse:

*We have done our duty to you,
with whatever strength we had,
King of beasts we revere you,
may we receive something from you?*

On hearing this the lion repeated the second verse:

*I am one who feeds on blood,
I am forever cruel,
I hold you between my teeth,
it is much that you still live.*

Again with reference to Devadatta’s going about for the purpose of slaying, he related the Birth Story about the Antelope:⁸¹

⁸¹ BG: Ja 21. AJ: the commentary included only the verse, I include the rest of the story here.

1. The Chapter about the Pairs, Yamakavagga - 116

In the past when Brahmadatta was reigning in Benares, the Bodhisatta came to life as an antelope, and used to live on fruits in his haunts in the forest.

At one period he was subsisting on the fruit of a Sepaṇṇi tree. And there was a village hunter, whose method was to build a platform in trees at the foot of which he found the track of deer, and to watch aloft for their coming to eat the fruits of the trees. When the deer came, he brought them down with a javelin, and sold the flesh for a living.

This hunter one day marked the tracks of the Bodhisatta at the foot of the tree, and made himself a platform up in the boughs. Having breakfasted early, he went with his javelin into the forest and seated himself on his platform. The Bodhisatta, too, came abroad early to eat the fruit of that tree; but he was not in too great a hurry to approach it. “For,” thought he to himself, “sometimes these platform-building hunters build themselves platforms in the boughs. Can it be that this can have happened here?” And he halted some way off to reconnoitre.

Finding that the Bodhisatta did not approach, the hunter, still seated aloft on his platform, threw fruit down in front of the antelope. Said the latter to himself: “Here’s the fruit coming to meet me; I wonder if there is a hunter up there.” So he looked, and looked, till he caught sight of the hunter in the tree; but, feigning not to have seen the man, he shouted: “My worthy tree, hitherto you have been in the habit of letting your fruit fall straight to the ground like a pendant creeper; but today you have ceased to act like a tree. And therefore, as you have ceased to behave as becomes a tree, I too must change, and look for food beneath another tree.” And so saying, he repeated this verse:

For the antelope knows who it is drops
fruit from the Sepaṇṇi,
I will go to another Sepaṇṇi,
I do not like your fruit.

Again when the discussion took this turn: “Devadatta fell away both from gain and honor and from the ascetic life,” the Teacher said: “Bhikkhus, 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 Birth Story about Falling Both Ways.⁸² {1.146}

⁸² BG: Ja 139. AJ: the commentary included only the verse, I include the rest of the story here.

1. The Chapter about the Pairs, Yamakavagga - 117

In the past when Brahmadata was reigning in Benares, the Bodhisatta was born a Tree Devatā, and there was a certain village where fishermen dwelt in those days. And one of these fishermen taking his tackle went off with his little boy, and cast his hook into the most likely waters known to his fellow-fishermen. Now a snag caught his hook and the fisherman could not pull it up. “What a fine fish!” thought he. “I’d better send my boy off home to my wife and tell her to get up a quarrel and keep the others at home, so that there’ll be none to want to go shares in my prize.”

Accordingly he told the lad to run off home and tell his mother what a big fish he had hooked and how she was to engage the neighbours’ attention. Then, fearing his line might break, he flung off his coat and dashed into the water to secure his prize. But as he groped about for the fish, he struck against the snag and put out both his eyes. Moreover a robber stole his clothes from the bank. In an agony of pain, with his hands pressed to his blinded eyes, he clambered out trembling in every limb and tried to find his clothes.

Meantime his wife, to occupy the neighbours by a quarrel on purpose, had tricked herself out with a palm-leaf behind one ear, and had blacked one eye with soot from the saucepan. In this guise, nursing a dog, she came out to call on her neighbours. “Bless me, you’ve gone mad,” said one woman to her. “Not mad at all,” retorted the fisherman’s wife, “you abuse me without cause with your slanderous tongue. Come your ways with me to the village headman and I’ll have you fined eight pieces for slander.”

So with angry words they went off to the village headman. But when the matter was gone into, it was the fisherman’s wife who was fined; and she was tied up and beaten to make her pay the fine. Now when the Tree Devatā saw how misfortune had befallen both the wife in the village and the husband in the forest, he stood in the fork of his tree and exclaimed, “Ah, fisherman, both in the water and on land your labour is in vain, and twofold is your failure.” So saying he uttered this verse:

*Eyes are blinded, and clothes are lost,
accusations in a friend’s house,
both of their doings are wicked,
in the water and on dry land.*

In this wise did the Teacher, while he was in residence at Rājagaha, relate many Birth Stories about Devadatta. From Rājagaha he went to Sāvattthī, and took up his residence at Jetavana monastery.

1. The Chapter about the Pairs, Yamakavagga - 118

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 did indeed conceive 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 Āṅgulimāla,
towards Dhanapāla and Rāhula,
towards all he had an even temper. [28.240]

"Let me see the Fortunate One," begged Devadatta again and again; so finally they laid him on a litter and started out with him. When the bhikkhus heard that Devadatta was approaching, they informed the Teacher of the fact, saying: "Venerable Sir, we hear that Devadatta is coming to see you." – "Bhikkhus, he will not succeed in seeing me in this present existence." It is said that from the moment bhikkhus make the five demands, they invariably fail to see the Buddhas again. {1.147}

"Venerable 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." – "Venerable Sir, now he is only a league distant, now he is only half a league distant, now he is only a few hundred metres distant, now he has reached the lotus-tank." – "Even if he enters within the Jetavana, he will not succeed in seeing me."

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 verse:

With these bones, with my breath, I
go for refuge to the Buddha,
to the greatest amongst humans,
to the Deva over Devas,
the guide for those who need taming,

1. The Chapter about the Pairs, Yamakavagga - 119

to the one with vision all round,
to the one with a hundred marks.

There is a tradition that when the Realised One saw that matters had gone thus far, he made a bhikkhu of Devadatta. And this he did because he became aware of the following: “If he shall remain a lay disciple and not be given the going forth as a bhikkhu, 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 go forth, 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 100,000 aeons of time he will become a Paccekabuddha named Aṭṭhissara.

When Devadatta had sunk into the earth, he was reborn in the Avīci hell. “Since he wronged an unchanging Buddha, let him endure torture unrelenting,” 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 bhikkhus began a discussion, saying: “All this distance Devadatta came, but failed to see the Teacher, and was swallowed up by the earth.” The Teacher said: “Bhikkhus, this was not the first time Devadatta wronged 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 a 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

1. The Chapter about the Pairs, Yamakavagga - 120

out of sight of the Great Being, he was swallowed up by the earth. {1.149} The Teacher then completed the Sīlavanāga Birth Story:⁸³

The ungrateful person, always
looking out for an opening,
even if given the whole world,
still would never be satisfied.

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 Birth Story about the One who Spoke of Forbearance.⁸⁴

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 Short Birth Story about (Prince) Dhammapāla.⁸⁵

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 bhikkhus reported this incident to the Fortunate One, the Fortunate One said: “Bhikkhus, 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 Bārāṇasī, a man who was hated by all the people for his harshness and cruelty, he related the Birth Story about (the Unjust King) Mahā Piṅgala:⁸⁶

In the past a wicked and unjust king named Mahāpiṅgala reigned at Benares, the tawny king, who did sinfully after his own will and pleasure. With taxes and fines, and many mutilations and robberies, he crushed the folk as it were sugar-cane in a mill; he was cruel, fierce, ferocious. For other people he had not a grain of pity; at home he was harsh and implacable towards his wives, his sons and daughters, to his brahmin courtiers and the householders of the

⁸³ BG: Ja 72.

⁸⁴ BG: Ja 313.

⁸⁵ BG: Ja 358.

⁸⁶ BG: Ja 240.

1. The Chapter about the Pairs, Yamakavagga - 121

country. He was like a speck of dust that falls in the eye, like gravel in the broth, like a thorn sticking in the heel.

Now the Bodhisatta was a son of king Mahā Piṅgala. After this king had reigned for a long time, he died. When he died all the citizens of Benares were overjoyed and laughed a great laugh; they burnt his body with a thousand cartloads of logs, and quenched the place of burning with thousands of jars of water, and consecrated the Bodhisatta to be king: they caused a drum of rejoicing to beat about the streets, for joy that they had got them a righteous king. They raised flags and banners, and decked out the city; at every door was set a pavilion, and scattering parched corn and flowers, they sat them down upon the decorated platforms under fine canopies, and did eat and drink. The Bodhisatta himself sat upon a fine divan on a great raised dais, in great magnificence, with a white parasol stretched above him. The courtiers and householders, the citizens and the doorkeepers stood around their king.

But one doorkeeper, standing not far from the king, was sighing and sobbing. “Good Porter,” said the Bodhisatta, observing him, “all the people are making merry for joy that my father is dead, but you stand weeping. Come, was my father good and kind to you?” And with the question he uttered the first verse:

*All people were harassed by Piṅgala,
now, because he is dead, they feel delight,
what was the one with tawny eyes to you?
Why are you crying, watchman of the door? {1.150}*

The man heard, and answered: “I am not weeping for sorrow that Piṅgala is dead. My head would be glad enough. For king Piṅgala, every time he came down from the palace, or went up into it, would give me eight blows over the head with his fist, like the blows of a blacksmith’s hammer. So when he goes down to the other world, he will deal eight blows on the head of Yama, the gatekeeper of hell, as though he were striking me. Then the people there will cry: ‘He is too cruel for us!’ And will send him up again. And I fear he will come and deal fisticuffs on my head again, and that is why I weep.” To explain the matter he uttered the second verse:

*The one with tawny eyes wasn’t dear to me,
but his coming back I truly do fear,
going from here should he harass Death’s King,
being harassed, he may send him back here.*

Finally the bhikkhus asked the Teacher: “Now, venerable Sir, tell us where Devadatta was reborn.” – “Bhikkhus, he was reborn in Avīci.” – “Venerable Sir, during his life here on earth he suffered, and when he went hence he was reborn in a place of suffering.” – “Yes, bhikkhus, they that abide in heedlessness, be they bhikkhus or laymen, suffer in both places.” So saying, he pronounced the following verse:

**17. Idha tappati, pecca tappati,
pāpakārī ubhayattha tappati,
“Pāpaṃ mē katan”-ti tappati,
bhiyyo tappati duggatiṃ gato.**

Here he suffers, after death he suffers,
the wicked one suffers in both places,
he suffers, thinking: “I have done evil,”
gone to a bad fate, he suffers much more.

At the conclusion of the verse many became Stream-enterers and so forth, and benefit arose to many people from the teaching.

1.13 The Story about Queen Sumanā Sumanādeviyā Vatthu

Dhp 18

CST4: Sumanādevīvatthu

Burlingame: Lady Sumanā

The lay supporter Anāthapiṇḍika had three daughters; the youngest, after calling her father ‘younger brother’, died; the Buddha explained that Anāthapiṇḍika was her junior in the Dhamma, as she had attained the second stage of Awakening, and had been reborn in the Tusita Heaven, and he spoke a verse about her.

Cast: Visākhā, Anāthapiṇḍika, Mahā Subhaddā, Culla Subhaddā, Sumanā

Keywords: Offerings, Service, Death, Rich Men, Heaven

“Here she’s happy, after death she’s happy,” {1.151} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Queen Sumanā.

For every day 2,000 bhikkhus take their meal in the house of Anāthapiṇḍika at Sāvaththī, and a like number in the house of the eminent female lay disciple Visākhā. Whoever desires to give alms at Sāvaththī, 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 100,000 coins in alms, and in spite of this the bhikkhus 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 Saṅgha of bhikkhus and [28.243] know exactly what is the proper thing to do; therefore all who desire to give alms take them with them when they go. And thus it happens that they are unable to minister to the bhikkhus in person in their own houses.

Under these circumstances Visākhā, considering within herself: “Who shall stand in my place and minister to the Saṅgha of bhikkhus?” seeing the daughter of her son, appointed her to represent her; and thenceforth Visākhā’s granddaughter ministered to the Saṅgha of bhikkhus in Visākhā’s residence. Anāthapiṇḍika appointed his oldest daughter Mahā Subhaddā; the latter showed the bhikkhus the customary attentions, hearkened to the Dhamma, and as a result obtained Stream-entry; 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 Stream-entry, and afterwards marrying and going to live with the family of her husband. Finally he appointed his youngest daughter Sumanā. Sumanā obtained the fruition of Once-returning, 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 rich man had obtained Stream-entry, 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. The Teacher said: “Householder, how is it that you come to me sad and sorrowful, with tears in your eyes, weeping?” – “Venerable Sir, my daughter Sumanā is dead.” – “Well, why do you weep? Is not death certain for all?” – “I know that, venerable Sir. But my daughter was so modest and so conscientious. What grieves me so

1. The Chapter about the Pairs, Yamakavagga - 124

much is the thought that when she died, she was unable to recover her right mind, but died speaking incoherently.”

“But what did your youngest daughter say, rich man?” – “Venerable 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 Fortunate One to Anāthapiṇḍika: “Rich man, your daughter did not talk incoherently.” – “But why did she speak thus?” – “Solely because you were her younger brother. {1.153} Householder, your daughter was old in the paths and the fruitions, for while you have attained but Stream-entry, your daughter had attained the fruit of Once-returning. Thus it was, because she was old in the paths and the fruitions, that she spoke thus.” – “Was that the reason, venerable Sir?” – “That was the reason, householder.”

“Where has she now been reborn, venerable Sir?” – “In the world of the Tusita gods, householder.” – “Venerable Sir, while my daughter remained here among her kinsfolk, she went about rejoicing, and when she went hence, she was reborn in a place of joy.” Then the Teacher said to him: “It is even so, householder. They that are heedful, be they lay folk or monastics, rejoice both in this world and in the world beyond.” So saying, he pronounced the following verse:

**18. Idha nandati, pecca nandati,
katapuñño ubhayattha nandati,
“Puññaṃ me katan”-ti nandati,
bhiyyo nandati suggaṭṭhi gato.**

Here she’s happy, after death she’s happy,
the righteous one’s happy in both places,
she’s happy, thinking: “I have done merit,”
gone to a good fate, she’s happy much more.

At the end of the verse many became Stream-enterers and so on, and benefit arose to many people from the Dhamma teaching.

1.14 The Story about Two Monastic Friends

Dvesahayakabhikkhūnaṃ Vatthu

Dhp 19-20

CST4: Dvesahāyakabhikkhuvatthu

Burlingame: Two Friends

Two friends ordained, one followed the path of practice and soon attained; the other the path of study and became puffed up with pride; the Buddha showed how the one who attained could answer his questions much better than the one who studied, and he spoke some verses about them.

Keywords: Pride, Devas, Recitation, Meditation

“Even though reciting abundant scriptures,” {1.154} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to two fellow bhikkhus.

For at Sāvattthī lived two young men of station who were inseparable friends. On a certain occasion they went to the monastery, heard the Teacher teach the Dhamma, renounced the pleasures of the world, gave their hearts to the dispensation of the Buddha, and went forth. When they had kept residence for five years with preceptors and teachers, they approached the Teacher and asked about the duties in his dispensation.

After listening to a detailed description of the duty of meditation and of the duty of study, one of them said: “Venerable Sir, since I went forth 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 Arahātship, and after striving and struggling attained Arahātship, together with the analytic knowledges. But the other said: “I will fulfill the duty of study,” and acquired by degrees the Three Baskets, the word of the Buddha, and wherever he went, taught the Dhamma and intoned it. He went from place to place reciting the Dhamma to five hundred bhikkhus, and was preceptor of eighteen large communities of bhikkhus.

Now a company of bhikkhus, having obtained a meditation subject from the Teacher, went to the place of residence of the older bhikkhu, and by faithful observance of his admonitions attained Arahātship. Thereupon they worshipped

1. The Chapter about the Pairs, Yamakavagga - 126

the elder and said: “We desire to see the Teacher.” {1.155} The Elder said: “Go, friends, greet in my name the Teacher, and likewise greet the eighty great elders, and greet my fellow elder, saying: ‘Our Teacher greets you.’” So those bhikkhus went to the monastery and greeted the Teacher and the elders, saying: “Venerable Sir, our teacher greets you.” When they greeted their teacher’s fellow elder, he replied: “Who is he?” Said the bhikkhus: “He is your fellow bhikkhu, venerable Sir.”

Said the younger bhikkhu: “But what have you learned from him? Of the Collection of Long Discourses and so on, have you learned a single Collection? Of the Three Baskets, have you learned a single Basket?” And he thought to himself: “This bhikkhu does not know a single verse containing four lines. As soon as he went forth, he took rags from a dust-heap, entered the forest, and gathered a great many pupils about him. When he returns, it is necessary for me to ask him some questions.”

Now somewhat later the older bhikkhu came to see the Teacher, and leaving his bowl and robe with his fellow elder, went and greeted the Teacher and the eighty great elders, afterwards returning to the place of residence of his fellow elder. The younger bhikkhu 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 bhikkhu annoy this my son, he is likely to be reborn in Niraya Hell.” So out of compassion for him, pretending to be going the rounds of the monastery, he went to the place where the two bhikkhus were sitting and sat down on the Buddha seat already prepared.

For wherever the bhikkhus 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 bhikkhu who had taken upon himself the duty of study a question about the first absorption. When the younger bhikkhu had answered this question correctly, the Teacher, beginning with the second absorption, asked him questions about the eight attainments and about the form and the formless worlds, all of which he answered correctly.

Then the Teacher asked him a question about Stream-entry, and he was unable to answer it. Thereupon the Teacher asked the bhikkhu who was an Arahāt, and the latter immediately gave the correct answer. “Well done, well done,

bhikkhu!” said the Teacher, greatly pleased. The Teacher then asked questions about the remaining paths in order.

The bhikkhu who had taken upon himself the duty of study was unable to answer a single question, while the bhikkhu who had attained unto Arahatsip answered every question he asked. On each of four occasions the Teacher bestowed applause on him. Hearing this, all the Devas, from the Bhummadevas to the world of Brahma, all Devatās, including Nāgas and Supaṇṇas, shouted their applause.

Hearing this applause, the pupils and fellow-residents of the younger bhikkhu were offended at the Teacher and said: “Why did the Teacher do this? He bestowed applause on each of four occasions on the old bhikkhu 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 bhikkhus, he gave no praise at all.”

The Teacher asked them: “Bhikkhus, what is it you are talking about?” When they told him, he said: “Bhikkhus, your own teacher is in my dispensation 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 verses: {1.157}

**19. Bahum-pi ce sahitaṃ bhāsamāno,
na takkaro hoti naro pamatto,
gopo va gāvo gaṇayaṃ paresaṃ,
na bhāgavā sāmāññaṃ hoti.**

Even though reciting abundant scriptures,
the heedless one, who does not what they say,
like a cowboy counting other’s cattle,
does not partake of the ascetic life.

**20. Appam-pi ce sahitaṃ bhāsamāno,
Dhammassa hoti anudhammacārī,
rāgañ-ca dosaṃ-ca pahāya mohaṃ,
sammappajāno suvimuttacitto,
anupādiyāno idha vā huraṃ vā,
sa bhāgavā sāmāññaṃ hoti.**

Even though reciting only few scriptures,
but living in accordance with Dhamma,
abandoning greed, hate and delusion,
understanding aright, with mind released,

1. The Chapter about the Pairs, Yamakavagga - 128

that one, unattached here and hereafter,
surely partakes of the ascetic life.

At the end of the verse many became Stream-enterers and so on, and benefit
arose to many people from the teaching.

2. The Chapter about Heedfulness, Appamādavagga

2.1 The Story about Udena Udenavatthu

Dhp 21-22

CST4: Sāmāvatīvattu, the Story about Sāmāvatī

Burlingame: Story-Cycle of King Udena or Udayana⁸⁷

King Udena had two queens, Sāmāvatī, who was a follower of the Buddha, and Māgandiyā, who was spurned by the Buddha; out of jealousy Māgandiyā brought about the destruction of Sāmāvatī and her five hundred followers, all of whom had attained stages of Awakening; Māgandiyā and her family, who were full of defilements, were put to death by the king; when what had happened was reported to the Buddha he spoke some verses about them.

Cast: King Allakappa, King Veṭṭhadīpaka, King Parantapa, Ghosaka, Kotūhalaka, Kāḷi, Kāpi, King Udena, Queen Sāmāvatī, Māgandiyā, Queen Māgandiyā, Queen Vāsuladattā, Bhaddavatiya, Mitta, King Caṇḍa Pajjota, Kukkuṭa, Pāvāriya, Sumana, Khujjuttarā, Elder Ānanda

Keywords: Jealousy, Murder, Heedfulness, Offerings, Rich Men, Foremost Disciples, Epics, Past Lives, Reviling, Amanussa

“**Heedfulness is the deathless state,**” {1.161} this Dhamma teaching was given by the Teacher while he was in residence at Ghosita monastery near Kosambī,

⁸⁷ BG: 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 Dhp-a 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 Visuddhimagga, Buddhaghosa’s Commentaries on MN and AN, the Divyāvadāna, Kathāsaritsāgara, and other Sanskrit collections, and the Tibetan Kāndjur. The kernel of two of the stories is derived from the Suttanipāta and the Udāna.

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: [28.247]

Part 1. Birth and Youthful Career of Udena⁸⁸

Once upon a time King Allakappa ruled over the kingdom of Allakappa and King Veṭṭhadīpaka ruled over the kingdom of Veṭṭhadīpaka. 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 there; even his own body does not follow him; of what use to us is the life of the householder? Let us go forth.”

Accordingly they resigned their kingdoms to son and wife, went forth in the seers’ going forth, and took up their residence in the Himālayas. And they took counsel together, saying: “Although we have renounced our kingdoms and went forth, 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 the Observance 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 Veṭṭhadīpaka died and was reborn as a Lord of Devas of mighty power. A fortnight later Allakappa saw no fire on the mountain and knew that his comrade was dead. As soon as ever Veṭṭhadīpaka 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 went forth, and

⁸⁸ BG: Dhṛp-a 2.1 relates the circumstances of the birth and youthful career of Udena. The same story is related briefly by Buddhaghosa in his commentary on MN 85 (see Lacôte, p. 9251). A somewhat different version of the story is found in chapter ix of the Kathāsaritsāgara.

2. The Chapter about Heedfulness, Appamādavagga - 131

said to himself: “I will go see my comrade.” Accordingly he laid aside his form, disguised himself as a wayfarer, went to Allakappa, worshipped him, and stood respectfully on one side.

Allakappa said to him: “Whence have you come?” {1.163} – “I am a wayfarer, venerable Sir; I have come a long distance. But, venerable Sir, does your honor reside entirely alone in this place? Is there no one else here?” – “I have single comrade.” – “Where is he?” – “He resides on that mountain; but as he failed to light a fire on the Observance Day, I know he must be dead.” – “Is that so, venerable Sir?” – “That is so, friend.” – “I am he, venerable Sir.” – “Where were you reborn?” – “Venerable Sir, I was reborn in the Deva Realm as a Lord of Devas 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, friend, I am bothered to death by the elephants.” – “Venerable 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, friend.” – “Well then, I will provide you with means whereby you can keep them away.”

Accordingly Veṭṭhadīpaka 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 Kosambī. 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 100,000 coins; and as she sat there conversing with the king she removed from the king’s finger the royal signet, worth 100,000 coins, 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,

2. The Chapter about Heedfulness, Appamādavagga - 132

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 of dawn, she named her son Udena.⁸⁹

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

⁸⁹ AJ: Udayana, of which Udena is a contraction, means rising.

2. The Chapter about Heedfulness, Appamādavagga - 133

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,” he said. “Your honor, I am afraid to come down on account of a difference of caste.” – “Of what caste are you?” – “Of the noble caste.” – “I am also of the noble caste.” – “Well then, give me the password of the noble 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 eclipse of [28.251] Parantapa’s star. “My lady,” he said: “Parantapa, king of Kosambī, 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 eclipse 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

2. The Chapter about Heedfulness, Appamādavagga - 134

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: “Today 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 Kosambī; 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 Kosambī. Take 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 anointed him king.

Part 2. Birth and Youthful Career of Ghosaka⁹⁰

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 Kālī, and thinking: “I will go to Kosambī 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 snake-wind disease.⁹¹

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.”

A mother’s heart is known to be tender, therefore she said: “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.

⁹⁰ BG: This story relates the seven marvelous escapes from death of the luck-child Ghosaka, and is preceded by an account of Ghosaka’s previous deeds. The same story is related in detail by Buddhaghosa in his commentary on AN-a 1.14.7.3-4. 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*.

⁹¹ AJ: the never properly identified *Ahivātaroga*.

2. The Chapter about Heedfulness, Appamādavagga - 136

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 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 a wicked 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 Paccekabuddha was accustomed to take his meals in the house of the herdsman. The herdsman, after providing the Paccekabuddha 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 Paccekabuddha, 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 Paccekabuddha 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 Paccekabuddha ate his meal, he invariably gave him a portion of his rice; and because of this the dog became deeply attached to the Paccekabuddha.

Now the herdsman was accustomed to go regularly twice each day to wait upon the Paccekabuddha, 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 Paccekabuddha: “Venerable 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: “Dear, go bring the noble one.” 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 Paccekabuddha sat, barked three times by way of announcing his arrival, and then lay down at one side. By this the Paccekabuddha 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 Paccekabuddha 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 Paccekabuddha 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

2. The Chapter about Heedfulness, Appamādavagga - 138

the right path. Such was the strength of the affection of the dog for the Paccekabuddha.

Later on the Paccekabuddha's robe wore out. When the herdsman provided him with materials for a new set of robes, the Paccekabuddha said to him: "Friend, 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, venerable Sir." – "No, friend, I cannot." – "Well then, venerable Sir, do not take up your residence far from here." The dog stood listening to every word they said. The Paccekabuddha said: "Wait a moment, friend." 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 Paccekabuddha 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 the Fortunate One said to a bhikkhu: "The ways of men are past finding out, but the ways of the beasts are easy to discover."⁹²

So when the dog died, because of his straightforwardness and lack of deceit, he was reborn in the Realm of the Thirty-Three with a retinue of a thousand Accharās, 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 Paccekabuddha. Remaining in the Realm of the Thirty-Three for no long time, he passed from that state of existence.

Devas pass from the Deva Realm through four causes: exhaustion of life, exhaustion of merit, exhaustion of food, and anger. He that has earned much merit is reborn in the Deva Realm, 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 measures of rice tossed into a royal storehouse disappear; and he therefore soon dies. Thus he passes through "exhaustion of merit." Still a

⁹² AJ: see MN 51, *Kandarakasutta*.

2. The Chapter about Heedfulness, Appamādavagga - 139

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 Realm of the Thirty-Three, and was conceived in the womb of a courtesan of Kosambī. 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 huddled about him; but in consequence of his barking and howling for love of the Paccekabuddha, 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 rich man of Kosambī happened at that time to go to the royal palace. Seeing the Brahmin chaplain returning from the royal residence, he asked him: “Teacher, have you observed a conjunction of a constellation with one of the lunar mansions today?” – “Yes, rich man. What else have we to do?” – “What will happen to the country?” – “Only this: a boy has been born in this city today who will one day become the principal rich man.” As the rich man’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 Kālī, gave her a thousand pieces of [28.257] money, {1.175} and said: “Go scour this city, find the boy that was born today, and bring him here 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?” – “Today.” – “Give him to me,” said she, first offering a penny and gradually increasing the amount

2. The Chapter about Heedfulness, Appamādavagga - 140

until finally, by offering a thousand coins, she obtained him. Then she took him with her and presented him to the rich man.

The rich man 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 a rich man; 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 rich man thought to himself: “If only this foundling did not exist, my own son would obtain the post of rich man. I had best kill him immediately.” So he said to Kālī: “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, enclosed 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 come out last of all, but today he came 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 rich man and in answer to his question told him what had happened. Said the rich man: “Go to the herdsman, give him these thousand coins, and bring the child back to me again.” So she brought the child back again and gave him to the rich man. {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?” he thought. He looked at the road and saw the boy. “Oh, what a grievous wrong I have done!” he thought. His heart was filled

2. The Chapter about Heedfulness, Appamādavagga - 141

with joy at the thought: “I have gained a son,” and picking up the boy, he carried him off.

Kālī went back to the rich man and in answer to his question told him what had happened. Said the rich man: “Go to the caravan-leader, give him a thousand coins, and bring the child back to me again.” When she had so done, he said to her: “Now carry him to the charnel ground and lay him in the bushes. There he will either be eaten by dogs or attacked by Amanussa, 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 Amanussa 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 Paccekabuddha in his former existence as a dog.

Just then a goatherd passed on one side of the charnel 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.

Kālī went back to the rich man and in answer to his question told him what had happened. Said the rich man: “Go to the goatherd, give him a thousand coins, and bring the child back to me again.”

When she had so done, he said to her: “Good Kālī, 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 Rosary Pea 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,” he thought. 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.

Kālī went back to the rich man and in answer to his question told him what had happened. Said the rich man: “Go to the reed-maker, give him a thousand coins, and bring the child back to me again.” She did so. So in spite of the rich man’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 rich man, who could not look him straight in the face.

Thinking of a way to kill him, the rich man 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 coins 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 pot, and bake him in the bake-house. Here are a thousand coins, 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 rich man 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 rich man’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 rich man’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 rich man and threw his body into the bake-house. Ghosaka played marbles all day and went home in the evening. {1.179} “You have

2. The Chapter about Heedfulness, Appamādavagga - 143

returned home, son?” queried the rich man. 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 rich man 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 rich man 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 Fortunate One:⁹³

Dhp 137. Whoever offends with a stick
those who are inoffensive and
harmless will quickly fall into
one of the following ten states:

Dhp 138. Harsh feelings and loss of his wealth,
and the break up of the body,
or even heavy affliction,
or surely he will lose his mind.

Dhp 139. There may be danger from the king,
or slander that is terrible,
he may suffer from loss of kin,
or from the destruction of wealth.

Dhp 140. Also his houses may be consumed
by flames and fire, and at the death
of the body that foolish one
will arise in the underworld. {1.180}

Now under these circumstances the rich man was unable to look Ghosaka straight in the face. “How can I manage to kill him?” he thought. Finally he thought of a way. “I will send him to the superintendent of my hundred villages and order him to kill him,” he said 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.

⁹³ AJ: Dhp 137-140.

Now Ghosaka did not know how to read and write, for ever since he was a boy the rich man 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 rich man. 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 enquired where the rich man’s house was, went there, and saw the rich man’s wife. “Whence have you come?” she enquired. “From the city,” he replied. “Whose son are you?” – “I am the son of your friend the rich man, my lady.” – “Then you are Ghosaka.” – “Yes, my lady.” She had affection as for a son for him at first sight.⁹⁴

Now the rich man 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 rich man’s daughter sent this slave-girl to a shop. The rich man’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 rich man’s daughter scolded her for her long absence. The slave-girl replied: “Be not angry with me. The rich man’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 rich man’s daughter heard the name “rich man’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 Paccekabuddha. And through his supernatural power she

⁹⁴ AJ: *puttasineho uppajji*; Burlingame: “She fell in love with him at first sight,” which gives a very wrong impression.

2. The Chapter about Heedfulness, Appamādavagga - 145

had been reborn in the household of the rich man. No wonder her old passion for him returned and overwhelmed her! Therefore said the Fortunate One:⁹⁵

Through former association,
or through a present benefit,
in such a way does love arise,
like a lotus in the waters. [28.262]

The rich man'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 fool 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 rich man 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 rich man. 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 rich man there, celebrated the

⁹⁵ AJ: Ja 237.

2. The Chapter about Heedfulness, Appamādavagga - 146

marriage festival, and then sent word to the rich man, saying: “I have done thus and so.”

When the rich man 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 dysentery. [28.263]

The rich man’s daughter gave orders, saying: “Should anyone come here from the rich man, tell me before you tell the rich man’s son.” {1.183} The rich man 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 rich man’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 rich man 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 rich man’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 rich man 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 rich man’s daughter treated him just as she had the first. The rich man’s condition grew worse; one chamber-pot went in and another came out. Again the rich man 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 rich man’s daughter asked him the news. “The rich man 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 rich man’s daughter. So she said to the rich man’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,” he said. 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

2. The Chapter about Heedfulness, Appamādavagga - 147

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 rich man’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 rich man’s son took his stand at his father’s feet and his wife beside his pillow.

At that moment the rich man 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 rich man 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 rich man’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 rich man’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 rich man 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 rich man’s son. Now that day it rained, and there were pools of water here and there in the palace court. The rich man’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 worshipped 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 rich man.” 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: “This 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 rich man, together with all the hundred villages. Then Ghosaka mounted his chariot and drove clockwise round the city. Every place he looked at quaked and trembled.

The rich man’s daughter sat talking with the slave-woman Kālī. {1.186} “Mother Kālī,” 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 rich man 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.” – “Kālī, the rich man 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 rich man’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 Kālī.” So he asked the slave-woman: “Kālī, [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 although 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 rich man, 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 coins daily.

Part 3. Birth and Youthful Career of Sāmāvatī⁹⁶

Now at this time there lived in the city of Bhaddavatī a rich man named Bhaddavatiya, and he was a friend of the rich man Ghosaka, although Ghosaka had never seen him. For the rich man Ghosaka heard, from traders who came from the city of Bhaddavatī, of the wealth and age of the rich man Bhaddavatiya, and desiring to be friends with him, sent him a present. Likewise the rich man Bhaddavatiya heard, from traders who came from the city of Kosambī, of the wealth and age of the rich man 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 snake-wind disease broke out in the house of the rich man 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 rich man

⁹⁶ BG: This story relates the circumstances under which Sāmāvatī became one of the queen-consorts of Udena. Similar in all respects is the story of Pradyota and Śāntā (Sāmāvatī) in the Kandjur. See A. Schiefner, *Mahākātjājana und König Tshandā-Pradjota: v, Epidemie zu Udshdshajinī* (pp. 14-17).

2. The Chapter about Heedfulness, Appamādavagga - 150

Bhaddavatiya and his wife and daughter fled in this manner, and intending to seek the rich man Ghosaka, {1.188} set out on the road to Kosambī. 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 Kosambī 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 rich man 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 coins 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 rich man: “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. Today, at last, you have come to know the capacity of your belly.” This daughter of a respectable family, modest and

2. The Chapter about Heedfulness, Appamādavagga - 151

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, today you take but one. Today, 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, the day before yesterday we were [28.268] three, yesterday we were two, today I am left alone.” – “How is that?” he enquired.

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 rich man 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.⁹⁷ From that time on there was no more tumult in the refectory.

Now the rich man 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

⁹⁷ AJ: the name would therefore mean Peace Fence. It is, however, much more likely that *-vatī* means *endowed with* as it does in all other similar names, and she was named as One Endowed with Peace.

2. The Chapter about Heedfulness, Appamādavagga - 152

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 rich man Bhaddavatiya, beginning with the outbreak of the snake-wind disease and ending with his adoption of the young girl as his own oldest daughter.

Then said the rich man 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 rich man?” – “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 Sāmāvatī 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 dancing girls?” he enquired. “Nobody’s dancing girls, your majesty.” – “Then whose daughters are they?” – “Your majesty, that is the daughter of the rich man Bhaddavatiya, and her name is Sāmāvatī.” Now the king fell in love with the girl the moment he saw her, and immediately sent word to the rich man 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 rich man’s reply, the king caused the rich man’s house to be sealed and the rich man and his wife to be seized and turned out of doors.

When Sāmāvatī 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 Sāmāvatī 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 Udena⁹⁸

Yet another of Udena's queen-consorts was Vāsuladattā, {1.192} daughter of Caṇḍa Pajjota (Fierce Splendor), king of Ujjeni. One day, as Caṇḍa Pajjota was returning from his pleasure-garden, he surveyed his own splendor and asked: "Is there anyone else possessed of splendor like mine?" – "Splendor such as it is, King Udena of Kosambī 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."

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 straightaway dispatched

⁹⁸ BG: This story relates the capture of Udena by Caṇḍapajjota 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 MN 85 (see Lacôte, p. 251).

2. The Chapter about Heedfulness, Appamādavagga - 154

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 Ujjenī and remained there.

Caṇḍa Pajjota, having thus captured Udena alive, clapped him into prison behind closed doors and celebrated 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 he 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."

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

2. The Chapter about Heedfulness, Appamādavagga - 155

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 to be 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 Muṇjakesī, which could travel a hundred leagues a day; and an elephant named Nālāgiri, which could travel 120 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 Paccekabuddha 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 wicked influence of Māra over all the residents of the city. Indeed when the Paccekabuddha reached the gate of the city, Māra approached him in disguise and asked him: “Venerable 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 Paccekabuddha 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 Paccekabuddha returning with his bowl clean as it had been washed, he asked him: “Venerable Sir, did you receive anything?” – “I have gone my rounds 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, venerable 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 the noble one, say to him: ‘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 Paccekabuddha, saluted him with the five limbs, and said to him: “Venerable 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

2. The Chapter about Heedfulness, Appamādavagga - 157

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 Dhamma you have seen.” The Paccekabuddha said: “So be it,” and returned thanks in the following verses:

May you succeed in all that you
desire and wish for; may all your
intentions be fulfilled,
like the moon on the fifteenth day.

May you succeed quickly in what
you desire and wish for; may all
your intentions be fulfilled, like
a wish-fulfilling gem.

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.

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,” he said. 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 Kosambī. When he arrived there, he sprinkled Vāsuladattā and raised her to the rank of chief consort.

Part 5. Rejection of Māgandiyā by the Buddha⁹⁹

Still another maiden who gained the dignity of chief consort of the king was Māgandiyā. She, we are told, was the daughter of the Brahmin Māgandiyā, who lived in the Kuru country, her mother also bore the name Māgandiyā and her father's younger brother likewise bore the name Māgandiyā. She was as beautiful as an Accharā. 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 Brahmin Māgandiyā and his wife possessed the supporting conditions for the attainment of the fruition of Non-returning. [28.275] Therefore, taking his own bowl and robe, he went to a place just outside of a certain market-town, where the Brahmin was tending the sacred fire. The Brahmin surveyed the person of the Realised One, 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: "Ascetic, 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 Brahmin 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 Brahmin 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: 'Today 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.

⁹⁹ This story (cf. Dh-p-a 14.1) relates the Buddha's rejection of Māgandiyā's offer of his daughter in marriage. The source of this story is Snp 4.9, 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.

2. The Chapter about Heedfulness, Appamādavagga - 159

Now when the Brahmin set out with his daughter, the Teacher, instead of remaining in the place mentioned by the Brahmin, 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 Brahmin's wife said to the Brahmin: "Where is this man?" The Brahmin 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 Brahmin's wife was familiar with the three Vedas, including the verses relating to the marks. So she repeated the verses relating to the marks, considering carefully the marks borne by the footprint before her. Finally she said: "Brahmin, this is no footprint of one who follows the five lusts." So saying, she pronounced the following verse: [28.276]

The foot of a lustful man will be on tip-toes,
of a hateful man it is severely pressed down,
the foot of the deluded man is dragged along,
this is the foot of one who has rolled back the veil.

Then the Brahmin said to her: "Wife, you are always seeing crocodiles in the water-vessel and thieves hiding in the house. Be still." – "Brahmin, you may say what you like, but this is no footprint of one who follows the five lusts."

Just then the Brahmin looked around and saw the Teacher. "There is the man!" he said. Thereupon the Brahmin went to him and said: "Ascetic, 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: "Brahmin, I have something to say to you." – "Say it, ascetic," replied the Brahmin. Thereupon the Teacher told him how Māra had pursued him from the time of the Great Renunciation 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

2. The Chapter about Heedfulness, Appamādavagga - 160

to seduce him by appearing before him in the forms of women both young and old. {1.202} “At that time,” said the Teacher:¹⁰⁰

Having seen Taṇhā and Aratī and Ragā,¹⁰¹

I had no desire for sexual intercourse.

What is this, so full of urine and excrement?

I do not want to touch it even with my foot!

At the conclusion of the verse the Brahmin and his wife were established in the fruition of Non-returning.

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 excrement. 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 ascetic 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 verse? For the sake of the other two. For the Buddhas take no account of hatred directed against them, but teach the Dhamma solely for the sake of those who are worthy to attain the paths and the fruitions. [28.277]

Her mother and father took her and committed her to the charge of her uncle Culla Māgandiyā, and then went forth and attained Arahatsip. 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 Kosambī, 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 consecration 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 dancing girls.

¹⁰⁰ AJ: Snp 835 (PTS edition).

¹⁰¹ AJ: these are the personified names of Māra’s daughters, they mean Craving, Discontent, and Passion.

The Rich Men, Bhikkhus, and a Tree Devatā

Now at this time there were living in Kosambī three rich men, 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 Himālayas, they kept residence during the four months of the rains with the three rich men.

On a later occasion, as the ascetics were on their way back from the Himālayas, 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 Devatā 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 Deva-king gave them water to drink. Then the ascetic thought of water to bathe in, and the Deva-king gave that also. Then he thought of food, and the Deva-king 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 Deva-king burst out of 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, venerable Sirs.” – “Deva-king, please tell us.” But the Deva-king 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:

The Tree Devatā’s Former Deed

The Tree Devatā, it appears, was once a poor man who sought and obtained work for hire from Anāthapiṇḍika and through him made a living. Now one Observance Day Anāthapiṇḍika asked on his return from the monastery: “Has anyone told this laborer that today is the Observance 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

2. The Chapter about Heedfulness, Appamādavagga - 162

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 the Observance Days; {1.205} all keep the fast. The rich man 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 parts of the body.¹⁰² But we did not think it worthwhile to tell you it was the Observance 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 rich man to decide.” – “Well then, ask him.” They went and asked the rich man, and he replied as follows: “If he begins the fast now and rinses his mouth and takes upon himself the Observance Day precepts, he will earn half the merit of keeping the Observance 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 rich man 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 rich man. 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.

Therefore the tree Devatā explained the matter as follows: “The rich man was devoted to the Buddha, devoted to the Dhamma, devoted to the Saṅgha; and it was through him, and in consequence of the merit I earned by keeping half of the Observance 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 supplication to the Devatā and said: “Say ‘Buddha.’” Three

¹⁰² AJ: see Khp 3, and *passim*.

2. The Chapter about Heedfulness, Appamādavagga - 163

times they caused the Devatā 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: “Devatā, you have permitted us to hear a sound we have not heard for many 100,000 aeons of time.”

Then the pupils addressed their teacher as follows: “Well then, let us go to the Teacher.” – “Friends, we have three rich men who are generous benefactors of ours. Tomorrow 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 rich men 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: “Rich men, we are going away.” – “Venerable 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?”

“In the world the Buddha has appeared, the Dhamma has appeared, the Saṅgha has appeared. We are therefore going to see the Teacher.” [28.280] – “But is it proper for only you to go to the Teacher?” – “It is not forbidden to others also, friends.” – “Well then, venerable 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 Sambuddha, praised him, worshipped him, and sat down respectfully on one side. Then the Teacher taught the Dhamma to them in orderly sequence, and at the conclusion of his discourse all of them attained Arahātship, together with the analytic knowledges. Thereupon they asked to be given the going forth. “Come, bhikkhus!” said the Teacher. As soon as he spoke the word, they became full-fledged bhikkhus, possessed of bowls and robes created by psychic power.

Those three rich men procured the requisites for alms, consisting of garments, coverlets, ghee, honey, molasses, and so forth, and conveying five hundred cartloads apiece, proceeded to Sāvattthī. On reaching Sāvattthī, they worshipped the Teacher, listened to a discourse on the Dhamma, and at the conclusion of the discourse were established in Stream-entry. For a fortnight they resided with the Teacher, bestowing alms, and then invited the Teacher to come to Kosambī. As the Teacher gave his promise, {1.208} he said: “The Tathāgatas delight in

2. The Chapter about Heedfulness, Appamādavagga - 164

solitude.” Said the rich men: “Venerable 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 Kosambī. The rich man Ghosaka erected Ghosita monastery, the rich man Kukkuṭa erected Kukkuṭa monastery, and the rich man Pāvāriya erected Pāvāriya monastery.

When the rich men 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 rich man in whose monastery he resided. Now these three rich men had a servitor named Sumana, and he was a gardener. He said to the rich men: “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 tomorrow.” – “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 coins every day to buy flowers with. A maidservant 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 today to honor the Teacher. You just wait, join with me in attendance on the Buddha, and listen to the Dhamma. Then you may take with you the flowers that remain.” {1.209} – “Very well,” said she, consenting to remain. Sumana waited upon the Saṅgha of bhikkhus 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 Dhamma and became established in the fruition of Stream-entry.

On previous days she had been in the habit of appropriating to her own use four coins 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 today to buy flowers with?” – “No, my lady.” – “Then why so many flowers?” – “On previous days I kept four coins for myself and brought you only so many flowers as I could buy for four coins.” – “Why didn’t you take the money today?” – “Because I heard

2. The Chapter about Heedfulness, Appamādavagga - 165

the Sambuddha's discourse on the Dhamma and acquired understanding of the Dhamma."

The queen did not revile her and say: "You wretched slave, give me back the coins 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, taught the Dhamma to them just as the Teacher had taught it. Then all of them worshipped Khujjuttarā {1.210} and said: "Friend, from this day forth do no wrongful deed, but [28.282] be to us as a mother and a teacher. Go to the Teacher and listen to every discourse he teaches, and then come back and repeat it to us." And this she did so faithfully that later on she came to know the Three Baskets 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 Dhamma 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 rich men, stand in your several places and look out and stretch forth your hands and worship him and honor him." They followed her directions, and when the Teacher went and returned, they looked out and worshipped him and honored him.

Part 6. Death of Sāmāvatī and of Māgandiyā¹⁰³

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 ascetic 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 it. 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 do anything to them, Māgandiyā thought to herself: “At any rate I will do to the ascetic Gotama what ought to be done.” So she bribed the citizens and said to them: “When the ascetic Gotama comes into the city and walks about, instigate slaves to revile him and abuse him and drive him out of the city.” So sectarians 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 fool, deluded, 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: “Venerable Sir, these citizens are reviling and abusing us. Let us go elsewhere.” – “Where shall we go,

¹⁰³ BG: This story relates the compassing of Sāmāvatī’s death by Māgandiyā. A close parallel to this story is Divyāvadāna, xxxvi, part 2, pp. 529-544. Brief outlines of the story occur in Buddhaghosa’s Visuddhimagga, xii. 169., and in Schiefner, Lehenbschreibung Śākjamunis (from the Kandjur), p. 47 (247). The burning of Sāmāvatī and her five hundred women is the subject of Ud 8.10. Dhp-a quotes the Udāna passage word for word.

2. The Chapter about Heedfulness, Appamādavagga - 167

Ānanda?” – “To some other city, venerable Sir.” – “If men revile us there, where shall we go then, Ānanda?” – “To yet another city, venerable Sir.” – “If men revile us there, where shall we go then?” – “To still another city, venerable Sir.” – “Ānanda, one should not speak thus. Where a difficulty arises, right there it should be settled. Only under those circumstances is it permissible to go elsewhere. But who are reviling you, Ānanda?” – “Venerable 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 taught the Dhamma with reference to himself by pronouncing the following three verses in the Chapter about the Elephant:¹⁰⁴

Dhp 320. Like an elephant in battle
endures an arrow shot from bow,
so will I endure abuse, for
many people are unvirtuous. {1.213}

Dhp 321. They lead one trained into a crowd,
a king mounts one who has been trained,
amongst humans one trained is best,
the one who can endure abuse.

Dhp 322. Noble are the well-trained horses,
the well-bred horses from Sindh,
and the great tusker elephants,
and even more noble than that
is the one who has trained himself.

This discourse benefited the assembled multitude. When the Teacher had thus taught the Dhamma, 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

¹⁰⁴ BG: Dhp 320-322.

2. The Chapter about Heedfulness, Appamādavagga - 168

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 Brahmin chaplain 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 Sāmāvatī 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 and give these cocks to these women. Tell them not to entrust 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 ascetic 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 Brahmin chaplain 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 likes 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

2. The Chapter about Heedfulness, Appamādavagga - 169

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 today, your majesty?” – “To Sāmāvatī’s apartment.” Said Māgandiyā: “Your majesty, today 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 straightaway 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: ‘Today 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 wicked 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; today they have let a snake loose in my bed.”

2. The Chapter about Heedfulness, Appamādavagga - 170

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 a single file behind her, shot an arrow at Sāmāvatī’s breast. But through the supernatural power of her loving-kindness 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 verse:

I am bewildered, befuddled,
all the quarters bewilder me,
Sāmāvatī, please protect me,
you must 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 Sambuddha, said:

Do not go for refuge to me,
to whom I have gone for refuge,
he is the Buddha, O Great King,
he is the Buddha unsurpassed,
go for refuge to the Buddha,
and be a refuge unto me! {1.218}

The king said: “Now I am the more afraid,” and pronounced the following verse: [28.287]

This is even more befuddling,
all the quarters bewilder me,
Sāmāvatī, please protect me,
you must 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 Sāmāvatī, he said: “Rise and take your choice.” Sāmāvatī 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 bhikkhus, so that I may hear the Dhamma.”

So the king worshipped the Teacher and said: “Venerable Sir, come here regularly with your five hundred bhikkhus. Sāmāvatī and her attendants say they wish to hear the Dhamma.” The Teacher replied: “Great king, the Buddhas may not always go to one place; many desire their presence.” – “Well then, direct one bhikkhu to come.” The Teacher directed the Elder Ānanda to go. So Ānanda went every day to the royal palace with five hundred bhikkhus, and those women every day provided the elder with food and listened to the Dhamma.

One day, after they had listened to the elder’s discourse on the Dhamma, their hearts were filled with joy, and they rendered honor to the elder by presenting him with five hundred yellow upper robes, {1.219} each worth five hundred coins. 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, worshipped 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: “Venerable 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.”

2. The Chapter about Heedfulness, Appamādavagga - 172

“Venerable 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 coins {1.220} were presented to the elder and laid at his feet in lots of a thousand, and that he received this number 100,000 times; that robes worth a thousand coins 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 100,000 coins 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 Jambudīpa, presenting to the bhikkhus in all of the monasteries bowls and robes of his own.

Burning of Sāmāvatī 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 Sāmāvatī’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 Sāmāvatī 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.

Sāmāvatī 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

2. The Chapter about Heedfulness, Appamādavagga - 173

house, the women applied themselves to meditation on the feelings, with the result that some of them attained the fruition of Once-returning, while others attained the fruition of Non-returning. Therefore it is said:¹⁰⁵

Now a large number of bhikkhus, returning from their almsround after breakfast, drew near to where the Fortunate One was, and having drawn near, worshipped the Fortunate One and sat down reverently on one side. And as they sat there on one side, those bhikkhus said this to the Fortunate One: “Here, venerable Sir, while King Udena was in his pleasure-garden, the quarters of his women were consumed with fire, and five hundred women led by Sāmāvatī lost their lives. Venerable Sir, what will be the end, what will be the future state of these female lay disciples?”

“Bhikkhus, some of these female lay disciples {1.222} obtained Stream-entry, others obtained Once-returning, others obtained Non-returning. Bhikkhus, none of those female lay disciples failed to receive the fruit of their past deeds.” And the Fortunate One, clearly understanding the matter, breathed forth at that time the following exalted utterance:

The world, bonded to delusion,
is seen as being beautiful,
the fool, in bondage to cleaving,
is surrounded by darkness.
it seems like it is eternal,
for one who sees, there is nothing.

So saying, he taught the Dhamma, saying: “Bhikkhus, as living beings pass through the round of existences, they are not always heedful, and sometimes they commit wrong. Therefore as they pass through the round of existences, they experience both pleasure and pain.”

When the king heard the cry: “Sāmāvatī’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 Sāmāvatī. “Who could have done this deed?” he thought. Coming to the conclusion that Māgandiyā was the author of the crime, he thought to himself:

¹⁰⁵ BG: Ud 7.10.

2. The Chapter about Heedfulness, Appamādavagga - 174

“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; Sāmāvatī 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 Dhamma Hall the bhikkhus 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: “Bhikkhus, what is it you are sitting here now talking about?” When they told him, he said: “Bhikkhus, 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 wrong they committed in a previous existence.” – “Venerable Sir, what was the wrong 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 Paccekabuddha

Once upon a time, when Brahmadata reigned in Bārāṇasī, there were eight Paccekabuddhas who regularly took their meals in the [28.291] royal palace, and there were five hundred women who waited upon them. Seven of these Paccekabuddhas gone forth to the Himālaya, and the Paccekabuddha who remained sat down on the bank of the river where there was a tangle of grass, and entered into absorption.

Now one day, after the Paccekabuddhas 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 Paccekabuddha, they cried out: “We are lost! We are lost! The king’s Paccekabuddha 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 Paccekabuddha 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 wrong and were bound to suffer the consequences thereof. While the Paccekabuddha was in absorption, they might have brought 100,000 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 Paccekabuddha arose and went where he pleased.

Because they committed this wrong, those women were boiled for many hundreds of thousands of years in Niraya Hell, and because the fruit of that same wicked 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 wrong they committed in a previous state of existence.

When the Teacher had related this story, the bhikkhus asked him: “But, venerable Sir, how did Khujjuttarā come to be a hunchback? How did she become so wise? How did she obtain the fruition of Stream-entry? How {1.226} did she become an errand-girl?” [28.292]

Story of the Past: Khujjuttarā's Former Deeds

Bhikkhus, while that same king was ruling in Bārāṇasī, there was a Paccekabuddha 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 Paccekabuddha 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 Paccekabuddhas with seats in the royal palace, took their bowls, filled them with rice-porridge, and presented them to them. The Paccekabuddhas 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: "Venerable Sirs, we have no use for these bracelets. Accept them as a present from us before you go." The Paccekabuddhas 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 Three Baskets by heart and possesses profound wisdom. Likewise it was through waiting upon the Paccekabuddhas that she obtained the fruition of Stream-entry. These were her deeds in the interval between two Buddhas.

In the dispensation of Kassapa, the Sambuddha, a certain rich man's daughter of Bārāṇasī 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 bhikkhunī freed from the pollutants, came to see her. For bhikkhunīs freed from the pollutants like to visit the households of their supporters at eventide. But at that moment the rich man's daughter happened to have no errand-girl with her. So she said to the bhikkhunī: "I greet you, reverend lady. Just take that basket of ornaments and give it to me." The bhikkhunī 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 Niraya 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 Niraya 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. [28.293]

2. The Chapter about Heedfulness, Appamādavagga - 177

Again one day in the Dhamma Hall the bhikkhus started a discussion. “Sāmāvatī 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: “Bhikkhus, what are you sitting here now talking about?” When they told him, he said to them: “Bhikkhus, 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. Sāmāvatī and her followers, though they be dead, yet are they alive. For, bhikkhus, the heedful never die.” So saying, he pronounced the following verses: {1.228}

**21. Appamādo amatapadaṃ, pamādo maccuno padaṃ,
appamattā na mīyanti, ye pamattā yathā matā.**

Heedfulness is the deathless state,
heedlessness the state of the dead,
the heedful do not die, but those
who are heedless are as if dead.

**22. Etaṃ visesato ñatvā appamādamhi paṇḍitā,
appamāde pamodanti, Ariyānaṃ gocare ratā.**

The wise, fully understanding
this in regard to heedfulness,
rejoice in heedfulness, delight
in the domain of Noble Ones.

**23. Te jhāyino sātatikā, niccaṃ dāḥaparakkamā,
phusanti dhīrā Nibbānaṃ, yogakkhemaṃ anuttaraṃ.**

Those who meditate all the time
constant and firm in their effort,
those wise ones will reach Nibbāna,
the unsurpassed release from bonds.

At the conclusion of the teaching many became Stream-enterers and so on, and benefit arose to many people from the teaching.

2.2 The Story about Kumbhaghosaka

Kumbhaghosakavatthu

Dhp 24

CST4: Kumbhaghosakaseṭṭhivatthu

Burlingame: The Voice of a Rich Man

Kumbhaghosaka was a rich man's son who escaped his afflicted household during a plague; later he disguised himself as a poor man and worked for his living, but was recognised by the king, who honoured him and gave him his daughter in marriage; when he heard the story the Buddha spoke a verse about him.

Cast: Kumbhaghosaka, King Bimbisāra

Keywords: Modesty, Riches, Honour

“For he who is active, mindful,” {1.231} this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to Kumbhaghosaka.

For once upon a time the snake-wind disease broke out at Rājagaha in the house of the principal rich man of Rājagaha. When the snake-wind disease 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 rich man 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 400 million 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.

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.

2. The Chapter about Heedfulness, Appamādavagga - 179

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 straightaway 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 straightaway 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 coins, and I will take my daughter and go to this man and bring his treasure to the royal palace.”

The king caused a thousand coins 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.”

2. The Chapter about Heedfulness, Appamādavagga - 180

– “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 today, 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,” he said, 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. He said: “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

2. The Chapter about Heedfulness, Appamādavagga - 181

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 he had intercourse 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 coins.” [28.297]

Kumbhaghosaka, much provoked, went to the spot where his 400 million 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 coins, 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:

2. The Chapter about Heedfulness, Appamādavagga - 182

“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 worshipped 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 coins and asked him: “Whose are these coins?” Kumbhaghosaka recognized the coins. He thought: “Alas, I am lost! How did these coins 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. He thought: “This is a deep-laid plot. These women must have been suborned by the king.”

Then the king said 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?” – “400 million, your majesty.” – “What shall I send to convey your wealth here?” – “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

2. The Chapter about Heedfulness, Appamādavagga - 183

bestowed high honor upon him, appointed him to the post of Rich Man, and gave him his daughter in marriage.

The king then took Kumbhaghosaka to the Teacher, worshipped the Teacher, and said to him: “Venerable Sir, behold this man. For wisdom the like of him does not exist. Though he possesses 400 million 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 rich man, 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 verse:

**24. Uṭṭhānavato satīmato sucikammaṣa nisammakārino,
saññatassa ca Dhammajīvino appamattassa yasobhivaḍḍhati.**

For he who is active, mindful,
pure in deeds and considerate,
self-controlled, living by Dhamma,
heedful, fame greatly increases.

At the conclusion of the verse Kumbhaghosaka was established in Stream-entry, and many others reached the fruition of Stream-entry and so on. Thus, benefit arose to many people from the Dhamma teaching.

2.3 The Story about the Elder Culla Panthaka

Cullapanthakattheravatthu¹⁰⁶

Dhp 25

CST4: Cūḷapanthakattheravatthu

Burlingame: Little Wayman

Compare: Ja 4; AN-a 1.14.2.1; Thag-a 231; Thag-a 236¹⁰⁷

When Elder Culla Panthaka could not remember even four lines of verse after three months trying, the Buddha asked him to rub a white cloth, which subsequently became soiled and gave him initial insight into impermanence; the Buddha then taught him that the mind is also defiled and must be cleansed, and he soon attained deliverance, after which the Buddha spoke a verse about him.

Cast: Culla Panthaka, Mahā Panthaka, Jīvaka Komārabhacca

Keywords: Insight, Skill in Means, Persistence, Rich Men, Foremost Disciples, Past Lives, Bodhisatta, Radiant Image, Previous Buddhas

“**Through activity, heedfulness,**” [28.299] {1.239} this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to Culla Panthaka the elder.

3a Birth of Culla Panthaka

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.¹⁰⁸ But in spite of this, maddened with the madness of youth and lusting for a man, {1.240} she had intercourse 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

¹⁰⁶ AJ: PTS prints *Cūḷapanthakatthera-vatthu*, against its practice everywhere else of writing Culla-. For consistency I have changed it to the regular form.

¹⁰⁷ Parallels: Ja 4; Divyāvadāna, xxxv: 483-515; AN-a 1.14.2.1 & AN-a 1.14.2.2. 3a and 3b are almost word for word the same as the Introduction to Ja 4, whereas 3c is entirely different from the Story of the Past in the Jātaka. The Divyāvadāna version of the story of Culla Panthaka, Cuḍa Pakṣa, chap, xxxv, pp. 483-515, differs materially from the version common to Ja 4, and Dhp-a 2.3. See also Thag-a 231 and 236.

¹⁰⁸ BG: Cf. the beginning of Dhp-a 8.3, 8.12, and 9.8.

2. The Chapter about Heedfulness, Appamādavagga - 185

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 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 today; we will go tomorrow.”

The young wife thought to herself: “This fool 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 enquired 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 Panthaka (Wayfarer). 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 Culla Panthaka, calling the older son Mahā Panthaka. Taking their two sons, they returned to their own place of residence.

While they were living there Mahā Panthaka 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

2. The Chapter about Heedfulness, Appamādavagga - 186

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.

3b Mahā Panthaka as a Bhikkhu

Of the two children, Culla Panthaka was still very young. Mahā Panthaka, however, used to accompany his grandfather to hear the One of Ten Strengths teach the Dhamma. And as the result of his frequent visits to the Teacher, his heart inclined to go forth. Accordingly he said to his grandfather: “If you would give me your permission, I should like to go forth.” {1.243} – “What say you, dear grandson? There is no one in the whole world whose going forth would give me so much pleasure as your own. If you are able to do so, by all means go forth.”

Accordingly the grandfather took Mahā Panthaka to the Teacher, who said: “Householder, you have won a boy?” – “Yes, venerable Sir, this is a grandson of mine who desires to go forth under you.” The Teacher bade a certain bhikkhu on his rounds for alms to give him the going forth. The elder assigned to him as

2. The Chapter about Heedfulness, Appamādavagga - 187

a subject of meditation the first five of the constituent parts of the body,¹⁰⁹ and then gave him the going forth. The youth learned by heart a considerable portion of the word of the Buddha, and when he was old enough¹¹⁰ took his higher ordination, and by diligently applying himself to meditation attained Arahatship.

3c Culla Panthaka as a Bhikkhu

As Mahā Panthaka passed his time in the enjoyment of the bliss of absorption, in the enjoyment of the bliss of the fruition of the path, he thought to himself: “Assuredly it is in the power of Culla Panthaka to experience this same bliss.” Therefore he went to the rich man his grandfather and said to him: “Rich man, if you will give your kind permission, I should like to let Culla Panthaka go forth.” – “By all means give him the going forth, venerable Sir.” We are told that the rich man was profoundly attached to the dispensation 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 go forth.

So the Elder Mahā Panthaka gave his brother Culla Panthaka the going forth {1.244} and established him in the moral precepts. But Culla Panthaka, once gone forth, proved a dullard.

Like the lotus, the red lotus, smells good,
will, in the dawn, when opened, be fragrant,
behold the Resplendent One shining forth,
like the sun shines forth in the firmament.¹¹¹

In four months he was unable to learn by heart this single verse. It seems that, in the dispensation of the Sambuddha Kassapa, he possessed great wisdom, but that, after entering the spiritual life, he ridiculed and made fun of a certain bhikkhu who was a dullard, while the latter was trying to learn the sacred word; and that this bhikkhu, embarrassed by the ridicule to which he was subjected,

¹⁰⁹ AJ: 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.

¹¹⁰ AJ: *paripuṇṇavasso upasampadaṃ labhitvā*; Burlingame wrote, “kept residence during the season of the rains,” but what it means is when he was old enough.

¹¹¹ AJ: SN 3.12; AN 5.195.

2. The Chapter about Heedfulness, Appamādavagga - 188

was unable either to learn the passage by heart or even to repeat it. As the result of that act, Culla Panthaka 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 verse.

Thereupon Mahā Panthaka said to his brother: “Culla Panthaka, it is not in your power to master this dispensation. In four months you have not been able to learn a single verse. How can you ever hope to reach the goal of the spiritual life? Go from here at once,” and he threw him out of the monastery. But Culla Panthaka was sincerely attached to the dispensation of the Buddha, and the last thing in the world he wished to do was to leave the Saṅgha and return to the life of a householder.

Now at that time Jīvaka Komārabhacca,¹¹² 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 Dhamma, and then rising from his seat and paying obeisance to the Teacher, approached Mahā Panthaka, who was steward of the Saṅgha, {1.245} and asked him: “Venerable Sir, how many bhikkhus are living with the Teacher?” – “Five hundred.” – “Tomorrow, venerable Sir, bring the five hundred bhikkhus presided over by the Buddha and take a meal in our house.” – “The lay disciple Culla Panthaka is a dullard and has made no progress in the Dhamma. I accept the invitation for all except him.”

When Culla Panthaka heard that, he thought to himself: “The [28.303] elder accepts an invitation for all these bhikkhus, 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 dispensation? 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 Culla Panthaka to the gate and walked back and forth on the same road Culla Panthaka had taken. As Culla Panthaka came along, he saw the Teacher, and approaching him, worshipped him. The Teacher said: “But, Culla Panthaka, where are you going at this hour of the day?” – “Venerable Sir, my brother has thrown me out, and therefore I intend to return to the world.” –

¹¹² AJ: Jīvaka was physician to the Buddha and the Saṅgha, and had given a Mango Grove to the Sāsana.

2. The Chapter about Heedfulness, Appamādavagga - 189

“Culla Panthaka, it was at my hands that you received the going forth. 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 psychic power a perfectly clean cloth, he gave it to him, saying: “Culla Panthaka, 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 Saṅgha of bhikkhus, went to the house of Jīvaka and sat down on the seat prepared for him.

Culla Panthaka 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 Culla Panthaka’s mind had attained insight, said: “Culla Panthaka, 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 radiant image of himself, the Teacher, appearing to be sitting before him, as it were, pronounced the following verses:¹¹³ [28.304]

It is what’s called passion, not dust or dirt,
passion that is designated impure,
monastics, having abandoned this stain,
live in the Dispensation without stain.

It is what’s called hatred, not dust or dirt,
hatred that is designated impure,
monastics, having abandoned this stain,
live in the Dispensation without stain.

It is what’s called delusion, not dust or dirt,
delusion that’s designated impure,

¹¹³ AJ: these verses are from Mahāniddeśa, PTS 2.506.

2. The Chapter about Heedfulness, Appamādavagga - 190

monastics, having abandoned this stain,
live in the Dispensation without stain. {1.247}

At the conclusion of the verses Culla Panthaka attained Arahatsip, together with the analytic knowledges, and knowledge of the Three Baskets.

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. He thought: “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 Komārabhacca offered the water of donation to the One of Ten Strengths. The Teacher said, covering the bowl with his hand: “Jīvaka, are there no bhikkhus in the monastery?” Mahā Panthaka replied: “No, venerable Sir, there are no bhikkhus in the monastery.” The Teacher said: “But Jīvaka, there are!” – “Very well,” said Jīvaka, and he sent a man to find out. He said: “Go to the monastery and find out whether or not there are any bhikkhus there.” At that moment Culla Panthaka said to himself: “My brother says: ‘There are no bhikkhus in the monastery.’ I will show him that there are bhikkhus in the monastery.” And forthwith he filled the whole mango-grove with bhikkhus. Some of them were making robes, others were dyeing robes, others were repeating the sacred texts. Thus did Culla Panthaka create by supernatural power a thousand bhikkhus, each different from every other. So when Jīvaka’s messenger saw the numerous bhikkhus, he returned and told Jīvaka: “Noble sir, the entire mango-grove is full of bhikkhus.” And right there the Elder {1.248}

Panthaka, having multiplied
himself a thousand-fold,
sat in the charming mango-grove,
until such time as he was called. [28.305]

The Teacher said to the man: “Go to the monastery and say: ‘The Teacher summons Culla Panthaka.’” The man went and said what he was told to say. Thereupon the cry went up from a thousand throats: “I am Culla Panthaka! I am Culla Panthaka!” The man returned and said: “Venerable Sir, they all say they are Culla Panthaka.” The Teacher said: “Well then, go and take by the hand the first man that says: ‘I am Culla Panthaka,’ and the rest will disappear.” The man

2. The Chapter about Heedfulness, Appamādavagga - 191

did so. Immediately the thousand bhikkhus disappeared. The Elder Culla Panthaka returned with the man who came for him.

At the end of the meal the Teacher addressed Jīvaka: “Jīvaka, take Culla Panthaka’s bowl, and he will pronounce the words of thanksgiving for you.” Jīvaka took his bowl. The Elder Culla Panthaka, like a young lion roaring a lion’s roar, pronounced the words of thanksgiving, ranging through the whole of the Three Baskets. The Teacher arose from his seat, and surrounded by the Saṅgha of bhikkhus, went to the monastery. After the bhikkhus had shown the Teacher the customary attentions, the Teacher, facing the Perfumed Chamber, admonished the Saṅgha of bhikkhus with the admonition of the Happy One, assigned a subject of meditation, dismissed the Saṅgha of monastics, 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 monastics 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. “Friends, Mahā Panthaka, not understanding the disposition of Culla Panthaka, thinking merely: ‘In four months this dullard has not been able to learn a single verse,’ expelled him from the monastery. But the Sambuddha, because he is king of ultimate truth, within the space of a single meal bestowed Arahātship upon him, and together with Arahātship the analytic knowledges, and with the analytic knowledges mastery of the Three Baskets. Oh, great is the power of the Buddhas!”

Now the Fortunate One, knowing that they were discussing this matter in the Dhamma Hall, 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 robes, 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 Dhamma Hall. 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 Sambuddha arrived, the Saṅgha of bhikkhus ceased their talk, and became silent. The Teacher surveyed the assembly with a soft, kind

2. The Chapter about Heedfulness, Appamādavagga - 192

heart {1.250} and said: “This assembly 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 bhikkhus, 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 Brahma, he addressed the bhikkhus: “Bhikkhus, 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: “Bhikkhus, this is not the first time Culla Panthaka 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 bhikkhus desired to hear all about it. Responding to their requests, he related the following

3d Story of the Past: The World-Renowned Teacher, the Young Man, and the King of Bārāṇasī

Once upon a time a certain young man who lived in the city of Bārāṇasī went to Takkaṣilā 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 verse, 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 mantra for him and give it to him.” So he took him to the forest and composed for him the mantra: “You’re rubbing! You’re rubbing! Why are you rubbing? I know, I know too!” And this charm

2. The Chapter about Heedfulness, Appamādavagga - 193

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 mantra. But in order that you may not forget it, keep repeating it over and over.” When he arrived at Bārāṇasī, 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 Bārāṇasī 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 mantra. 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 mantra: “You’re [28.308] rubbing! You’re rubbing! Why are you rubbing? I know, 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 mantra, 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

2. The Chapter about Heedfulness, Appamādavagga - 194

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 mantra 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 mantra, {1.253} and then said to him: “Here is your fee as teacher,” and gave him a thousand coins.

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?” – “Tomorrow or the day after.” The commander-in-chief of the army gave the king’s barber a thousand coins 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 mantra and began to repeat it, saying: “You’re rubbing! You’re rubbing! Why are you rubbing? I know, I know too!” Beads of sweat stood out on the forehead of the barber. “The king knows all about this business,” he thought. 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 Bārāṇasī 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 coins, 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

2. The Chapter about Heedfulness, Appamādavagga - 195

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.

“At that time,” said the Teacher, “the young man was Culla Panthaka, and the world-renowned teacher was the Teacher himself.”

Therefore when the Teacher had finished this Story of the Past, he said: “Bhikkhus, thus in a previous state of existence also Culla Panthaka 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 bhikkhus began a discussion: “The Teacher indeed became a refuge to Culla Panthaka.” Thereupon the Teacher related the Story of the Past found in the Cullaseṭṭhi Birth Story.¹¹⁴

In the past when Brahmadata was reigning in Benares in Kāsi, the Bodhisatta was born into a rich man's family, and growing up, was made Rich Man, being called Cullakaseṭṭhi. A wise and clever man was he, with a keen eye for signs and omens. One day on his way to wait upon the king, he came on a dead mouse lying on the road; and, taking note of the position of the stars at that moment, he said: “Any decent young fellow with his wits about him has only to pick that mouse up, and he might start a business and keep a wife.”

His words were overheard by a young man of good family but reduced circumstances, who said to himself: “That's a man who has always got a reason for what he says.” And accordingly he picked up the mouse, which he sold for a farthing at a tavern to feed their cat.

With the farthing he got molasses and took drinking water in a waterpot. Coming on flower-gatherers returning from the forest, he gave each a tiny quantity of the molasses and ladled the water out to them. Each of them gave him a handful of flowers, with the proceeds of which, next day, he came back again to the flower grounds provided with more molasses and a pot of water. That day the flower-gatherers, before they went, gave him flowering plants with half the flowers left on them; and thus in a little while he obtained eight pennies.

¹¹⁴ AJ: Ja 4, the commentary quoted only the verse, I give the whole story here.

2. The Chapter about Heedfulness, Appamādavagga - 196

Later, one rainy and windy day, the wind blew down a quantity of rotten branches and boughs and leaves in the king's pleasure gardens, and the gardener did not see how to clear them away. Then up came the young man with an offer to remove the lot, if the wood and leaves might be his. The gardener closed with the offer on the spot. Then this apt pupil of Cullakaseṭṭhi repaired to the children's playground and in a very little while had got them by bribes of molasses to collect every stick and leaf in the place into a heap at the entrance to the pleasure gardens. Just then the king's potter was on the look out for fuel to fire bowls for the palace, and coming on this heap, took the lot off his hands. The sale of his wood brought in sixteen pennies to this pupil of Cullakaseṭṭhi, as well as five bowls and other vessels.

Having now twenty-four pennies in all, a plan occurred to him. He went to the vicinity of the city-gate with a jar full of water and supplied 500 mowers with water to drink. They said: "You've done us a good turn, friend. What can we do for you?" – "Oh, I'll tell you when I want your aid," said he; and as he went about, he struck up an intimacy with a land-trader and a sea-trader. Said the former to him: "Tomorrow there will come to town a horse-dealer with 500 horses to sell." On hearing this piece of news, he said to the mowers: "I want each of you today to give me a bundle of grass and not to sell your own grass till mine is sold." – "Certainly," they said, and delivered the 500 bundles of grass at his house. Unable to get grass for his horses elsewhere, the dealer purchased our friend's grass for a thousand pieces.

Only a few days later his sea-trading friend brought him news of the arrival of a large ship in port; and another plan struck him. He hired for eight pence a well appointed carriage which plied for hire by the hour, and went in great style down to the port. Having bought the ship on credit and deposited his signet-ring as security, he had a pavilion pitched nearby and said to his people as he took his seat inside: "When merchants are being shown in, let them be passed on by three successive ushers into my presence."

Hearing that a ship had arrived in port, about a hundred merchants came down to buy the cargo; only to be told that they could not have it as a great merchant had already made a payment on account. So away they all went to the young man; and the footmen duly announced them by three successive ushers, as had been arranged beforehand. Each man of the hundred severally gave him a thousand pieces to buy a share in the ship and then a further

2. The Chapter about Heedfulness, Appamādavagga - 197

thousand each to buy him out altogether. So it was with 200,000 pieces that this pupil of Cullakaseṭṭhi returned to Benares.

Actuated by a desire to show his gratitude, he went with one hundred thousand pieces to call on Cullakaseṭṭhi. “How did you come by all this wealth?” asked the rich man. “In four short months, simply by following your advice,” replied the young man; and he told him the whole story, starting with the dead mouse.

Thought Cullakaseṭṭhi, on hearing all this: “I must see that a young fellow of these parts does not fall into anybody else’s hands.” So he married him to his own grown-up daughter and settled all the family estates on the young man. And at the Rich Man’s death, he became Rich Man in that city. And the Bodhisatta passed away to fare according to his deeds.

Even with little, an intelligent,
skilled person, by means of an offering,
raises himself up, like a small
fire that has been fanned, is raised up.

Having pronounced this verse, the Teacher said: “Bhikkhus, this is not the first time I have been a refuge to Culla Panthaka; 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 Culla Panthaka and the young merchant was I myself.” Thus did he identify the characters in the Birth Story.

Again one day in the Dhamma Hall the bhikkhus began a discussion: [28.310] “Friends, in four months Culla Panthaka was unable to learn by heart a verse of four lines; but because he never relaxed the powers of his will, {1.255} he became established in Arahathship and has just now become master of wealth that transcends this world.”

The Teacher came in and asked: “Bhikkhus, what is it that you are sitting here now talking about?” When they told him, he said: “Bhikkhus, a bhikkhu 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 verse:

**25. Uṭṭhānen’ appamādena saṁyamena damena ca,
dīpaṁ kayirātha medhāvī yaṁ ogho nābhikīrati.**

Through activity, heedfulness,
through self-control and through restraint,

the sage should make an island that
no flood waters can overcome.

At the conclusion of the verse many became Stream-enterers and so on. Thus, benefit arose to those who had assembled from the teaching.

2.4 The Story about the Fool's Festival

Bālanakkhattaghuṭṭhavatthu

Dhp 26-27

CST4: Bālanakkhattasaṅghuṭṭhavatthu

Burlingame: Fools' Holiday

During a seven-day festival of fools in Sāvattḥī the people used to go round insulting and disrespecting everyone they met; the Buddha's supporters asked him to stay at the monastery for the duration and they sent almsfood there; this is the teaching the Buddha gave them when it was over.

Keywords: Festivals, Foolish Talk

“Foolish, stupid people,” {1.256} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the Fools' Festival.

For on a certain date there was a festival celebrated in Sāvattḥī called Fools' Festival, 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 bhikkhus 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.

Now at this time there were in Sāvattḥī fifty million of noble disciples, and they sent word to the Teacher: “Venerable Sir, let the Fortunate One refrain for a period of seven days from entering the city with the Saṅgha of bhikkhus; let him instead remain at the monastery.” And for a period of seven days the noble disciples caused food to be prepared for the Saṅgha of bhikkhus at the monastery and sent it to them, but did not themselves leave their houses.

2. The Chapter about Heedfulness, Appamādavagga - 199

On the eighth day, however, when the festival was at an end, they invited the Saṅgha of bhikkhus 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: “Venerable 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, stupid men conduct themselves. But they that are intelligent preserve heedfulness as their greatest treasure, and by so doing at last attain the Deathless, Great Nibbāna.” So saying, he pronounced the following verses:

**26. Pamādam-anuyuñjanti bālā dummedhino janā,
appamādañ-ca medhāvī dhanam seṭṭham va rakkhati.**

Foolish, stupid people
cultivate heedlessness,
the sage guards heedfulness
just as his greatest wealth.

**27. Mā pamādam-anuyuñjetha mā kāmaratisanthavam,
appamatto hi jhāyanto pappoti vipulam sukham.**

Do not cultivate heedlessness,
do not take delight in pleasure,
the heedful one, meditating,
surely attains great happiness.

At the conclusion of the verse many became Stream-enterers and so on, and benefit arose to many people from the Dhamma teaching.

2.5 The Story about the Elder Mahā Kassapa

Mahākassapattheravatthu

Dhp 28

Burlingame: Kassapa the Great

Elder Mahā Kassapa, after collecting his almsfood, sat in meditation and tried to understand in all its breadth the rising and falling away of living beings; the Buddha advised him that only Buddhas have such thorough knowledge, and then he spoke a verse.

Keywords: Insight, Radiant Image, Foremost Disciples

“When the wise one eliminates heedlessness,” {1.258} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the Elder Mahā Kassapa. 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 rounds for alms and had eaten his breakfast, he sat down and developed insight, surveying with his divine eye 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 the divine eye and pondered within himself: “With what is my son Kassapa occupied today?” Straightaway he became aware of the following: “He is contemplating the rising and falling of living beings.” And he said: “Unlimited knowledge of the rising and falling of living beings is only within the knowledge of a Buddha.”¹¹⁵ 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 the [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 verse:

¹¹⁵ AJ: Burlingame had: “Knowledge of the rising and falling of living beings may not be compassed even with the Knowledge of a Buddha.” Something that is contradicted just two sentences below.

2. The Chapter about Heedfulness, Appamādavagga - 201

**28. Pamādaṃ appamādena yadā nudati paṇḍito,
paññāpāsādam-āruyha, asoko sokiniṃ pajāṃ,
pabbataṭṭho va bhummaṭṭhe dhīro bāle avekkhati.**

When the wise one eliminates
heedlessness with his heedfulness,
and mounts the palace of wisdom,
griefless, he looks on grieving people;
the wise one, like one standing on
a mountain, looks down on the fools,
who are standing on the plains.

At the conclusion of the verse many realised the fruition of Stream-entry and so on.

2.6 The Story about Two Bhikkhu Friends, One Heedful and One Heedless

Pamattāpamattadvesahāyakabhikkhūnaṃ

Dhp 29

CST4: Pamattāpamattadvesahāyakavatthu

Burlingame: Two Friends

Two bhikkhus were given a meditation subject by the Buddha; one spent his time on monastic duties like sweeping, while the other was diligent and became an Arahāt; after the Rains Retreat the Buddha commended the latter and spoke a verse about him.

Keywords: Heedfulness, Heedlessness, Hypocrisy, Meditation

“Heedful amongst the heedless ones,” {1.260} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to two friends.

It appears that these two bhikkhus obtained a subject of meditation from the Teacher and went forth 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 young bhikkhus and novices. The other, a heedful bhikkhu, engaged in meditation, thus admonished his friend: “Friend, do not act thus. For a heedless bhikkhu there are 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 bhikkhu paid no attention to his admonition, the zealous bhikkhu said:

2. The Chapter about Heedfulness, Appamādavagga - 202

“This bhikkhu cannot endure to be spoken to.” Having failed to spur his comrade to greater effort, the zealous bhikkhu, 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. The slothful bhikkhu said to the zealous bhikkhu: “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 Arahatsip, [28.313] together with the analytic knowledges. The other bhikkhu, however, spent his time in utter heedlessness.

When the two bhikkhus had completed residence, they went to the Teacher, worshipped 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 spiritual life.” The heedless bhikkhu replied: “Venerable Sir, how can this bhikkhu be said to be heedful? From the time he left you he has done nothing but lie and sleep.” – “But you bhikkhu?” – “I, venerable 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 bhikkhu: “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 verse:

**29. Appamatto pamattesu, suttesu bahujāgaro,
abalassaṃ va sīghasso hitvā, yāti sumedhaso.**

Heedful amongst the heedless ones,
wakeful amongst the ones who sleep,
like a swift horse who abandons
a weak horse, the true sage moves on.

At the conclusion of the verse many reached the fruition of Stream-entry and so on.

2.7 The Story about Mahāli's Questions

Mahālipaṇhavatthu

Dhp 30

CST4: Maghavatthu, the Story about Magha

Burlingame: How Magha Became Sakka

Compare: SN 11.12-13; Ja 31

Prince Magha did good works in his village and inspired thirty-three others to join him; later they were reborn as Sakka and his company of Thirty-three; the Buddha spoke a verse explaining what had happened.

Cast: Mahāli, Sakka, Magha, Nandā, Cittā, Sudhammā, Sujātā, Vepacitti, Erāvaṇa, Vissakamma, Mātali

Keywords: Past Lives, Merit, Good Works, Heedfulness, Injustice, Loving-Kindness, Women, Asuras, Devas, Accharās, Cranes, Animals, Epics

“Through heedfulness did Maghavā attain leadership,” {1.263} this Dhamma teaching was given by the Teacher while in residence at a Gabled Hall near Vesālī with reference to Sakka, the Lord of the Devas.

7a Story of the Present: Mahāli's Questions

For a Licchavi prince named Mahāli, who lived at Vesālī, hearing the Teacher recite the Discourse entitled Sakka's Question,¹¹⁶ thought to himself: “The Sambuddha 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 Fortunate One was, and having drawn near, worshipped the Fortunate One and sat down on one side. And having [28.314] sat down on one side, the Licchavi prince Mahāli spoke thus to the Fortunate One: “Venerable Sir, has the Fortunate One seen Sakka, the Lord of the Devas?” {1.264} – “Yes, Mahāli, I have indeed seen Sakka, the Lord of the Devas.” – “Venerable Sir, it must certainly have been a counterfeit of Sakka; for, venerable Sir, it is a

¹¹⁶ AJ: DN 21.

2. The Chapter about Heedfulness, Appamādavagga - 204

difficult matter to see Sakka, the Lord of the Devas.” – “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, the Lord of the Devas, was a human being, a prince named Magha; therefore is he called Maghavā. Mahāli, in a previous state of existence Sakka, the Lord of the Devas, was a human being who in a previous state of existence gave gifts (*pure dānaṃ adāsi*); therefore is he called Purindada. Mahāli, in a previous state of existence Sakka, the Lord of the Devas, was a human being, who gave alms respectfully (*sakkaccaṃ*); therefore is he called Sakka. Mahāli, in a previous state of existence Sakka, the Lord of the Devas, was a human being who gave a dwelling-place (*āvasathaṃ*); therefore is he called Vāsava. Mahāli, in a previous state of existence Sakka, the Lord of the Devas, was a human being who could think of as many as a thousand things (*sahassaṃ atthaṃ*) in an instant; therefore is he called Sahassakkha. Mahāli, Sakka, the Lord of the Devas, has an Asura maiden named Sujātā to wife; therefore is he called Sujampati. Mahāli, Sakka, the Lord of the Devas, bears sway as lord and master over the Devas of the Thirty-Three; therefore is he called King of Devas.

Mahāli, Sakka, the Lord of the Devas, 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, the Lord of the Devas, 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]

A man who supports mother and father,¹¹⁷
who pays respect to elders in the clan,

¹¹⁷ AJ: SN 11.12.

2. The Chapter about Heedfulness, Appamādavagga - 205

who is gentle and kind in conversing,
who has abandoned speech that's divisive,
devoted to removing selfishness,
who is truthful, overcoming anger,
that one even the Devas of Tāvātimsa
speak, saying that he is a good person.”

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: “Venerable Sir, how did Prince Magha conduct himself?” – “Well then,” said the Teacher, “listen.” So saying, he related the following

7b 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 is necessary for 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 (*sagga*).” – “I also am your companion.” – “Be my companion, master; heaven is a pleasant place

2. The Chapter about Heedfulness, Appamādavagga - 206

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,” he said. So he went to the king and said to him: “Your majesty, I see a band of thieves going about.” The king replied: “Go catch them and bring them before me.” So the village headman arrested the thirty-three youths and hauled them before the king. Without instituting an inquiry into their conduct, the king gave the following order: “Have them trampled to death by an elephant.”

Thereupon Magha admonished his companions as follows: “Friends, we have no refuge but loving-kindness. Therefore let your hearts be tranquil. Cherish anger towards no one. Let your hearts be full of loving-kindness 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 loving-kindness 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

2. The Chapter about Heedfulness, Appamādavagga - 207

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 a wicked 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. The thirty-three youths thought: “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, Nandā, Cittā, Sudhammā, and Sujātā. Sudhammā went secretly to the builder, gave him a bribe, and said to him: “Friend, 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 Sudhammā.” 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

2. The Chapter about Heedfulness, Appamādavagga - 208

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 Sudhammā, offered her a thousand coins for it. But they were unable to secure it for the price they offered.

Sudhammā said: “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 Brahma, 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 Sudhammā.” The names of the thirty-three youths did not appear.

Nandā thought to herself: “The youths who built this hall resolved to deprive us of a share in the building thereof. {1.271} But Sudhammā 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 Nandā caused a bathing-pool to be built.

Cittā thought to herself: “Sudhammā has given a pinnacle, and Nandā 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

2. The Chapter about Heedfulness, Appamādavagga - 209

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 Cittā 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 Sujātā 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 vows, as it is said: {1.272}

A man who supports mother and father,
who pays respect to elders in the clan,
who is gentle and kind in conversing,
who has abandoned speech that's divisive,
devoted to removing selfishness,
who is truthful, overcoming anger,
that one even the Devas of Tāvātimsa
speak, saying that he is a good person.

Having attained so praiseworthy a state, Magha, upon reaching the end of the term of life allotted to him, was reborn in the Realm of the Thirty-Three as Sakka, the Lord of the Devas. His companions were likewise reborn there. The builder was reborn as Devaputta Vissakamma.

7c The Realm of the Thirty-Three

Now at that time there were Devas and Asuras dwelling in the Realm 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 Devaputtas?” 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

2. The Chapter about Heedfulness, Appamādavagga - 210

their merit there sprang up at the foot of Mount Sineru in the palace of the Asuras and the tree that is called the 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.

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 Deva Realm; 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 waterpots, each two or three quarters of a league around.

In the center of all, Erāvaṇa created for Sakka a waterpot called Sudassana. 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 waterpots 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 Accharās. 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, the Lord of the Devas.

7d Sakka's Former Wives

When Sudhammā died, she was also reborn there. And at the same time there came into existence Sudhammā, the meeting hall of the Devas, nine hundred leagues in extent, than which exists no other place more charming. {1.275} Here, on the eighth day of the month, is taught [28.321] the Dhamma. Unto this day, when men behold a charming place, they say: "It is like Sudhammā, the meeting hall of the Devas." When Nandā died, she also was reborn there. And at the same time there came into existence a lotus-tank called Nandā, five hundred leagues in extent. When Cittā died, she also was reborn there. And at the same time there came into existence Cittā's creeper-grove, five hundred leagues in extent. There they conduct the gods whose prognostics have appeared, and walk rejoicing. But when Sujātā died, she was reborn as a crane in a certain mountain-cave.

Sakka surveyed his wives and considered within himself: "Sudhammā has been reborn here and likewise Nandā and Cittā. Now where has Sujātā 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 a bird. 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 Realm of the Thirty-Three. Do you know where your companions were reborn?" – "No, husband, I do not." – "They also were reborn in the Realm 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 there."

Placing her in the palm of his hand, he carried her to the Deva Realm and set her free on the bank of the lotus-tank named Nandā. Then he said to the other

2. The Chapter about Heedfulness, Appamādavagga - 212

three: “Should you like to see your companion Sujātā?” – “Sire, where is she?” {1.276} – “On the bank of the lotus-tank named Nandā.” 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 Sujātā: “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 Bārāṇasī 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

2. The Chapter about Heedfulness, Appamādavagga - 213

reborn at Bārāṇasī 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 Bārāṇasī. “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

2. The Chapter about Heedfulness, Appamādavagga - 214

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 the Chariot of Victory and stopped by the way. Thereupon Sakka assisted his bride to mount and set out for the city of the Devas. 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 reinforcements.” 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 Sujātā to the city of the Devas and installed her as the chief of twenty-five million Accharās.

One day Sujātā asked Sakka for a boon, saying: “Great king, in this Deva Realm 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 straightaway 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 Devas images

2. The Chapter about Heedfulness, Appamādavagga - 215

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 Devas and see the images of Indra, they cry out: “Sakka has made a sally,” and flee away.

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 Devas. 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 verse:

**30. Appamādena Maghavā devānaṃ seṭṭhataṃ gato,
appamādaṃ pasaṃsanti, pamādo garahito sadā.**

Through heedfulness did Maghavā
attain leadership of the gods,
the good always praise heedfulness,
but heedlessness is always blamed.

At the conclusion of the verse the Licchavī Mahāli was established in the fruition of Stream-entry, and many of the assembly became Stream-enterers and so on.

2.8 The Story about a Certain Bhikkhu Aññatarabhikkhussa Vatthu

Dhp 31

CST4: Aññatarabhikkhuvatthu

Burlingame: A Monk Attains Arahatsip

A bhikkhu was given a meditation subject but could make no progress, so he determined to return to the Buddha; on his way he saw a great fire burn down a forest, and the Buddha appeared to him and taught him with a verse.

Keywords: Meditation, Heedfulness, Radiant Image

“A monastic who delights in heedfulness,” this Dhamma {1.281} [28.325] teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain bhikkhu.

2. The Chapter about Heedfulness, Appamādavagga - 216

It seems that this bhikkhu obtained from the Teacher a subject of meditation leading to Arahātship and went forth to the forest. Although he strove and struggled with might and main, he was unable to attain Arahātship. 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: “Bhikkhu, 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 radiant image of himself, present, as it were, sitting face to face with that bhikkhu, he pronounced the following verse bringing illumination:

**31. Appamādarato bhikkhu, pamāde bhayadassivā,
saṃyojanaṃ aṇuṃ-thūlaṃ ḍahaṃ aggīva gacchati.**

A monastic who delights in
heedfulness, seeing danger in
heedlessness, advances like fire
against the fetter, small or large. {1.283}

At the conclusion of the verse that bhikkhu, even as he sat there, consumed all the attachments and attained Arahātship, together with the analytic knowledges. And straightaway, soaring through the air, he approached the Teacher, praising and glorifying the golden body of the Realised One. And when he had done homage to him, he departed.

2.9 The Story about the Elder Nigamavāsī Tissa

Nigamavāsītissattheravatthu

Dhp 32

Burlingame: Tissa of the Market-Town

Compare: Ja 429; Ja 430¹¹⁸

Nigamavāsī Tissa lived near Sāvattthī and after he ordained he only went to his local village for alms; the bhikkhus blamed him but the Buddha praised him for being frugal and content, and spoke a verse praising his way of life.

Keywords: Frugality, Contentment, Animals, Sakka, Past Lives

“A monastic who delights in heedfulness,” this Dhamma {1.283} [28.326] teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Nigamavāsī Tissa.

For a youth of station, born and reared in a certain market town not far from Sāvattthī, went forth in the dispensation of the Teacher. On taking his higher ordination, he became known as Nigamavāsī Tissa (Tissa of the Market Town). He acquired the reputation of being frugal, content, pure, resolute. He always made his rounds for alms in the village where his relatives resided. Although, in the neighboring city of Sāvattthī, Anāthapiṇḍika and other disciples were bestowing abundant offerings and Pasenadi Kosala was bestowing Gifts beyond Compare, he never went to Sāvattthī.

One day the bhikkhus began to talk about him and said to the Teacher: “This bhikkhu Nigamavāsī 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 Sāvattthī.” {1.284}

¹¹⁸ BG: The Story of the Past presents an interesting problem. Dhp-a 1.284¹²-285⁵, is almost word for word the same as Ja 429: 3.491⁴⁻²⁰. Dhp-a then makes Sakka utter, not the first stanza of Ja 429, but the first stanza of Ja 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.

2. The Chapter about Heedfulness, Appamādavagga - 218

The Teacher had Nigamavāsī Tissa summoned and asked him: “Bhikkhu, is the report true that you are doing thus and so?” – “Venerable 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, venerable Sir.” The Teacher, knowing the disposition of the bhikkhu, applauded him, saying: “Well done, well done, bhikkhu!” and then addressed him as follows: “It is not at all strange, bhikkhu, 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 bhikkhus he related the following [28.327]

9a Story of the Past: The Birth Story about the Parrot King

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 throne 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. Straightaway 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, reckoning nothing 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 Sujātā 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 verse:

1. “There are many green trees,
Trees which have many fruits,

Why in this dry old tree
Does your mind find delight?”¹¹⁹

2. *“For many years the birds
Ate many of the fruits,
I know it is fruitless,
But still I love the tree.”*

3. *“This dried-up tree is dead,
Having no leaves or fruit,
The birds have now departed,
What wrong, Bird, do you see?”*

4. *“They who loved it for fruit,
Fruitless abandon it,
Wise only in selfishness,
They abandoned their friend.*

5. *Well done for making friendship, and
for proclaiming eternal love,
if to these things one gives consent,
you’re praiseworthy to those who know.”*

6. *“To you I give what is the best,
Bird, with wings for a vehicle,
the best that you can hope for, Bird,
whatever your heart so desires.”*

7. *“If I could indeed see just this,
this tree with leaves, with fruit again,
like poor man gaining a treasure,
I would rejoice again, again.”*

8. *Then taking up ambrosia,
he sprinkled it over the tree;
its branches sprouted forth
delightful, with cool shade.*

9. *“May Sakka indeed be happy,
together with all of his kin,*

¹¹⁹ AJ: at this point the commentary says: “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.” I include the rest of the verses here.

2. The Chapter about Heedfulness, Appamādavagga - 220

*just as today I am happy,
having beheld this fruitful tree!”*

*10. And giving his wish to the bird,
having made the tree full of fruit,
he went together with his wife,
to the Devas' Nandana Grove.*

When the Teacher had given this Dhamma teaching, he said: “At that time Sakka was Ānanda, and the parrot-king was I myself. Thus, bhikkhus, 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 content, obtained me for his teacher. Such a bhikkhu, because he has attained the [28.328] paths and the fruitions, is not liable to fall away; rather he is nigh even unto Nibbāna.” So saying, he pronounced the following verse:

**32. Appamādarato bhikkhu, pamāde bhayadassivā,
abhabbo parihānāya: Nibbānasseva santike.**

A monastic who delights in
heedfulness, seeing danger in
heedlessness, does not fall away:
he is well-nigh to Nibbāna.

At the conclusion of the verse the Elder Nigamavāsī Tissa attained Arahathship, together with the analytic knowledges, and many others became Stream-enterers and so on, and benefit arose to many people from the Dhamma teaching.

3. The Chapter about the Mind, Cittavagga

3.1 The Story about Elder Meghiya Meghiyattheravatthu

Dhp 33

Burlingame: Elder Meghiya

Compare: AN 9.3; Ud 4.1; Thag-a 66

The Buddha's attendant Meghiya left the Buddha alone against his wishes, and went and meditated in a mango grove; his mind was overcome with defilements and the Buddha taught him with some verses at the conclusion of which he attained Stream-entry.

Keywords: Wilfulness, Meditation

“An agitated and unsteady mind,” [29.1] this Dhamma teaching was given by the Teacher while he resided on Cālikā mountain with reference to Elder Meghiya. For the story of this elder, the entire Meghiya Discourse should be related in detail.¹²⁰ {1.287}

Then venerable Meghiya went to the Fortunate One, and after going and worshipping the Fortunate One, he sat down on one side. While sat on one side venerable Meghiya said this to the Fortunate One: “Here, reverend Sir, having dressed in the morning time, after picking up my bowl and robe, I entered Jantugāma for alms. Having walked for alms in Jantugāma, while returning from the alms-round after the meal, I went to the bank of the river Kimikālā, and after going to the bank of the river Kimikālā, while wandering around and strolling around on a walk, I saw a pleasing and delightful mango grove.

Having seen it, this occurred to me: ‘This is surely a pleasing and delightful mango grove. For a son of a good family who needs to strive this is surely enough for striving. If the Fortunate One would allow me, I could come to this mango grove for striving.’ If the Fortunate One would allow me, reverend Sir, I could go to that mango grove for striving.”

¹²⁰ AJ: Ud 4.1 also AN 9.3. I include the relevant section here.

3. The Chapter about the Mind, Cittavagga - 222

When that was said, the Fortunate One said this to venerable Meghiya: “You should wait for as long as I am alone, Meghiya, until some other bhikkhu arrives.”

For a second time “... I could go to that mango grove for striving.”

For a third time “... I could go to that mango grove for striving.”

“When you are talking about striving, Meghiya, what can we say? Now is the time for whatever you are thinking, Meghiya.”

Then venerable Meghiya, after rising from his seat, worshipping and circumambulating the Fortunate One, went to that mango grove, and after going and entering that mango grove, he sat down to dwell for the day at the root of a certain tree.

Then to venerable Meghiya, as he was dwelling in that mango grove, for the most part only three bad, unwholesome thoughts occurred, that is to say: the thought of sensual pleasure, the thought of ill-will, the thought of harming. Then it occurred to venerable Meghiya: “Surely it is wonderful, surely it is marvellous, that I who, out of faith, have gone forth from the home to homelessness, should then be ensnared by these three bad, unwholesome thoughts, that is to say: by the thought of sensual pleasure, by the thought of ill-will, by the thought of harming.

Then venerable Meghiya, having risen from seclusion in the evening time, went to the Fortunate One, and after going and worshipping the Fortunate One, he sat down on one side. While sat on one side venerable Meghiya said this to the Fortunate One: “Here, reverend Sir, as I was dwelling in that mango grove, for the most part only three bad, unwholesome thoughts occurred, that is to say: the thought of sensual pleasure, the thought of ill-will, the thought of harming. Then, reverend Sir, it occurred to me: ‘Surely it is wonderful, surely it is marvellous, that I who, out of faith, have gone forth from the home to homelessness, should then be ensnared by these three bad, unwholesome thoughts, that is to say: by the thought of sensual pleasure, by the thought of ill-will, by the thought of harming.’”

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 bhikkhu appears.’ But despite my request, you went your way. A bhikkhu should never leave me alone and go his way when I ask him to remain. A bhikkhu should never be controlled thus by his thoughts. As for

3. The Chapter about the Mind, Cittavagga - 223

thoughts, they are flighty, and a man ought always to keep them under his own control.” So saying, the Teacher pronounced the two following verses:

**33. Phandanam capalam cittam, dūrakkham dunnivārayam,
ujum karoti medhāvī, usukāro va tejanam.**

An agitated and unsteady mind,
difficult to guard, difficult to ward,
the sagacious one will make straight,
as a fletcher does his arrow.

**34. Vārijo va thale khitto, oka-m-okata ubbhato,
pariphandatidam cittam, Māradheyyam pahātave.**

Like a fish thrown up on dry land,
pulled out from its watery home,
mind is agitated, one ought
to throw off the sway of Māra. {1.289}

At the conclusion of the verses the Elder Meghiya was established in the fruition of Stream-entry, and many others became Stream-enterers and so on.

3.2 The Story about a Certain Bhikkhu Aññatarabhikkhussa Vatthu

Dhp 35

CST4: Aññatarabhikkhuvatthu

Burlingame: The Mind-Reader

A female lay disciple supported some bhikkhus during the Rains Retreat and was given a meditation subject herself, with which she attained the third stage of Awakening; later a bhikkhu went to her and realised she knew his every thought, and was scared by that, but the Buddha told him to reside near her, and he taught him about the mind with a verse; soon he became an Arahat.

Cast: Mātika, Mātika’s mother

Keywords: Heedfulness, Solitude, Meditation, Mind-Reading

“For the mind that is difficult to subdue,” {1.290} this Dhamma teaching was given by the Teacher while he was in residence at Sāvattthī with reference to a certain bhikkhu. [29.2]

3. The Chapter about the Mind, Cittavagga - 224

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 bhikkhus who had received from the Teacher a subject of meditation leading to Arahathship 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 bhikkhus, she provided them with seats, served them with rice-porridge flavored with all manner of choice flavors, and asked them: "Venerable Sirs, where do you desire to go?" – "To some pleasant place, great lay disciple." Knowing that the bhikkhus 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 bhikkhus will reside here during these three months, I will take upon myself the three refuges and the five precepts and will perform the Observance Day duties." The bhikkhus consented, thinking to themselves: "With her assistance we shall be free from anxiety on the score of food and shall be able to 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 bhikkhus took up their residence there. On a certain day they met together and admonished each other as follows: "Friends, it is necessary for us not to live the life of heedlessness, for before us stand the eight great Niraya Hells with gates wide open, even as our own houses. Now we have come here 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 bhikkhus 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 bhikkhu 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 and provide a remedy for him." Having made this agreement, they entered upon residence.

One day, while the bhikkhus 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 bhikkhus, she asked some men: "Where have the noble bhikkhus 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 Saṅgha of bhikkhus said: "If you strike the bell, my lady, they will

3. The Chapter about the Mind, Cittavagga - 225

assemble.” So she struck the bell. When the bhikkhus 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 bhikkhus 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 Saṅgha of bhikkhus, she asked them: “Have you had a quarrel, venerable Sirs?” – “No, great lay disciple.” – “If, venerable Sirs, there is no quarrel among you, how is it that, whereas in coming to our house you came all together, today 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, venerable Sirs, by this expression: ‘Practice of meditation’?” – “We meditate on the 32-fold nature, and thus obtain a clear conception of the decay and death inherent in the body, great lay disciple.” – “But, venerable Sirs, are you alone permitted to meditate on the 32-fold nature, 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 32-fold nature and show me how to obtain a clear conception of the decay and death inherent in the body.” – “Very well, lay disciple,” said the bhikkhus, “learn them.” So saying, they taught her all.

She began at once to meditate on the 32-fold nature, 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 bhikkhus she attained the three paths and the three fruits, and by the same paths won the four analytic knowledges and the five super knowledges.

Arising from the bliss of the paths and the fruitions, she looked with divine eye and considered within herself: “At what time did my sons attain this state?” Immediately she became aware of the following: “All these bhikkhus are still in the bondage of lust, hatred and delusion. They have not so much as the absorptions or insight.”¹²¹ Then she pondered: “Do my sons possess the supporting conditions for the attainment of Arahatsip or do they [29.4] not?”

¹²¹ AJ: Burlingame, “They have not yet, by the practice of absorption, induced spiritual insight,” which is misleading.

3. The Chapter about the Mind, Cittavagga - 226

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 bhikkhus in her house, she poured the water of donation and presented the food to them, saying: “Venerable 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 Arahatsip, together with the analytic knowledges.

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 fruitions. As soon as we have completed our residence and celebrated the Invitation, {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 sirs,” said she. So she accompanied them on their journey a little way, and then, saying: “Look in on us again, venerable Sirs,” and many other pleasant words, she returned to her house.

When those bhikkhus arrived at Sāvattihī, they worshipped the Teacher and sat down respectfully on one side. The Teacher said to them: “Bhikkhus, you have evidently fared well, had plenty to eat, and not been troubled on the score of food.” The bhikkhus replied: “We have indeed fared well, venerable 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 it to us.” Thus did they recite her praises.

A certain bhikkhu, who heard his friends 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: “Venerable 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

3. The Chapter about the Mind, Cittavagga - 227

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 there, 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 bhikkhu, desiring to have water to drink, thought to himself: "Oh that she would send me some sweetened water!" Straightaway 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 straightaway 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 straightaway 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 Mātikamātā, the mother of Mātika?" – "Yes, dear son." – "You know the thoughts of others?" – "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 bhikkhus 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 others," and said instead: "Those who know not the thoughts of others also do thus, my son."

Thereupon the bhikkhu thought to himself: "I am in a most embarrassing position. They that are not attained entertain both noble and ignoble thoughts. Were I to entertain a single wrongful 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, venerable 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: “Bhikkhu, are you no longer residing there?” – “No, venerable Sir, I cannot reside there any longer.” – “For what reason, bhikkhu?” – “Venerable Sir, that female lay disciple knows every single thought that passes through my mind. It occurred to me: ‘They that are not attained entertain both noble and ignoble thoughts. Were I to entertain a single wrongful 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.” – “Bhikkhu, that is the very place where you ought to reside.” {1.295} – “I cannot, venerable Sir, I will not reside there any longer.” – “Well then, bhikkhu, can you guard just one thing?” – “What do you mean, venerable 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 verse:

**35. Dunniggahassa lahuṇo yatthakāmanipātino,
cittassa damatho sādhu, cittaṃ dantaṃ sukhāvahaṃ.**

For the mind that is difficult
to subdue, flighty, and flitting
where’er it will, restraint is good,
a restrained mind brings happiness. {1.296}

At the conclusion of the teaching many of the assembly became Stream-enterers and so on, and benefit arose to many people from the Dhamma teaching.

When the Teacher had admonished that bhikkhu, he dismissed him, saying: “Go, bhikkhu, concern yourself with nothing else. Resume residence in that same place.” And that bhikkhu, 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 the divine eye. 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 Arahatship.

As the elder passed his days in the enjoyment of the bliss of the paths and the fruitions, 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

3. The Chapter about the Mind, Cittavagga - 229

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 spiritual life?” Perceiving that he had attained Arahatsip, she continued her reflections as follows: “When my son attained Arahatsip, 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 the Deva ear the bhikkhu 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 fruitions, he passed into that form of Nibbāna in which no trace of the elements remains.

3.3 The Story about a Dissatisfied Bhikkhu Ukkaṇṭhitabhikkhussa Vatthu

Dhp 36

CST4: Aññatara-ukkaṇṭhitabhikkhuvatthu

Burlingame: A Discontented bhikkhu

Anupubba was a faithful householder who fulfilled his duties to the monastics, and later was ordained himself, but became weary with all the rules and regulations; the Buddha told him his real duty was only to guard his mind, and further taught him with a verse.

Keywords: Faith, Discontent, Rich Men, Guarding the Mind

“Hard to see and very subtle,” [29.8] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain discontented bhikkhu.

We are told that while the Teacher was in residence at Sāvattthī, a certain rich man’s son approached an elder who resorted to his house for alms and said to him: “Venerable 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: “Good, friend. 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 dispensation of the Buddha.”

“Very well, venerable Sir,” said the rich man’s son, and did all in the prescribed order. Having done all, he returned to the elder and asked him: “Venerable Sir, is there anything else I ought to do?” – “Friend, take upon yourself the three refuges and the five precepts.” The rich man’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, venerable Sir,” said the rich man’s son, and took upon himself the ten precepts. Because the rich man’s son had in this manner performed works of merit gradually (*anupubbena*), he came to be called Anupubba (Gradual). Again he asked the elder: “Venerable Sir, is there anything else I ought to do?” The elder replied: “Yes, go forth.” The rich man’s son immediately went forth.

3. The Chapter about the Mind, Cittavagga - 231

Now he had a teacher who was versed in the Abhidhamma and a preceptor who was versed in the Vinaya. After he had taken higher ordination, whenever he approached his teacher, the latter repeated questions found in the Abhidhamma: “In the dispensation 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 dispensation of the Buddha it is lawful to do this, it is [29.9] 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 went forth 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 household life. I had best become a householder once more.”

From that time forth, discontented and dissatisfied, he rehearsed the 32-fold nature 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 young bhikkhus and novices asked him: “Friend, 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?” – “Friends, I am discontent.” – “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.

The Teacher said: “Bhikkhus, why have you come?” – “Venerable Sir, this bhikkhu is dissatisfied in your dispensation.” – “Bhikkhu, is what they say true?” – “Yes, venerable Sir.” – “Why are you dissatisfied?” – “Venerable Sir, I went forth in order to obtain release from suffering. My teacher has recited passages from the Abhidhamma, and my preceptor has recited passages from the Vinaya. Venerable 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.’” – “Bhikkhu, if you can guard one thing, it will not be necessary for you to guard the rest.” – “What is that, venerable Sir?” – “Can you guard your thoughts?” – “I can, venerable Sir.” – “Well then, guard your thoughts alone.” Having given this admonition, the Teacher pronounced the following verse:

**36. Sududdasaṃ sunipuṇaṃ yatthakāmanipātinaṃ,
cittaṃ rakkhetha medhāvī, cittaṃ guttaṃ sukhāvahaṃ.**

Hard to see and very subtle,
and flitting wherever it will,

the sage should surely guard the mind,
a guarded mind brings happiness.

At the conclusion of that teaching the bhikkhu attained the fruition of Stream-entry, and many others became Stream-enterers and so on, and many people benefited from that teaching.

3.4 The Story about Nephew Saṅgharakkhita Bhāḡineyyasaṅgharakkhitavatthu

Dhp 37

CST4: Saṅgharakkhitabhāḡineyyattheravatthu

Burlingame: Nephew Saṅgharakkhita

Saṅgharakkhita ordained as a bhikkhu and received robes, one of which he wished to give to an elder, his uncle; the elder had no need for it though and refused it; Elder Saṅgharakkhita daydreamed about returning to the household life, and was distressed when his daydream was exposed, and the Buddha taught him in a verse.

Keywords: Discontent, Restraint

“Those who will restrain the mind,” [29.10] {1.300} this Dhamma teaching was given by the Teacher while he was in residence at Sāvattḡī with reference to Saṅgharakkhita.

It seems that a certain youth of respectable family living at Sāvattḡī, after hearing a sermon of the Teacher, went forth, took higher ordination, and in but a few days attained Arahātship. 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 went forth under the elder, and after taking higher ordination, entered upon residence for the period of the rains at a certain village monastery. Receiving two sets of robes such as are worn by bhikkhus 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 along the way.

3. The Chapter about the Mind, Cittavagga - 233

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, venerable 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: "Venerable Sir, pray wear this robe." Having so done, he resumed fanning him. The elder said to the nephew: "Saṅgharakkhita, I have a complete set of robes; you wear this robe yourself." – "Venerable 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." – "Venerable Sir, pray do not refuse the robe, for if you wear it, great will be the fruit I shall receive thereby."

Although the younger bhikkhu repeated his request several times, [29.11] {1.302} the elder refused to accept the present of the robe. So, as the younger bhikkhu stood there fanning the elder, he thought to himself: "While the elder was a lay disciple, I stood in the relation of nephew to him. Since he has been a bhikkhu, 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 remain a bhikkhu any longer? I will become a householder once more." Then the following thought occurred to him: "It is a hard thing to live the household life. Suppose I become a householder once more; how shall I gain a living?"

Finally the following thought occurred to him:¹²² "I will sell this robe eight cubits long and buy 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 a wife. My wife will bear me a son, and I will name him after my uncle. I will put my son in a 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 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 cart will run over him. Then I will say

¹²² BG: Cf. Panchatantra: Pūrṇabhadra's recension, v. vii; Tantrākhyāyika, v. i.

3. The Chapter about the Mind, Cittavagga - 234

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 bhikkhu {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 bhikkhu 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 bhikkhu any longer?” Straightaway he threw his fan away [29.12] and started to run off. But the young bhikkhus and novices ran after him, caught him, and led him to the Teacher.

When the Teacher saw those bhikkhus, he asked them: “Bhikkhus, why have you come here? Have you captured a bhikkhu?” – “Yes, venerable Sir. This lad became discontented and ran away, but we captured him and have brought him to you.” – “Bhikkhu, is what they say true?” – “Yes, venerable Sir.” – “Bhikkhu, 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 gone forth in the dispensation of a Buddha like me, though you failed through self-conquest to win for yourself the title of one who has attained Stream-entry or Once-returning or Non-returning or Arahantship, yet for all that, why did you commit so grievous a fault as this?”

“I am discontented, venerable Sir.” – “Why are you discontented?” In reply the younger bhikkhu related the whole story of his experiences, from the day he received the robes worn by bhikkhus in residence to the moment when he struck the elder on the head with his palm-leaf fan. “Venerable Sir,” he said, “that is why I ran away.” {1.304} The Teacher said: “Come, bhikkhu; 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 verse:

**37. Dūraṅgamaṃ ekacaram, asarīraṃ guhāsayaṃ,
ye cittaṃ saññaṃ-essanti, mokkhanti Mārabandhanā.**

Those who will restrain the mind that
roams far away, and is lonesome,

without a body, hidden, gain
release from the bonds of Māra.

At the conclusion of the teaching Elder Saṅgharakkhitta the nephew attained Stream-entry, and many others became Stream-enterers and so on, and there was benefit for many people from the Dhamma teaching.

3.5 The Story about the Elder Cittahattha Cittahatthatheravatthu

Dhp 38-39

Burlingame: Elder Thought-Controlled

Compare: Ja 70¹²³

Cittahattha wavered continually between being a bhikkhu and a householder, but eventually he saw into the truth of impermanence, ordained yet again and became an Arahat; the Buddha spoke some verses about him.

Keywords: Ordination, Impurity, Impermanence, Past Lives, Bodhisatta, Thieves

“For the one with unsettled mind,” this Dhamma teaching was given by the Teacher while he was in residence at Sāvattthī with reference to Elder Cittahattha. {1.305}

It seems that a certain youth of respectable family, living at Sāvattthī, 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 bhikkhus.” So he entered the monastery, [29.13] went to the bhikkhus, bowed to them, and stood respectfully on one side. Now at that time the food which remained over and above to the bhikkhus who had eaten lay in the vessel used for leftovers. When the bhikkhus 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 bhikkhus and asked them: “Venerable Sirs, did you go to

¹²³ BG: This is a free version of Ja 70. The Jātaka, however, quotes not Dhp 38, but Dhp 35.

3. The Chapter about the Mind, Cittavagga - 236

some house by invitation today?” – “No, lay disciple; bhikkhus 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 bhikkhus, according to their own statement, eat it continually. Why should I remain a lay disciple any longer? I will go forth.” Accordingly he approached the bhikkhus and asked to be given the going forth. The bhikkhus said to him: “Very well, lay disciple,” and gave him the going forth. After taking his higher ordination, 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 in body.

Then he thought to himself: “Why should I live on food obtained by making almsrounds? I will become a lay disciple 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 go forth.” So back he went and went forth again.

But after spending a few days as a bhikkhu, becoming discontented once more, off he went again. Now when he was a bhikkhu, he was a helper of the other bhikkhus. After a few days he became discontented again and said to himself: “Why should I live the life of a lay disciple any longer? I will go forth.” So saying, he went to the bhikkhus, bowed, and asked to be given the going forth. Because he had helped them, the bhikkhus gave him the going forth once more. In this manner he went forth and left it again six times in succession. The bhikkhus said to themselves: “This man lives under the sway of his thoughts.” So they gave him the name Elder Cittahattha.¹²⁴

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 in bed 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

¹²⁴ AJ: it seems to mean something like: Led by the mind. Comm. says: *esa cittavasiko hutvā vicaratī ti*; he lives under the influence of his mind.

3. The Chapter about the Mind, Cittavagga - 237

because of her, all the time I have been a bhikkhu, I have been unable to continue steadfast in the monastic life!” Straightaway 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 fruition of Stream-entry. Continuing his journey, he went to the bhikkhus, bowed to them, and asked to be given the going forth. “No,” said the bhikkhus, “we cannot give you the going forth. Why should you go forth? Your head is like a grindstone.” – “Venerable Sirs, give me the going forth just this once.” Because he had helped them, they gave him the going forth again. After a few days he attained Arahathship, together with the analytic knowledges.

Thereupon they said to him: “Friend 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.” – “Venerable 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 bhikkhus went to the Teacher and said: “Venerable Sir, we said such and such to this bhikkhu, and he said such and such to us in reply. He [29.15] declares something false, he speaks what is not true.”

The Teacher replied: “Yes, bhikkhus, when my son’s mind was unsteady, when he knew not the Good Dhamma, then he came and went. But now he has renounced both good and wicked.” So saying, he pronounced the following verses:

**38. Anavaṭṭhitacittassa, Saddhammaṃ avijānato,
pariplavapasādassa, paññā na paripūراتي.**

For the one with unsettled mind,
who does not know the True Dhamma,
whose confidence is wavering,
wisdom is surely unfulfilled.

**39. Anavassutacittassa, ananvāhatacetaso,
puññapāpapahīnassa natthi jāgarato bhayaṃ.**

For the one with mind free of lust,
with mind unperplexed,
for the one who has abandoned
making merit and demerit,
for the watchful, there is no fear. {1.310}

There was benefit and fruit for many people from the teaching.

Now one day the bhikkhus began a discussion: “Friends, grievous indeed are these pollutants of ours. So noble a youth as this, having the supporting conditions to attain Arahatsip, swayed by pollutants, went forth seven times, and seven times returned to the world.”

The Teacher heard them discussing this matter, went at an opportune moment, entered the Dhamma Hall, sat down in the seat of the Buddha, and asked them: “Bhikkhus, what is it you are sitting here now talking about?” When they told him, he said: “It is precisely so, bhikkhus. The pollutants 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 Brahma 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, went forth six times and returned to the world six times.” – “When did that happen, venerable Sir?” – “Do you wish to hear about it, bhikkhus?” – “Yes, venerable Sir.” – “Well then, listen.” So saying, the Teacher related the following

5a Story of the Past: Kuddāla and His Spade

Once upon a time, when Brahmadatta reigned at Bārāṇasī, there dwelt at Bārāṇasī a certain wise man named the wise Kuddāla (Spade). He went forth in an outside sect and dwelt for eight months in the Himālayas. 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

3. The Chapter about the Mind, Cittavagga - 239

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 in a house any longer? I will go forth for eight months more.” So he departed from his house and went forth once more. In this manner, all because of half a pint-pot of seed-beans and a blunt spade, he went forth 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 going forth, 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 Bārāṇasī, 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 Bārāṇasī 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 the wise Kuddāla: “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 verse:

That victory is not a good victory,
that victory which can yet be undone,
that victory is a good victory,
that victory which cannot be undone. [29.17]

3. The Chapter about the Mind, Cittavagga - 240

At that moment, gazing upon the Ganges and meditating upon the element of water the wise Kuddāla acquired specific attainment, whereupon he rose from the ground and sat cross-legged in the air. The king after hearing the Dhamma teaching of the Great Being, worshipped him, requested the going forth, and went forth, together with his entire force; his retinue extended for a distance of a league. Another king who was his neighbor, hearing that he had gone forth, thought to himself: “I will seize his kingdom,” and went there, 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 go forth would certainly not go forth to his own hindrance. I also ought to go forth.” Therefore he went to where the Great Being was, worshipped him, requested the going forth, and went forth, together with his retinue. In like manner seven kings in all went forth; their hermitage was seven leagues long; {1.313} seven kings renounced their worldly possessions and went forth. Having won over all this numerous company, the Great Being lived the holy life and went to the heaven of Brahma.

When the Teacher had finished this lesson, he said: “Bhikkhus, at that time I was the wise Kuddāla. Learn from this story how grievous the pollutants are.”

3.6 The Story about 500 Bhikkhus with Insight Pañcasatavipassakabhikkhūnaṃ Vatthu

Dhp 40

CST4: Pañcasatabhikkhuvatthu

Burlingame: Monks and Tree Devatās¹²⁵

Compare: Khp-a 1.9¹²⁶

Five hundred bhikkhus were invited to stay in a forest for the Rains Retreat, but the Tree Devatās were not happy, and drove them away; the Buddha taught the bhikkhus the discourse about loving-kindness, they returned, and the Devatās served their needs; the bhikkhus developed insight and the Buddha then gave a teaching.

Keywords: Insight, Devatās, Protection Chanting, Loving-Kindness, Amanussa, Radiant Image

“Knowing this body is frail like a jar,” this Dhamma teaching was given by the Teacher while he was in residence at Sāvattthī with reference to some bhikkhus who attained insight.

At Sāvattthī, we are told, five hundred bhikkhus obtained from the Teacher a subject of meditation leading to Arahatsip, 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: “Venerable Sirs, where are you going?” The bhikkhus replied: “To some pleasant place.” Then said the inhabitants of the village: “Venerable 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 bhikkhus, said: “Venerable Sirs, there is a large forest-grove not far from this place. Take up your residence there.” So saying, the villagers dismissed the bhikkhus, and the bhikkhus entered the forest.

¹²⁵ BG: For a similar story, see Khp-a 232.7-235.23, 251.25-252.20. Khp-a is much longer and more detailed. The author of Khp-a, 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.

¹²⁶ AJ: the commentary to *Mettasutta*.

3. The Chapter about the Mind, Cittavagga - 242

Thereupon the Devatās dwelling in that forest-grove thought: “A company of bhikkhus {1.314} have come to this forest-grove. If, however, these bhikkhus dwell in this forest-grove, it will be improper for us any 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 bhikkhus remain in this place tonight, they will surely leave tomorrow morning.” But on the following day also the bhikkhus, after making their rounds for alms in the village, returned again to that same forest-grove. Thereupon the Devatās thought to themselves: “Someone must have invited the company of bhikkhus for tomorrow, and for this reason they have returned. Today they will not depart, but tomorrow they will surely depart.” Reasoning in this way, they sat for a fortnight on the ground.

Then they thought to themselves: “It is doubtless the intention of the bhikkhus 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 bhikkhus away?” Accordingly in the night-quarters, in the day-quarters, and at the ends of the cloisters the Devatās caused the bhikkhus to see bodiless heads and headless trunks and to hear the voices of Amanussa. At the same time the bhikkhus were afflicted with sneezing and coughing and suffered from many other ailments besides. They said to each other: “Friend, what ails you?” – “I am afflicted with sneezing. I am afflicted with coughing.” – “Friends, today, at the end of the cloister, I saw a bodiless head. Friends, in the night-quarters I saw a headless trunk. {1.315} Friends, in the day-quarters I heard an Amanussa’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, worshipped him, and sat down respectfully on one side. The Teacher said to them: “Bhikkhus, were you unable to dwell in that place?” – “Even so, venerable 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.” – “Bhikkhus, to that very place you ought to return.” – “We cannot do so, venerable Sir.” – “Bhikkhus, 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, venerable Sir?” The Teacher said: “I will give you a

3. The Chapter about the Mind, Cittavagga - 243

weapon, and the weapon which I give you, you are to take with you when you go.” Then he recited the entire Metta Discourse, beginning as follows:

What should be done by one skilful in good,
who has comprehended the state of peace:
he ought to be able, straight, and upright,
easy to speak to, meek, without conceit,¹²⁷

*satisfied with little, easy to support,
free from duties, and light in living,
with faculties at peace, prudent, not forward,
and greedless among the families,*

*he should not do the slightest thing whereby
others who are wise might find fault with him.*

*“May all beings be happy and secure,
may all beings in their hearts be happy!*

*Whatsoever breathing beings there are -
trembling, firm, or any other beings,
whether they be long or great, of middle
size, short, tiny, or of compact body,
those who are seen, and those who are unseen,
those who live far away, those who are near,
those who are born, and those who still seek birth -
may all beings in their hearts be happy!”*

*No one should cheat another, nor should he
despise anyone wherever they be,
he should not long for suffering for
another because of anger or resentment.*

*In the same way as a mother would
protect her son, her only son, with her life,
so toward all beings he should develop
the measureless thought of friendliness.*

*Towards the whole wide world he should develop
the measureless thought of friendliness,*

¹²⁷ AJ: Khp 9, the commentary included only the first verse, I include the rest here.

3. The Chapter about the Mind, Cittavagga - 244

*above, below, and across the middle,
without barriers, hate, or enemy.
Standing, walking, sitting, lying, for as
long as he is without torpor,
he should be resolved on this mindfulness,
for this, they say here, is the true spiritual life.
Without going back to wrong views,
virtuous, and endowed with true insight,
having removed all greed for sense pleasures,
he will never come to lie in a womb again.*

Having recited this Discourse, he said: “Bhikkhus, recite this Discourse from the forest-grove, without the hermitage, and then you may enter within the hermitage.” With these instructions he dismissed them.

They worshipped the Teacher, started out, and in due course arrived at that forest-grove. Reciting the Discourse in unison without the hermitage, they entered the forest-grove. Thereupon the Devatās residing throughout the forest-grove conceived friendly feelings in their hearts for the bhikkhus, came forth to meet them, asked the bhikkhus to let them take their bowls and robes, {1.316} offered to rub their hands and feet, posted strong guards on all sides, and sat down together with them. An Amanussa’s voice was not heard. The hearts of those bhikkhus 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 Sambuddha, even as he sat in the Perfumed Chamber, knowing that those bhikkhus had begun to develop spiritual insight, addressed them: “It is even so, bhikkhus. This body, by reason of its fragile and unstable nature, is precisely like a potter’s vessel.” So saying, he sent forth a radiant image of himself, and although a hundred leagues away, appearing to be seated face to face with them, diffusing six-colored rays of light, pronounced the following verse:

**40. Kumbhūpamaṃ kāyaṃ-imaṃ viditvā,
nagarūpamaṃ cittaṃ-idaṃ ṭhapetvā,
yodhetha Māraṃ paññāvudhena,
jitañ-ca rakkhe, anivesano siyā.**

Knowing this body is frail like a jar,
establishing the mind like a fortress,
fight Māra with the weapon of wisdom,
guard your success, and do not be attached.

At the end of the teaching the 500 bhikkhus while sitting there attained Arahathship, together with the analytic knowledges, and after worshipping and praising the golden body of the Realised One, they left.

3.7 The Story about the Elder Pūtigatta Tissa Pūtigattatissattheravatthu

Dhp 41

Burlingame: Cruelty a Cause of Boils

Someone who had been a fowler in a previous life ordained, and became known as Elder Tissa, but not long after his body developed all kinds of sores; the Buddha washed his body, taught a verse and he became an Arahath, before dying for the last time.

Keywords: Diseases, Nursing, Insight, Past Lives, Previous Buddhas

“**Before long has passed by,**” [29.20] {1.319} this Dhamma teaching was given by the Teacher while he was in residence at Sāvattthī with reference to Elder Pūtigatta Tissa.

A certain youth of station who lived at Sāvattthī heard the Teacher teach the Dhamma, having given his heart to the Dispensation, went forth, and after admission as a full member of the Saṅgha 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 (Tissa with Festering Limbs).

After a time his bones began 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 pancakes. 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 Fortunate One's knowledge. The Teacher, knowing that the bhikkhu Tissa was ripe for Arahatsip, thought to himself: "This bhikkhu 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 a pot, 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 bhikkhu was lying.

At that time the bhikkhus said to the Teacher: "Pray depart, venerable 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 bhikkhus 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: "Bhikkhu, 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 verse:

**41. Aciraṃ vatayaṃ kāyo paṭhaviṃ adhisessati,
chuddho apetaviññāpo, niratthaṃ va kaliṅgaram.**

Before long has passed by, alas,
this body will lie on the ground,
rejected, without consciousness,
just like a useless piece of wood. {1.321}

3. The Chapter about the Mind, Cittavagga - 247

At the end of the teaching Elder Pūtigatta Tissa attained Arahatsip and passed into Parinibbāna. The Teacher performed the funeral rites over his body, and taking the relics, caused a shrine to be erected.

The bhikkhus asked the Teacher: “Venerable Sir, where was Elder Pūtigatta Tissa reborn?” – “He has passed into Parinibbāna, bhikkhus.” – “Venerable Sir, how did it happen that such a bhikkhu, having the supporting conditions to attain Arahatsip, came to have a diseased body? Why did his bones disintegrate? Through what deed in a former birth did he obtain the supporting conditions for the attainment of Arahatsip?” – “Bhikkhus, all these things happened solely because of deeds he committed in a previous existence.” – “But, venerable Sir, what did he do?” – “Well then, bhikkhus, listen.” {1.322}

7a 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 bhikkhu who was an Arahatsip stopped at the door of his house on his rounds 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 bhikkhu’s bowl and filled it, and having given him well-flavored food, worshipped the bhikkhu with the five limbs and said: “Venerable Sir, may I obtain the summit of the Dhamma you have seen.” Said the elder, returning thanks: “So be it.”

Bhikkhus, it was through the meritorious deed Tissa did then 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 Arahatsip that he attained Arahatsip.

3.8 The Story about Nanda the Herdsman Nandagopālavatthu

Dhp 42

CST4: Nandagopālavatthu

Burlingame: Nanda the Herdsman

Compare: Ud 4.3

When the Buddha saw the cow-herder Nanda was ready he taught him the gradual path, and he attained Stream-entry, but shortly afterwards he was shot by a hunter and died; the Buddha then spoke a verse.

Keywords: Giving, Faith, Sudden Death

**

“**Whatever an aggressor might do,**” this Dhamma teaching was given by the Teacher while he was in residence in the Kosala country with reference to Nanda the herdsman.

At Sāvattthī, 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 who had the appearance of one gone forth,¹²⁸ 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 Dhamma, 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 rounds for alms, accompanied by a large company of bhikkhus, 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, worshipped him, greeted him in [29.23] a friendly manner, invited the Teacher to accept his hospitality, and for seven days gave the Saṅgha of bhikkhus the choicest of the five products of the cow. On the

¹²⁸ AJ: See Vin Mv 6. Burlingame: “...as did Keniya the ascetic of the matted locks by retiring from the world,” but it just means one having the appearance of one gone forth (*pabbajjāvesena*).

3. The Chapter about the Mind, Cittavagga - 249

seventh day the Teacher, returning thanks, delivered in orderly sequence talk on almsgiving and other topics. At the conclusion of the discourse Nanda the herdsman was established in the fruition of Stream-entry. Thereupon he took the bowl of the Teacher and accompanied him on his way for a considerable distance. Then said the Teacher: “Halt, disciple.” Straightaway Nanda obeyed the Teacher’s command, worshipped him, and turned back.

At that moment a hunter shot an arrow and killed Nanda. The bhikkhus saw this as they were returning, and went and said to the Teacher: “Venerable 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: “Bhikkhus, whether I had gone or not, whether Nanda had gone to the four cardinal points or to the four 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 verse:

**42. Diso disaṃ yan-taṃ kayirā, verī vā pana verinaṃ –
micchāpaṇihitaṃ cittaṃ pāpiyo naṃ tato kare.**

Whatever an aggressor might
do to an aggressor, or an
enemy to an enemy:
a mind that’s badly-directed
can do far worse than that to him. {1.325}

At the conclusion of the teaching many attained the fruition of Stream-entry and so on, and benefit arose to many people from the teaching. The bhikkhus, however, did not ask the Teacher what the disciple had done in a former birth, and therefore the Teacher said nothing about it.

3.9 The Story about the Elder Soreyya Soreyyattheravatthu

Dhp 43

Burlingame: Mother of Two and Father of Two

A merchant's son, Soreyya, developed lust for Elder Mahā Kaccāyana and was transformed into a woman; later, after asking pardon, he became a man again, ordained and soon became an Arahat; the Buddha explained what a well-directed mind can do for one.

Keywords: Sex Change, Rich Men, Solitude

“Mother and father might not do for him,” this Dhamma teaching was given by the Teacher while he was in residence at the Jetavana in Sāvattthī with reference to the Elder Soreyya. The story begins in the city of Soreyya and ends in the city of Sāvattthī.

While the Sambuddha was in residence at Sāvattthī, the following incident took place in the city of Soreyya: A rich man'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 upper robe outside of the city gate. When the rich man'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 rich man's 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.

3. The Chapter about the Mind, Cittavagga - 251

Soreyya, now a woman, seeing a caravan leader bound for Takkaṣilā, 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 rich man’s son, who lives in the city of Sāvattthī, has no wife. We will tell him about this woman, and he will give us a handsome present.” So when they reached Takkaṣilā, they went and said to him: “Master, we {1.327} have brought you a jewel of a woman.” When the rich man’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.¹²⁹ For example, men who have transgressed with the wives of other men are after death tormented in Niraya 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 100,000 aeons 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, transgressed with the wife of another man. As a result he suffered torment in Niraya Hell, and thereafter, because the fruit of his wicked 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 wicked 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 rich man’s son, having unwisely set his thought on the elder, was in that very existence transformed into a woman.

So the son of the rich man of Soreyya, transformed into a woman, was married to the son of the rich man of Takkaṣilā, and as a result of their living together,

¹²⁹ BG: Cf. the amusing story of the maiden Rujā’s seven previous existences in Ja 544.

3. The Chapter about the Mind, Cittavagga - 252

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 rich man'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 well who you are. Do you not reside in the city of Soreyya?" – "Yes, my lady." Thereupon his host enquired 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?" enquired her visitor. "Do you remember seeing the noble Elder Mahā Kaccāyana that day?" enquired 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 passed 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,

3. The Chapter about the Mind, Cittavagga - 253

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, worshipped him, sat down respectfully on one side, and said to him: “Venerable Sir, pray receive alms from me tomorrow.” The elder replied, “the rich man’s son, are you not a visitor here?” – “Venerable Sir, pray do not ask me whether I am a visitor or not. Receive alms from me tomorrow.” 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 rich man’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: “Venerable Sir, pardon my friend.” Said the elder: “What does this mean?” Said the rich man’s son: “Venerable Sir, this woman used to be my dearest 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, venerable 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 back from a woman into a man. As soon as she was transformed again into a man, the son of the rich man of Takkasilā said to him: “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 household life again. I shall go forth under the 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 went forth under the elder. The elder gave Soreyya the going forth and his higher ordination, and then, taking him with him, set out for Sāvattṥī, 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

3. The Chapter about the Mind, Cittavagga - 254

asked him: “Venerable Sir, is this report true?” – “Yes, friends.” – “Venerable 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 analytic knowledges.

All those who came to see him asked the question: “Was that report true, venerable Sir? Was that report true?” – “Yes, friends.” – “For which pair of sons have you the stronger affection?” – “My affections are set on no one.” [29.28]

The bhikkhus said to the Teacher: “This bhikkhu speaks 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 declares something false, venerable Sir.”

The Teacher said: “Bhikkhus, my son does not declare something false. 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 verse: {1.332}

**43. Na taṃ mātā pitā kayirā, aññe vā pi ca ñātakā,
sammāpaṇihitaṃ cittaṃ seyyaso naṃ tato kare.**

Mother and father might not do
for him, or other relatives,
as much good as a mind that is
well-directed can do for him.

At the end of the teaching many attained the fruition of Stream-entry and so on, and benefit arose to many people from the teaching.

4. The Chapter about Flowers, Pupphavagga

4.1 The Story about 500 Bhikkhus Engaged in Talking about the Soil

Paṭhavikathāpasutapañcasatabhikkhūnaṃ Vatthu

Dhp 44-45

CST4: Pathavikathāpasutapañcasatabhikkhuvatthu

Burlingame: The Soil of the Heart

Five hundred bhikkhus went on walkabout, and when they returned talked about the various kinds of earth they had seen; the Buddha told them to reflect on the earthiness in their own hearts, and spoke some verses.

Keywords: Similes

**

“**Who will know this earth and the lower realm,**” [29.29] {1.333} this Dhamma teaching was given by the Teacher while he was in residence at Sāvattthī with reference to five hundred bhikkhus who spent their time talking about the soil.

One evening, it appears, these bhikkhus returned to Jetavana after a journey through the country with the Teacher, and assembling in the attendance hall, 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: “Bhikkhus, what is it that you are sitting here now talking about?” – “Venerable Sir,” they replied, “we were talking about the different kinds of soil we saw in the places we visited.” – “Bhikkhus,” said the Teacher, “this is the outer soil. It is necessary for you rather to cleanse the inner soil of the heart.” So saying, he pronounced the two following verses:

**44. Kō imaṃ paṭhaviṃ vicessati
yamalokañ-ca imaṃ sadevakam?
Ko dhammapadam sudesitam
kusalo puppham-ivappacessati?**

Who will know this earth and the lower realm,
together with the gods? Who will try to
reflect on the well-taught verse of Dhamma
as a good man reflects on a flower? {1.334}

**45. Sekho paṭhaviṃ vicessati
yamalokañ-ca imaṃ sadevakam.
Sekho dhammapadam sudesitam
kusalo puppham-ivappacessati.**

The trainee knows this earth and the lower realm,
together with the gods. The trainee will
reflect on the well-taught verse of Dhamma
as a good man reflects on a flower.

At the end of the teaching the 500 bhikkhus reached Arahatsip, together with the analytic knowledges, and there was benefit to the assembly from the Dhamma teaching.

4.2 The Story about the Elder Who Meditated on a Mirage Marīkammaṭṭhānikattherassa Vatthu

Dhp 46

CST4: Marīkammaṭṭhānikattheravatthu

Burlingame: A Monk Attains Arahatsip

Compare: Dhp-a 8.3

A bhikkhu who had been practising meditation saw a mirage, and realised this was similar to existence; he next saw froth on a river, with its bubbles bursting, and he realised existence is the same; the Buddha summed up his insight with a verse.

Keywords: Meditation, Insight, Impermanence

**

“**Knowing that this body is just like froth,**” this Dhamma teaching was given by the Teacher while in residence at Sāvattḥī with reference to a certain bhikkhu who meditated on a mirage. {1.336}

This bhikkhu, 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 Arahatsip, he said to himself: “I will ask the Teacher to give me a subject of

4. The Chapter about Flowers, Pupphavagga - 257

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. He said 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: “Bhikkhu, 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 verse:

**46. Pheṇūpamaṃ kāyam-imaṃ veditvā,
marīcidhammaṃ abhisambudhāno,
chetvāna Mārassa papupphakāni,
adassanaṃ Maccurājassa gacche.**

Knowing that this body is just like froth,
understanding it is like a mirage,
cutting off Māra’s flower-tipped arrows,
one should go beyond the King of Death’s sight. {1.337}

At the conclusion of the verse the elder attained Arahatsip, together with the analytic knowledges, and returned praising, glorifying and honouring the golden body of the Teacher.

4.3 The Story about Viḍūḍabha Viḍūḍabhavatthu

Dhp 47

CST4: Viṭaṭūbhavatthu

Burlingame: Viḍūḍabha Wreaks Vengeance on the Sākiyans

Compare: Ja 465; Ja 346¹³⁰

Prince Viḍūḍabha learned that he was the son of a Sakyan slave-woman due to a trick the Sakyans had played on his father, King Pasenadi, and he vowed revenge; on becoming king he massacred the Sakyans, but on his way home he and his army were swept away by flood waters; later the Buddha spoke a verse summarising what had happened.

Cast: Viḍūḍabha, Pasenadi, Mahāli, Bandhula, Visākhā, Suppavāsā, Sāriputta, Mahā Mogallāna, Ānanda, Kesava, Kappa, Nārada, Mahānāma, Vāsabhā Khattiyā, Mallikā, Dīgha Kārāyaṇa

Keywords: Chief Disciples, Slaves, Murder, Equanimity, Retribution, Epics, Past Lives

“Death takes up and carries away,” this Dhamma teaching was given by the Teacher while he was in residence at Sāvattthī 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 Sāvattthī lived Prince Pasenadi, son of the king of the Kosalans; at Vesālī, {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.

¹³⁰ BG: The story of Viḍūḍabha is the same story as that related in the Introduction to Ja 465. Dhp-a 1.346⁸-357²³, is almost word for word the same as Ja 4.146¹¹-152²⁹. Cf. Rhys Davids, *Buddhist India*, p. 11. The embedded Story of the Past (Dhp-a 1.342¹⁸-345⁴) is a free version of Ja 346.

Prince Pasenadi so delighted his father with the exhibition he gave of proficiency in the various arts that his father anointed him king.

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 the income from a gate worth 100,000 coins. 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 Sāvattthī.

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 Sāvattthī.

Now one day, as the king was standing on the terrace looking down into the street, he saw several thousand bhikkhus pass through the street on their way to breakfast in the houses of Anāthapiṇḍika, Culla Anāthapiṇḍika, Visākhā, and Suppavāsā. “Where are these venerable bhikkhus going?” He enquired. “Your majesty, every day two thousand bhikkhus 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 Suppavāsā.” The king also conceived a desire to minister to the Saṅgha of bhikkhus, and going to the

4. The Chapter about Flowers, Pupphavagga - 260

monastery, {1.340} invited the Teacher and his thousand bhikkhus to take their meals in his house. For seven days he presented alms to the Teacher, and on the seventh day worshipped him and said: “Henceforth take your meals in my house regularly with five hundred bhikkhus.” – “Great king, the Buddhas never take their meals regularly in any one place; many desire the Buddhas to visit them.” – “Well then, send one bhikkhu regularly.” The Teacher imposed the duty on the Elder Ānanda.

When the Saṅgha of bhikkhus 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 bhikkhus said to themselves: “In the house of a king no one may provide seats for the bhikkhus 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 more departed. Likewise on the third day the king neglected his duty, with the result that on that day all the remaining bhikkhus departed with the single exception of the Elder Ānanda.

They that are truly righteous rise above circumstances and guard the faith of families. The Realised One 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 aspiration, had fulfilled the Ten Perfections, and had thus acquired great merit. Likewise the Elder Ānanda {1.341} had made his aspiration, had fulfilled the Ten Perfections during 100,000 aeons 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 bhikkhus to depart, the king came, and observing that the food, both hard and soft, had not been touched, he enquired: “Did not the noble bhikkhus 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 bhikkhus, he went to the Teacher and said: “Venerable Sir, I prepared food for

five hundred bhikkhus, and Ānanda, it appears, was the only one who came. The food which was prepared remains there still untouched, and the bhikkhus 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 bhikkhus, replied: "Great king, my disciples lack confidence in you; it must be for that reason that they failed to come." And addressing the bhikkhus and setting forth first the conditions under which bhikkhus are not bound to visit families, and then the conditions under which it is proper for them so to do, he recited the following

3a Discourse about Families¹³¹

"Bhikkhus, there are nine traits the possession of which by a family disqualifies that family from receiving visits from the bhikkhus. Therefore if bhikkhus 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 Dhamma; they do not speak in a pleasing tone of voice. {1.342} These, bhikkhus, are the nine traits the possession of which by a family disqualifies that family from receiving visits from the bhikkhus. Therefore if bhikkhus 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, bhikkhus, there are nine traits the possession of which by a family entitles that family to receive visits from the bhikkhus. Therefore if bhikkhus 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;

¹³¹ AJ: Kulasutta, AN 9.17.

they sit down to hear the Dhamma; they speak in a pleasing tone of voice. These, bhikkhus, are the nine traits the possession of which by a family entitles that family to receive visits from the bhikkhus. Therefore if bhikkhus 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 went to a place worthy of their confidence.” – “When was that?” asked the king. So the Teacher related the following

3b Story of the Past: Kesava, Kappa, Nārada, and the King of Bārāṇasī

In times past, when Brahmadata reigned in Bārāṇasī, a king named Kesava renounced his throne, and went forth in the seers’ going forth; and five hundred of his retainers followed his example and went forth. Thereafter the king was known as the ascetic Kesava. Kappa, the keeper of his jewels, likewise went forth 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 Bārāṇasī 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, friends?” – “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, friends?” – “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 worshipped 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 ones gone?” – “They said they were discontented and unhappy and have gone to the Himālayas, great king.” It was not long before Kappa also became discontented. Although the teacher tried repeatedly to dissuade him from

4. The Chapter about Flowers, Pupphavagga - 263

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?” – “Venerable 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, venerable 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]

“Having given up lordship over men,
and the success of all of your desires,
in what way are you fortunate, Kesī,
taking delight in Kappa’s hermitage?”

“It is delightful and pleasant,
there are trees that delight the mind,
Kappa’s words which are well-spoken,
Nārada, bring delight to me.”

“You ate the very best boiled rice,
sprinkled over meat that was pure,
how do you take the same pleasure
in wild rice, with is without salt?”

“Whether it is tasty or not,
whether it is little or much,
where it’s eaten in confidence,
confidence is the supreme taste.”

When the Teacher had ended his lesson, he identified the characters in the Birth Story 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.”

3c Vāsabhā Khattiyā

The king thought to himself: “I must win the confidence of the Saṅgha of bhikkhus. How best can I do it? The best way is for me to introduce into my house the daughter of some kinsman of the Sambuddha. In such case the young bhikkhus and novices will come to my house with confidence regularly, thinking: ‘The king is a kinsman of the Sambuddha.’” Accordingly he sent a message to the Sākiyans, saying: “Give me one of your daughters.” And he ordered the messengers to learn the name of the Sākiyan whose daughter it was and to return to him. The messengers went and asked the Sākiyans for a maiden.

The Sākiyans 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 Vāsabhā Khattiyā, 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 Sākiyan, and Mahānāma is the son of the uncle of the Sambuddha. The maiden’s name is Vāsabhā Khattiyā.” The messengers went and told the king.

The king said: “If this be so, well and good. Bring her to me immediately. But those princes of the noble 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 Sāvattthī and told the king what had happened. The king’s heart rejoiced, and he straightaway placed her at the head of five hundred women and anointed 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: “Vāsabhā Khattiyā, daughter of the king of the Sākiyans, 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, Vāsabhā Khattiyā 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*, “beloved,” 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 Sākiyan 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: “No, 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. Vāsabhā Khattiyā 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 Sākiyans learned that Viḍūḍabha was coming, they said to themselves: “It is impossible for us to worship 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 worshipped him. So he asked: “How is it there are none that worship me?” The Sākiyans 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 Vāsabhā Khattiyā!” 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 Vāsabhā Khattiyā was the daughter of a slave-woman of Mahānāma the Sākiyan. And he went and informed the army: “Vāsabhā Khattiyā, 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 Sākiyans 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 Sāvattthī, the ministers told the king everything that had happened. The king was angry at the Sākiyans for giving him the daughter of a slave-woman, cut off the royal honors which had been bestowed on Vāsabhā Khattiyā 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, worshipped him, and said: “Venerable 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 Sākiyans 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 also have this to say to you: Vāsabhā Khattiyā is the daughter of a king and received the ceremonial sprinkling in the house of a king of the noble 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 Bārāṇasī, a city twelve leagues in extent, and bore the name Kaṭṭhavāhana.” So saying, he related the Birth Story about the Wood Gatherer.¹³² The king listened to his discourse on the Dhamma, and pleased at

¹³² BG: Ja 7.

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.

3d Bandhula, Mallikā and the Licchavis

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, worshipped the Realised One, and waited. “Where are you going?” asked the Teacher. “My husband {1.350} has sent me back to the house of my family, venerable 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 worshipped the Teacher and returned to her husband’s house. “Why have you returned?” he asked. “I was directed to return by the One with the Ten Strengths,” 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 Vesālī 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 Sāvattthī to Vesālī, entering Vesālī by the gate which had been given to the Licchavi prince Mahāli. Now the Licchavi 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 today.”

[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.

4. The Chapter about Flowers, Pupphavagga - 268

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 Sāvattthī.

3e Bandhula and His Thirty-Two Sons

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,” he thought, “if this man is killed right here, I shall be severely blamed.” On second thoughts 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 thirty-two 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.

3f Mallikā’s Imperturbability

That day Mallikā had invited the two Chief Disciples to her house, together with five hundred bhikkhus. 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 Saṅgha of bhikkhus as if nothing had happened. Now it happened that while her servants were serving food to the bhikkhus, they brought in a jar of ghee and let

4. The Chapter about Flowers, Pupphavagga - 270

the jar fall and break before the very eyes of the elders. The Captain of the Dhamma 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, venerable Sir.”

The Captain of the Dhamma {1.355} recited the verses beginning:

Signless, unknown, the life of mortals here,¹³³

miserable, short, it is joined to suffering.

There is no way that the born do not die,

attaining old age also there is death,

this is the nature of living beings.

Like fruits that have ripened fall down,

and from their falling there is fear,

just so for those born there is death,

and from death there is constant fear.

Just as earthenware bowls that

have been made by a potter,

so do the life of mortals

always end by breaking up.

Both the young and the old,

those foolish and the wise,

all come under the power

of death, all end in death.

For those who're overcome by death,

when going to the other world,

no father can protect his child,

or his relatives or his kin.

Even while relatives look on –

see them lamenting in many ways –

in the same way mortals are led

out, like a cow to the slaughter.

¹³³ BG: Snp 3.8. AJ: the commentary quoted only the first line, I include the rest here.

4. The Chapter about Flowers, Pupphavagga - 271

*Thus the world is stricken
by death and by old age,
therefore the wise grieve not,
knowing the nature of the world.*

*You do not know the path
by which one comes and goes,
not seeing either end,
you lament without a purpose.*

*If by lamenting something
could be removed, a deluded
person might do himself harm,
then the wise one might do it.*

*But not by weeping or grieving,
does one attain peace in the mind,
suffering arises even more,
and the body is also harmed.*

*One becomes thin and pale,
and by one's self one hurts oneself,
not by this are the dead preserved,
lamenting is without purpose.*

*Not abandoning grief a person
undergoes even more suffering,
bemoaning the one who has died,
he comes under the sway of grief.*

*See others also departing, people
who go according to their deeds,
come under the control of death,
living beings here do tremble.*

*Whatever way they imagine,
it turns out to be otherwise,
such the state of separation,
see the true nature of the world.*

*But even if a person live
a hundred years or even more,
there is still separation from
relatives when leaving life here.*

4. The Chapter about Flowers, Pupphavagga - 272

*Thus, hearing from the Arahat,
one should remove lamentation,
seeing the dead and departed,
(know) “it’s not possible for me.”*

*Just as with a shelter that burns,
one extinguishes it with water,
so the firm one, having wisdom,
the wise and the skilful person,
quickly drives off the grief that has
arisen, like wind does cotton.*

*Both lamentation and desire,
and the sorrow that is one’s own,
seeking happiness for oneself,
one should draw the barb from oneself.*

*With barb withdrawn, independent,
having arrived at peace of mind,
having overcome all the grief,
one is griefless, liberated.*

Having taught the Dhamma, he 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 thirty-two daughters-in-law to return to the homes of our families.” The king consented, and she thereupon sent her thirty-two daughters-in-law to their respective homes and herself went to the city of Kusinārā to the house of her own family.

3g Viḍḍabha and the Sākiyans

The king appointed to the post of commander-in-chief of the army Dīgha Kārāyaṇa, a nephew of the former commander-in-chief Bandhula. And Dīgha Kārāyaṇa went about reviling the king and saying: “It was the king that killed

4. The Chapter about Flowers, Pupphavagga - 273

my uncle.” {1.356} 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 Sākiyans named Uḷumpa. The king went there, 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 Dīgha Kārāyaṇa, he entered the Perfumed Chamber alone, and everything is to be understood as narrated in the Dhammacetiya Discourse.¹³⁴

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 Sāvattthī. The king held sweet conversation 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, Pasenadi 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 Ajātasattu 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 Sākiyans,” 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 rounds for alms in the morning; and returning from his almsround, 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

¹³⁴ AJ: MN 89. 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.

4. The Chapter about Flowers, Pupphavagga - 274

Kapilavatthu. Not far from there, on the boundary of Viḍḍabha's kingdom, stood a great banyan tree giving dense shade.

Viḍḍabha, seeing the Teacher, approached him, worshipped him, and said: "Venerable Sir, why do you sit at the foot of this tree with scanty shade when it is so hot? Sit at the foot of this banyan tree which gives dense shade, venerable 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] Viḍḍabha, and having worshipped the Teacher, he turned and went back to Sāvattḥī. The Teacher rose into the air and returned to Jetavana.

The king remembered his hatred of the Sākiyans 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 Sākiyans and realizing the impossibility of averting the consequences of the wicked deed they committed by throwing poison into the river, refrained from going the fourth time.

Viḍḍabha therefore went forth with a large force, saying: "I will slay the Sākiyans." {1.358} Now the kinsmen of the Sambuddha 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 Viḍḍabha's men, passing between their shields and through the holes in their ears, without hitting a man. When Viḍḍabha saw the arrows fly, he said: "I have understood it to be a boast of the Sākiyans 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 Sākiyans 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 Viḍḍabha turned back, he said to his men: "I direct you to kill all those who say: 'We are Sākiyans,' but to spare the lives of those who follow Mahānāma the Sākiyan." The Sākiyans stood their ground, and having no other resources, some took blades of grass in their teeth, while others held reeds. Now the Sākiyans would rather die than utter an untruth. So when they were asked: "Are you Sākiyans 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 Sākiyans who held blades of grass in their teeth came to be known as Grass Sākiyans, and those who held reeds as Reed Sākiyans. 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 Sākiyans uprooted by Viḍūḍabha.

3h Viḍūḍabha and his Men Are Swept Away

Viḍūḍabha captured Mahānāma the Sākiyan 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 noble 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 wrong in previous states of existence, but those who lay on the banks had been guilty of wrong 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 wrong went up out of the bed of the river and

4. The Chapter about Flowers, Pupphavagga - 276

lay down on solid earth, while those who had been guilty of wrong 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 Viḍḍabha 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] Sākiyans was unjust. It was not right to say: ‘The Sākiyans must be killed,’ and to smite them and kill them.” The Teacher heard the discussion and said: “Bhikkhus, if you regard only this present existence, it was indeed unjust that the Sākiyans should die in such wise. What they received, however, was entirely just, considering the wrong they committed in a previous state of existence.” – “What was the wrong they committed in a previous state of existence, venerable Sir?” – “In a previous state of existence they conspired together and threw poison into the river.”

Again one day in the Dhamma Hall the bhikkhus began a discussion: “Viḍḍabha slew all those Sākiyans, 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: “Bhikkhus, what is it you are gathered here now talking about?” When they told him, he said: “Bhikkhus, or ever the desire of these living beings be fulfilled, even as a mighty flood overwhelms a sleeping village, so the King of Death cuts short their lives and plunges them into the four oceans of suffering.” So saying, he pronounced the following verse:

**47. Pupphāni heva pacinantam byāsattamanasam naram,
suttam gāmaṃ mahogho va, maccu ādāya gacchatī.**

Death takes up and carries away
the one whose mind is attached to
collecting flowers, like a flood
carries off a sleeping village.

At the end of the teaching many attained the fruition of Stream-entry and so on, and benefit arose to many people from the teaching.

4.4 The Story about the One Who Honoured Her Husband Patipūjikāyavatthu

Dhp 48

CST4: Patipūjikakumārivatthu

Burlingame: Husband-Honoror

Patipūjikā passed away from heaven and was reborn on earth, had four sons, served the monastics faithfully, and at the end of her life was reunited with her husband Mālabhārī in Tāvātimsa Heaven; the monastics told the Buddha about the loss of their benefactor, and he gave this teaching.

Keywords: Past Lives, Offerings, Heedlessness, Devaputtas, Accharās

“**The End-Maker takes control,**” this Dhamma teaching was given by the Teacher while he was in residence at Sāvattthī with reference to a woman named Patipūjikā. {1.363} The story begins in the Realm of the Thirty-Three.

It seems that a Devaputta named Mālabhārī (Garland-Wearer), entered the pleasure-garden in the Realm of the Thirty-Three, accompanied by a thousand Accharās. Five hundred of these Accharās climbed trees and threw down flowers; five hundred others gathered up the flowers that fell and decked the god therewith. One of these Accharās, 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 Sāvattthī 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 Devaputta Mālabhārī, she made offerings of perfumes and garlands when she grew up, making the aspiration 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 bhikkhus 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 bhikkhus: “This woman, ever busy and active, yearns only for her husband.” Therefore they called her Patipūjikā (Husband-Honoror).

She cared regularly for the Assembly Hall, supplied water for drinking, and provided seats for the bhikkhus. Whenever others desired to give ticket-food or fortnightly-food, they would bring it and give it to her, saying: “Dear lady, pray

4. The Chapter about Flowers, Pupphavagga - 278

present these to the Saṅgha of bhikkhus.” Going to and fro in this manner, she obtained at one and the same time the fifty-six wholesome qualities. 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 bhikkhus, {1.364} listened to the Dhamma, 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 Accharās were decking the god with flowers. When the Devaputta Mālabhārī 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 Sāvattthī.” – “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 bhikkhus, making an aspiration 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 Devaputta Mālabhārī was greatly agitated. He said: “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 Realm of the Thirty-Three Devas, 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 Deva not a single day had passed; nay, not more than a moment of time. Therefore he thought 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 bhikkhus, on entering the village, found the Assembly Hall uncared for, no seats provided, no water supplied for drinking. “Where is Patipūjikā?” said they. “Venerable Sirs, how could you expect to see her?”

Yesterday at eventide, after your reverences had eaten and departed, she died.” Thereupon unattained bhikkhus, remembering her kindly services to them, were unable to restrain their tears; while bhikkhus who had destroyed the pollutants were overcome with spiritual urgency.

After eating their breakfast, they went to the monastery and asked the Teacher: “Venerable Sir, Patipūjikā, busy and active, performed all manner of works of merit and yearned only for her husband. Now she is dead. Where was she reborn?” – “Bhikkhus, she was reborn with her own husband.” – “But, venerable Sir, she is not with her husband.” – “Bhikkhus, she yearned not for that husband. Her husband was the Devaputta Mālabhārī in the Realm 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.” – “Venerable Sir, is what you say true?” – “Yes, bhikkhus, what I say is true.” – “Oh, how short, venerable 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, bhikkhus, 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 verse:

**48. Pupphāni heva pacinantam byāsattamanasam naram,
atittam yeva kāmesu Antako kurute vasam.**

The End-Maker takes control of
the one whose mind is attached to
collecting flowers, even though
he is unsated with pleasures.

At the end of the teaching many attained the fruition of Stream-entry and so on, and there was benefit for many people from the teaching.

4.5 The Story about the Selfish Kosiya Macchariyakosiyavatthu

Dhp 49

CST4: Macchariyakosiyasetṭhivatthu

Burlingame: Niggardly Kosiya

Compare: Ja 78

Elder Moggallāna brought the miser Kosiya and his wife to the Buddha who taught them about generosity, and they both attained Stream-entry; the Buddha praised Elder Moggallāna for being both persuasive and modest with his supporters, and spoke a verse about him.

Keywords: Chief Disciples, Rich Men, Bodhisatta, Conversions

“Just as a bee, without hurting the flower,” [29.49] {1.367} this Dhamma teaching was given by the Teacher while he was in residence at Sāvattṭhī with reference to the selfish Kosiya the rich man. The story begins at Rājagaha.

It seems that in a town named Jaggery, not far from the city of Rājagaha, lived a certain rich man named Kosiya, possessed of 800 million 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 ascetics and Brahmins, but remained unused, like a pool haunted by Rakkhasas.

One day, early in the morning, the Teacher arose from the attainment 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 rich man and his wife and perceived that they possessed the supporting conditions for attaining the fruition of Stream-entry.

Now on the preceding day the rich man 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.

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 straightaway 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 too generous.” – “Then I will bake enough cakes to feed all who live in this house.” – “I have always thought you are like a great fish.” – “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 Mahā Moggallāna: “Moggallāna, in yonder town of Jaggery, close to the city of Rājagaha, a selfish rich man, desiring to eat fried cakes, but afraid that somebody else may see him, is having cakes fried in his seven-storied mansion. Go there, overcome that rich man, inculcate in him the virtue of self-denial, take the rich man 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. Today I will sit with my five hundred bhikkhus in the monastery and will make my meal of those very cakes.” – “Very well, venerable Sir,” replied the elder, promising to carry out the Teacher’s command. {1.370}

In but an instant, by virtue of his psychic 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 rich man saw the elder, his heart’s flesh quivered and quaked. “It was for fear of just such persons,” he said, “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 rich man spoke thus: “Ascetic, 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 rich man: “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 rich man 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 rich man 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 rich man 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 bhikkhu 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 bhikkhu, 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 rich man 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 rich man 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 rich man’s wife said to her husband: “Husband, the cakes all stick together. I cannot separate them.” – “I will separate them,” replied the rich man. But try as he might, he was unable to do so. Finally the rich man 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 rich man 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 him.” So his wife took the basket and approached the elder. The elder taught the Dhamma to the rich man and his wife, proclaiming the virtues of the Three Jewels. {1.372} Beginning with the words: “There is the given, there is the offered,¹³⁵ *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 Brahmins who are on the right path, with right practice, who declare this world and the next world themselves after realising through super knowledge for themselves.*” He made the fruit of almsgiving and of the other works of merit as plain as the moon in the sky.

As the rich man listened to him, his heart believed, and he said: “Venerable Sir, draw near, sit down on this couch, and eat.” The elder replied: “Rich man, the Sambuddha is sitting in the monastery, expecting to eat these cakes. Therefore, rich man, 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, venerable Sir, where is

¹³⁵ AJ: this is the opening of the definition of mundane right view. I have added the definition in.

the Teacher at this moment?” – “Rich man, he is at the Jetavana monastery, some forty-five leagues from here.” – “Venerable Sir, how can we travel such a long distance without spending a great deal of time on the way?”

“Rich man, if it so please you, I will convey you there by my own psychic 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, venerable Sir,” said the rich man, 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 rich man 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 rich man 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 Saṅgha of bhikkhus about him. The rich man gave the water of donation to the Saṅgha of bhikkhus presided over by the Buddha. {1.373} The rich man’s wife placed a cake in the Realised One’s bowl. The Teacher took as much as he needed to support life, and the Saṅgha of bhikkhus likewise took as much as they needed to support life. The rich man went about distributing milk and ghee and honey and jaggery.

The Teacher and his five hundred bhikkhus completed their meal, and the rich man 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 bhikkhus of the entire monastery and to the eaters of leftovers, there was still no end to the cakes that remained. “Venerable Sir,” they reported to the Fortunate 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 “Fried Cake Mountain.”

Then the rich man with his wife approached the Fortunate One and stood respectfully on one side. The Fortunate One pronounced the words of thanksgiving. At the conclusion of the words of thanksgiving both the rich man and his wife were established in the fruition of Stream-entry. Then they worshipped the Teacher, and mounting the staircase at the battlemented gate,

4. The Chapter about Flowers, Pupphavagga - 285

found themselves in their own house. From that time forwards the rich man spent 800 million of treasure solely on the dispensation of the Buddha.

On the evening of the following day, when the bhikkhus assembled in the Dhamma Hall, they exclaimed: “Behold, friends, the supernatural power of Elder Mahā Moggallāna! Without impairing faith, without impairing riches, {1.374} he subdued in a moment the selfish rich man, 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 fruition of Stream-entry. Oh, how great is the supernatural power of the elder!” Thus, as they sat together in the Dhamma Hall, did they praise the virtues of the elder.

By the Deva-ear the Teacher overheard them, and [29.54] entering the Dhamma Hall, asked them: “Bhikkhus, what is the subject you are discussing now, as you sit here all gathered together?” When they told him, he said: “Bhikkhus, a bhikkhu 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 bhikkhu is my son Moggallāna.” And in praise of the elder he pronounced the following verse:

**49. Yathā pi bhamaro puppham vaṇṇagandham aheṭṭhayam
paḷeti rasam-ādāya, evam gāme munī care.**

Just as a bee, without hurting
the flower, its colour or scent,
gathers its nectar and escapes,
so should the seer roam in village. {1.376}

At the end of the teaching many reached the fruition of Stream-entry and so on. When the Teacher had given this Dhamma teaching, he continued his discourse for the purpose of proclaiming the virtues of the elder, saying: “Bhikkhus, this is not the first time that rich man 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 Illisa Birth Story¹³⁶

In the past when Brahmadatta was reigning in Benares, there was a rich man, Illisa by name, who was worth 800 million, and had all the defects which fall

¹³⁶ AJ: Ja 78, the commentary had only the verse, I include the full story here.

4. The Chapter about Flowers, Pupphavagga - 286

to the lot of man. He was lame and crook-backed and had a squint; he was an unconverted infidel, and a miser, never giving of his store to others, nor enjoying it himself; his house was like a pool haunted by Rakkhasas. Yet, for seven generations, his ancestors had been bountiful, giving freely of their best; but, when he became a rich man, he broke through the traditions of his house. Burning down the alms house and driving the poor with blows from his gates, he hoarded his wealth.

One day, when he was returning from attendance on the king, he saw a villager, who had journeyed far and was weary, seated on a bench, and filling a mug from a jar of rank spirits, and drinking it off, with a dainty morsel of stinking dried-fish as a relish. The sight made the rich man feel a thirst for spirits, but he thought to himself, "If I drink, others will want to drink with me, and that means a ruinous expense." So he walked about, keeping his thirst under control. But, as time wore on, he could do so no longer; he grew as yellow as old cotton; and the veins stood out on his sunken frame. On a day, retiring to his chamber, he lay down hugging his bed. His wife came to him, and rubbed his back, as she asked: "What has gone amiss with my lord?"

But, when she in her turn said: "Then I'll only brew liquor enough for you," he said: "If you make the brew in the house, there will be many on the watch; and to send out for the spirits and sit and drink it here, is out of the question." So he produced one single penny, and sent a slave to fetch him a jar of spirits from the tavern. When the slave came back, he made him go from the town to the riverside and put the jar down in a remote thicket. "Now be off!" said he, and made the slave wait some distance off, while he filled his cup and fell to.

Now the rich man's father, who for his generosity and other good works had been reborn as Sakka in the Realm of Devas, was at that moment wondering whether his bounty was still kept up or not, and became aware of the stopping of his bounty, and of his son's behaviour. He saw how his son, breaking through the traditions of his house, had burnt the alms house to the ground, had driven the poor with blows from his gates, and how, in his miserliness, fearing to share with others, that son had stolen away to a thicket to drink by himself. Moved by the sight, Sakka cried: "I will go to him and make my son see that deeds must have their consequences; I will work his conversion, and make him charitable and worthy of rebirth in the Realm of Devas." So he came down to earth, and once more trod the ways of men, putting on the semblance of the rich man Illīsa, with the latter's lameness, and crookback,

4. The Chapter about Flowers, Pupphavagga - 287

and squint. In this guise, he entered the city of Rājagaha and made his way to the palace-gate, where he bade his coming be announced to the king. “Let him approach,” said the king; and he entered and stood with due obeisance before his majesty.

“What brings you here at this unusual hour, rich man?” said the king. “I am come, sire, because I have in my house 800 million of treasure. Deign to have them carried to fill the royal treasury.” – “Nay, rich man; the treasure within my palace is greater than this.” – “If you, sire, will not have it, I shall give it away to whom I will.” – “Do so by all means, rich man,” said the king. “So be it, sire,” said the pretended Illīsa, as with due obeisance he departed from the presence to the rich man’s house. The servants all gathered round him, but not one could tell that it was not their real master. Entering, he stood on the threshold and sent for the porter, to whom he gave orders that if anybody resembling himself should appear and claim to be master of the house they should soundly cudgel such a one and throw him out. Then, mounting the stairs to the upper story, he sat down on a gorgeous couch and sent for Illīsa’s wife. When she came he said with a smile: “My dear, let us be bountiful.”

At these words, wife, children, and servants all thought: “It’s a long time since he was this way minded. He must have been drinking to be so good-natured and generous today.” And his wife said to him: “Be as bountiful as you please, my husband.” – “Send for the crier,” said he, “and bid him proclaim by beat of drum all through the city that everyone who wants gold, silver, diamonds, pearls, and the like, is to come to the house of Illīsa the rich man.” His wife did as he bade, and a large crowd soon assembled at the door carrying baskets and sacks. Then Sakka bade the treasure-chambers be thrown open, and cried: “This is my gift to you; take what you will and go your ways.” And the crowd seized on the riches there stored, and piled them in heaps on the floor and filled the bags and vessels they had brought, and went off laden with the spoils. Among them was a countryman who yoked Illīsa’s oxen to Illīsa’s carriage, filled it with the seven things of price, and journeyed out of the city along the highroad. As he went along, he drew near the thicket, and sang the rich man’s praises in these words: “May you live to be a hundred, my good lord Illīsa! What you have done for me this day will enable me to live without doing another stroke of work. Whose were these oxen? Yours. Whose was this carriage? Yours. Whose the wealth in the carriage? Yours again. It was no father or mother who gave me all this; no, it came solely from you, my lord.”

These words filled the rich man with fear and trembling. "Why, the fellow is mentioning my name in his talk," said he to himself. "Can the king have been distributing my wealth to the people?" At the bare thought he bounded from the bush, and, recognizing his own oxen and cart, seized the oxen by the cord, crying: "Stop, fellow; these oxen and this cart belong to me." Down leaped the man from the cart, angrily exclaiming: "You rascal! Illīsa, the rich man, is giving away his wealth to all the city. What has come to you?" And he sprang at the rich man and struck him on the back like a falling thunder-bolt, and went off with the cart. Illīsa picked himself up, trembling in every limb, wiped off the mud, and hurrying after his cart, seized hold of it. Again the countryman got down, and seizing Illīsa by the hair, doubled him up and thumped him about the head for some time; then taking him by the throat, he flung him back the way he had come, and drove off.

Sobered by this rough usage, Illīsa hurried off home. There, seeing folk making off with the treasure, he fell to laying hands on here a man and there a man, shrieking: "Hi! What's this? Is the king despoiling me?" And every man he laid hands on knocked him down. Bruised and smarting, he sought to take refuge in his own house, when the porters stopped him with: "Hello, you rascal! Where might you be going?" And first thrashing him soundly with bamboos, they took their master by the throat and threw him out of doors. "There is none but the king left to see me righted," groaned Illīsa, and betook himself to the palace. "Why, oh why, sire," he cried, "have you plundered me like this?"

"Nay, it was not I, rich man," said the king. "Did you not yourself come and declare your intention of giving your wealth away, if I would not accept it? And did you not then send the crier round and carry out your threat?" – "Oh sire, indeed it was not I that came to you on such an errand. Your majesty knows how near and close I am, and how I never give away so much as the tiniest drop of oil which a blade of grass will take up. May it please your majesty to send for him who has given my substance away, and to question him on the matter."

Then the king sent for Sakka. And so exactly alike were the two that neither the king nor his court could tell which was the real rich man. Said the miser Illīsa: "Who, and what, sire, is this rich man? I am the rich man."

"Well, really I can't say which is the real Illīsa," said the king. "Is there anybody who can distinguish them for certain?" – "Yes, sire, my wife." So the

4. The Chapter about Flowers, Pupphavagga - 289

wife was sent for and asked which of the two was her husband. And she said Sakka was her husband and went to his side. Then in turn Illīsa's children and servants were brought in and asked the same question; and all with one accord declared Sakka was the real rich man. Here it flashed across Illīsa's mind that he had a wart on his head, hidden among his hair, the existence of which was known only to his barber. So, as a last resource, he asked that his barber might be sent for to identify him. Now at this time the Bodhisatta was his barber. Accordingly, the barber was sent for and asked if he could distinguish the real from the false Illīsa. "I could tell, sire," said he, "if I might examine their heads." – "Then look at both their heads," said the king. On the instant Sakka caused a wart to rise on his head! After examining the two, the Bodhisatta reported that, as both alike had got warts on their heads, he couldn't for the life of him say which was the real man. And therewithal he uttered this verse:

Both are lame, both are handicapped,
both of them have eyes that are crossed,
warts have arisen on both, I
do not see which is Illīsa.

Hearing his last hope thus fail him, the rich man fell into a tremble; and such was his intolerable anguish at the loss of his beloved riches, that down he fell in a swoon. Thereupon Sakka put forth his transcendental powers, and, rising in the air, addressed the king thence in these words: "Not Illīsa am I, O king, but Sakka." Then those around wiped Illīsa's face and dashed water over him. Recovering, he rose to his feet and bowed to the ground before Sakka, King of Devas. Then said Sakka: "Illīsa, mine was the wealth, not thine; I am your father, and you are my son. In my lifetime I was bountiful toward the poor and rejoiced in doing good; wherefore, I am advanced to this high estate and am become Sakka. But you, walking not in my footsteps, are grown a niggard and a very miser; you have burnt my alms house to the ground, driven the poor from the gate, and hoarded your riches. You have no enjoyment thereof thyself, nor has any other human being; but your store is become like a pool haunted by Rakkhasas, whereat no man may slake his thirst. Albeit, if you will rebuild my alms house and show bounty to the poor, it shall be accounted to you for righteousness. But, if you will not, then will I strip you of all that you have, and cleave your head with the thunderbolt of Sakka, and you shall die."

At this threat Illīsa, quaking for his life, cried out: “Henceforth I will be bountiful.” And Sakka accepted his promise, and, still seated in mid-air, established his son in the precepts and preached the Dhamma to him, departing thereafter to his own abode. And Illīsa was diligent in generosity and other good works, and so assured his rebirth thereafter in heaven.

4.6 The Story about the Ājīvaka Pāṭhika

Pāṭhikājīvakaavatthu

Dhp 50

CST4: Pāveyyakājīvakaavatthu

Burlingame: Pāṭhika the Naked Ascetic

When a lay-disciple invited the Buddha for a meal, an ascetic supported by her abused both her and the Buddha, who advised her not to worry about what the ascetic is doing or saying but instead to look to herself; the Buddha then summarised his teaching with a verse.

Keywords: Ājīvakas, Offerings, Jealousy

“**Not the wrong of others,**” this Dhamma teaching was given by the Teacher while he was in residence at Sāvattthī with reference to the Ājīvaka Pāṭhika.

At Sāvattthī, we are told, the wife of a certain householder ministered to the needs of an Ājīvaka named Pāṭhika, treating him as she would her own son. Of her nearest neighbors, those who went to hear the Teacher teach the Dhamma returned praising the virtues of the Buddhas in manifold ways, saying: “Oh, how wonderful is the teaching 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 Dhamma. So she put the matter to the Ājīvaka, saying: “Noble sir, I desire to go and hear the Buddha.” But as often as she made her request, the Ājīvaka dissuaded her from going, saying: “Do not go.” The woman thought to herself: “Since this [29.55] Ājīvaka will not permit me to go to the monastery and hear the Dhamma, I will invite the Teacher to my own house and hear the Dhamma 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 tomorrow.” The boy started out, but went first to the place of residence of the Ājīvaka, saluted him, and sat down. “Where are you going?” asked the Ājīvaka.

4. The Chapter about Flowers, Pupphavagga - 291

“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 nearby, 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 Ājīvaka and then went to the Teacher and delivered the invitation. When he had done everything according to the instructions of the Ājīvaka, he returned to the latter. Said the Ājīvaka: “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 Ājīvaka 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 Takoli 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 Awakening, when they sit under the Bodhi tree, causing the 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 the Petas, this path leads to the world of humans, this path leads to the Deva Realm, this path leads to the great deathless 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, worshipped the Teacher with the five limbs, escorted him into the house, poured the 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 teaching of the Dhamma and applauded the Teacher, saying: “Well said! Well said!”

4. The Chapter about Flowers, Pupphavagga - 292

The Ājīvaka, sitting there in the back room, heard the words of applause uttered by the lay disciple as she heard the Teacher teach the Dhamma. 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 Ājīvaka’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 venerable Sir,” she replied, “my mind is completely distraught by the insulting words of this Ājīvaka.” {1.379} The Teacher said: “One should not consider the talk of such a one who eats the remains of food; one should pay no attention to such as he; one should regard only one’s own wrongs of commission and omission.” So saying, he pronounced the following verse:

**50. Na paresaṃ vilomāni, na paresaṃ katākataṃ
attano va avekkheyya, katāni akatāni ca.**

Not the wrong of others, or what
others have done or have not done,
one should consider, but what has
been done and not done by oneself.

At the end of the teaching that laywoman was established in the fruition of Stream-entry, and there was benefit for many people from the teaching.

4.7 The Story about the Lay Disciple Chattapāṇi Chattapāṇi-Upāsakassa Vatthu

Dhp 51-52

CST4: Chattapāṇiupāsakavatthu

Burlingame: The King and the King of Kings

When Elder Ānanda is sent to teach the two queens of King Pasenadi, Mallikā and Vāsabhā Khattiyā, the first profits by it but the latter does not; the Buddha explained why this was so with some verses.

Keywords: Non-returners, Kings, Queens, Listening to Dhamma

“Just like a beautiful flower,” this Dhamma teaching was given by the Teacher while he was in residence at Sāvattthī with reference to the lay disciple Chattapāṇi (Umbrella-Holder). {1.380}

For at Sāvattthī lived a lay disciple named Chattapāṇi, versed in the Three Baskets, who was a Non-returner.¹³⁷ Early one morning, while keeping the Observance Day, he went to pay his respects to the Teacher.

For those who are [29.57] noble Non-returners, by reason of their previous undertaking, do not take upon themselves the obligations of Observance Day. Such persons, solely by virtue of the path, lead the holy life and eat but one meal a day. Therefore said the Fortunate One:¹³⁸ “Great king, Ghaṭikāra the potter eats but one meal a day, leads the holy life, is virtuous and upright.” Thus, as a matter of course, those who are Non-returners eat but one meal a day and lead the holy life.

Chattapāṇi also, thus keeping the Observance Day, approached the Teacher, worshipped him, and sat down and listened to the Dhamma. 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.

¹³⁷ AJ: Burlingame made an unfortunate mistake here, translating *Anāgāmī* as one “enjoying the Fruit of the Second Path.” An *Anāgāmī*, however, is on the 3rd stage, and is a Non-returner.

¹³⁸ BG: MN 81.

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 worshipped the Teacher and sat down respectfully on one side. The Teacher, observing that he was angry, said to him: “Great king, this lay disciple Chattapāṇi is a wise man, knows the Dhamma, is versed in the Three Baskets, is content 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. Straightaway he caused him to be summoned before him. Chattapāṇi laid aside his parasol and sandals, approached the king, worshipped him, and took his stand respectfully on one side. The king said 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 your presence.” – “Evidently, then, you have today 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 Three Baskets. Recite the Dhamma 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 bhikkhus. Send for someone who is a bhikkhu and ask him to recite the Dhamma.”

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: “Venerable Sir, my consorts Mallikā and Vāsabhā Khattiyā say: ‘We desire to master the Dhamma.’ Therefore pray come to my house regularly with five hundred bhikkhus and teach the Dhamma 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, venerable Sir, send some bhikkhu.” The Teacher assigned the duty to the Elder Ānanda. And the elder came regularly and recited to those queens. Of the two queens, Mallikā learned thoroughly, rehearsed faithfully, and heeded her teacher’s instruction. But Vāsabhā Khattiyā 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 Dhamma?” – “Yes, venerable Sir.” – “Which one learns thoroughly?” – “Venerable 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 Dhamma I have taught, to one who is not faithful in hearing, learning, {1.383} rehearsing, and teaching 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 teaching the Dhamma, it returns abundant fruit and manifold blessings.” So saying, he pronounced the following verses:

**51. Yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ agandhakaṃ,
evaṃ subhāsītā vācā aphalā hoti akubbato.**

Just like a beautiful flower,
which has colour, but lacks fragrance,
so are well-spoken words fruitless
for the one who acts not on them.

**52. Yathā pi ruciraṃ pupphaṃ vaṇṇavantaṃ sagandhakaṃ,
evaṃ subhāsītā vācā saphalā hoti pakubbato.**

Just like a beautiful flower,
which has both colour and fragrance,
so are well-spoken words fruitful
for the one who will act on them. {1.384}

At the end of the teaching many attained the fruition of Stream-entry and so on, and benefit arose for many people from the teaching.

4.8 The Story about Visākhā

Visākhāya Vatthu

Dhp 53

CST4: Visākhāvatthu

Burlingame: Marriage of Visākhā

Compare: AN-a 1.14.7.2; Dhp-a 21.8¹³⁹

Visākhā was a faithful supporter of the Buddha, but was married off to a son of Migāra, a supporter of the Jains; she insisted on inviting the Buddha for the wedding meal and Migāra was converted by his teaching; later she built the Eastern Monastery for the monastics; the Buddha spoke a verse to her.

Cast: Visākhā, Dhanañjaya, Sumanā Devī, Meṇḍaka, King Bimbisāra, King Pasenadi, Migāra, Puṇṇavaddhana, Elder Ānanda, Elder Mahā Moggallāna, Saṅghadāsī, King Kiki, Buddha Kassapa

Keywords: Rich Men, Kings, Marriages, Women, Monasteries, Foremost Disciples, Epics, Past Lives, Previous Buddhas

“**Just as from a heap of flowers,**” this Dhamma teaching was given by the Teacher while he was in residence at the Eastern Monastery near Sāvattthī with reference to the female lay disciple Visākhā.

8a The Rich Men

Visākhā, we are told, was born in the city of Bhaddiya in the kingdom of Aṅga. Her father was the rich man Dhanañjaya, son of the rich man Meṇḍaka, and her mother was Sumanā Devī, his chief consort. When Visākhā was but seven years old, the Teacher, perceiving that the Brahmin Sela and other of his kinsmen in the faith possessed the necessary conditions, set out with a great company of bhikkhus and came to that city. Now at this time the householder Meṇḍaka held

¹³⁹ BG: 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 at AN-a 1.14.7.2. Cf. Dhp-a 21.8.

4. The Chapter about Flowers, Pupphavagga - 297

the post of Rich Man in that city, being the chief of five persons of great merit.
{1.385}

The five persons of great merit were the rich man Meṇḍaka, Candapadumā his chief consort, his eldest son Dhanañjaya, his wife Sumanā Devī, and the rich man Meṇḍaka's slave Puṇṇa. Now the rich man Meṇḍaka 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, Meṇḍaka, Puṇṇaka, and Kākavaliya.

When the rich man Meṇḍaka learned that the One of Ten Strengths had come to his city, he sent for the maiden Visākhā, daughter of the rich man 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 maidens, go forth to meet the One of Ten Strengths." – "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, worshipped him, and took her stand on one side. Pleased with her deportment, the Teacher taught the Dhamma to her, and at the end of his discourse both she and her five hundred maidens were established in Stream-entry.

The rich man Meṇḍaka also approached the Teacher, hearkened to the Dhamma, and was established in the fruition of Stream-entry. Thereupon the rich man Meṇḍaka invited the Teacher to be his guest on the morrow. Accordingly on the following day he entertained in his own house the Saṅgha of bhikkhus 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. After the Teacher had remained in the city of Bhaddiya for as long as he liked, he departed.

8b The Founding of Sāketa

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 rich man named Dhanañjaya, son of the rich man Meṇḍaka. I will take counsel with him and give you my answer later.” So King Bimbisāra caused the rich man 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 rich man 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 the rich man 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 Sāvattihī, spending a single night on the journey. As they journeyed along, reaching a pleasant place, they pitched camp there for the night. The rich man Dhanañjaya asked the king: “Whose country is this?” – “This is my country, rich man.” – “How far is it from here to Sāvattihī?” {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.

8c Visākhā’s Marriage

Now there lived at Sāvattihī a rich man named Migāra, and he had a son named Puṇṇavaddhana, 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.”

4. The Chapter about Flowers, Pupphavagga - 299

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 Puṇṇavaddhana's mother and father invited 108 [29.62] Brahmins 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 Brahmins 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 Brahmins a golden garland worth 100,000 coins and dismissed them. The Brahmins 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 a festival day and thought to themselves: "Today our labors will reach a successful termination."

Now in this city there is a festival celebrated every year called Open Festival 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 noble 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 Brahmins 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.

4. The Chapter about Flowers, Pupphavagga - 300

The Brahmins 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 Brahmins: “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] you 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.

One gone forth 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 ascetic 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

4. The Chapter about Flowers, Pupphavagga - 301

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 Brahmins 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 Sāvattihī, dear girl.” – “What is the name of the rich man whose household you represent?” – “The rich man’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 there 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 Brahmins accompanying her. The rich man asked the Brahmins: “Whence have you come?” – “From Sāvattihī, rich man.” – “What is the name of the rich man?” – “The rich man’s name is Migāra.” – “What is the name of his son?” – “Puṇṇavaddhana Kumāra.” – “How great is his wealth?” – “400 million, rich man.” – “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 rich man 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 Brahmins returned to Sāvattihī and reported to the rich man Migāra: “We have found a maiden.” – “Whose daughter is she?” – “The daughter of the rich man Dhanañjaya.” The rich man Migāra thought to himself: “I have obtained the daughter of a notable family, and it is necessary for me to bring her here with all speed.” So he informed the king of his intention to go there. The king thought to himself: “That is the distinguished family I took from King

4. The Chapter about Flowers, Pupphavagga - 302

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 the rich man Migāra.

So the rich man Migāra sent the following message to the rich man 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?” the rich man Dhanañjaya sent back the following reply: “If ten kings are coming, let them come!”

Accordingly the rich man 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 the rich man Dhanañjaya: “We have arrived.” Thereupon [29.65] the rich man Dhanañjaya sent a handsome present to the rich man 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 rich man’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 aspiration she had cherished during 100,000 aeons 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 grooms 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.”

8d Visākhā’s Riches

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

ornament.”¹⁴⁰ {1.393} So saying, he gave them a thousand pieces 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 the rich man Dhanañjaya: “The rich man must not think of providing maintenance and support for us for long. Let him inform us when the maiden is to depart.” The rich man 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. 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 ornament was not yet finished.

The superintendents of the work came and reported to the rich man: [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 ornament was completed. In the making of this ornament, four measures of diamonds were used, eleven measures of pearls, twenty-two measures of coral, thirty-three measures of rubies; with these and other of the seven kinds of jewels the ornament was completed. Ordinary threads were not used in the making of this ornament; 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 ornament the goldsmiths wrought a peacock; in its right wing were five hundred feathers of ruddy gold, and in its left wing five

¹⁴⁰ AJ: it is described below.

4. The Chapter about Flowers, Pupphavagga - 304

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 ornament cost 90 million, and 100,000 coins were paid for the workmanship.

Through what deed in a previous state of existence did Visākhā receive this ornament? We are told that in the dispensation of the Buddha Kassapa she presented twenty thousand bhikkhus 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 ornament. The gift of robes by women culminates in the great-creeper ornament, 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 rich man had thus prepared a set of bridal gifts 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 enclosure three-quarters of a league in length and eight rods across and stood rubbing shoulder with shoulder.

Then the rich man 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 enclosure. [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 bhikkhus, {1.397} the young bhikkhus 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 rich man 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 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.’”

8e The Ten Admonitions

“On the morrow my daughter will depart,” thought the rich man 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

4. The Chapter about Flowers, Pupphavagga - 306

so long as you live with your husband's family." And so saying, he gave her certain admonitions. Now the rich man Migāra happened to be sitting in the next room and heard all the admonitions which the rich man Dhanañjaya gave to his daughter. These were the admonitions which the rich man 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 the rich man 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 sort it out."

Then he caused his daughter to put on her great-creeper ornament which cost 90 million of treasure, and giving her 540 million 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. The rich man Dhanañjaya paid his respects to the king and the rich man Migāra, accompanied them a little way on their journey, and then bidding farewell to his daughter, placed her in their charge.

When the rich man 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." The rich man said 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.

8f Visākhā in Sāvattthī

Now when Visākhā reached the gate of the city of Sāvattthī, 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 ornament 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 Sāvattthī 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 rich man’s house.

On the day when Visākhā entered the city of Sāvattthī, all the residents of the city said to themselves: “The rich man 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 maidservants 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 the rich man Migāra, in planning the festivities of his son’s marriage, completely ignored the Realised One, 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 Stream-entry 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 any sense of modesty and fear of wrong and have no right to the title Arahats. Why did my father-in-law send for me to come?” And reproaching the rich man, she returned to her own quarters.

When the naked ascetics saw Visākhā, they all reproached the rich man 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 ascetic Gotama to your house, you have admitted a very unfortunate person. Expel her from this house immediately.” But the rich man 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 ones, 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 an elder who was an almsman, {1.401} going his rounds for alms, entered the rich man’s residence. Visākhā stood fanning her father-in-law. When she saw the elder, thinking to herself: “It would not be proper for me to announce this elder to my father-in-law,” she stepped aside, that her father-in-law might see the elder. But the fool, 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, venerable Sir. My father-in-law is eating stale fare.”

Now although the rich man 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, there is not sufficient reason why I should leave your house. It is not as if I were a common wench brought here 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 here, my father summoned eight householders and placed me in their hands and said: 'If any fault is charged against my daughter, you are to sort it out.' Send, therefore, for my sponsors and let them clear me of the charge."

"What she says is right," said the rich man. 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 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 elder going his rounds 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, venerable 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 maidservants 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

4. The Chapter about Flowers, Pupphavagga - 310

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 rich man 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, “Rich man, 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

4. The Chapter about Flowers, Pupphavagga - 311

command of my father-in-law, inasmuch as when I came here 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 departure my slaves, [29.74] both male and female, and my carriages and other conveyances.” Thereupon the rich man 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 dispensation of the Buddha, and we cannot exist without the Saṅgha of bhikkhus. If I may be permitted to minister to the Saṅgha of bhikkhus, according to my inclination, I will remain.” – “Dear daughter-in-law, you may minister to your ascetics to your heart’s content.”

Visākhā caused an invitation to be sent to the One of Ten Strengths, and on the following day entertained him in her house. The naked ascetics also, hearing that the Teacher was going to the house of the rich man Migāra, went and sat down in a circle about the house. When Visākhā had given the waters 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 One of Ten Strengths.” Now the rich man Migāra desired to go, but the naked ascetics dissuaded him, saying: “Householder, do not think of going to the ascetic Gotama.” So he sent back the following message: “Let my daughter-in-law herself wait upon him alone.”

When Visākhā had served the Saṅgha of bhikkhus 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 teach the Dhamma.” The rich man thought: “It would be highly improper for me not to go now,” and desiring greatly to hear the Dhamma, he set out. Thereupon the naked ascetics addressed him a second time, saying: “Well then, if you are determined to hear the ascetic Gotama, sit outside of a curtain and listen.” And preceding him, they drew a curtain around. The rich man 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 teach the Dhamma in orderly

sequence. Now when a Sambuddha teaches the Dhamma, they that stand before and they that stand behind, they that stand beyond a hundred universes or a thousand universes, and they that stand in the abode of the sublime Devas say: [29.75] “The Teacher is looking at me alone; he is teaching the Dhamma 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 Jāli, daughters like Kaṇhājīnā, and wives like Maddī.

8g Migāra Attains Stream-Entry

As the rich man Migāra, sitting outside of the curtain, turned over in his mind the teaching of the Realised One, he became established in the fruition of Stream-entry in a thousand ways adorned, and became endowed with unwavering belief, and acquired firm faith in the Three Jewels. 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: “Today 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 rich man, letting go the breast of his daughter-in-law, went to the Fortunate 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, venerable Sir.” Then he said: “Venerable 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 verse:

Today I know where alms given bear
great fruit, for my welfare, indeed,
did my blessed daughter-in-law
come into my household.

Visākhā invited the Teacher for the following day, and on the following day her mother-in-law attained the fruition of Stream-entry. And from that time on that house kept open door for the dispensation of the Buddha.

Then the rich man thought to himself: “My daughter-in-law has done me a great service. I will make her a present. Now her great-creeper ornament is so heavy that it is impossible for her to wear it all the time. I will therefore have a light ornament 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 100,000 coins he had a ornament made for her called the solid polished ornament, and when this was completed, invited the Saṅgha of bhikkhus presided over by the Buddha and gave them a bountiful feast. Then he caused Visākhā to bathe herself in sixteen waterpots of perfumed water and to put on the solid polished ornament. And when she had so done, he caused her to take her stand before the Teacher and to worship the Teacher. Then the Teacher pronounced the words of thanksgiving {1.408} and went back to the monastery.

8h Visākhā’s Family

Thenceforth Visākhā gave alms, performed the other works of merit, and obtained the eight boons from the Teacher.¹⁴¹ 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 8,420 persons. She herself lived to be 120 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}

¹⁴¹ BG: See Vin Mv 8.15.

resolved to test her. So on his way back from the monastery, to which he had gone to listen to the Dhamma, 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.

Now at this time, at Sāvattihī, 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 Sāvattihī always invited Visākhā first to their feasts.

8i Visākhā’s Great-Creeper Ornament

Now on a certain festive occasion, as the multitude, richly dressed and adorned, were on their way to the monastery to listen to the Dhamma, {1.410} Visākhā also, after eating in the house to which she had been invited, put on her great-creeper ornament and accompanied the multitude to the monastery. And taking off her ornaments, she gave them to her slave-girl, even as it is said:¹⁴²

Now at this time there was a festival at Sāvattihī, 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 ornament so costly as this, extending from head to foot.” Therefore

¹⁴² AJ: see the story accompanying Vin Pd 3 (PTS 4.179).

4. The Chapter about Flowers, Pupphavagga - 315

removing her ornament, 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 ornament. When I return from the Teacher’s sermon, I will put it on again.” And when she had given the ornament to her slave-girl, she put on her solid polished ornament, and approaching the Teacher, [29.78] listened to the Dhamma. At the end of the sermon she worshipped the Fortunate One, rose from her seat, and went out. Her slave-girl, who had forgotten the ornament, accompanied her.

Now it was the custom of Elder Ānanda, after the assembly had departed from listening to the Dhamma, in case anything had been forgotten and left behind, to put it away. So on this particular day, seeing the great-creeper ornament, he told the Teacher: “Venerable Sir, Visākhā has gone away and forgotten her ornament.” – “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 bhikkhus 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 bhikkhus 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 bhikkhu, 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.¹⁴³

When Visākhā had attended all the sick bhikkhus and all the young bhikkhus 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 ornament. 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 the noble Elder Ānanda has taken it up and put it away, do not bring it to me. In that case I give

¹⁴³ BG: See Vin Mv 8 (*Visākhāvatthu*, PTS 1.290). Cf. *Divyāvadāna*, p. 472.

it freely to the 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 ornament 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 the noble master. I give it to him freely. But the ornament 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 here.” So the slave-girl went and brought back the ornament.

Visākhā did not put on the ornament, but sent for goldsmiths and had it appraised. The goldsmiths reported: “The ornament is worth 90 million, and the workmanship is worth 100,000.” So Visākhā caused the ornament 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 ornament are hard to find. Indeed on the whole circle of the earth there are but three women who have obtained the great-creeper ornament: the eminent female lay disciple Visākhā, the wife of Bandhula king of the Mallas, and Mallikā daughter of the rich man of Bārāṇasī.

8j The Building of Pubbārāma

Therefore Visākhā herself alone gave the price for it, and causing the 90 million of treasure and 100,000 additional to be placed in a cart, she caused it to be conveyed to the monastery. Then she worshipped the Teacher and said: “Venerable Sir, this thought has been in my mind: ‘My noble master, Elder Ānanda, touched with his hand my great-creeper ornament, 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, venerable Sir?”

4. The Chapter about Flowers, Pupphavagga - 317

The Teacher replied: {1.413} “Visākhā, would it suit you to erect a dwelling-place for the bhikkhus at the eastern gate?”¹⁴⁴ – “That would suit me exactly, venerable Sir,” replied Visākhā, her heart filled with delight. So for 90 million she bought the site, and with 90 million more began to build a dwelling-place for the bhikkhus.

Now one day, as the Teacher surveyed the world at dawn, he perceived that the requisites for Stream-entry were possessed by a certain rich man’s son named Bhaddiya, who, after passing from [29.80] the Deva Realm, had been reborn in the household of the rich man 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 house of Anāthapiṇḍika, he went out by the east gate and resided at Pubbārāma. Therefore, when the people saw the Fortunate 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: “Venerable Sir, is it your intention to set out on a journey?” – “Yes, Visākhā.” – “Venerable Sir, I am causing a dwelling-place to be erected for you at an expenditure of all this treasure. Pray turn back, venerable Sir.” – “Visākhā, this is a journey which does not permit of my turning back.”

Visākhā thought to herself: “Doubtless the Fortunate One has good reason for what he is doing.” So she said to the Teacher: “Well then, venerable Sir, before you depart, direct some bhikkhu who knows what should be done and what should not be done to remain behind.” {1.414} – “Visākhā, take the bowl of whatever bhikkhu you please.”

Now although she was especially fond of Elder Ānanda, yet, thinking to herself: “Elder Mahā Moggallāna possesses great psychic power, and with his assistance my work will be made easy,” she took the bowl of the Elder Mahā Moggallāna. The elder looked at the Teacher, and the Teacher said: “Moggallāna, take with you your retinue of five hundred bhikkhus and turn back.” The elder did as he was commanded.

¹⁴⁴ AJ: Burlingame specified, “... at the eastern gate of the monastery”, but what it means is, at the eastern gate of the city.

4. The Chapter about Flowers, Pupphavagga - 318

By the supernatural power of Elder Mahā Moggallāna 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 Sāvattthī. 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 waterpots. {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: "Venerable Sir, bring the Saṅgha of bhikkhus here for these four months and take up your residence here, and I will have the dwelling-place for the bhikkhus finished." The Teacher consented to come. Thenceforth she gave alms to the Saṅgha of bhikkhus presided over by the Buddha in that very monastery.

Now a certain friend of hers came to her with a piece of cloth worth 100,000 coins 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 100,000 coins 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 bhikkhus wash their feet. When the bhikkhus 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 Saṅgha of bhikkhus presided over by the Buddha, on the last day she gave cloth for robes to the

4. The Chapter about Flowers, Pupphavagga - 319

Saṅgha of bhikkhus, each novice receiving cloth for robes worth a thousand coins each. Last of all she gave medicines to the bhikkhus, filling the bowl of each bhikkhu. The treasure she spent in the giving of alms amounted to 90 million. Thus in all she spent 270 millions of treasure in the dispensation of the Buddha, 90 million for the site of the monastery, 90 million to build it, and 90 million for alms. No other woman in the world gave away so much money as this woman who lived in the house of one with wrong view.

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 verses, with her sweet voice, she breathed forth the following exalted utterance:

When will I give a monastery,
that is a delightful mansion,
plastered with cement and mortar?
My intention is now fulfilled.

When will I give goods for lodgings,
couches, seats, cushions and pillows?
My intention is now fulfilled. {1.417}

When will I give food donations,
ticket-food, pure meat with relish?
My intention is now fulfilled.

When will I give robe donations,
Kāsi cloth, linen and cotton?
My intention is now fulfilled.

When will I give medicaments,
ghee, butter, honey, oil, jaggery?
My intention is now fulfilled.

The bhikkhus, hearing the sound of her voice, said to the Teacher: “Venerable Sir, during all this time we have never known Visākhā to sing. But today, 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: “Bhikkhus, my daughter is not singing. But her aspiration 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 an exalted utterance as she walks about.” – “But, venerable Sir, when was it that she prayed this prayer?” – “Do you wish to hear, bhikkhus?” – “Yes, venerable Sir, we do wish to hear.” Thereupon the Teacher told them the following

8k Story of the Past: Visākhā’s Aspiration

Bhikkhus, 100,000 aeons of time in the past, a Buddha named Padumuttara appeared in the world. The term of his life was 100,000 years, his retinue of those who had destroyed the pollutants numbered 100,000, his city was named Haṃsavatī, his father was Sunanda,¹⁴⁵ 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: “Venerable Sir, in what relation does this woman stand to you?” – “She is the chief of my benefactresses.” {1.418} – “Venerable Sir, by what means may women become the chief benefactresses of the Buddhas?” – “By making an aspiration for 100,000 aeons of time.” – “Venerable Sir, would it be possible for a woman to attain this position by making an aspiration at this moment?” – “Yes, that would be possible.” – “Well then, venerable Sir, accept food at my hands for seven days with your 100,000 bhikkhus.” 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 worshipped the Teacher, and prostrating herself at his feet, made the following aspiration: “Venerable 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.”

¹⁴⁵ AJ: in Bv it is said to be Ānanda.

4. The Chapter about Flowers, Pupphavagga - 321

The Teacher thought: “Will her aspiration be fulfilled?” After pondering the future in his mind and surveying 100,000 aeons of time, he said to her: “At the end of 100,000 aeons 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 Deva Realm. After passing through the round of existence in the worlds of the Devas and the world of humans, she was reborn in the dispensation of the Buddha Kassapa as Saṅghadāsī, the youngest of the 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 Sambuddha Kassapa and made the following aspiration: “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 Devas and the world of humans, and in her present state of existence {1.419} was reborn as the daughter of the rich man Dhanañjaya, who was the son of the rich man Meṇḍaka. And in her present state of existence she has wrought many works of merit in my dispensation.

Thus, bhikkhus, my daughter was not singing, but was breathing forth an exalted utterance as she saw the fulfillment of the prayer she had prayed.” And when he had thus spoken, the Teacher expounded the Dhamma, saying: “Bhikkhus, 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 verse:

**53. Yathā pi puppharāsimhā kayirā mālāguṇe bahū,
evaṃ jātena maccena kattabbaṃ kusalaṃ bahum.**

Just as from a heap of flowers
one might make a lot of garlands,

so should many good deeds be done
by one who is born a mortal.

At the end of the teaching many became Stream-enterers and so on, and there was benefit for many people from the Dhamma teaching.

4.9 The Story about the Elder Ānanda's Questions Ānandattherassa Pañhāvatthu

Dhp 54-55

CST4: Ānandattherapañhāvatthu

Burlingame: Elder Ānanda's Question

Compare: AN 3.79

When Elder Ānanda asked the Buddha if there is any fragrance that goes against the wind, the Buddha explained that if someone takes refuge, keeps precepts and is generous, the fragrance of his virtue will become widely known, and he spoke some verses.

Keywords: Giving, Foremost Disciples, Similes

“**The fragrance of flowers,**” this Dhamma teaching was given by the Teacher while he was in residence at Sāvattthī 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 Fortunate 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:¹⁴⁶

“Now one evening the venerable Ānanda arose from profound meditation and drew near to the place where sat the Fortunate One, and

¹⁴⁶ AJ: AN 3.79.

4. The Chapter about Flowers, Pupphavagga - 323

when he had drawn near, {1.421} he addressed the Fortunate One as [29.85] follows: ‘Venerable Sir, there 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, venerable Sir, are the three substances whose perfume goes only with the wind and not against the wind. But, venerable 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?’”

The Fortunate One said 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, venerable 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 Dhamma, seeks refuge in the Saṅgha; if he refrains from taking life, from taking that which is not given, from indulgence in the sensual wrongdoings 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 ascetics and Brahmins 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, Devatās 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 verses:

**54. Na pupphagandho paṭivātam-eti,
na candanaṃ tagaramallikā vā,**

**satañ-ca gandho paṭivātam-eti,
sabbā disā sappuriso pavāyati.**

The fragrance of flowers goes not against the wind,
nor does sandalwood or pinwheel or white jasmine,
but the fragrance of the good goes against the wind,
the true person's fragrance permeates all directions.

**55. Candanaṃ tagaraṃ vā pi, uppalaṃ atha vassikī,
etesaṃ gandhajātānaṃ sīlagandho anuttaro.**

Sandalwood and pinwheel also
water lily and striped jasmine,
amongst these kinds of good fragrance
virtue's fragrance is unsurpassed.

At the end of the verse many became Stream-enterers and so on, and there was benefit for many people from the Dhamma teaching.

4.10 The Story about Giving Alms to the Elder Mahā

Kassapa

Mahākassapattherassa Piṇḍapātadinnavatthu

Dhp 56

CST4: Mahā Kassapattherapiṇḍapātadinnavatthu

Burlingame: Sakka Gives Alms to Kassapa the Great

Compare: Ud 3.7

Elder Mahā Kassapa rose from meditation after seven days and went for alms; celestial spirits stepped forward to donate to him but he dismissed them, then Sakka and his wife Sujā disguised themselves as weavers and succeeded in giving alms, but Elder Mahā Kassapa discovered who they were and chided them; the Buddha spoke a verse about him.

Keywords: Accharās, Sakka, Devadhītās, Rich Men, Merit, Foremost Disciples

“Pinwheel and sandalwood fragrance,” [29.86] {1.423} this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to alms given to Elder Mahā Kassapa.

For one day the Elder Mahā Kassapa arose from 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 Accharās who were the wives of Sakka, the Lord of the Devas, 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: “Venerable Sir, accept these alms; do us a favor.” The elder replied: “Begone, all of you. I intend to bestow my favor on the poor.” – “Venerable 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 Accharās 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 Deva Realm. 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 the attainment of cessation.’” – “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 the Devadhītā Sujā 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 Sujā was feeding a [29.87] shuttle. The elder thought to 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 Sujā: “My lady, a noble elder approaches here. 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: “I think an elder

4. The Chapter about Flowers, Pupphavagga - 326

stands at the door of the house. Just go and find out.” Said Sujā: “My lord, you go find out yourself.”

Sakka went out of the house, worshipped the elder with the five limbs, 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 Mahā Kassapa has come to the door of my hut. Is there anything in the house?”

Sujā pretended to be somewhat embarrassed, but immediately answered: “Yes, husband, there is.” Sakka took the elder’s bowl, saying: “Venerable 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.

Straightaway 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 indeed Sakka, he said: “You have done a grievous wrong in depriving poor folk of the opportunity to acquire merit. By bestowing alms on me today, any poor man whomsoever might obtain the post of commander-in-chief or the post of rich man.” – “Is there any man poorer than I, venerable Sir?” – “How do you come to be poor, enjoying as you do splendor of dominion in the Deva Realm?”

“Venerable 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 Devaputtas of equal rank were reborn who, by the performance of works of merit, possessed greater glory than I. When these Devaputtas say in my presence: ‘Let us make holiday,’ and take maidservants {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, venerable 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, friend.” – “If this be true, venerable Sir, it is my bounden duty to perform works of merit.” So saying, Sakka

4. The Chapter about Flowers, Pupphavagga - 327

worshipped the elder, and accompanied by Sujā, walked clockwise about the elder. Then, flying up into the air, he breathed forth the following exalted utterance: Ah giving! The best gift is well established on Kassapa! Moreover, it is said in the Udāna.¹⁴⁷

Once upon a time the Fortunate One was in residence in the city of Rājagaha, at Veḷuvana monastery in Kalandakanivāpa.

Now at this time venerable Mahā Kassapa was in residence at Pipphali Cave. For the space of seven days he sat in unbroken posture, absorbed in one of the forms of absorption. Now on the expiration of those seven days venerable Mahā Kassapa arose from that absorption, and straightaway the thought occurred to him: “Suppose I were to go about Rājagaha for alms.” Now at that time five hundred Devatās greatly desired that venerable Mahā Kassapa should receive alms from them. But venerable Mahā Kassapa refused those five hundred { 1.428 } Devatās. And early in the morning he put on his undergarment, and taking bowl and robe, entered Rājagaha for alms.

Now at that time Sakka, the Lord of the Devas, desired to give alms to venerable Mahā Kassapa. Therefore, taking the form of a weaver, he sat weaving thread, with the Asurakaññā Sujā filling a shuttle.

Venerable Mahā Kassapa approached the place where sat Sakka, the Lord of the Devas, and Sakka, the Lord of the Devas, seeing venerable Mahā Kassapa approaching, came forth from his place of abode, advanced to meet him, took his bowl, escorted him within the house, took boiled rice from a pot, filled his bowl, and gave it to venerable Mahā Kassapa. 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 Mahā Kassapa: “Who is this being the supernatural power of whose psychic power is so great?” Then the following thought occurred to venerable Mahā Kassapa: “This is Sakka, the Lord of the Devas.” When he perceived this, he spoke thus to Sakka, the Lord of the Devas: “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

¹⁴⁷ AJ: Ud 3.7.

4. The Chapter about Flowers, Pupphavagga - 328

Sakka, the Lord of the Devas, took leave of venerable Mahā Kassapa, walked clockwise about him, and flying up into the air, thrice breathed forth the following exalted utterance: “Ah giving! The best gift is well established on Kassapa!”

The Fortunate One, even as he stood in the monastery, heard the sound of his voice and straightaway addressed the bhikkhus: “Bhikkhus, behold Sakka, the Lord of the Devas. Having uttered an exalted utterance, he is flying through the air.” – “What has he done, venerable Sir?” – “He has given alms to my son Kassapa through deception. Having so done, he is proceeding through the air uttering an exalted utterance.” – “Venerable Sir, how did he know that he ought to give alms to the elder?” – “Bhikkhus, both Devas and humans love him who gives alms as did my son.” So saying, he himself also uttered the same exalted utterance. Moreover, the following passage occurs in the Discourse:

The Fortunate One heard with his divine ear-element, which is purified, and surpasses that of normal men, Sakka, the Lord of the Devas, after going up into the sky, while in the air, in the firmament, three times uttering an exalted utterance: “Ah giving! The best gift is well established on Kassapa!” {1.430}

Now the Fortunate One, seeing this thing, breathed forth at that time the following exalted utterance:

The alms-gathering monk, self-supporting,
not nourishing another, such a one,
the Devas envy, one at peace,
one who is all the time mindful.

Having breathed forth this exalted utterance, he said: “Bhikkhus, Sakka, the Lord of the Devas, approaching my son with the perfume of virtue, gave alms to him.” So saying, he pronounced the following verse:

**56. Appamatto ayaṃ gandho yāyaṃ tagaracandanī,
yo ca sīlavataṃ gandho vāti devesu uttamo.**

Pinwheel and sandalwood fragrance
are insignificant, but the
fragrance of one who has virtue
flutters supreme amongst the gods.

At the end of the teaching many attained the fruition of Stream-entry and so on, and there was benefit for many people from the teaching.

4.11 The Story about the Elder Godhika's Parinibbāna

Godhikattherassa Parinibbānavatthu

Dhp 57

CST4: Godhikattheraparinibbānavatthu

Burlingame: Godhika Attains Nibbāna

Compare: SN 4.23¹⁴⁸

Gravely ill, Elder Godhika kept falling away from his concentration and decided to commit suicide; after the event Māra searched high and low for his place of rebirth, but the Buddha asserted that he had not been reborn, and spoke a verse.

Keywords: Diseases, Suicide, Parinibbāna

“Māra cannot find the path,” [29.90] {1.431} this Dhamma teaching was given by the Teacher while in residence at Veḷuvana near Rājagaha with reference to the passing into Pariibbāna by Elder Godhika.

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 absorption. A second time and a third time, and unto six times, did he enter into a state of absorption and fall away therefrom. As he entered into a state of absorption for the seventh time, he thought to himself: “Six times I have fallen away from a state of absorption. Doubtful is the future state of him who falls away from a state of absorption. 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 bhikkhu 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 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}

¹⁴⁸ BG: This story is almost word for word the same as SN 4.23. Cf. E. Windisch, *Māra und Buddha*, pp. 113-116.

4. The Chapter about Flowers, Pupphavagga - 330

Great Hero, One who is Great in Wisdom,
shining with glory and psychic power,
One who has Overcome All Foes and Fear,
All-Seeing One, I bow down at your feet.

Your disciple, Great Hero, though
having overcome death, still
wishes and thinks about dying,
prohibit it, Resplendent One.

Why, Fortunate One, does your disciple,
who takes delight in the Dispensation,
a trainee, who is unattained,
make his time, One Famed amongst Men?

At that moment the elder drew his knife. The Teacher, perceiving that it was Māra, pronounced the following verse:

Exactly this the wise ones do,
they do not yearn for life, having
overcome craving at the root,
Godhika attained Parinibbāna. [29. 91]

Now the Fortunate One, accompanied by a large number of bhikkhus, entered the place where the elder had lain down and used his knife. At that moment Māra, the Wicked One, like a pillar of smoke or a mass of darkness, was searching in all directions for the elder's consciousness. He thought: "Where has his rebirth-consciousness fixed itself?"

The Fortunate One pointed out to the bhikkhus the pillar of smoke and the mass of darkness and said to them: "Bhikkhus, that is Māra, the Wicked One, searching for the consciousness of the youth of good family Godhika. Thinks he: 'Where has the consciousness of the youth of good family Godhika fixed itself?' But, bhikkhus, the consciousness of the youth of good family Godhika has not fixed itself. For, bhikkhus, the youth of good family Godhika has passed into Parinibbāna."

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, and across the middle,
in every point and intermediate points,

4. The Chapter about Flowers, Pupphavagga - 331

I sought him, without finding him,
whereabouts has Godhika gone?

The Teacher said to Māra:

This wise man, who is resolute,
who meditates, delighting in meditation,
who is devoted, day and night,
without having desire for life,
overcoming death and his army,
he will never return again, having
overcome craving at the root,
Godhika attained Parinibbāna.

When the Teacher had thus spoken, Māra, the Wicked One, addressed the Fortunate One with a verse:

He is overcome with grief,
his Vīṇā dropped from the arms,
then did that Yakkha, depressed,
disappear right there and then.

Then said the Teacher: “Wicked One, what have you to do with the place where the consciousness of the youth of good family Godhika has fixed itself? A hundred or a thousand like you could never find it.” So saying, he pronounced the following verse:

**57. Tesaṃ sampannasīlānaṃ, appamādavihāriṇaṃ,
sammad-aññāvimuttānaṃ, Māro maggaṃ na vindati.**

Māra cannot find the path of
those who are endowed with virtue,
who live heedfully, and who are
freed through complete and deep knowledge.

At the end of the teaching many attained the fruition of Stream-entry, and many people benefited from that teaching.

4.12 The Story about Garahadinna

Garahadinnavatthu

Dhp 58-59

Burlingame: Sirigutta and Garahadinna

Compare: Ja 40¹⁴⁹

Sirigutta supported the Buddha, but his friend Garahadinna supported the Nigaṇṭhas; Sirigutta proved that the Nigaṇṭhas do not know the past, present and future as they declared; and the Buddha proved his knowledge and power to Garahadinna, who became his disciple; then the Buddha spoke some verses.

Keywords: Omniscience, Sectarrians, Offerings, Wisdom, Rich Men, Conversions, Past Lives, Bodhisatta

“Just as in a discarded heap,” [29.92] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Garahadinna.

12a Sirigutta Offers Dāna to the Nigaṇṭhas

For at Sāvattthī once lived two friends, Sirigutta and Garahadinna. The former was a lay disciple of the Buddha, the latter an adherent of the Nigaṇṭhas. {1.435} The Nigaṇṭhas used to say repeatedly to Garahadinna: “Go to your friend Sirigutta and say: ‘Why do you visit the ascetic 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 ascetic 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 ascetic 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

¹⁴⁹ BG: This story is referred to at Thag-a 230, and at Milindapañha 350.

4. The Chapter about Flowers, Pupphavagga - 333

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 today 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 Nigaṇṭhas, worshipped them, and said: "My friend Sirigutta invites you for tomorrow." – "Did Sirigutta speak to you 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 sectarians 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 Nigaṇṭhas arrived. Sirigutta came forth from the house, worshipped the Nigaṇṭhas with the five limbs, 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 Nigaṇṭhas: “Come here, venerable Sirs.” The Nigaṇṭhas 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, venerable 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, friend?” – “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 none of the Nigaṇṭhas should fall into the ditch by himself, and thus be able to warn the rest of his friends not to sit down on the seats. {1.438}

“Very well,” said the Nigaṇṭhas. 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: “Venerable 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 Nigaṇṭhas sat down all at once.

Thereupon the legs of the seats which rested on the ropes gave way, and the Nigaṇṭhas were immediately tipped over backwards and flung head first into the ditch. When the Nigaṇṭhas 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 Nigaṇṭhas, he became very angry and said: “Sirigutta has ruined me. Even as they stretched out their hands and worshipped him, he has beaten them with sticks and brought humiliation upon my noble teachers, my field of merit, who are able to bestow the six worlds of the Devas at their own good pleasure.” {1.439}

Forthwith he went to the royal palace and caused a fine of a thousand coins to be inflicted upon Sirigutta. The king sent Sirigutta a summons. Sirigutta immediately went to the king, worshipped 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 Nigaṇṭhas. 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 ascetic 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 Realised One: ‘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 Nigaṇṭhas who resorted to his house to be beaten with sticks and expelled.

12b Garahadinna Offers Dāna to the Buddha

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 those 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

4. The Chapter about Flowers, Pupphavagga - 336

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 Nigaṇṭhas? What do you expect to gain by visiting them? Should you not approach my Teacher instead and give alms to my own noble ones?” 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 do not know why you have not told me about it all this time. Very well. Go to your Teacher and invite him for tomorrow. I should like to entertain him. Beg him, with his five hundred bhikkhus, to accept my hospitality.”

Sirigutta approached the Teacher, worshipped him, and said: “Venerable Sir, my friend Garahadinna asks me to invite you to his house. {1.441} He asks me to beg you, with your five hundred bhikkhus, to accept his hospitality for tomorrow. Several days ago, however, I did such and such to the Nigaṇṭhas who resort to his house. I am not sure if he intends to seek revenge for what I did, so 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 bhikkhus will likewise mount the lotus and sit down. A great multitude will assemble, and in this assembly I will pronounce a discourse of thanksgiving consisting of two verses. At the conclusion of the verses 80,000 living beings will obtain comprehension of the

4. The Chapter about Flowers, Pupphavagga - 337

Dhamma, Sirigutta and Garahadinna will attain Stream-entry and will spend their great wealth in my dispensation. For the sake of this youth of good family 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. He said: “Prepare hospitality for the elder 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. He thought: “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 sectarians invite the Buddha, a great multitude always assembles. Those of wrong view assemble, saying to themselves: “We shall witness the discomfiture of the ascetic Gotama.” {1.443} Those of right view assemble, saying to themselves: “Today the Teacher will teach a great Dhamma teaching, 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 bhikkhus, went to the house of Garahadinna and stood before the door. Garahadinna came forth from the house, worshipped the bhikkhus with the five limbs, and taking his stand before them and raising his clasped hands in an attitude of reverent salutation, thought to himself: “So, venerable 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

4. The Chapter about Flowers, Pupphavagga - 338

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 here, Fortunate One.” Then he said to the Teacher: “Venerable Sir, when you come to our house, you must observe a certain etiquette in coming.” – “What must we do, friend?” – “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, venerable 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 bhikkhus likewise went thereon and sat down. Fire, as it were, arose in the belly of Garahadinna.

He approached Sirigutta and said to him: “Master, 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 bhikkhus. 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 bhikkhus 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}

4. The Chapter about Flowers, Pupphavagga - 339

When Garahadinna beheld this miracle, his body was suffused with joy and happiness and his heart believed. With profound reverence he waited on the Saṅgha of bhikkhus presided over by the Buddha. The meal over, Garahadinna, indicating that he wished the Buddha to pronounce the words of thanksgiving, took his bowl. The Teacher said 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 dispensation 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 verses:

**58-59. Yathā saṅkāradhānasmiṃ ujjhitasmiṃ mahāpathe
padumaṃ tattha jāyetha, sucigandhaṃ manoramaṃ,
evaṃ saṅkārabhūtesu, andhabhūte puthujjane,
atirocati paññāya Sammāsambuddhasāvako.**

Just as in a discarded heap
along the highway a lotus
might arise, with a pure fragrance,
delighting the mind, so amongst
the forsaken, the Sambuddha’s
disciple outshines the blind and
unattained folk through his wisdom. {1.446}

At the end of the Dhamma teaching 84,000 living beings had comprehension of the Dhamma. Both Garahadinna and Sirigutta attained the fruition of Stream-entry and thereafter dispensed all of their wealth in alms in the dispensation of the Buddha. The Teacher rose from his seat and went to the monastery.

In the evening the bhikkhus began a discussion in the Dhamma Hall: “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: “Bhikkhus, what is it you are sitting here now talking about?” When they told him, he said: “Bhikkhus, 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 Bodhisatta, they sprang up also.” – “At what time was that, venerable Sir? Pray tell us the story.” In response to their requests, the Teacher related a

12c Story of the Past: The Birth Story about the Embers¹⁵⁰

In the past when Brahmadata was reigning in Benares, the Bodhisatta came to life in the family of the Rich Man of Benares, and was brought up in the lap of all luxury like a royal prince. By the time he was come to years of discretion, being barely sixteen years old, he had made himself perfect in all accomplishments. At his father's death he filled the office of Rich Man, and built six alms halls, one at each of the four gates of the city, one in the centre of the city, and one at the gate of his own mansion. Very bountiful was he, and he kept the precepts, and kept the Observance Day duties.

Now one day at breakfast-time when dainty fare of exquisite taste and variety was being brought in for the Bodhisatta, a Paccekabuddha rising from seven days in absorption, and noticing that it was time to go his rounds, bethought him that it would be well to visit the Rich Man of Benares that morning. So he cleaned his teeth with a tooth-stick made from the betel-vine, washed his mouth with water from Lake Anotatta, put on his under-robe as he stood on the tableland of Manosilā, fastened on his girdle, donned his outer-robe; and, equipped with a bowl which he called into being by his supernormal powers, he passed through the air and arrived at the gate of the mansion just as the Bodhisatta's breakfast was taken in.

As soon as the Bodhisatta became aware of his presence there, he rose at once from his seat and looked at the attendant, indicating that a service was required. "What am I to do, my lord?" – "Bring his reverence's bowl," said the Bodhisatta.

At that very instant Māra the Wicked One rose up in a state of great excitement, saying: "It is seven days since the Paccekabuddha had food given him; if he gets none today, he will perish. I will destroy him and stop the Rich Man from giving also." And that very instant he went and called into being within the mansion a pit of red-hot embers, eighty cubits deep, filled with acacia-charcoal, all ablaze and aflame like the great hell of Avīci. When he had created this pit, Māra himself took his stand in mid-air.

When the man who was on his way to fetch the bowl became aware of this, he was terrified and started back. "What makes you start back, my man?" asked the Bodhisatta. "My lord," was the answer, "there's a great pit of red-hot

¹⁵⁰ AJ: I have included the story from Ja 40, only the verse was quoted in the commentary.

4. The Chapter about Flowers, Pupphavagga - 341

embers blazing and flaming in the middle of the house.” And as man after man got to the spot, they all were panic-stricken, and ran away as fast as their legs would carry them.

Thought the Bodhisatta to himself: “Vasavattī Māra must have been exerting himself today to stop me from alms-giving. I have yet to learn, however, that I am to be shaken by a hundred, or by a thousand, Māras. We will see this day whose strength is the stronger, whose might is the mightier, mine or Māra’s.” So taking in his own hand the bowl which stood ready, he passed out from the house, and, standing on the brink of the fiery pit, looked up to the heavens. Seeing Māra, he said: “Who are you?” – “I am Māra,” was the answer.

“Did you call into being this pit of red-hot embers?” – “Yes, I did.” – “Why?” – “To stop you from alms-giving and to destroy the life of that Paccekabuddha.” – “I will not permit you either to stop me from my alms-giving or to destroy the life of the Paccekabuddha. I am going to see today whether your strength or mine is the greater.” And still standing on the brink of that fiery pit, he cried, “Venerable Paccekabuddha, even though I fall headlong into this pit of red-hot embers, I will not turn back. Only vouchsafe to take the food I bring.” And so saying he repeated this verse:

*Gladly will I fall head-first, or
fall head over heels into hell,
but I will not do anything
ignoble, come, accept this rice.*

With these words the Bodhisatta, grasping the bowl of food, strode on with undaunted resolution right on to the surface of the pit of fire. But even as he did so, there rose up to the surface through all the eighty cubits of the pit’s depth a large and peerless lotus-flower, which received the feet of the Bodhisatta! And from it there came a measure of pollen which fell on the head of the Great Being, so that his whole body was as it were sprinkled from head to foot with dust of gold! Standing right in the heart of the lotus, he poured the dainty food into the bowl of the Paccekabuddha.

And when the latter had taken the food and returned thanks, he flung his bowl aloft into the heavens, and right in the sight of all the people he himself rose bodily into the air likewise, and passed away to the Himālayas again, seeming to tread a track formed of clouds fantastically shaped. And Māra, too, defeated and dejected, passed away back to his own abode.

4. The Chapter about Flowers, Pupphavagga - 342

But the Bodhisatta, still standing in the lotus, taught the Dhamma to the people, extolling alms-giving and the precepts; after which, girt round by the escorting multitude, he passed into his own mansion once more. And all his life long he showed generosity and did other good works, till in the end he passed away to fare according to his deeds.

5. The Chapter about Fools, Bālavagga

The following story¹⁵¹ 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 Birth Story Book, and the Petavatthu 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.

5.1 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 Petavatthu Commentary, 4.1 & 4.15.

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 SN 3.8, 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 1a, the story of the four adulterers and of their torment in Niraya Hell. The story of the four ominous sounds from Niraya Hell bifurcates in the Birth Story, the result being the Story of the Present and the very similar Story of the Past, which together make up Birth Story Ja 314.

This story, together with the frame-story of 5.1, occurs also in Petavatthu Commentary, 4.15: 279²³-280⁴, 216¹³-217⁸, 280⁶-282¹⁴. The order of verses in the Dhammapada Commentary and the Birth Story is: *Du Sa Na So*; in the Petavatthu Commentary: *Sa Na Du So*. Dhammapāla's glosses on the verses are different from the glosses in the Birth Story Commentary. Dhammapāla follows the Dhammapada Commentary version of the story rather than the Birth Story version, but handles his material just as freely as do the authors of the Dhammapada Commentary and the Birth Story Commentary. Cf. also Birth Story 418 (eight sounds), and Birth Story 77 (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 JRAS., 1893, pp. 509 ff.; and Winternitz, *History of Buddhist Literature*, p. 229, note 1. Cf. also Keith-

¹⁵¹ AJ: this was originally a footnote, because of its great length and interest, I have brought it into the text.

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, 1b and 1c, the first depending on the frame-story and the second on the first. 1b is the story of the king of Bārāṇasī and Queen Dinnā and turns on two well-known motifs, the Vow to a Tree Devatā and the Laugh and Cry. The first of these recurs in stories 8.3 and 8.9 of this collection; the second has been fully treated by Bloomfield, JAOS., 36. 68-79. 1c is the story of the woman who killed a ewe and is in all respects similar to Ja 18.

5.1 The Story about a Certain Man

Aññatarapurisavatthu

Dhp 60

Compare: Ja 314; Ja 418; Ja 77; Ja 18; Pv-a 4.15; Dhp-a 8.3; Dhp-a 8.9

King Pasenadi was overcome with desire for another man's wife and sought to have him killed; during the night he woke to the sound of four people screaming; the Buddha explained they were adulterers in their previous lives and did no good deeds, and then he spoke a verse.

Cast: King Pasenadi Kosala, the elephant Puṇḍarīka, Queen Mallikā (Queen Dinnā), Buddha Kassapa, Sakka, King Uggasena

Keywords: Kings, Lust, Adultery, Killing, Epics, Past Lives, Previous Buddhas

“Long is the night for one awake,” [29.100] {2.1} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Pasenadi Kosala and a certain man. [29.101]

1a King Pasenadi's Lust

It seems that on the day of a certain festival King Pasenadi Kosala mounted his magnificently adorned pure white elephant Puṇḍarīka and with great pomp and kingly majesty marched clockwise round the city. When the dismissal took place, the populace, pelted with clods of earth and beaten with sticks, ran here and there, 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,¹⁵² 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 clockwise 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, worshipped 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.

¹⁵² AJ: it does seem strange to describe the owner of a seven-storied palace as poor, but it seems to be an intersection of two themes: the poor man, and the secluded woman.

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 Nāgas. 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 Nāgas, Supaṇṇas and Devatās living in 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 Nāgas 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 Nāga. “I do make it over to you, master,” said the man. Again the Nāga 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 Nāga brought red earth and water-lilies 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 you 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 bhikkhus are kind-hearted. I will go and sleep at the monastery."

In times of prosperity people here in the world scarcely know that bhikkhus even exist, but when they are overwhelmed 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 the man's wife. He said 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.

1b A Great Sacrifice

At that moment four men reborn in the Niraya 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 verse 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] Brahmin chaplain 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 Brahmin, he was absolutely in the dark as to what the sounds meant. But fearing that, if he admitted his

ignorance, he would lose both gains 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 Brahmin direct the king to procure a hundred of every kind of living creature. {2.7} For, he said 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 Brahmin: “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:¹⁵³

Now at that time a great sacrifice was prepared for King Pasenadi
Kosala: five hundred bulls,¹⁵⁴ 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.

1c A True Sacrifice

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 Brahmin chaplain about it, he said to me: ‘It means that you are to die, but you can save your life by offering a sacrifice of

¹⁵³ BG: SN 3.8.

¹⁵⁴ AJ: note that in the commentary above it is said, “a hundred of every kind ...,” but in the discourse it mentions five hundred.

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 fool, 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 Brahmin told you to, is that any reason why you should overwhelm the populace with suffering? In a neighboring monastery resides the Teacher, the foremost person in the world of Devas and humans, 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 worshipped 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 Mallikā said to the Realised One: “Venerable Sir, immediately after the last watch he heard a sound, and he told the Brahmin chaplain about it, and the Brahmin chaplain said to him: ‘It means that you are 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, venerable Sir.” – “What sound did you hear?” The king repeated the sound to him just as he had heard it. The moment the Realised One 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 wrongdoers in torment to express their sufferings.” – “Why, what did they do, venerable Sir?” The Fortunate One, requested to tell the story of their misdeeds, said: “Well then, your majesty, listen.” So saying, he related the following [29.106]

1d Story of the Past: The Birth Story about the Iron Pot

In times gone by, when men lived twenty thousand years, appeared the Fortunate Kassapa. As he journeyed from place to place with twenty thousand bhikkhus freed from the pollutants, he arrived at Bārāṇasī. The residents of Bārāṇasī united by twos and threes and in larger groups and provided food for

the visitors. At that time there were living at Bārāṇasī four sons of wealthy merchants. Each of them possessed 400 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 wicked deeds was not yet exhausted, they were reborn in the Niraya 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 verse, 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, venerable Sir.” The Teacher, completing the verse left uncompleted by the wrongdoer, recited it in full as follows:

We lived a very wicked life,
we would never give offerings,
from our existing wealth, we did
not make an island for ourselves. {2.11} [29.107]

Having made known the meaning of this verse 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:

Sixty thousand years – they
were filled up all round –
we were boiling in Niraya Hell,
when will we see the end?
There is no end, where does it end?
no end at all is ever seen.
Therefore (we suffer from) what bad
we forged, both you and me, dear Sirs.
Out from here I will surely go,
and find a human womb,
generous, endowed with virtue,
I will make a lot of merit.

When the Teacher had pronounced these verses, one after another, and declared their meaning, he said: “Your majesty, those four men desired, each of them, to pronounce a single verse, 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 wrongdoers, we are told, have been sinking in the Niraya Hell Pot ever since King Pasenadi Kosala heard those sounds, but not even yet have a thousand years elapsed.¹⁵⁵

The king was profoundly moved by the discourse of the Teacher. Thought he to himself: “A grievous wrong indeed is this wrong of adultery. Those four adulterers were tormented in Niraya Hell during the interval between two Buddhas. Passing from that existence, they were reborn in the Niraya Hell of the Iron Caldron, sixty leagues in measure, and there endured torment for sixty thousand years. Even so the time of their release from suffering has not yet come. I also conceived wrongful 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 Realised One: “Venerable Sir, today 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: “Venerable Sir, today the king has come to know how long the night is. Yesterday I myself came to know how long a league was.” The Teacher joined the words of both men and

¹⁵⁵ BG: On the bearing of this remark on the date of the work, see Introduction, §8.

said: “For one man the night is long; for another a league is long; for a fool the round of births and deaths is long.” So saying, he taught the Dhamma by pronouncing the following verse:

**60. Dīghā jāgarato ratti, dīghaṃ santassa yojanaṃ,
dīgho bālānaṃ saṃsāro Saddhammaṃ avijānataṃ.**

Long is the night for one awake,
long is a league for one tired,
long is the round of births and deaths
for fools who know not True Dhamma. {2.14}

At the end of the teaching that person attained the fruition of Stream-entry, and many others attained the fruition of Stream-entry and so on, and many people benefited from the Dhamma teaching.

The king worshipped 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 bhikkhus assembled in the Dhamma Hall 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 bhikkhus, came forth from the Perfumed Chamber, entered the Dhamma Hall, sat down on the seat of wisdom, and asked them: “Bhikkhus, what is it that you are sitting here now talking about?” They told him. “Bhikkhus, 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

1e Story of the Past: The King of Bārāṇasī and Queen Dinnā

In times long gone a king’s son approached a certain banyan tree and prayed thus to the Devatā that dwelt therein: “Good Devatā, in this Jambudīpa 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 Devatā that I have received my kingdom. I must now make my offering to him.” So he set out with a large

5. The Chapter about Fools, Bālavagga - 353

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 foot of 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 Devatā 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 Jambudīpa will be rooted out, and the foot of the tree will be polluted.”

The Devatā asked himself whether he could stop him. Realizing that he could not, he went to another Devatā, 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 Devatās in the universe, 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,” he said, “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 Devatā 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 Dhamma and will save the lives of this numerous company.” Such was the ruse Sakka suggested to the Devatā.

The Devatā 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 Bārāṇasī 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 Bārāṇasī: “Do I owe you allegiance? This my lord is for me the giver of dominion. Why should I pass him by and worship you?” The Devatā 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 Bārāṇasī said to her: “If you pay not obeisance to me, why do you not worship this Devatā, who has great psychic power and has bestowed dominion and majesty on me?” – “Your majesty, it was by your own merit that you overpowered these kings; the Devatā did not overpower them and give them into your hands at all.” Again the Devatā honored her in the same way, saying: [29.110] “Well said, your majesty!”

Again she said to the king: “You say: ‘The Devatā overpowered all these kings and gave them into my hands.’ Just now a tree to the left of your Devatā was burned with fire. If your Devatā possesses such great psychic power, why could he not put out that fire?” Again the Devatā 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:

1f 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 Niraya Hell. After suffering torment in Niraya Hell, because the fruit of my wicked 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 verse:

Cutting through the neck of just one,
I suffered for the count of hairs,
cutting through the neck of many
just how will it be, noble one?

“But why do you laugh?” – “Because of the joy I feel over having obtained release from this suffering, your majesty.” Again the tree Devatā honored her with a handful of flowers, saying: “Well said, your majesty.”

The king said: “Oh, what a grievous wrong it was that I was minded to commit! Because this queen killed one ewe, she was reborn in Niraya 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 wrong?” So he released all the captive kings, worshipped 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, bhikkhus, 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 Bārāṇasī was Pasenadi Kosala, Dinnā was Queen Mallikā, and the tree Devatā was I myself.” And having identified the characters in the Story of the Past, he gave instruction in the Dhamma further, saying: “Bhikkhus, {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 verse:¹⁵⁶

Dhp 15. Here he laments, after death he laments,
the wicked one laments in both places,
he laments and he suffers vexation,
seeing the defilement of his own deeds.

If beings knew thus: this leads to
a rebirth full of suffering,
no one would kill living beings,
for the slayer of beings grieves.

¹⁵⁶ AJ: PTS has the first verse, Dhp 15, in the variant readings only; CST4 includes it in the text. The second verse is from Ja 18.

5.2 The Story about the Elder Mahā Kassapa's Pupil Mahākassapattherassa Saddhivihārikavatthu

Dhp 61

CST4: Mahākassapattherasaddhivihārikavatthu

Burlingame: The Rebellious Pupil

Compare: Ja 321

A faithless pupil of Elder Mahā Kassapa, after numerous other acts of deceit, tricked a supporter into giving him food and drinks which he said were needed by the elder; after being rebuked he burned down the elder's hut, ran away and was later reborn in Avīci, the relentless hell; the Buddha then gave some advice in verse.

Keywords: Duties, Revenge, Foremost Disciples, Past Lives

“If while roaming one cannot find,” this Dhamma teaching was given by the Teacher while he was in residence at Sāvattḥī with reference to a pupil of Elder Mahā Kassapa.

It seems that while the elder was in residence at Pippali Cave, he had two pupils to attend on 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 the other one. 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: “Venerable 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 a pot. 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,” he thought. So he went quickly to the elder, bowed, and said: “Venerable 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: “Friend, where is the water?” The youth went to the room where the fire was kept, and lowering a ladle into a pot, perceived that it was empty.

“See what the rascal has done!” he exclaimed. “He has set an empty pot on the brazier, and then gone – who knows where? Of course I thought 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: “Friend, a bhikkhu ought not to say he has done a thing unless he has done it. For example, just now you came to me and said: ‘Venerable 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 gone forth should not do so.” The pupil was highly offended. He said 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 lay disciple who was a supporter of the elder. The lay disciple asked him: “Venerable Sir, where is the elder?” {2.21} – “The elder doesn’t feel well, and therefore remained at the monastery.” – “What then should he have, venerable 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. “Venerable 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: “Friend, 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. Today, 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 Mahā Niraya Hell of Avīci. {2.22}

The populace discussed the incident: “They say that a pupil of the elder, unable to endure even a slight rebuke, took offense, set fire to the elder’s hut of leaves and grass, and ran away.”

Some time afterwards a certain bhikkhu left Rājagaha, and desiring to see the Teacher, came to Jetavana and worshipped the Teacher. The Teacher greeted him in a friendly manner and asked: “Whence have you come?” – “From Rājagaha, venerable Sir.” – “Is all well with my son Mahā Kassapa?” – “All is well with him, venerable 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.”

The Teacher said: “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]

2a Story of the Past: The Birth Story about Spoiling the Hut¹⁵⁷

In times long past, when Brahmadata reign'd at Bārāṇasī, a hornbill built 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 hornbill saw him and pronounced the following verse:

¹⁵⁷ AJ: Ja 321.

Monkey, like a human
are your head, hands and feet,
then why, having this form,
do you not build a home?

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 verse:

Hornbill, like a human are my
head, hands and feet, but that which is
said to be the best in humans:
wisdom – in me that is not found.

The hornbill 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 verses:
{2.23}

He who has an unstable mind,
a light mind, deceitful, having
inconstant, non-lasting precepts,
(in him) happiness is not found.

He should make, with all his power,
he should overcome his conduct,
away from the lightest cold wind,
the monkey should make up his nest.

The monkey said to himself: “This bird calls me unstable, light-minded, deceitful 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 Dhamma teaching, he identified the characters in the Birth Story as follows: “At that time the monkey was the novice that destroyed the house; the hornbill was Kassapa.”

Then he said: “Bhikkhus, 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 fool.” So saying, he pronounced the following verse:

**61. Caraṇ-ce nādhigaccheyya seyyaṃ sadisaṃ-attano,
ekacariyaṃ dāḷhaṃ kayirā: natthi bāle sahāyatā.**

If while roaming one cannot find
one better or same as oneself,
one should resolve to go alone:
there can be no friendship with fools.

At the end of the teaching the visiting bhikkhu attained the fruition of Stream-entry, and many others reached the fruition of Stream-entry and so on, and there was benefit for many people from the teaching.

5.3 The Story about the Rich Man Ānanda Ānandaseṭṭhivatthu

Dhp 62

Burlingame: A Jonah in the House

Compare: Ja 41¹⁵⁸

The millionaire miser Ānanda was reborn in great poverty and distress, and had to beg for his meals; he returned to his previous home, but was thrown out by his son; the Buddha then asked Ānanda to show his son where he buried his gold, and his son converted; the Buddha then spoke a verse.

Cast: The Rich Man Ānanda, his son Mūlasiri

Keywords: Selfishness, Rich Men, Past Lives

“Sons are mine, and riches are mine,” [29.115] {2.25} this Dhamma teaching was given by the Teacher while at Sāvattthī with reference to the rich man Ānanda.

3a The Miserly Rich Man

At Sāvattthī, we are told, lived a rich man named Ānanda. He had 800 million 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 800 million of treasure are a large sum. What one possesses one should never give away. One should always be acquiring more. For if one lets coin after coin slip through his fingers, slowly but surely his substance wastes away. Therefore it is said:

¹⁵⁸ BG: This story is referred to at Mil 350¹⁰.

Seeing collyrium fade,
termites accumulating,
and (bees) gathering honey,
the wise one lives in his home.”

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 Rich Man.

3b Sequel: An Unlucky Fellow 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 working, we receive no food. There must be an unlucky fellow 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: “An unlucky fellow 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 Pisācaka 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 bowl 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 the rich man 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 the rich man Mūlasiri took fright and burst into tears. The rich man’s

servants came in and said to him: “Leave, unlucky one!” 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 rounds for alms, accompanied by the Elder Ānanda as the bhikkhu following him, 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, the rich man Ānanda.” Mūlasiri would not believe it. So the Teacher said to the rich man 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 Dhamma, pronounced the following verse:

**62. “Puttā matthi, dhanam-matthi,” iti bālo vihaññati,
attā hi attano natthi, kuto puttā, kuto dhanam?**

“Sons are mine, and riches are mine,”
so the fool suffers vexation,
when even self is not his own,
how then sons, and how then riches?

At the end of the teaching 84,000 living beings penetrated the Dhamma, and there was benefit for many people from the teaching.

5.4 The Story about the Thieves Who Broke Their Bonds

Gaṇṭhikabhedakacoravatthu

Dhp 63

CST4: Gaṇṭhibhedakacoravatthu

Burlingame: The Pickpocket

Two thieves went to listen to the Dhamma; one of them attained a stage of Awakening, the other managed to undo a knot in someone’s clothes and steal some pennies; when this was reported to the Buddha he spoke a verse in explanation.

Keywords: Thieves, Listening to Dhamma

“**The fool who knows his foolishness,**” [29.117] {2.29} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to two thieves who broke their bonds.

5. The Chapter about Fools, Bālavagga - 363

It seems that these two men, who were boon companions, accompanied a great throng to Jetavana to hear the Dhamma. One of them listened to the Dhamma; the other watched for a chance to steal something. The first, through listening to the Dhamma, obtained the fruition of Stream-entry; 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 Stream-enterer. 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 other 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 Dhamma, pronounced the following verse:

**63. Yo bālo maññati bālyam, paṇḍito vāpi tena so,
bālo ca paṇḍitamānī, sa ve bālo ti vuccatī.**

The fool who knows his foolishness,
is at least wise in that matter,
the fool who's proud of his wisdom,
is said to be a fool indeed.

At the conclusion of the teaching many people, together with their relatives, attained the fruition of Stream-entry and so on.

5.5 The Story about the Elder Udāyī Udāyittheravatthu

Dhp 64

Burlingame: The Wise Fool

Elder Udāyī lived with the Buddha, but when questioned by visiting bhikkhus it was found he did not know even the fundamentals of the teaching; they told this to the Buddha, who spoke a verse.

Keywords: Fools, Wisdom

**

"Even if a fool attends on a wise man," this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the Elder Udāyī. {2.31}

It seems that when the great elders left the Dhamma Hall, Udāyī used to go in and sit in the Dhamma seat. Now one day some visiting bhikkhus saw him there, and thinking to themselves: “This must be the learned great elder,” asked him some questions about the aggregates and other matters.

Discovering that he knew nothing about any of these things, they said in scorn: “Who is this bhikkhu that he should live in the same monastery with the Buddhas? He does not even know about the aggregates, the elements [29.118] or the sense-spheres.” So they reported the matter to the Realised One. The Teacher, instructing them in the Dhamma, pronounced the following verse:

**64. Yāvajīvam-pi ce bālo paṇḍitaṃ payirupāsati,
na so Dhammaṃ vijānāti, dabbī sūparasam yathā.**

Even if a fool attends on
a wise man for his whole life long,
he does not learn Dhamma, just as
spoon learns not the taste of curry.

At the end of the teaching the minds of the visiting bhikkhus were freed from the pollutants.

5.6 The Story about 30 Bhikkhus from Pāṭheyya Timsamattapāṭheyyakabhikkhūnaṃ Vatthu

Dhp 65

CST4: Timsamattapāveyyakabhikkhuvatthu

Burlingame: From Vice to Virtue

Compare: Vin Mv 1.14; Ja 388, Dhp-a 1.8e

The thirty youths from Pāṭheyyaka were amongst the Buddha’s first converts; later he taught them about the impossibility of knowing the beginning of the rounds of births and deaths, and they immediately became Arahats; the Buddha spoke a verse about them.

Keywords: Insight

**

“If a perceptive man attends on a wise man,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the thirty bhikkhus from Pāṭheyya. {2.32}

For the Fortunate One first taught the Dhamma to these men in Kappāsika Grove, where they were seeking a woman. At that time all of them obeyed the command: “Come, bhikkhus!” and received bowls and robes created by supernatural power. Taking upon themselves the thirteen ascetic practices, they returned after a long time to the Teacher, hearkened to his Dhamma teaching on the Beginningless,¹⁵⁹ and before leaving their seats, attained Arahātship.

The bhikkhus began a discussion in the Dhamma Hall: “In how short a time did these bhikkhus perceive the Dhamma!” The Teacher, hearing this, said to them: “Bhikkhus, this is not the first time these thirty companions done wrong. They did the same thing in a previous state of existence also. But hearing the Dhamma teaching of Mahā Tuṇḍila in the Birth Story about (the Brothers) Tuṇḍila,¹⁶⁰ {2.33} they perceived the Dhamma very quickly and took upon themselves the five precepts. It was solely through the merit acquired by this act that they attained Arahātship just now, even as they sat in their seats.” So saying, he pronounced the following verse:

**65. Muhuttam-api ce viññū paṇḍitaṃ payirupāsati,
khippaṃ Dhammaṃ vijānāti, jivhā sūparasaṃ yathā.**

If a perceptive man attends
on a wise man for a second,
he quickly learns Dhamma, just as
the tongue learns the taste of curry.

At the end of the teaching many bhikkhus reached Arahātship.

¹⁵⁹ BG: SN 15.

¹⁶⁰ BG: Ja 388.

5.7 The Story about the Leper Suppabuddha

Suppabuddhakuṭṭhivatthu

Dhp 66

Burlingame: A Leper is Tempted to Deny His Faith

Compare: Ud 5.3

The leper Suppabuddha heard the Dhamma and attained Stream-entry, but was killed by a cow soon after, and was reborn in heaven; the Buddha explained that together with three others, he had killed a cow in a previous existence, and that the cow had vowed revenge; the Buddha then spoke a verse.

Cast: Suppabuddha, Sakka, Pukkusāti, Bāhiya Dārucīriya, Tambadāṭhika, Paccekabuddha Tagarasikhi

Keywords: Treasures, Yakkhinīs, Killing, Past Lives

“Stupid fools live,” [29.119] this Dhamma teaching 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 Exalted Utterances.¹⁶¹

For at that time the leper Suppabuddha, seated in the outer circle of the assembly, heard the Fortunate One teach the Dhamma and attained the fruition of Stream-entry. {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 assembly, he waited until the populace had worshipped the Teacher, had accompanied him a little way, and had turned back; then he went to the monastery.

At that moment Sakka, the Lord of the Devas, thought to himself: “Yonder leper Suppabuddha desires to make known the blessing he has received in the dispensation 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 Dhamma is not the Dhamma, the Saṅgha is not the Saṅgha. I have had enough of the Buddha, I have had enough of the Dhamma, I have had enough of the Saṅgha.’” 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

¹⁶¹ AJ: Ud 5.3.

needy and afflicted. On the contrary I have attained happiness and great wealth:¹⁶²

Treasures of faith, virtue, conscience,
concern, learning, giving, wisdom:
These are the seven real treasures.

Whoever has these real treasures,
Whether female or male, is not poor,
Their life is surely not futile.

These are the seven stores of honorable wealth. They that possess these stores of wealth are not called poor by Buddhas or Paccekabuddhas.” {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 Fortunate One said to him: “Sakka, it is not possible, even with a hundred such coins, even with a thousand, to [29.120] prevail upon the leper Suppabuddha to say: ‘The Buddha is not the Buddha, the Dhamma is not the Dhamma, the Saṅgha is not the Saṅgha.’”

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 cow. We are told that this cow was a Yakkhinī who had been a cow in each of a hundred existences, and that as a cow she had killed four youths: Pukkusāti,¹⁶³ a young man of station; Bāhiya Dārucīriya;¹⁶⁴ Tambadāthika, the robber outlaw¹⁶⁵ and Suppabuddha the leper.

7a Story of the Past: The Four Youths and the Courtesan

It seems that in a former state of existence these four youths were sons of wealthy merchants, and the Yakkhinī 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 coins 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

¹⁶² AJ: AN 7.5.

¹⁶³ BG: Commentary on MN 140.

¹⁶⁴ BG: Dhp-a 8.2.

¹⁶⁵ BG: Dhp-a 8.1.

will get even with them.” So as they were killing her, she made the following aspiration: {2.36} “May I become a Yakkhinī, and may I be able to kill them, even as they are now killing me.” As the fruit of this aspiration, she killed them.

Several bhikkhus informed the Fortunate 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 fruition of Stream-entry, he had been reborn in the Realm of the Thirty-Three.

7b. Story of the Past: The Insolent Youth

In a previous state of existence, seeing the Paccekabuddha Tagarasikhi, he showed want of forbearance by spitting on him. He was therefore tormented in Niraya Hell for a long period of time, and because [29.121] the fruit of that wicked deed was not yet exhausted, he was reborn as a leper.

“Bhikkhus,” he said, “all living beings in this world reap the bitter fruit of every single wicked deed they commit.” And joining the connection and instructing them in the Dhamma, he pronounced the following verse:

**66. Caranti bālā dummedhā amitteneva attanā,
karontā pāpakam kammaṃ, yaṃ hoti kaṭukapphalaṃ.**

Stupid fools live having
themselves as their own foes,
committing wicked deeds,
which produce bitter fruit.

At the end of the teaching many reached the fruition of Stream-entry and so on.

5.8 The Story about a Farmer

Kassakavatthu

Dhp 67

Burlingame: A Farmer Is Unjustly Accused of Thieves

The Buddha warned a farmer regarding a thousand gold coins dropped by a thief in his field; the farmer covered them over and continued ploughing; some people investigating the robbery traced the thieves to his field and uncovered the coins and he was arrested; the Buddha affirmed the farmer's innocence and spoke a verse.

Cast: The Farmer, Elder Ānanda

Keywords: Thieves, Rich Men, Kings

“**That deed is not at all well done,**” this Dhamma teaching 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 Sāvattthī. 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 coins 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 having the supporting conditions for the path of Stream-entry, it is my duty to go to him.”

Early in the morning the farmer went to till his field, and the Teacher went there also with the Elder Ānanda as attendant bhikkhu. Seeing the Teacher, the farmer went and worshipped the Fortunate One, and then resumed tilling his field. The Teacher said nothing to him. Going to the place where the purse had

5. The Chapter about Fools, Bālavagga - 370

fallen and seeing it, he said to the Elder Ānanda: “See, Ānanda, a poisonous snake!” [29.122] – “I see, venerable 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,” he thought. 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 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 straightaway 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, venerable 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 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: “Fortunate 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 coins, your majesty.” – “When you saw it, what did you say?” – “Such and such, your majesty.” [29.123]

5. The Chapter about Fools, Bālavagga - 371

– “Venerable 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 Dhamma by pronouncing the following verse:

**67. Na taṃ kammaṃ kataṃ sādhu, yaṃ katvā anutappati,
yassa assumukho rodaṃ, vipākaṃ paṭisevati.**

That deed is not at all well done,
which, having done, one has regret,
for which he has tears on his face,
as the result follows him round.

At the end of the teaching the lay farmer attained the fruition of Stream-entry, and the assembled bhikkhus reached the fruition of Stream-entry and so on.

5.9 The Story about Sumana the Garland-Maker

Sumanamālākāravatthu

Dhp 68

CST4: Sumanamālākāravatthu

Burlingame: Sumana the Gardener¹⁶⁶

The flower seller Sumana delivered flowers to the king each day, but one day when he saw the Buddha he sprinkled the flowers over him, and they remained in the air around the Buddha and the whole city came out to see the spectacle; the Buddha predicted Sumana would never go to the lower worlds again and one day would become a Paccekabuddha, and spoke a verse in praise of his action.

Cast: The Garland-Maker Sumana, King Bimbisāra, Elder Ānanda

Keywords: Offerings, Kings

“But that deed is truly well done,” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to the garland-maker Sumana. {2.41}

We are told that every day, early in the morning, the garland-maker Sumana used to serve King Bimbisāra with eight measures of jasmine flowers, for each of which he received eight coins. Now one day, just as he was entering the city with the flowers, the Fortunate One, surrounded by a mighty retinue of bhikkhus, diffusing rays of six colors, with all the mighty power of a Buddha, entered the city for alms.

Sometimes the Fortunate One proceeds like any other bhikkhu 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 garland-maker saw the person of the Fortunate One, as it had been an oblation of precious stones, an oblation of gold, and beheld the glory and

¹⁶⁶ BG: This story is referred to at Mil 115¹², 291¹⁹⁻²¹, 350⁹. On an interesting reference to another story about the same person at Khp-a 129¹⁶-130²⁴, see Introduction, §7d, last paragraph.

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 untold millions of aeons of time.” {2.42} Therefore he surrendered his life to the Realised One.

He thought: “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 Realised One 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 Fortunate 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 a 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 clockwise, and in numbers like clusters of young palm trees {2.43} ran before him. The whole city was agitated. There were 90 million people living in the city at this time and 90 million people living outside of the city; and of these 180 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.

5. The Chapter about Fools, Bālavagga - 374

In order to make known the meritorious deed of the garland-maker, the Teacher proceeded through the city for a distance of three leagues to the beating of kettle-drums. The whole body of the garland-maker [29.125] was suffused with the five sorts of joy. After accompanying the Realised One a little way, he penetrated the rays of the Buddha as one might plunge into a sea of vermillion, praised the Teacher, worshipped 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 garland-maker was an utter fool, {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 wicked, 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 fruition of Stream-entry; his faith was firm and his mind was at peace. He thought to himself: “Oh, this woman is an utter fool! 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, worshipped 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 Saṅgha of bhikkhus.

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 garland-maker 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 garland-maker 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 Saṅgha of bhikkhus 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 garland-maker 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 maidservants, eight magnificent sets of jewels, eight thousand coins, 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 garland-maker?” So he asked the Teacher the question. The Teacher replied: “Ānanda, think not that it was a little thing this garland-maker 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 100,000 aeons of time, but will receive the fruit of his good deed in the world of the [29.127] Devas and in the world of humans and will become a Paccekabuddha named Sumana.”

When the Teacher returned to the monastery and entered his Perfumed Chamber, those flowers fell upon the battlement.

In the evening the bhikkhus began a discussion in the Dhamma Hall: “Oh, how wonderful was the deed of the gardener! He surrendered his life to the living Buddha, rendered him honor with flowers, and straightaway received eightfold gifts.”

The Teacher came forth from his Perfumed Chamber, proceeded to the Dhamma Hall by one of three passageways, {2.47} and seating himself in the seat of the Buddha, asked them: “Bhikkhus, what is it you are sitting here now talking about?” When they told him, he said to them: “Yes, bhikkhus, 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 Dhamma, he pronounced the following verse:

**68. Tañ-ca kammañ katañ sādhu, yañ katvā nānutappati,
yassa patīto sumano, vipākañ paṭisevati.**

But that deed is truly well done,
which, having done, one has no regret,
about which one is pleased and happy,
as the result follows him round.

At the end of the teaching 84,000 living beings had comprehension of the Dhamma.

5.10 The Story about the Elder Uppalavaṇṇā Uppalavaṇṇattherīvātthu

Dhp 69

Burlingame: Rape of Uppalavaṇṇā

Compare: Vin Bhī Pār 1, AN-a 1.14.5.3, Thig-a 64¹⁶⁷

A cousin of the bhikkhunī Elder Uppalavaṇṇā hid in her forest dwelling and raped her when she returned; later the earth swallowed him up and he was reborn in Avīci, the relentless hell; the Buddha then gave a teaching.

Cast: Uppalavaṇṇā, her cousin Ānanda, King Pasenadi

Keywords: Bhikkhunīs, Insight, Sexual Misconduct

“**The fool thinks it sweet,**” {2.48} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the bhikkhunī Uppalavaṇṇā.

We are told that Uppalavaṇṇā made her aspiration at the feet of the Buddha Padumuttara, and that after performing works of merit for 100,000 aeons of time, as she passed from birth to birth among Devas and humans, she passed from the Deva Realm in the dispensation of the present Buddha and was reborn in Sāvattthī 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 Jambudīpa, without a single exception, sent to the merchant her father, asking him to give them his daughter in marriage. [29.128]

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 go forth.” 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 go forth.” So he prepared rich gifts in her honor, and conducting her to the community of bhikkhunīs, had her go forth. {2.49}

Not long after she had gone forth, her turn came to unlock and lock the Observance Hall. After she had lighted the lamp and swept the hall, her

¹⁶⁷ BG: See also Tibetan Tales, x: 206-215.

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 absorption. Consummating the absorption, she attained Arahatship, together with the analytic knowledges and super knowledges.

Some time later she went for alms in the country, and on her return entered a dark forest. At that time it was not forbidden for bhikkhunīs 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 Sāvattthī to receive alms, and then set out to return to her hut. Now a cousin of hers, a young Brahmin 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 bhikkhunī, entered the hut, and hid under the bed.

On her return the bhikkhunī 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 the bed and climbed on top. The bhikkhunī cried out: “Do not ruin me, fool! Do not ruin me, fool!” But the youth overcame her resistance, worked his will on 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 Mahā Niraya Hell of Avīci.

The bhikkhunī told the other bhikkhunīs what had happened, and the bhikkhunīs told the bhikkhus, and the bhikkhus told the Fortunate One. Having heard this, the Teacher addressed the bhikkhus as follows: “Bhikkhus, the fool, whoever he may be, whether bhikkhu or bhikkhunī, or male disciple male or female disciple, who commits an act of wrong, 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 Dhamma, he pronounced the following verse:

**69. Madhuvā maññati bālo, yāva pāpaṃ na paccati,
yadā ca paccati pāpaṃ, bālo dukkhaṃ nigacchati.**

The fool thinks it sweet, as long as
the wicked deed does not ripen,
but when the wicked deed ripens,
the fool undergoes suffering. {2.51}

At the end of the teaching many reached the fruition of Stream-entry and so on.

5. The Chapter about Fools, Bālavagga - 379

Some time later many people assembled in the Dhamma Hall and began to discuss the incident: “Even those that have rid themselves of the pollutants like the pleasures of love and gratify their passions. Why should they not? They are not hollow 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: “Bhikkhus, what are you sitting here now talking about?” They told him. Then he said: “Bhikkhus, they that have rid themselves of the pollutants 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 the twofold love does not cling to the heart of one who has rid himself of the pollutants or remain there.” And joining the connection, he instructed them in the Dhamma by pronouncing the following verse, found in the Chapter about Brahmins:¹⁶⁸

Dhp 401. Like water on the lotus leaf,
like a mustard seed on needle,
he who is unsmeared by desires,
that one I say is a Brahmin.¹⁶⁹

Now the Teacher summoned King Pasenadi Kosala and said to him: “Your majesty, in this dispensation young women of family, as well as young men of family, renounce many kinsfolk {2.52} and much wealth, go forth, and take up residence in the forest. In case women reside in the forest, it is possible that wicked-minded men, inflamed by lust, may conduct themselves towards them with disrespect and arrogance, do them violence, and bring their spiritual life to nothing, therefore a place of residence for the community of bhikkhunīs should be erected within the city.” The king agreed to this and had a place of residence for the community of bhikkhunīs erected on one side of the city. From that time on the bhikkhunīs resided only within the city.

¹⁶⁸ AJ: Dhp 401.

¹⁶⁹ BG: See Dhp-a 26.18.

5.11 The Story about the Ājīvaka Jambuka

Jambukājīvakaavatthu

Dhp 70

CST4: Jambukattheravatthu

Burlingame: Jambuka the Naked Ascetic

Compare: Thag-a 190¹⁷⁰

For many years the Ājīvaka Jambuka ate excrement and slept on the floor yet convinced his devotees that he only ate food from a grass-tip and never slept, until the Buddha confronted him with his deceit; Jambuka repented, ordained and soon became an Arahāt; the Buddha spoke a verse to Jambuka's devotees.

Cast: Jambuka, Buddha Kassapa, Elder Ānanda, Four Great Kings, Sakka, Mahā Brahma

Keywords: Jealousy, Ascetics, Demerit, Past Lives, Previous Buddhas

“From month to month the fool may eat,” [29.130] this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to the Ājīvaka Jambuka.

11a Story of the Past: The Jealous Bhikkhu

It seems that in times long past, in the dispensation of the Sambuddha Kassapa, a certain lay disciple 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 lay disciple's house. Now a certain bhikkhu freed from the pollutants, making his rounds for alms by day, stopped at the door of the lay disciple's house. When the lay disciple 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: “Venerable Sir, dye this robe and wear it as an undergarment.” {2.53} And he said further to him: “Venerable 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.”

¹⁷⁰ BG: This story is referred to at Mil 350¹⁰⁻¹¹.

When the bhikkhu who was the lay disciple's guest, and who took his meals regularly in the lay disciple's house, saw the attentions bestowed on the visiting bhikkhu by the lay disciple, he became very jealous. And as he went to his residence, he thought to himself: "At the moment this lay disciple is devoting all his attentions to this visiting bhikkhu. But to me, who take my meals in his house regularly, he pays no attention at all." The visiting bhikkhu, who was his sole companion, dyed the robe which the lay disciple had given him, and put it on and wore it as an undergarment. The lay disciple 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: "Venerable Sir, lie on this very bed." Then, after inviting the two elders to be his guests on the morrow, he departed.

The resident bhikkhu could endure no longer the attentions bestowed by the lay disciple on the visiting bhikkhu. 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: "Friend visitor, you might better eat excrement than eat food in the lay disciple's house. You might better tear out your hair with a palmyra comb than allow your hair to be cut by a barber brought here by the lay disciple. You might better go naked than wear as an undergarment a robe given you by the lay disciple. You might better lie on the ground than lie on a bed brought you by the lay disciple." Thought the visiting elder: "May this foolish fellow not be destroyed because of me!" Paying no attention to the insults of the resident bhikkhu, he arose early in the morning {2.54} and went whithersoever he wished.

The resident bhikkhu 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 rounds 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 lay disciple watched for the two elders to come. Seeing the resident bhikkhu, he asked: "Venerable Sir, where is the visiting elder?" The resident bhikkhu replied: "Friend, 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 of water for drinking and for refreshment, or to the stroke of the bell."

Thought the lay disciple to himself: “It is incredible that my noble elder, a bhikkhu 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 lay disciple reverently served the resident bhikkhu with food; and having so done, washed his bowl carefully, filled it with food flavored with the choicest gravies, and said to him: “Venerable Sir, should you happen to see my noble elder, be good enough to give him this food.” The bhikkhu 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 bhikkhu committed this wicked 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.

11b Story of the Present: the Ājīvaka Jambuka

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. 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 Ājīvakas.” So they took him to the Ājīvakas and committed him to their charge, saying: “Admit this youth to your Saṅgha.” So they admitted him to their Saṅgha. 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 toilet, 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,” he said. 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.”

The Ājīvakas said: “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 bhikkhus [29.133] and then went and hid themselves. As soon as he thought they had gone, he descended as before into the toilet 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 ascetic Gotama should learn of this, they would circulate a wicked 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 Saṅgha.

Now the public toilet 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 toilet 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: “Venerable 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, venerable 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: “Venerable Sir, do not destroy us. If only an austere ascetic like you would partake of food at our hands, it would ensure 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 Ājīvaka Jambuka entered the net of his knowledge. “What will happen?” pondered the Teacher. Straightaway he perceived that Jambuka possessed the supporting conditions for the attainment of Arahatsip with the analytic knowledges. And he became aware of the following: “I will pronounce a single verse, and at the conclusion of the verse, beginning with this ascetic, 84,000 living beings will obtain comprehension of the Dhamma. Through this man a great multitude will reach safety.”

On the following day the Teacher made his rounds for alms in Rājagaha, and when he had returned from his rounds, he said to the Elder Ānanda: “Ānanda, I intend to go to the Ājīvaka Jambuka.” – “Venerable 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 Devatās thought: “The Teacher is going to visit the Ājīvaka 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 Devatās caused the five kinds of rain to fall upon that rock.

In the evening, therefore, the Teacher went to the Ājīvaka 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, an ascetic.” – “What do you wish, great ascetic?” – “Give me lodging here for just one night.” – “There is no lodging to be had here, great

ascetic.” {2.59} – “Jambuka, do not act thus; give me lodging for just one night. For ascetics seek the society of ascetics, men the society of men, and animals the society of animals.” – “But are you an ascetic?” – “Yes, I am an ascetic.” – “If you are an ascetic, where is your gourd, where is your wooden spoon, where is your sacrificial thread?” – “I use all these; 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 ascetic.”

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 ascetic.” – “Well then, permit me to lodge there.” – “Suit yourself, great ascetic.” 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 Sakka, the Lord of the Devas came. Jambuka saw him and thought to himself: “Who is that?” In the third and last watch Mahā Brahma drew near, illuminating the whole forest, he who with one finger can illuminate one universe, with two fingers two universes, and with ten fingers ten universes. 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 ascetic, 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 the Great King of the Four Great Kings.” – “And who was it that came to you in the second watch?” – “Sakka, the Lord of the Devas.” – “Why did he come to you?” – “He came also to wait upon me.” – “But are you superior to Sakka, the Lord of the Devas?” – “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 Brahma, to whom blundering, stumbling Brahmins and others cry: ‘Praise be to Mahā Brahma!’” – “But are you superior

also to Mahā Brahma?” – “Yes, Jambuka, for I am the Great Brahma over the Brahmas.”

“You are a wonderful person, great ascetic. 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, wrong 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, wrong views.” – “But, great ascetic, what was it I did in a previous state of existence?” Then the Teacher related to him the wicked 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 wrong sprang up within him, and he crouched upon the ground. The Teacher tossed him a bath-robe, and he put it on. Then he worshipped the Teacher and sat down respectfully on one side. When the Teacher had completed his story of Jambuka’s former deed, he taught the Dhamma to him. At the conclusion of the Teacher’s discourse he attained Arahatship together with the analytic knowledges. Then, saluting the Teacher, he arose from his seat and asked the Teacher to give him the going forth and the higher ordination.

Thus finally was exhausted the demerit he acquired by a wicked 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 Arahat, was tormented in the Avīci Hell until this great earth was elevated a league and three quarters; and because the fruit of his wicked deed was not yet exhausted, he lived in shame for fifty-five years. But because this wicked 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, bhikkhu! Lead the holy life.” At that moment his characteristics as a lay disciple 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 Realised One, they thought: “Which is the greater of the two, our noble ascetic Jambuka or the ascetic Gotama?” And they came to [29.137] the following conclusion: “Were the hermit Gotama the greater, this ascetic would go to the ascetic Gotama. But by reason of the superior greatness of the Ājīvaka Jambuka, the ascetic Gotama has come to him.” When the Teacher perceived the thought of the multitude, he said: “Jambuka, resolve the doubt of your supporters.”

“Venerable Sir,” replied Jambuka, “this is the very thing I should most like to do.” And forthwith entering into the fourth absorption and arising therefrom, he soared into the air to the height of a palmyra tree. Then he cried out: “Venerable Sir, the Fortunate One is my Teacher, and I am his disciple.” Then he descended to the ground and worshipped 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 Dhamma by pronouncing the following verse:

**70. Māse māse kusaggena bālo bhuñjetha bhojanaṃ,
na so saṅkhātadhammānaṃ kalaṃ agghati soḷasiṃ.**

From month to month the fool may eat
food with the tip of kusa-grass,
but he’s not worth a sixteenth part
of those who have mastered Dhamma.

At the end of the teaching 84,000 living beings had comprehension of the Dhamma.

5.12 The Story about the Snake Peta

Ahipetavatthu

Dhp 71

Burlingame: The Snake-Ghost and the Crow-Ghost

Compare: SN 19.1; Dhp-a 5.13, Dhp-a 10.6, Dhp-a 20.6, Dhp-a 22.2

A man burned down the hut of a Paccekabuddha and eventually was reborn as a snake Peta, burning for the whole length of his long body, as was seen by Elder Moggallāna; the Buddha confirmed the story, and gave a teaching.

Cast: Elder Lakkhaṇa, Elder Mahā Moggallāna, Buddha Kassapa

Keywords: Chief Disciples, Petas, Avīci, Past Lives, Previous Buddhas

**

“A wicked deed that has been done,” {2.64} this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to a certain snake Peta.

For on a certain day, in the midst of a thousand ascetics wearing matted hair, the venerable Elder Lakkhaṇa and the Elder Mahā Moggallāna descended from Vulture’s Peak with the intention of making an almsround in Rājagaha. The venerable Elder [29.138] Mahā Moggallāna, seeing a snake Peta, smiled. Thereupon Elder Lakkhaṇa asked him the reason for his smile, saying: “Friend, why do you smile?” Elder Mahā Moggallāna said: “Friend, it is not the proper time for you to ask that question. Wait until we are in the presence of the Fortunate 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: “Friend Moggallāna, as you were descending from Vulture’s Peak, you smiled; and when I 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.”

The elder said: “Friend, I smiled because I saw a snake Peta. 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 Peta. 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 Petas, 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 Peta and of this crow Peta was twenty-five leagues.” So much for the snake Peta.

On another occasion Moggallāna saw a crow Peta enduring torment on the summit of Vulture’s Peak. And he asked the ghost about his former deed, pronouncing the following verse: {2.65}

Your tongue is five leagues long,
your head is nine leagues long,
your body rises very high,
twenty-five leagues above the earth,
what was the deed you did
to meet with such suffering as this?

The Peta, answering his question, said:

Venerable Moggallāna, from
the mighty sage Kassapa, I
carried away what I desired,
food that was brought to the Saṅgha.

12a Story of the Past: The Crow Peta

Venerable Sir, in the dispensation of the Buddha Kassapa, a company of bhikkhus 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 Dhamma. [29.139] At the conclusion of the teaching of the Dhamma 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 bhikkhus, nor was it given and handed over to the company of bhikkhus. It was simply and solely the remains of food taken by the bhikkhus 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

bhikkhus. 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 wicked deed was not yet exhausted, I was reborn on Vulture's Peak as a crow Peta. Now as the fruit of my wicked deed, I endure this suffering.

At this point, then, the elder said: "I smiled because I saw a snake Peta." Straightaway the Teacher arose and witnessed to the truth of Moggallāna's statement, saying: "Bhikkhus, what Moggallāna says is the truth. I myself saw this very Peta on the day I attained Awakening. 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*,¹⁷¹ when Mahā Moggallāna saw the ghost, the Teacher became his witness and told twenty stories.

When the bhikkhus heard what he said, they enquired about his deed in a former state of existence. Thereupon the Teacher related the following

12b Story of the Past: The Snake Peta

It seems that in times long past men erected a hut of leaves and grass on the bank of the river near Bārāṇasī for a Paccekabuddha. During his residence there the Paccekabuddha 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 Paccekabuddha. Now a certain resident of Bārāṇasī 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 Paccekabuddha, they trampled his field. The farmer tried to prevent them [29.140] from doing so, 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 hut of the Paccekabuddha were not in this place, they would not trample my field." Accordingly, when the Paccekabuddha had entered the city for alms, the farmer broke all of his vessels for eating and drinking and set fire to his hut of leaves and grass. {2.67}

When the Paccekabuddha saw his hut burned down, he wandered forth at his own good pleasure. When the multitude drew near with perfumes and garlands and saw the hut of leaves and grass burned down, they said: "Where can our noble teacher have gone?" Now the farmer also had gone with the multitude,

¹⁷¹ AJ: SN 19.

5. The Chapter about Fools, Bālavagga - 391

and standing among them, said: “It was I who burned down his hut 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 Paccekabuddha.” 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 Niraya Hell until the great earth was elevated a league, he came out thence; and because the fruit of his wicked deed was not yet exhausted, he was reborn on Vulture’s Peak as a snake Peta.

When the Teacher had related his misdeed in a former state of existence, he said: “Bhikkhus, as for a wicked deed, it is like milk. Even as milk does not turn as soon as it is drawn, even so a wicked 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 teaching the Dhamma, he pronounced the following verse:

**71. Na hi pāpaṃ kataṃ kammaṃ, sajju khīraṃ va muccati,
ḍahantaṃ bālam-anveti, bhasmacchanno va pāvako.**

A wicked deed that has been done,
like milk, does not turn all at once,
smouldering, it follows the fool,
like a fire covered with ashes.

At the end of the teaching many became Stream-enterers and so on.

5.13 The Story about the Peta with Sixty Hammers Saṭṭhikūṭapetavatthu

Dhp 72

Burlingame: The Sledge-Hammer Ghost

Compare: SN 19.1; Dhp-a 5.12, Dhp-a 10.6, Dhp-a 20.6, Dhp-a 22.2; Pv-a 4.16; Ja 107¹⁷²

A young man learned the art of stone-throwing, but used it to kill a Paccekabuddha; he was reborn in Avīci, the hell of relentless suffering, and later as a Peta whose head was constantly crushed by sixty hammers; the Buddha explained what happens to fools who gain knowledge with a verse.

Cast: Elder Lakkhaṇa, Elder Mahā Moggallāna, Paccekabuddha Sunetta

Keywords: Chief Disciples, Skill, Killing, Past Lives

“Learning arises for a fool,” this Dhamma teaching was given by the Teacher while in residence at Veḷuvana about a Peta with Sixty Hammers. [29.141]

For under the same circumstances as in the preceding story Elder Mahā Moggallāna, while descending from Vulture’s 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 Fortunate One and then ask me.” When Mahā Moggallāna had completed his almsround, 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: “Friend, I saw a Peta three-quarters of a league in height. Sixty thousand iron hammers,¹⁷³ 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 Stories about Petas occurs the following verse, together with many others, relating to this very ghost:

¹⁷² BG: The Story of the Present is from SN 19.1. The Story of the Past follows closely the Story of the Past in Ja 107. The Jātaka, however, says nothing about the cripple killing a Paccekabuddha. The Dhp-a story is evidently derived Pv-a 4.16.

¹⁷³ AJ: there is a discrepancy between the sixty hammers of the title and introductory line and the sixty-thousand hammers of the prose and verse.

A full sixty thousand
sledgehammers on all sides
fall down upon your head
and split open your skull.

The Teacher listened to the elder's story and said: "Bhikkhus, I also saw that very creature as I sat on the Throne of Awakening. 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 bhikkhus heard this, they asked about the Peta's misdeed in a previous state of existence. Thereupon the Teacher related the following

13a Story of the Past:¹⁷⁴ The Stone-Thrower and His Pupil

Once upon a time, it seems, there lived in Bārāṇasī 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?" he said, 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 Brahmin chaplain 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 Brahmin chaplain, 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 Brahmin chaplain talked with the king, whenever he opened his mouth, the cripple threw in a pellet of goat's dung, and the Brahmin chaplain 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

¹⁷⁴ AJ: cf. Ja 107.

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 Brahmin 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 verse:

Having a craft is good,
See the disabled man
Who shot the pellets –
He received four villages!

Now the minister at that time was this very Fortunate 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 coins 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 mate,” he thought. Therefore he did not dare hit the cow. Then

5. The Chapter about Fools, Bālavagga - 395

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 Paccekabuddha named Sunetta resided in a hut 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 Paccekabuddha, he let fly. The stone entered the Paccekabuddha’s right ear and came out of his left ear. The Paccekabuddha suffered intense pain, was unable to continue his almsround, and returning to his hut of leaves through the air, passed into Parinibbāna.

When the Paccekabuddha 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 Parinibbāna, they wept and lamented. The man who hit the Paccekabuddha saw the multitude flock to his hermitage and went there also. Recognizing the Paccekabuddha, 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 Paccekabuddha. Catch him! Catch him!” And straightaway 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 wicked deed was not yet exhausted, he was reborn on the summit of Vulture’s Peak as a Peta with Sixty Hammers.

The Teacher, after relating the story of his deed in a previous state of existence, said: {2.73} “Bhikkhus, if a fool acquires art or power, [29.144] it results to his disadvantage; for a fool who acquires art or power turns it to his own hurt.” And joining the connection and teaching the Dhamma, he pronounced the following verse:

**72. Yāvad-eva anattāya ñattaṃ bālassa jāyati,
hanti bālassa sukkaṃsaṃ, muddham-assa vipātayaṃ.**

Learning arises for a fool
only to his disadvantage,
it destroys the fool’s good fortune,
it will destroy his very head.

At the end of the teaching many reached the fruition of Stream-entry and so on.

5.14 The Story about the Edler Sudhamma

Sudhammattheravatthu

Dhp 73-74

CST4: Cittagahapativatthu, the Story about the Householder Citta

Burlingame: Citta and Sudhamma

Compare: Vin Cv 11.4

The householder Citta sought to give alms to the two chief disciples, but the jealous resident bhikkhu Elder Sudhamma felt offended and refused to attend; the Buddha admonished him with some verses and he soon became an Arahat.

Cast: Householder Citta, Elder Mahānāma, Elder Sudhamma, Elder Sāriputta, Elder Mahā Moggallāna, Elder Ānanda, Buddha Padumuttara, Buddha Kassapa

Keywords: Offerings, Listening to Dhamma, Jealousy, Pride, Faith, Rich Men, Chief Disciples, Devatās, Past Lives, Previous Buddhas

“The bad man may wish for respect,” {2.74} this Dhamma teaching 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 Sāvattḥī.

For a householder named Citta, residing in the city of Macchikāsaṇḍa, observed the Elder Mahānāma, one of the group of five, making his rounds 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 Dhamma and obtained the fruition of Stream-entry.

Now Citta, possessed of immovable faith, desiring to make his own pleasure-garden Ambāṭaka Grove¹⁷⁵ a place of residence for the Saṅgha, poured water over the right hand of the elder and made the grove over to the Saṅgha. The moment he uttered the words: “The dispensation of the Buddha is firmly established,” the great earth shook to its ocean boundary. The rich man caused a splendid monastery to be erected in the grove, and thereafter the door stood open to bhikkhus who came from all four quarters.

At Macchikāsaṇḍa also resided the Elder Sudhamma.

¹⁷⁵ AJ: Ambāṭaka is Amberalla, a wild mango.

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 Dhamma: "Venerable Sir, we desire to listen to a short discourse on the Dhamma." 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 Dhamma, reached the [29.145] fruition of Non-returning. Then he bowed to the two Chief Disciples and invited them to be his guests, saying: "Venerable Sirs, pray take a meal in my house tomorrow with your thousand bhikkhus." {2.75} Then he turned to the resident bhikkhu, the Elder Sudhamma, and invited him, saying to him: "Venerable Sir, you also come tomorrow 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, venerable 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 and see." So very early in the morning he took bowl and robe and went to his house.

"Pray sit down, venerable Sir," said the householder. "I will not sit down," replied Sudhamma, "I am about to set out on my rounds 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, venerable 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.

The Teacher said: "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.” The Teacher said: “An ascetic ought not to give way to pride or ill-will, thinking: ‘This dwelling is mine, this residence is mine, this male disciple is mine, this female disciple is mine.’ For if he so do, ill-will and pride and the other pollutants increase.” And joining the connection and teaching the Dhamma, he pronounced the following verses:

**73. Asataṃ bhāvanam-iccheyya, purekkhāraṇ-ca bhikkhusu,
āvāsesu ca issariyaṃ, pūjā parakulesu ca:**

The bad man may wish for respect,
and status amongst monastics,
control in the living quarters,
worship amongst good families:

**74. “Mameva kata’ maññantu gihī pabbajitā ubho,
mameva ativasā assu, kiccākiccesu kismici”,
iti bālassa saṅkappo, icchā māno ca vaḍḍhati.**

“Householders and renunciants
should both think this was done by me,
let them all be under my sway,
in all to be done and not done,”
so does the fool think, meanwhile
his desires and conceit increase. {2.78}

At the end of the teaching many reached the fruition of Stream-entry and so on. After listening to this admonition Elder Sudhamma bowed to the Teacher, rose from his seat, walked clockwise about the Teacher, and then, accompanied by his companion bhikkhu, 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, venerable 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 Arahatsip together with the analytic knowledges. {2.79}

The lay disciple thought to himself: “Even without seeing the Teacher I have attained the fruition of Stream-entry; even without seeing him I have attained the fruition of Non-returning. 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 Saṅgha of bhikkhus, to the Saṅgha of bhikkhunīs, 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 bhikkhus and bhikkhunīs 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 Devatās, 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 Devatās, the householder Citta and his retinue reached Sāvattihī in [29.147] a month. There were five hundred carts filled as described above; and as the householder proceeded, Devatās 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 worship me.” – “Venerable Sir, {2.80} when he pays obeisance to you, will any miracle take place?” – “Yes, Ānanda, a miracle will take place.” – “What miracle, venerable 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 acres 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 today come and worship 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 bhikkhus led the way. The householder Citta said to the eminent female lay disciples: “Mothers, you follow in the rear.” So saying, accompanied by five hundred male lay

5. The Chapter about Fools, Bālavagga - 400

disciples, he went into the presence of the Teacher. Now those that stand or sit in the presence of the Buddhas move not here and there, but stand on both sides immovable on the path of the Buddhas.

The householder Citta, a Noble Disciple who had attained the three fruitions, entered the path 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, worshipped 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 Saṅgha of bhikkhus 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 Devas and humans.

Finally he worshipped the Teacher [29.148] and said: “Venerable 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 I have presented to you alms solely of presents brought to me by Devas and humans. 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.”

The Teacher said 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. Devas and humans 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: “Venerable Sir, when Citta the householder came here, he occupied a month traveling, spent just a month here, and all that time gave alms solely of presents brought him by Devas and humans.

Now, having emptied five hundred carts, he will be an entire month going; but Devas and humans 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, venerable 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 verse in the Miscellaneous Chapter:¹⁷⁶

Dhp 303. The faithful one who is endowed
with virtue, and has wealth and fame,
whatever place he resorts to,
right there and then he is worshipped. [29.149]

When the Teacher had thus spoken, Elder Ānanda asked about Citta’s deed in a former birth.

14a Story of the Past: Citta’s Deed in a Former Birth

In reply the Teacher said: “Ānanda, Citta the householder made his aspiration at the feet of the Fortunate Padumuttara, and after passing through the round of existences among Devas and humans for 100,000 aeons 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 bhikkhu seated in a natural cave with his upper robe drawn over his head. “This must be some noble one who is seated engaged in meditation,” he thought, “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 bhikkhus 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

¹⁷⁶ AJ: Dhp 21.

flowers, placed them in a leaf-basket, and went on to the place where the elder sat. “Venerable Sir,” he said, “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 aspiration: “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 Deva Realm. 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 here, 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.

5.15 The Story about the Elder Vanavāsī Tissa

Vanavāsītissattheravatthu

Dhp 75

CST4: Vanavāsītissasāmaṇeravatthu

Burlingame: A Seven-Year-Old Novice Wins All Hearts

The seven year old boy Tissa ordained under Elder Sāriputta, and later, spurning gains and the attentions of his relatives, went forth into solitude, and quickly became an Arahat; the Buddha spoke a verse about him.

Cast: Elder Sāriputta, Brahmin Mahāsenā, Brahmin Vaṅganta, Vanavāsī Tissa (Piṇḍapātadāyaka Tissa, Kambaladāyaka Tissa), Brahmin Mahāsenā, Elder Sāriputta, Elder Mahā Moggallāna, Upasāḷhaka, Elder Ānanda

Keywords: Offerings, Past Lives, Novices, Chief Disciples, Bodhisatta, Death

“**For the means to gains is one thing,**” [29.150] this Dhamma teaching was given by the Teacher at Jetavana with reference to Elder Vanavāsī Tissa.

15a The Poor Brahmin

The incident with which this story begins, however, occurred at Rājagaha. Here, we are told, lived the Brahmin Mahāsenā, a friend of the Brahmin 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 Brahmin hid himself as before. He said 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 Brahmin 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 absorption meditation, rose from his attainment, and seeing the Brahmin, said to himself: “The Brahmin has received alms and desires me to come to him; therefore I must go to him.”

So putting on his double robe and taking his bowl, he went to the door of the Brahmin’s house and showed himself standing there. When the Brahmin saw the elder, his heart was content. He approached him, worshipped 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.

But the Brahmin said to him: “Venerable 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 Brahmin gave him the cloth, bowing and saying: “Venerable Sir, may I also obtain [29.151] the same truth you have seen.” – “So be it, Brahmin,” 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 rejoices the heart above measure,” and so it was with the Brahmin. 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.

15b 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 Sāvattthī. 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 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 bhikkhus 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 bhikkhus!” We are told that this longing of hers to put on yellow robes was a sign that her unborn child should one day go forth 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 bhikkhus 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 bhikkhus; 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 bhikkhus 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 Brahmin 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 100,000 coins. 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: “Venerable 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 100,000 coins.” {2.87}

“What is the name of this boy?” – “Venerable 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 lay disciple. His mother thought to herself: “I shall not interfere with the desire of my son.” Accordingly she presented the five hundred bhikkhus 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 go forth under the elder.” – “Very well, my dear son; long ago I decided not to interfere with the inclination of my son; go forth, my son.” So she invited the elder to the house. When he arrived, she presented him with alms and said: “Venerable Sir, your servant says that he wishes to go forth. 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, going forth 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 go forth live a wearisome life, and you are delicate.” – “Venerable Sir, I shall be able to do all that you enjoin upon me.” – “Very well,” said the elder. So he taught him the meditation subject [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 go forth.

The entire formula involves the recitation of all of the 32-fold nature, 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 bhikkhus and bhikkhunīs and lay disciples both male and female who have attained Arahatship by meditating upon the hair and other parts singly. Inexperienced bhikkhus ruin those who go forth, even those having the supporting conditions for Arahatship. For this reason the elder taught the boy only a part of the formula before having him go forth, and then established him in the ten moral precepts.

In honor of their son’s admission to the Saṅgha his mother and father remained at the monastery for seven days and presented the assembly presided over by the Buddha with nothing but rich porridge made of honey, milk, and rice. The bhikkhus 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 bhikkhus to the city for alms.

The residents of Sāvatthī said to each other: “They say that the novice will come to the city today 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 Saṅgha of bhikkhus. This was the result of his presentation of the small piece of cloth to the elder in his former existence as a Brahmin. So the bhikkhus gave him the name Piṇḍapātadāyaka Tissa (Tissa the Almsgiver). {2.89}

Again one day when it was cold, the novice, as he went the rounds of the monastery, noticed bhikkhus warming themselves here and there, both in rooms where fire was kept and in other places. He said: “Venerable Sirs, why do you sit warming yourselves?” – “Novice, we are cold.” – “Venerable 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, venerable 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 bhikkhus: “Let us go with the novice and procure blankets.” So all because of a novice seven years old, bhikkhus to the number of a thousand went forth. Not for a moment did he think: “Where can I get blankets for so many bhikkhus?” 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.

5. The Chapter about Fools, Bālavagga - 407

Thus do the miserly begrudge people the gifts that others give them, even as did Kāla on beholding the incomparable gift of the king of Kosala;¹⁷⁷ and therefore are they reborn in Niraya 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 100,000 coins, 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 bhikkhus, 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!” Straightaway he removed those two blankets from the pile, placed them at the novice’s feet, worshipped him, and said: “Venerable Sir, may I have a share 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 Saṅgha of bhikkhus. Therefore the bhikkhus gave him the name Kambaladāyaka Tissa (Tissa the Blanket-Giver).

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 Fortunate One:¹⁷⁸

“Bhikkhus, this Saṅgha of bhikkhus is of such a 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.

¹⁷⁷ BG: See Dhp-a 13.10.

¹⁷⁸ BG: MN 118.

5. The Chapter about Fools, Bālavagga - 408

While the novice was in residence at Jetavana, his relatives came to see him frequently and talked and conversed with him. He thought to himself: “So long as I reside here, my 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 meditation subject from the Teacher and go into the forest?” Accordingly he approached the Teacher, worshipped him, and obtained a meditation subject 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,” he thought, “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 bhikkhus may reside?” – “Yes, venerable 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 while standing where he was, he said to him: “Come, venerable 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.

On reaching the forest hermitage the lay disciple said to him: “Here, venerable Sir, is a pleasant place; take up your residence here.” Continuing, he asked the novice his name and then said to him: “Venerable Sir, be sure to come to our village for alms tomorrow.” Then turning back, he returned to his own village and proclaimed to the inhabitants: “Vanavāsika Tissa (Tissa the Forest-Dweller), 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, after that had the three names: Piṇḍapātadāyaka Tissa, Kambaladāyaka Tissa, and Vanavāsī Tissa, and 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: “Venerable Sir, if you will reside

here during these three months, we will take the three refuges, abide steadfast in the five moral precepts, {2.93} and perform the eight Observance 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 worshipped 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 analytic knowledges.

Now his preceptor Sāriputta, having kept residence during the rainy season and celebrated the Invitation (*Pavāraṇā*), approached the Teacher and having worshipped him, said: “Venerable Sir, I am going to visit the novice Tissa.” – “Go, Sāriputta,” he said. As Sāriputta set out with his own retinue of five hundred bhikkhus he said to Moggallāna: “Friend Moggallāna, I am going to see the novice Tissa.” Said the Elder Moggallāna: “I will go too, friend,” and set out with his retinue of five hundred bhikkhus. 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 bhikkhus, the total retinue of all the Great Disciples amounting to forty thousand bhikkhus.

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 worshipped them. The Elder Sāriputta asked him: “Lay disciple, is there a forest hermitage in this neighborhood?” – “Yes, venerable Sir, there is.” – “Is there a bhikkhu residing there?” – “There is, venerable Sir.”¹⁷⁹ – “What is his name?” – “Vanavāsī Tissa, venerable Sir.” – “Very well, show us the way there.” – “Who are you, venerable Sir?” – “I have come to see my novice.”

The lay disciple looked at them and recognized in them quite all the Great Disciples, beginning with the Captain of the Dhamma. His whole body suffused with joy, he said: “Wait a moment, venerable Sirs.” So saying, he quickly entered the village and proclaimed: “Here are the Great Disciples beginning with the Elder Sāriputta. They have come here, each with his own retinue of

¹⁷⁹ AJ: Burlingame had an extra set of questions and answers here: “Has he monks with him, or has he none?” – “He has, Reverend Sir.” But this is not seen in the Pāḷi, and is incorrect as he was living alone anyway.

5. The Chapter about Fools, Bālavagga - 410

five hundred bhikkhus, to see the novice. Take beds, chairs, coverlets, lamps, and oil, and go out quickly.” The inhabitants straightaway took beds and so forth as they were bidden, and falling in behind the elders, entered the monastery with them. The novice recognized the Saṅgha of bhikkhus, took the bowls and robes of a few of the Great 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: “Venerable Sir, we expected to hear the Dhamma today; we will not retire; we will hear the Dhamma; we have not hitherto heard the Dhamma.” – “Well then, lay disciple, light the lamp and announce that it is time to hear the Dhamma.” When he had done so the elder said to him: “Tissa, your supporters say that they wish to hear the Dhamma; {2.95} teach the Dhamma to them.” The lay disciples arose with one accord and said: “Venerable Sir, our revered novice knows no discourse on the Dhamma except these two sentences: ‘May you be happy; may you obtain release from suffering.’ Let some one else teach the Dhamma 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, venerable Sir,” he said. So taking a variegated fan and mounting the Dhamma seat, he taught the Dhamma to the pinnacle of Arahatship, even as a thunderstorm rains incessantly upon the four great continents, and analyzing the attributes of being as set forth by the Buddha; namely, the aggregates, the elements, and the things on the side of Awakening. “Venerable Sirs,” he said, “thus does one who has become an Arahāt obtain happiness, thus does one who has become an Arahāt obtain release from suffering; other folk obtain not release from the suffering connected with birth and the rest, and from the pains of Niraya Hell and the rest.” – “Well done, novice! You have understood it 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 teach such a sermon on the Dhamma, 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 Dhamma to those present?” But others were pleased and said: “It is fortunate for us who know not even the difference between good and bad that

we have ministered to one so saintly, {2.96} and that we have just now been able to hear the Dhamma from him.”

The Perfect Sambuddha surveyed the world early on 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 Niraya 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 Saṅgha of bhikkhus, went to the village, erected a pavilion, prepared broth, rice, and so forth, provided seats and sat down waiting for the Saṅgha of bhikkhus to come. The bhikkhus, 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, venerable Sirs.” The bhikkhus 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 bhikkhus. There [29.159] was one universal shout: “The Perfect Sambuddha has come.” The whole village was agitated. With jubilant hearts men {2.97} provided seats for the Saṅgha of bhikkhus 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 Saṅgha of bhikkhus 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 Great Disciples. Indeed it was solely on account of this novice that I myself came here. It is fortunate for you that you

5. The Chapter about Fools, Bālavagga - 412

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 bhikkhus 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 fruition of Stream-entry and so on. 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, venerable Sir.” – “What thought comes into [29.160] your mind as you look upon the great ocean?” – “Venerable 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 great 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 verse:

The waters in four oceans are little,
great are the waters of tears, not little,
for a man touched by grief and suffering,
why is it, friend, that you remain heedless?

Again he asked him: “Tissa, where do you reside?” – “In this mountain cave, venerable Sir.” – “What thought comes into your mind as you reside here?” – “Venerable 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 has 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

5. The Chapter about Fools, Bālavagga - 413

recited the Birth Story about (the Brahmin) Upasāḷhaka¹⁸⁰ found in the second book, as follows:

In the past, in this very city of Rājagaha, lived this Brahmin Upasāḷhaka, and he had a son. At that time the Bodhisatta had been born in a Brahmin family of Magadha; and when his education was finished, he embraced an ascetic life, cultivated the super knowledges and attainments, and lived a long time in the region of the Himālayas, plunged in the absorptions.

Once he left his hermitage on Vulture Peak to go buy salt and seasoning. While he was away, this Brahmin spoke to his son, saying: “Don’t let my body be burnt in a cemetery where any outcaste can be burnt, but find some uncontaminated place to burn me in.” The lad begged him to point out a proper place, and he came and pointed out this very place.

As he was descending, with his son, he observed the Bodhisatta, and approached him, and the Bodhisatta put the same question as I did just now, and received the son’s answer. “Ah,” said he, “we’ll see whether this place which your father has shown you is contaminated or not,” and made them go with him up the hill again.

“The space between these three hills,” said the lad, “is pure.” – “My lad,” the Bodhisatta replied, “there is no end to the people who have been burned in this very spot. Your own father, born a Brahmin, as now, in Rājagaha, and bearing the very same name of Upasāḷhaka, has been burnt on this hill in fourteen thousand births. On the whole earth there is not a spot to be found where a corpse has not been burnt, which has not been a cemetery, which has not been covered with skulls.”

This he discerned by the faculty of knowing all previous lives: and then he repeated these two verses:

*There are fourteen thousand people
named Upasāḷhaka who were
burned in this place, there is no place
on earth unaffected by death.*

*In whom there is truth and Dhamma,
non-violence, restraint, self-control,*

¹⁸⁰ BG: Ja 166. AJ: I include the story, slightly modified for the context. The commentary had only the verses.

5. The Chapter about Fools, Bālavagga - 414

the noble keep company there,
on earth unaffected by death.

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 120 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 friends over the question of 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. 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 taught the Dhamma 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 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, Fortunate 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 verses descriptive of the forest. Then said the Teacher to him: “Tissa!” – “What is it, venerable 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, venerable Sir.” {2.101} The Teacher set out with the Saṅgha of bhikkhus. 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 worshipped the Teacher and the Saṅgha of bhikkhus and turned back; the Teacher went back to Jetavana. [29.162]

A discussion arose in the Dhamma Hall: “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 bhikkhus with nothing but rich porridge made of honey, milk, and rice. When he went forth, they remained at the monastery for seven days and again provided the assembly of five hundred bhikkhus presided over by the Buddha with nothing but rich porridge made of honey, milk, and rice. On the eighth day after he had gone forth 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: “Bhikkhus, what is it that you are sitting here now talking about?” They told him. “Yes, bhikkhus,” 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 bhikkhu, who, thinking to acquire gain, takes upon himself the forest life and the ascetic practices and clings to that which brings him gain. But he who walks upon the road that leads to Nibbāna, rejects the gains and honor he might have, enters the forest, and by struggling and striving wins Arahathship,” {2.102} and joining the connection, he instructed them in the Dhamma by pronouncing the following verse:

**75. Aññā hi lābhūpanisā, aññā Nibbānagāminī,
evam-etam abhiññāya bhikkhu Buddhassa sāvako
sakkāraṁ nābhinandeyya, vivekam-anubrūhaye.**

For the means to gains is one thing,
the way to Nibbāna another,
thus knowing this the disciple

5. The Chapter about Fools, Bālavagga - 416

of the Buddha should not delight
in honours, but practise alone.

At the end of the teaching many reached the fruition of Stream-entry and so on.

6. The Chapter about the Wise, Paṇḍitavagga

6.1 The Story about the Elder Rādhā Rādhāttheravatthu

Dhp 76

Burlingame: A Poor Man Wins Spiritual Treasure

The bhikkhus did not want to ordain a poor Brahmin, Rādhā, but the Buddha, seeing his potential, allowed it; Elder Sāriputta gave him guidance which he followed to the letter and soon became an Arahāt; the Buddha then spoke a verse about being amenable to admonition.

Keywords: Chief Disciples, Kings, Bodhisatta, Animals

“One should treat one who shows your faults,” [29.163] {2.104} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to venerable Rādhā.

We are told that before Rādhā went forth he was a poor Brahmin living at Sāvātthī. Deciding to live with the bhikkhus, 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 bhikkhus treated him kindly, but were not willing to give him the going forth. 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 Brahmin, considered within himself what would become of him. Perceiving that he would become an Arahāt, he went in the evening, feigning that he was making a tour of the monastery, to the Brahmin’s quarters and said to him: “Brahmin, what are you doing here?” – “Performing the major and minor duties for the bhikkhus, venerable Sir.” {2.105} – “Do they treat you kindly?” – “Yes, venerable Sir, I receive sufficient food, but they are not willing to give me the going forth.” Accordingly the Teacher convoked an assembly of the bhikkhus and questioned them about the matter, saying: “Bhikkhus, is there anyone who remembers any meritorious deed of this Brahmin?”

Said the Elder Sāriputta: “Venerable Sir, I remember something. When I was making my rounds in Rājagaha, he brought me a ladleful of his own food and gave it to me. I remember this good office of his.” The Teacher said: “Sāriputta, is it not proper to release from suffering one who has performed such a service?” – “Very well, venerable Sir, I will give him the going forth.” Sāriputta accordingly gave him the going forth. He received a seat in the refectory in 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 bhikkhu 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, worshipped the Teacher, and sat down. The Teacher gave him a friendly welcome and said to him: “Sāriputta, is your pupil amenable to discipline?” – “Yes, venerable 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 bhikkhu, how many would you take?” – “I would take all I could get, venerable Sir.”

Now one day the bhikkhus began a discussion in the Dhamma Hall: “They say the Elder Sāriputta is grateful and thankful. When a poor Brahmin gave him but a ladleful of food, he remembered his kindness and gave him the going forth. Moreover the Elder Rādhā, patient of admonition, received a patient teacher.”

The Teacher, hearing their talk, said: “Bhikkhus, 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 Birth Story, found in the second book, as follows:¹⁸¹

In the past, when Brahmādatta was king of Benares, there was a village of carpenters not far from the city, in which five hundred carpenters lived. They would go up the river in a vessel, and enter the forest, where they would shape beams and planks for housebuilding, and put together the framework of one storey or two storey houses, numbering all the pieces from the mainpost onwards; these then they brought down to the river bank, and put them all aboard; then rowing down stream again, they would build houses to order as it was required of them; after which, when they received their wage, they went

¹⁸¹ AJ: Ja 156. I include the story, the commentary only has the verses.

back again for more materials for the building, and in this way they made their livelihood.

Once it befell that in a place where they were at work in shaping timbers, a certain elephant trod upon a splinter of acacia wood, which pierced his foot, and caused it to swell up and fester, and he was in great pain. In his agony, he caught the sound of these carpenters cutting wood. "There are some carpenters who will cure me," thought he; and limping on three feet, he presented himself before them, and lay down close by. The carpenters, noticing his swollen foot, went up and looked; there was the splinter sticking in it. With a sharp tool they made incision about the splinter, and tying a string to it, pulled it right out. Then they lanced the gathering, and washed it with warm water, and doctored it properly; and in a very short time the wound was healed.

Grateful for this cure, the elephant thought: "My life has been saved by the help of these carpenters; now I must make myself useful to them." So ever after that, he used to pull up trees for them, or when they were chopping he would roll up the logs; or bring them their adzes and any tools they might want, holding everything in his trunk like grim death. And the carpenters, when it was time to feed him, used to bring him each a portion of food, so that he had five hundred portions in all.

Now this elephant had a young one, white all over, a magnificent high-bred creature. The elephant reflected that he was now old, and he had better bring his young one to serve the carpenters, and himself be left free to go. So without a word to the carpenters he went off into the wood, and brought his son to them, saying: "This young elephant is a son of mine. You saved my life, and I give him to you as a fee for your medical help; from henceforward he shall work for you." So he explained to the young elephant that it was his duty to do the work which he had been used to do himself, and then went away into the forest, leaving him with the carpenters. So after that time the young elephant did all their work, faithfully and obediently; and they fed him, as they had fed the other, with five hundred portions for a meal.

His work once done, the elephant would go play about in the river, and then return again. The carpenters' children used to pull him by the trunk, and play all sorts of pranks with him in water and out. Now noble creatures, be they elephants, horses, or men, never dung or stale in the water. So this elephant

6. The Chapter about the Wise, Paṇḍitavagga - 420

did nothing of the kind when he was in the water, but waited until he came out upon the bank.

One day, rain had fallen up river; and by the flood a half-dry cake of his dung was carried into the river. This floated down to the Benares landing place, where it stuck fast in a bush. Just then the king's elephant keepers had brought down five hundred elephants to give them a bath. But the creatures scented this soil of a noble animal, and not one would enter the water; up went their tails, and off they all ran. The keepers told this to the elephant-trainers; who replied, "There must be something in the water, then." So orders were given to cleanse the water; and there in the bushes this lump was seen. "That's what the matter is!" cried the men. So they brought a jar, and filled it with water; next powdering the stuff into it, they sprinkled the water over the elephants, whose bodies then became sweet. At once they went down into the river and bathed.

When the trainers made their report to the king, they advised him to secure the elephant for his own use and profit.

The king accordingly embarked upon a raft, and rowed up stream until he arrived at the place where the carpenters had settled. The young elephant, hearing the sound of drums as he was playing in the water, came out and presented himself before the carpenters, who one and all came forth to do honour to the king's coming, and said to him: "Sire, if woodwork is wanted, what need to come here? Why not send and have it brought to you?"

"No, no, good friends," the king answered, "It is not for wood that I come, but for this elephant here."

"He is yours, sire!" But the elephant refused to budge.

"I say, what do you want me to do, elephant?" asked the king.

"Order the carpenters to be paid for what they have spent on me, sire."

"Willingly, friend." And the king ordered a hundred thousand coins to be laid by his tail, and trunk, and by each of his four feet. But this was not enough for the elephant; he would not go. So to each of the carpenters was given a pair of cloths, and to each of their wives robes to dress in, nor did he omit to give enough whereby his playmates the children should be brought up; then with a last look upon the carpenters, and the women, and the children, he departed in company with the king.

To his capital city the king brought him; and city and stable were decked out with all magnificence. He led the elephant round the city in solemn procession,

6. The Chapter about the Wise, Paṇḍitavagga - 421

and thence into his stable, which was fitted up with splendour and pomp. There he solemnly sprinkled the elephant, and appointed him for his own riding; like a comrade he treated him, and gave him half of his kingdom, taking as much care of him as he did of himself. After the coming of this elephant, the king won supremacy over all Jambudīpa.

In course of time the Bodhisatta was conceived by the queen consort; and when her time was near to be delivered, the king died. Now if the elephant learned news of the king's death, it was sure to break his heart; so he was waited upon as before, and not a word was said. But the next neighbour, the king of Kosala, heard of the king's death. "Surely the land is at my mercy," thought he; and marched with a mighty host to the city, and beleaguered it. Straight the gates were closed, and a message was sent to the king of Kosala: "Our queen is near the time of her delivery; and the astrologers have declared that in seven days she shall bear a son. If she bears a son, we will not yield the kingdom, but on the seventh day we will give you battle. For so long we pray you wait!" And to this the king agreed.

In seven days the queen bore a son. On his name-day they called him prince Alīnacitta (Winheart), because, they said, he was born to win the hearts of the people.

On the very same day that he was born, the townsfolk began to do battle with the king of Kosala. But as they had no leader, little by little the army gave way, great though it was. The courtiers told this news to the queen, adding: "Since our army loses ground in this way, we fear defeat. But the state elephant, our king's bosom friend, has never been told that the king is dead, and a son born to him, and that the king of Kosala is here to give us battle. Shall we tell him?"

"Yes, do so," said the queen. So she dressed up her son, and laid him in a fine linen cloth; after which she with all the court came down from the palace and entered the elephant's stable. There she laid the baby at the elephant's feet, saying: "Teacher, your friend is dead, but we feared to tell it you lest it might break your heart. This is your friend's son; the king of Kosala has put a siege about the city, and is making war upon your son; the army is losing ground; either kill your son yourself, or else win the kingdom back for him!"

At once the elephant stroked the child with his trunk, and lifted him upon his own head; then making moan and lamentation he took him down and laid him

in his mother's arms, and with the words: "I will master the king of Kosala!" he went forth hastily.

Then the courtiers put his armour and caparison upon him, and unlocked the city gate, and escorted him there. The elephant emerging trumpeted, and frightened all the host so that they ran away, and broke up the camp; then seizing the king of Kosala by his topknot, he carried him to the young prince, at whose feet he let him fall. Some rose to kill him, but then the elephant stayed; and he let the captive king go with this advice: "Be careful for the future, and be not presumptuous by reason that our prince is young."

After that, the power over all Jambudīpa fell into the Bodhisatta's own hand, and not a foe was able to rise up against him. The Bodhisatta was consecrated at the age of seven years, as king Alīnacitta; just was his reign, and when he came to life's end he went to swell the hosts of heaven.

When the Teacher had ended this discourse, having become perfectly enlightened, he repeated this couple of verses:

*Relying on prince Alīnacitta,
great forces, who were pleased,
captured king Kosala alive,
who was displeased with his army.*

*So, being endowed with support
the monk, with effort established,
by cultivating wholesome thoughts,
in order to attain safety,
gradually arrives at the
destruction of all the fetters.*

The Teacher said: "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 Birth Story about the Elder Sāriputta, he said with reference to the Elder Rādhā: "Bhikkhus, when a fault is pointed out to a bhikkhu, he ought to be amenable to discipline like Rādhā; 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 are to be found." So saying, {2.107} he joined the connection and, instructing them in the Dhamma, pronounced the following verse: [29.165]

**76. Nidhīnaṃ va pavattāraṃ yaṃ passe vajjadassinaṃ,
niggaṃhavādiṃ medhāvīṃ tādisaṃ paṇḍitaṃ bhaje;
tādisaṃ bhajamānassa seyyo hoti na pāpiyo.**

One should treat one who shows your faults
just like one who points out treasure,
one should keep company with such
a sagacious, learned person;
keeping company with such is
surely better for you, not worse.

At the conclusion of the teaching many reached the fruition of Stream-entry and so on.

6.2 The Story about the Followers of Assaji and Punabbasu Assajipunabbasukānaṃ Vatthu

Dhp 77

CST4: Assajipunabbasukavatthu

Burlingame: The Insolent Monks

Compare: Vin Cv 1.3

The Buddha asked the Chief Disciples to advise and instruct some of their wayward disciples; some accepted the advice, some returned to lay life, and others were later expelled; the Buddha spoke a verse by way of instruction.

Assajipunabbasuka Bhikkhus, Elder Sāriputta, Elder Mahā Moggallāna

Keywords: Chief Disciples, Compliance, Great Disciples

**

“One should both advise and instruct,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the Assajipunabbasuka bhikkhus. {2.109} But the story begins at Kīṭāgiri.

These bhikkhus, 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 bhikkhus, 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 well-behaved bhikkhus.

6. The Chapter about the Wise, Paṇḍitavagga - 424

Hearing of their doings, the Teacher determined to expel them from the Saṅgha. 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 Dhamma, he pronounced the following verse:

**77. Ovadeyyānusāseyya, asabbhā ca nivāraye,
sataṃ hi so piyo hoti, asataṃ hoti appiyo.**

One should both advise and instruct,
and forbid whatever is vile,
for it is dear to the good,
but it is not dear to the bad. {2.110}

At the end of the teaching many reached the fruition of Stream-entry and so on. Sāriputta and Moggallāna went there and admonished and instructed those bhikkhus. Some of them received the admonitions of the elders and corrected their behavior, others returned to the household life, while still others were given suspension.¹⁸²

¹⁸² AJ: *Pabbājanīyakamma*, suspension, not expulsion as Burlingame gave it.

6.3 The Story about the Elder Channa Channattheravatthu

Dhp 78

Burlingame: Channa, Elder

Compare: Vin Cv 11; DN 16; Thag-a 69

Elder Channa was always abusing the Chief Disciples; when the Buddha found out he admonished him with a verse, but still he refused to refrain; at the Buddha's bidding he was isolated by the bhikkhus. He later repented and became an Arahāt.

Cast: Channa, Elder Sāriputta, Elder Mahā Moggallāna

Keywords: Chief Disciples, Reviling, Punishment

**

“**One should not keep company,**” [29.166] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the Elder Channa.

It seems 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 bhikkhus 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 taught the Dhamma by pronouncing the following verse:

**78. Na bhaje pāpake mitte, na bhaje purisādhame,
bhajetha mitte kalyāṇe, bhajetha purisuttame.**

One should not keep company with those wicked friends,
one should not keep company with the ignoble,
you should keep company with spiritual friends,
you should keep company with those superior.

At the end of the teaching many reached the fruition of Stream-entry and so on.

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 bhikkhus reported the matter to the Teacher. {2.112}

The Teacher said: "Bhikkhus, so long as I remain alive, you will not be able to teach Channa. After my decease, however, you will succeed." When the Parinibbāna was at hand, the venerable Ānanda asked the Teacher: "Venerable Sir, how shall we deal with the Elder Channa?" Then the Teacher directed Ānanda to give the Elder Channa the supreme punishment.¹⁸³

After the decease of the Teacher Channa was summoned. The Elder 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, venerable Sir," and thereafter performed his duties faithfully, in no long time he reached Arahatship, together with the analytic knowledges.

6.4 The Story about the Elder Mahā Kappina

Mahākappinattheravatthu

Dhp 79

Burlingame: Kappina the Great, Elder

Compare: Thag-a 235; AN-a 1.14.4.9

Elder Mahā Kappina, who was formerly a king, was given to exclaiming his delight, and the bhikkhus feared he was recalling the joys he had when king; the Buddha explained the true reason for his exclamations was delight in the Dhamma, and spoke a verse about him.

Cast: Buddha Padumuttara, Buddha Kassapa, Mahā Kappina, Queen Anojā,

Keywords: Foremost Disciples, Merit, Devaputtas, Offerings, Past Lives, Renunciation, Previous Buddhas

"The one who drinks Dhamma lives well," [29.167] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the Elder Mahā Kappina. The story from beginning to end is as follows:

¹⁸³ AJ: *Brahmadāṇḍa*, that is, not communicating with him until he mend his ways.

4a Story of the Past: Weavers and Householders

In times past, they say, venerable Mahā Kappina made his aspiration 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 Bārāṇasī. At this time a thousand Paccekabuddhas, 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 Bārāṇasī and sent eight Paccekabuddhas to the king, requesting manual labour in order to build lodgings.¹⁸⁴ {2.113}

Now just at this time the king was occupied with preparations for the plowing festival. When he heard that Paccekabuddhas had arrived, he came out and enquired their errand. Then he said to them: “Venerable Sirs, I have no time today 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 Paccekabuddhas remarked: “We will go to some other village,” and departed.

Just then the wife of the senior weaver, who was on her way to Bārāṇasī on some errand or other, saw the Paccekabuddhas, and saluting them, asked: “Venerable 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: “Venerable Sirs, take your meal with us tomorrow.” – “But there are a great many of us, sister.” – “How many are there of you, venerable Sirs?” – “A thousand.” – “Venerable 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 Paccekabuddhas accepted the invitation, and the woman entered the village and made proclamation: “I saw a thousand Paccekabuddhas 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

¹⁸⁴ AJ: *senāsanakaraṇatthāya hatthakammaṃ yācatha*; Burlingame had “... sent eight Private Buddhas to the king, asking to be given work in return for their lodging,” which implies, wrongly, the Paccekabuddhas worked for their requisites.

the Paccekabuddhas with seats and served them with choice food. At the end of the meal, accompanied by all the women in that village, she worshipped the Paccekabuddhas and said: “Venerable 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 here 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 Paccekabuddhas 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 Paccekabuddha 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 coins. At the conclusion of their residence the Paccekabuddhas 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 Devaputtas in the Realm 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 Bārāṇasī. 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 teach the Dhamma at the monastery; therefore all of them, accompanied by their wives, went to the monastery to hear the Dhamma. Scarcely had they entered the enclosure of the monastery when it began to rain. Persons who had intimate friends or kinsmen [29.169] among the novices or bhikkhus 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 enclosure.

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 bhikkhus; let us contribute money and build a monastery.” – “Very well, sir.” The senior householder gave a thousand coins, 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 Hermitage, 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 hermitage was completed, they held a festival in honor of the opening of the monastery and for seven days gave rich gifts to the Saṅgha of bhikkhus presided over by the Buddha, presenting each of the twenty thousand bhikkhus 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 anojā flowers,¹⁸⁵ worth a thousand coins, and a casket of anojā flowers, and when it was time for the Teacher to return thanks, she honored him with a present of the anojā flowers; and then casting the garment at his feet, made this aspiration: “Venerable Sir, in my future states of existence may my body be of the hue of the anojā 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 Deva Realm.

4b Story of the Present: King Kappina and Queen Anojā

Passing from the Deva Realm, the senior householder was reborn in the royal household of the city Kukkuṭavatī. King Mahā Kappina 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 anojā 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.

¹⁸⁵ AJ: it is an orange colour.

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 Dhamma or the Saṅgha, 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 Sāvattthī 120 leagues from here; thence do we come.” – “Is there any news from your country?” – “None other than this, your majesty, that the Sambuddha has appeared.”

Straightaway 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 100,000 coins; is there any other news besides?” – “Yes, your majesty, there is; the Dhamma 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 “Dhamma,” he said: “Here, I give you 100,000 coins.”

Then he asked them: “Friends, is there any other news besides?” – “Yes, your majesty, there is; the Saṅgha 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 “Saṅgha,” he said: “Here, once more do I give you 100,000 coins.”

6. The Chapter about the Wise, Paṇḍitavagga - 431

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 Dhamma has appeared, the Saṅgha has appeared,’ therefore I shall not return to my palace again, but for the sake of the Teacher I shall go forth under him.” – “Your majesty, we too will go forth 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 300,000 coins 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 go forth 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 Mahā Kappina with his retinue, became aware of the following: “Yonder Mahā Kappina has heard from the traders of the appearance of the Three Jewels, has rewarded them with 300,000 coins for bringing him word, has renounced his kingdom, and purposes on the morrow, accompanied by his retinue of a thousand courtiers, to go forth for my sake and go forth; he and his retinue will attain Arahathship together with the analytic knowledges; it is necessary for 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: “Such is he, the Fortunate One, the Worthy One, the Perfect Sambuddha, the one endowed with

understanding and good conduct.” 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: “The Dhamma has been well-proclaimed by the Fortunate One,” and crossed by meditating on the Dhamma.

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} “The Fortunate One’s Saṅgha of disciples are good in their practice,” and crossed by meditating on the Saṅgha.

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 vermillion, he worshipped the Teacher and with his [29.173] retinue of a thousand courtiers seated himself respectfully on one side.

The Teacher taught the Dhamma in orderly sequence, and at the conclusion of his discourse the king and his company of courtiers were established in the fruition of Stream-entry, whereupon all of them arose with one accord and requested to go forth.

The Teacher considered within himself: “Will these noblemen receive bowls and robes created by psychic power?” and became aware of the following: “These noblemen gave a thousand robes to a thousand Paccekabuddhas, and in the dispensation of the Buddha Kassapa also gave twenty thousand robes to twenty

thousand bhikkhus; it is not wonderful that they should receive bowls and robes created by psychic power.”

Therefore he extended his right hand and said: {2.122} “Come, bhikkhus, the Dhamma has been well-proclaimed, ive the spiritual life for the complete ending of suffering.” Straightaway they were provided with the eight monastic requisites, becoming as it were elders of a hundred years standing, and first soaring into the air, they returned to earth, worshipped 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 300,000 coins.” – “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 enquired: “What did the king give you when he heard this word?” – “100,000 coins, your majesty.” – “Sirs, the king did not reward you suitably when he gave you only 100,000 coins for bringing him such a message; it is a poor present I give you in presenting you with 300,000 coins. 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 300,000 coins. Thus in all they received 1,200,000 coins.

Then the queen asked them: “Sirs, where is the king?” – “Your majesty, he has departed, saying: ‘For the sake of the Teacher I will go forth.’” – “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 go forth with the king.’” Thereupon the queen summoned the wives of the courtiers and said to them:

“Friends, your husbands have departed, saying: ‘We will go forth 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 300,000 coins and having cast off his glory as he would eject a mass of saliva, departed to go forth. 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 spat out by the king? I have no need of real glory; I also will go forth for the sake of the Teacher.” – “Your majesty, then we also will go forth 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.” The queen said: “The king must have pronounced an Act of Truth,¹⁸⁶ 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.

When the Teacher became aware of her approach, he rendered the bhikkhus 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 worshipped him, stood respectfully on one side, and asked him: “Venerable Sir, I think Mahā Kappina 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

¹⁸⁶ BG: 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., July, 1917. For other occurrences of the charm, see stories 1.3a, 13.6 and 17.3b.

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 taught the Dhamma in orderly sequence. At the conclusion of his discourse the queen and her retinue were established in the fruition of Stream-entry. The Elder Mahā Kappina and his retinue, who heard the Teacher teach the Dhamma to the women, attained Arahatsip together with the analytic knowledges. At that moment the Teacher showed the bhikkhus to the women.

We are told that the reason why the Teacher did not show the bhikkhus 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 fruitions. Hence it was that he waited until the women were firmly grounded in faith to show them the bhikkhus in their state as Arahats.

When the women saw the bhikkhus, they worshipped them with the five limbs, and said: “Venerable Sirs, now have you reached the goal of your spiritual life.” Having so said, they worshipped the Teacher, stood respectfully on one side, and requested to go forth. We are told that when they made this request, some of the bhikkhus said: “The Teacher thought of the coming of Uppalavaṇṇā.” But the Teacher said to those female lay disciples: “Go to Sāvattthī and enter the spiritual life in the monastery of bhikkhunīs.” [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 120 leagues they reached the monastery of bhikkhunīs, went forth, and attained Arahatsip. The Teacher taking the thousand bhikkhus with him, flew through the air to Jetavana.

At Jetavana venerable Mahā Kappina went about the night-quarters and the day-quarters {2.126} breathing forth the solemn utterance: “Oh happiness! Oh happiness!” The bhikkhus reported the matter to the Fortunate One, saying: “Venerable Sir, venerable Mahā Kappina 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 uttering exalted utterances regarding the happiness of love and the happiness of rule?” – “Venerable Sir, the Fortunate One himself knows whether or not I am uttering exalted utterances regarding happiness of that kind.”

6. The Chapter about the Wise, Paṇḍitavagga - 436

The Teacher said to the bhikkhus: “Bhikkhus, it is not with reference to the happiness of ruling that my son is uttering exalted utterances. He that drinks the Dhamma delights in the Dhamma. It is with reference to the Deathless Nibbāna that he is breathing forth these solemn utterances of joy.” And having so spoken, the Teacher joined the connection and instructed them in the Dhamma by pronouncing the following verse:

**79. Dhammapīti sukhaṁ seti, vip̐pasannena cetasā,
Ariyappavedite Dhamme sadā ramati paṇḍito.**

The one who drinks Dhamma lives well,
with a clear mind, the Dhamma that
is made known by the Noble Ones
the wise one always delights in.

At the end of the teaching many became Stream-enterers and so on.

6.5 The Story about the Novice Paṇḍita Paṇḍitasāmaṇeravatthu

Dhp 80

Burlingame: Paṇḍita the Novice

Compare: Dhp-a 10.11

The novice Paṇḍita saw that irrigators, fletchers and carpenters mastered the objects they worked with, and realised that if they can master unconscious things, he could master his mind; by striving he did just that and became an Arahāt; the Buddha then spoke a verse about him.

Cast: Novice Paṇḍita, Buddha Kassapa, Sakka, Four Great Kings, Mahā Duggata, Elder Sāriputta

Keywords: Novices, Generosity, Poverty, Rich Men, Pregnancy, Mastery, Past Lives, Previous Buddhas

“**Course-makers lead water,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the novice Paṇḍita. {2.127}

5a Story of the Past: Sakka and the Poor Man

In times past, they say, the Sambuddha Kassapa, accompanied by a retinue of twenty thousand bhikkhus freed from the [29.177] pollutants, paid a visit to

Bārāṇasī. Thereupon the residents, mindful of the fame they should acquire thereby, united in bands of eight or ten and presented the visiting bhikkhus with the customary offerings.

Now it happened one day that the Teacher, in returning thanks at the end of the meal, spoke as follows:¹⁸⁷ “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 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 leftovers.

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 straightaway so act as to obtain both blessings for myself.” Accordingly he worshipped the Teacher and said: “Venerable Sir, tomorrow receive alms from me.” – “How many bhikkhus do you wish me to bring?” – “How many bhikkhus are there in your retinue, venerable Sir?” – “Twenty thousand bhikkhus.” – “Venerable Sir, tomorrow bring all your bhikkhus and receive alms from me.” The Teacher accepted his invitation.

The man entered the village and announced: “Men and women, I have invited the Saṅgha of bhikkhus presided over by the Buddha to take a meal here tomorrow; each and all of you give to as many bhikkhus 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.

¹⁸⁷ AJ: this teaching is given in other places in the commentary, see Dhpa 1.7 where it is attributed to Elder Sāriputta; and Dhpa 9.6 where it is attributed to Buddha Gotama.

Now at that time there lived in this city a certain man who was so poor that he was known as Mahā Duggata (Great Pauper). {2.129} The solicitor meeting him face to face, said also to him: “Friend Mahā Duggata, I have invited the Saṅgha of bhikkhus presided over by the Buddha for tomorrow; tomorrow the residents of the city will [29.178] give alms; how many bhikkhus will you provide for?” – “Sir, what have I to do with bhikkhus? Bhikkhus 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 tomorrow; what have I to do with bhikkhus?”

Now it is necessary for 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: “Friend Mahā Duggata, 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 bhikkhu; no matter how little I may earn, I will provide food for one bhikkhu.” The solicitor said to himself: “What is the use of writing one bhikkhu on the leaf?” and didn’t write it down. {2.130}

Mahā Duggata went home and said to his wife: “Wife, tomorrow the residents of the village will provide food for the Saṅgha of bhikkhus. I also was requested by the solicitor to provide food for one bhikkhu; therefore we also will provide food for one bhikkhu tomorrow.” 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 bhikkhu.” So both of them went out to look for work.

A rich merchant saw Mahā Duggata and said to him: “Friend Mahā Duggata, 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 bhikkhus; come, split wood,” and he brought an axe and a hatchet and gave them to him. Mahā Duggata 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, today you work with unusual energy; [29.179] what is the reason for it?” – “Master, I expect to provide food for one bhikkhu.” 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 bhikkhu.’”

The merchant’s wife also saw the poor man’s wife and said to her: “Mother, 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: “Mother, 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 bhikkhu.” 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 Mahā Duggata 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. Mahā Duggata’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: “Today I shall have the privilege of giving food to the noble ones.” {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 Mahā Duggata.” 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 bhikkhu.” – “Happy indeed the bhikkhu 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 coin, a half-coin, and a penny.”

Mahā Duggata did as he was told, and the residents of the city bought them for the bhikkhus they had invited. He was still engaged in tying up bundles of fish when the time came for the bhikkhus to go on their rounds for alms, whereupon he said to the fisherman: “I must go now, friend; it is time for the bhikkhus to come.” – “Are there any bundles of fish left?” – “No, friend, they are all gone.” – “Well then, here are four redfish which I buried in the sand for my own use. If you intend to provide food for the bhikkhus, take them with you.” So saying, he gave him the redfish.

Now as the Teacher surveyed the world on the morning of that day, he observed that Mahā Duggata had entered the net of his knowledge. And he considered within himself: “What is going to happen? Yesterday Mahā Duggata and his wife worked for hire that they might provide food for one bhikkhu. Which bhikkhu will he obtain?” {2.133} And he came to the following conclusion: “The residents will obtain bhikkhus to entertain in their houses according to the names written on the leaf; none other bhikkhu will Mahā Duggata 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 Mahā Duggata.” And he went into the Perfumed Chamber and sat down.

When Mahā Duggata 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 Mahā Duggata and his wife worked for hire that they might provide food for one bhikkhu; which bhikkhu will he obtain?” Finally he came to the following conclusion: “Mahā Duggata will obtain no other bhikkhu than the Buddha, who is sitting in the Perfumed Chamber with this thought in his mind: ‘I will bestow my favor on Mahā Duggata.’ Now it is Mahā Duggata’s intention to offer the Realised One 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?" Mahā Duggata 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 bhikkhu and I should like to have some one prepare the porridge and rice." – "If you intend to provide food for a bhikkhu, 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 bhikkhu allotted to you."

Now the solicitor of alms had sent to the houses of the residents the bhikkhus according to the names on the leaf. Mahā Duggata met him and said to him: "Give me the bhikkhu allotted to me." The solicitor immediately recollected what he had done and replied: "I forgot to allot you a bhikkhu." Mahā Duggata felt as if a sharp dagger had been thrust into his belly. He said: "Sir, why are you ruining me? Yesterday you urged me to give alms. So my wife and I worked all day for hire, and today 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 bhikkhu!" And he wrung his arms and burst into tears.

People gathered about and asked: "What is the matter, Mahā Duggata?" 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 bhikkhu?" – "Yes, noble sirs." – "You have done a grave wrong in that, while making arrangements for so many bhikkhus, you failed to allot this man a single bhikkhu." The solicitor was troubled by what they said and said to him: "Mahā Duggata, do not ruin me. {2.135} You are putting me to great inconvenience. The residents have taken to their several houses the bhikkhus allotted to them according to the names written on the leaf, and there is no bhikkhu 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, worship the Teacher, and say to him: ‘I am a poor man, venerable Sir; bestow your favor on me.’ If you have merit, you will undoubtedly obtain what you seek.” [29.182]

So Mahā Duggata went to the monastery. Now on previous occasions he had been seen at the monastery as an eater of leftovers. Therefore the kings, royal princes, and others said to him: “Mahā Duggata, 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 worship the Teacher.” Then he went to the Perfumed Chamber, laid his head on the threshold, worshipped the Teacher with the five limbs, and said: “Venerable 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 Mahā Duggata 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: “Dear Mahā Duggata, 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?” Mahā Duggata 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 Mahā Duggata 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, the Lord of the Devas, 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. Mahā Duggata 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 Mahā Duggata: “Friend [29.183] Mahā Duggata, 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 Fortunate One: “Venerable Sir, when I came here, I thought to myself: ‘How much will Mahā Duggata’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, Mahā Duggata will be annoyed; therefore I will depart.” And having worshipped 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 Mahā Duggata, who thereupon took the Teacher’s bowl and accompanied him.

Sakka turned back, stopped at the door of Mahā Duggata’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 Mahā Duggata 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.” Mahā Duggata thought to himself: “Today have I received the reward of the alms I have given.” Thereupon he went to the king, {2.138} worshipped 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 the alms given to the Buddhas have 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 anyone 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 Rich Man, your majesty.” The king bestowed high honor upon him and gave him the post of Rich Man. Then he pointed out the site of a house occupied by a former Rich Man, 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 Mahā Duggata 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 Mahā Duggata had completed the house, he gave alms for seven days to the Saṅgha of bhikkhus presided over by the Buddha. Thereafter, having lived out his allotted term of life in the performance of works of merit, Mahā Duggata was reborn at the end of his life in the Deva Realm. 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 Sāvattihī, a retainer of the Elder Sāriputta.

5b 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 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 bhikkhus headed by the Captain of the Dhamma; 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 bhikkhus!” 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 bhikkhus headed by the Captain of the Dhamma with the choicest portions of redfish. All is to be understood precisely as in the Story of the Youth Tissa.¹⁸⁸ This was the fruit of his offering of the choicest portions of redfish in his former existence as the poor man, Mahā Duggata.

¹⁸⁸ BG: Dhpa 5.15; the story there doesn’t really add anything.

Now on the day appointed for the naming of the child the mother said to the elder: “Venerable Sir, confer the moral precepts on your [29.185] servant.” Said the elder: “What is the name of this child?” – “Venerable 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, Paṇḍita Dāraka (the Wise Child).” 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 go forth 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: “Venerable Sir, your servant desires to go forth; 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 lay disciple.” So she prepared rich gifts and taking the child to the monastery, committed him to the hands of the elder, saying: “Venerable Sir, admit this child to the Saṅgha.”

The elder spoke to him of the difficulties of the spiritual life. The boy replied: “I will carry out your admonitions, venerable Sir.” – “Well then,” said the elder, “come!” So saying, he wetted his hair, taught him the meditation subject on the first five of the constituent parts of the body, and gave him the going forth. His mother and father remained at the monastery for seven days, making offerings consisting wholly of the choicest portions of redfish to the Saṅgha of bhikkhus 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 bhikkhus. 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 Saṅgha of bhikkhus 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 sectarians 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 canal by the roadside. “What is that, venerable Sir?” he asked. “That is called a canal, novice.” – “What do they use it for?” – “They use it to lead the water this way and that, for irrigating their grain fields.” – “But, venerable Sir, has the water thought?” – “It has not, friend.” – “Venerable Sir, can they lead anything like this, which lacks thought, to whatever place they desire?” – “Yes, friend.” The novice thought to himself: “If they can lead even such a thing as this, which lacks thought, to whatever place they wish, why cannot they that have thought bring their own thought under control of their own will and strive for the attainment of Arahatsip?”

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, venerable Sir?” he asked. “They are arrow-makers, friend.” – “What are they doing?” – “They are heating reeds and sticks over the fire and straightening them.” – “Have these reeds the power of thought, venerable Sir?” – “They are without the power of thought, {2.142} friend.” The novice thought to himself: “If they can take these reeds, which are without the power of thought, and straighten them by heating them over the fire, why cannot creatures who have thought bring their own thought under control and strive for the attainment of Arahatsip?”

Proceeding yet farther, he saw carpenters fashioning spokes, rims, naves, and other parts of wheels. “Venerable Sir, what are these men?” he asked. “These men are carpenters, friend.” – “What are they doing?” – “Out of pieces of wood they make wheels and other parts of carts and other vehicles, friend.” – “But do these objects possess thought, venerable Sir?” – “No, friend, they are without the power of thought.” 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 creatures who have the power of thought bring their own thought under control and strive for the attainment of Arahatsip?”

Having seen all these things, the novice said to the elder: “Venerable 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 gone forth addresses me as if I were a lesser Buddha,” said: “Bring them, novice,” and took his own bowl and robe. The novice worshipped the elder and turned back, saying: “Venerable Sir, when you bring me food, be kind enough to bring me only the choicest portions of redfish.” – “Where shall we get them, friend?” – “Venerable 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 body.

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 Deva: “Hold back the disk of the moon,” and to the sun Deva: “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 body and obtained the three fruitions.

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: “Venerable 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, venerable [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 Arahātship. Will he reach the goal of his spiritual life?’” Perceiving that he had attained the three fruitions, he considered: “Does he or does he not have the supporting conditions to attain Arahātship?” Perceiving that he had, he considered: “Will he or will he not be able to attain Arahātship even before he has finished his breakfast?” And straightaway 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 Arahātship, together with the analytic knowledges.”

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, venerable Sir.” – “What does food produce, Sāriputta?” – “Sensation, venerable Sir.” – “What does sensation produce, Sāriputta?” – “Material form, venerable Sir.” – “What does material form produce, Sāriputta?” – “Contact, venerable 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 Arahātship, together with the analytic knowledges. 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,

6. The Chapter about the Wise, Paṇḍitavagga - 449

and began to fan the elder with a palm-leaf fan. The elder said to him: “Novice, eat your breakfast.” – “But you, venerable Sir?” – “I have eaten my breakfast; you eat yours.” Thus did a child seven years old, already gone forth, 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 Deva released the moon and the sun Deva the sun; the Four Great Kings abandoned their watch over the four quarters; Sakka, the Lord of the Devas, gave up his post at the rope of the door; and the sun vanished from mid-heaven and disappeared.

The bhikkhus 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: “Bhikkhus, what are you saying?” They told him.

He replied: “Yes, bhikkhus, while this novice, fruitful in good works, was striving for the attainment of Arahatsip, the moon Deva held back the disk of the moon and the sun Deva the disk of the sun; the Four Great Kings stood on guard over the four quarters in the monastery park; Sakka, the Lord of the Devas, 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 canal-diggers leading the water, arrow-makers straightening their arrows, and carpenters fashioning wood meditate on these things, obtain mastery over themselves, and attain Arahatsip.” {2.147} And joining the connection, he instructed them in the Dhamma by pronouncing the following verse:

**80. Udaḁaṁ hi nayanti nettikā,¹⁸⁹
usukārā namayanti tejanaṁ,
dāruṁ namayanti tacchakā,
attānaṁ damayanti paṇḍitā.**

Course-makers lead water,
fletchers straighten arrows,
carpenters straighten wood,
the wise master themselves.

At the end of the teaching many reached the fruition of Stream-entry and so on.

¹⁸⁹ AJ: only one word differs from Dhp 145.

6.6 The Story about the Elder Lakuṇṭaka Bhaddiya

Lakuṇṭakabhaddiyattheravatthu

Dhp 81

Burlingame: Unshaken as a Rock

Compare: Ud 7

The Elder Lakuṇṭaka Bhaddiya was a dwarf who became an Arahat; because of his condition the novices and others used to tease him, but he remained unmoved and the Buddha explained why this was so with a verse.

Keywords: Novices, Teasing, Equanimity

“**Just as solid rock is not shaken by the wind,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the Elder Lakuṇṭaka Bhaddiya. {2.148} [29.190]

It seems that certain novices and others yet unattained, on seeing the elder, used to pull his hair and tweak his ears and nose, saying: “Uncle, you tire not of the Dispensation? You take delight in it?” But the elder showed no resentment, took no offense. The bhikkhus discussed the matter in the Dhamma Hall, saying: “Behold, friends, 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: “Bhikkhus, what are you talking about?” They told him. He replied: “Yes, bhikkhus, they that have rid themselves of the pollutants show no anger or resentment, but are unmoved, unshaken, like a solid rock.” So saying, he joined the connection, and instructing them in the Dhamma, pronounced the following verse:

**81. Selo yathā ekaghano vātena na samīrati,
evaṃ nindāpasamsāsu na samiñjanti paṇḍitā.**

Just as solid rock is
not shaken by the wind,
so the wise are not moved
by either blame or praise.

At the end of the teaching many reached the fruition of Stream-entry and so on.

6.7 The Story about the Mother of Kāṇā Kāṇamātāvattu

Dhp 82

CST4: Kāṇamātuvattu

Burlingame: After the Storm, Calm

Compare: Ja 137; Vin Pāc. 34

Kāṇā resented and reviled the bhikkhus for taking cakes she wanted to offer to her husband; but the Buddha showed they had only taken what was offered, and she gained faith and attained Stream-entry; the Buddha explained she had also been offended in a past life, and then spoke a verse.

Keywords: Offerings, Marriages, Reviling, Kings, Animals, Past Lives, Bodhisatta

“**Like a lake that is deep and clear,**” this Dhamma teaching 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.¹⁹⁰ {2.149}

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 bhikkhus, in accordance with the precept laid down by the Teacher in such cases.¹⁹¹ Kāṇā’s husband (being upset with her) took to himself another wife. When Kāṇā learned the circumstances, she said to herself: “These bhikkhus have ruined my married life.” And from that time on she reviled and abused every bhikkhu she saw. Indeed the bhikkhus 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-

¹⁹⁰ BG: Vinaya, Pāc 34. By “the story” is meant so much of the story as is outlined in the sentence following.

¹⁹¹ AJ: Burlingame translated this as: “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.” This makes it sound like the precept concerned the husband being able to take another wife under such circumstances, whereas what it really means is the monks accepted the cakes according to the rule laid down.

porridge and hard food. After the Teacher had eaten his breakfast, he asked: “Where is Kāṇā?” – “Venerable Sir, when she saw you, she was troubled and is now weeping.” – “For what reason?” – “Venerable Sir, {2.150} she has been reviling and abusing [29.191] the bhikkhus. 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. The Teacher said to her: “But, Mother of Kāṇā, did you give my disciples what they took, or did you not?” – “I gave them what they took, venerable 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, venerable 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, venerable Sir; she alone is to blame.” Then Kāṇā worshipped the Teacher and begged him to forgive her. The Teacher taught the Dhamma to her in orderly sequence, and she reached the fruition of Stream-entry. 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, worshipped him, and said: “Venerable Sir, where have you been?” – “I have been to the house of the Mother of Kāṇā, your majesty.” – “Why did you go there, venerable Sir?” – “I was informed that Kāṇā was reviling the bhikkhus; it was for that reason that I went.” – “Did you put a stop to her abuse, venerable Sir?” – “Yes, your majesty, she has ceased her abuse and has become mistress of wealth that transcends the world.” {2.151} – “Very well, venerable 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 worshipped 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 bhikkhus and bhikkhunīs 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 bhikkhus began a discussion in the Dhamma Hall: “Long ago, friends, 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 bhikkhus to approach. Now she cannot find as many bhikkhus and bhikkhunīs as she would like to provide for. Oh, how wonderful is the power of the Buddhas!”

The Teacher came in and asked them: “Bhikkhus, what is it you are sitting here now talking about?” {2.152} They told him. He replied: “Bhikkhus, 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 bhikkhus desired to hear more about the matter. So at their request, the Teacher related the Birth Story about the Cats, as follows:¹⁹²

In the past when Brahmadatta was reigning in Benares, the Bodhisatta was born a stone-cutter, and growing up became expert in working stones. Now in the Kāśi country there dwelt a very rich merchant who had amassed forty crores in gold. And when his wife died, so strong was her love of money that she was reborn a mouse and dwelt over the treasure. And one by one the whole family died, including the merchant himself. Likewise the village became deserted and forlorn.

At the time of our story the Bodhisatta was quarrying and shaping stones on the site of this deserted village; and the mouse used often to see him as she ran about to find food. At last she fell in love with him; and, bethinking her how the secret of all her vast wealth would die with her, she conceived the idea of enjoying it with him. So one day she came to the Bodhisatta with a coin in her

¹⁹² AJ: Ja 137, I include the story. The commentary had only the verse.

6. The Chapter about the Wise, Paṇḍitavagga - 454

mouth. Seeing this, he spoke to her kindly, and said: “Mother, what has brought you here with this coin?” – “It is for you to lay out for yourself, and to buy meat with for me as well, my son.” In no way reluctant, he took the money and spent a halfpenny of it on meat which he brought to the mouse, who departed and ate to her heart’s content. And this went on, the mouse giving the Bodhisatta a coin every day, and he in return supplying her with meat. But it fell out one day that the mouse was caught by a cat.

“Don’t kill me,” said the mouse. “Why not?” said the cat. “I’m as hungry as can be, and really must kill you to allay the pangs.” – “First, tell me whether you’re always hungry, or only hungry today.” – “Oh, every day finds me hungry again.” – “Well then, if this be so, I will find you always in meat; only let me go.” – “Mind you do then,” said the cat, and let the mouse go.

As a consequence of this the mouse had to divide the supplies of meat she got from the Bodhisatta into two portions and gave one half to the cat, keeping the other for herself.

Now, as luck would have it, the same mouse was caught another day by a second cat and had to purchase her release on the same terms. So now the daily food was divided into three portions. And when a third cat caught the mouse and a like arrangement had to be made, the supply was divided into four portions. And later a fourth cat caught her, and the food had to be divided among five, so that the mouse, reduced to such short rations, grew so thin as to be nothing but skin and bone. Remarking how emaciated his friend was getting, the Bodhisatta asked the reason. Then the mouse told him all that had befallen her.

“Why didn’t you tell me all this before?” said, the Bodhisatta. “Cheer up, I’ll help you out of your troubles.” So he took a block of the purest crystal and scooped out a cavity in it and made the mouse get inside. “Now stop there,” said he, “and don’t fail to fiercely threaten and revile all who come near.”

So the mouse crept into the crystal cell and waited. Up came one of the cats and demanded his meat. “Away, vile grimalkin,” said the mouse, “why should I supply you? Go home and eat your kittens!” Infuriated at these words, and never suspecting the mouse to be inside the crystal, the cat sprang at the mouse to eat her up; and so furious was its spring that it broke the walls of its chest and its eyes started from its head. So that cat died and its carcase tumbled down out of sight. And the like fate in turn befell all four cats. And ever after the grateful mouse brought the Bodhisatta two or three coins

6. The Chapter about the Wise, Paṇḍitavagga - 455

instead of one as before, and by degrees she thus gave him the whole of the hoard. In unbroken friendship the two lived together, till their lives ended and they passed away to fare according to their deeds.

The story told, the Buddha, uttered this verse:

Where one cat receives, a
second appears right there,
a third and a fourth, this
is the cat's crystal cave.

Having related the Birth Story 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, bhikkhus, 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 Dhamma by pronouncing the following verse:

**82. Yathā pi rahado gambhīro vipprasanno anāvilo,
evaṃ Dhammāni sutvāna vipasīdanti paṇḍitā.**

Like a lake that is deep and clear,
like a lake that is unruffled,
just so the wise are confident
after listening to Dhamma.

At the end of the teaching many reached the fruition of Stream-entry and so on.

6.8 The Story about Five Hundred Bhikkhus Pañcasatabhikkhūnaṃ Vatthu

Dhp 83

CST4: Pañcasatabhikkhuvatthu

Burlingame: A Pack of Vagabonds

Compare: Vin Pār 1; Ja 183

During a famine the Buddha and his bhikkhus lived frugally and without complaint; later rogues who lived off the leftovers of the bhikkhus roamed around making a nuisance of themselves; the Buddha praised those who live restrained and spoke a verse.

Cast: Brahmin Verañjā, Māra, Elder Mahā Moggallāna

Keywords: Chief Disciples, Greed, Laziness, Past Lives, Strong Drink

“True people surely everywhere renounce,” [29.193] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to five hundred bhikkhus. The story begins at Verañjā. {2.153}

For in the first period after Awakening the Fortunate One paid a visit to Verañjā, and, at the invitation of the Brahmin Verañjā, went into residence there for the rainy season with five hundred bhikkhus. Now the Brahmin 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 bhikkhus {2.154} went throughout and about Verañjā for alms, but, receiving none, became exhausted. Thereupon horse-dealers provided them with steamed grain in measures. Elder Mahā Moggallāna, 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 bhikkhus anxious about food, but continued to live entirely free from desire.

After the Teacher had resided there for three months, he notified the Brahmin Verañja of his intention to leave and the Brahmin did him honor and reverence. The Teacher established him in the refuges, and departed. After journeying from place to place, the Teacher reached Sāvattthī in due course at a certain time, and took up his residence at Jetavana. The residents of Sāvattthī presented food to the Teacher in honor of his arrival.

Now at that time, by the kindness of the bhikkhus, five hundred eaters of leftovers lived within the monastery enclosure. After eating leftovers of choice food left by the bhikkhus, 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 bhikkhus discussed their actions in the Dhamma Hall: {2.155} “Friends, only look at those eaters of leftovers! 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 bhikkhus lived peacefully and at the present time also they are living in peace and quiet.”

The Teacher entered the Dhamma Hall and asked the bhikkhus 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 straightaway becoming as drunk as though they had drunk wine, they went about shouting.

This fibrous water, tasteless, inferior,
drinking it, the donkeys became tipsy.
Whereas after drinking this fine liquor
the thoroughbreds did not become tipsy. {2.156}

Having drunk just a little the low man
taking it becomes drunk, leader of men.
The patient one, born in good family,
drinking the finest drink doesn’t get drunk.

Having related this Birth Story about the Fibrous Drink¹⁹³ in detail, the Teacher said: “Thus, bhikkhus, good men, renouncing the wicked principle of desire, are not subject to change in times of happiness or of sorrow.” And joining the connection, he instructed them in the Dhamma by pronouncing the following verse:

**83. Sabbattha ve sappurisā cajanti,
na kāmakāmā lapayanti santo;**

¹⁹³ BG: Ja 183.

sukhena phutṭhā atha vā dukhena,
noccāvacam paṇḍitā dassayanti.

True people surely everywhere renounce,
the good do not talk about sense-pleasures;
when touched by pleasure or by suffering,
the wise are not elated or depressed. {2.157}

At the end of the teaching many reached the fruition of Stream-entry and so on.

6.9 The Story about the Elder Dhammika

Dhammikattheravatthu

Dhp 84

Burlingame: Husband and Wife

Compare: Dhp-a 24.4

The householder Dhammika wanted to ordain, but his wife persuaded him for some time to delay it; eventually he ordained anyway, became an Arahāt, and went back to teach his wife and son, who themselves ordained and became Arahats; the Buddha taught a verse with Elder Dhammika in mind.

Keywords: Renunciation, Families

“Not for one’s own sake and not for another’s sake,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the Elder Dhammika.

In Sāvattḥī, we are told, a certain lay disciple lived the life of a householder righteously and peacefully. Desiring to go forth, he said to his wife one day as he sat chatting with her pleasantly: “Dear wife, I desire to go forth.” 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 went forth. Having obtained a subject of meditation, by striving and struggling, he reached the consummation of his own spiritual life. Then he returned once more to Sāvattḥī to see his family and taught the Dhamma to his son. Thereupon his son went forth, and in no long time attained Arahātship. His former wife thought to herself: “Both of those for whom I desired to live the

household life, have gone forth; what interest has this life for me any longer? I will go forth.” Accordingly she went forth and after going forth in no long time she also became an Arahāt.

One day the bhikkhus began a discussion in the Dhamma Hall: “Our brother disciple Dhammika, because he was firmly established in the Dhamma, after he had gone forth, attained Arahātship, and set an example for his son.”

The Teacher came in and asked: “Bhikkhus, what are you sitting here now talking about?” They told him. He said: “Bhikkhus, 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 Dhamma.” And joining the connection and instructing them in the Dhamma, he pronounced the following verse:

**84. Na attahetu na parassa hetu,
na puttam-icche na dhanam na raṭṭham –
na iccheyya adhammena samiddhim-attano;
sa sīlavā paññavā dhammiko siyā.**

Not for one’s own sake and not for another’s sake,
not desiring a child, riches, or a kingdom:
he should not desire his success through corruption;
he should be both virtuous and wise and righteous.

At the end of the teaching many reached the fruition of Stream-entry and so on.

6.10 The Story about Listening to the Dhamma

Dhammassavanavatthu

Dhp 85-86

Burlingame: “Few There Be That Find It”

Some people in Sāvattihī went to listen to Dhamma, but were overcome by lust, hatred or drowsiness, and none of them gained from it; the Buddha explained that this is quite common amongst people with a verse.

Keywords: Pollutants, Listening to Dhamma

**

“Amongst humans few people go beyond,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the subject of listening to the Dhamma.

6. The Chapter about the Wise, Paṇḍitavagga - 460

We are told that the residents of a certain street in Sāvattthī banded themselves together, {2.160} gave alms in common, and determined to spend the entire night in listening to the Dhamma. But they were unable to listen to the Dhamma all night long. Some were overcome with [29.196] sensual 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 Dhamma.

On the following day the bhikkhus heard of the incident and discussed it in the Dhamma Hall. The Teacher came in and asked them: “Bhikkhus, what are you sitting here now talking about?” They told him. “Bhikkhus, creatures here in this world are for the most part attached to existence, and live clinging to the realms of existence. Those that go to the other shore are few in number.” And joining the connection and instructing them in the Dhamma, he pronounced the following verses:

**85-86. Appakā te manussesu ye janā pāragāmino,
athāyaṃ itarā pajā tīram-evānudhāvati,
ye ca kho sammad-akkhāte Dhamme dhammānurvattino,
te janā pāram-essanti, maccudheyyaṃ suduttaraṃ.**

Amongst humans few people go beyond,
the rest of the people run down the bank,
but those who live righteously, conforming
with this well-taught Dhamma, they go beyond
the realm of death, that which is hard to cross.

At the end of the teaching many reached the fruition of Stream-entry and so on.

6.11 The Story about Five Hundred Visiting Bhikkhus Pañcasata-āgantukabhikkhūnaṃ Vatthu

Dhp 87-89

CST4: Pañcasataāgantukabhikkhuvatthu

Burlingame: Abandon the Dark State

Fifty bhikkhus who passed the Rains Retreat in Kosala visited the Buddha in Sāvattṭhī after the Retreat and this is the inspiring teaching the Buddha gave them on that occasion.

Keywords: Renunciation, Monastics

**

“**Having abandoned the dark state,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to fifty visiting bhikkhus.¹⁹⁴ {2.161}

Fifty bhikkhus 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 worshipped the Teacher, sat down respectfully on one side. The Teacher, after listening to the story of their experiences, instructed them in the Dhamma by pronouncing the following verses:

**87. Kaṇhaṃ dhammaṃ vippahāya, sukkaṃ bhāvētha paṇḍito,
okā anokaṃ āgamma; viveke yattha dūramaṃ,**

Having abandoned the dark state,
the wise should develop the bright,
having gone forth to homelessness
from home, living in solitude,
where it is hard to find delight. {2.162}

**88. Tatrābhiratim-iccheyya, hitvā kāme akiñcano,
pariyodapeyya attānaṃ cittaklesehi paṇḍito.**

One should take delight in that place,
having given up sense pleasures,
and having no possessions,
the wise one should then purify
the self of defilements of mind.

¹⁹⁴ AJ: the title says it is about 500, but the text says 50.

**89. Yesaṃ sambodhi-aṅgesu sammā cittaṃ subhāvitam,
ādānapaṭṭinissagge anupādāya ye ratā,
khīṇāsavā jutimanto, te loka parinibbutā.**

For those who have well developed
the factors of Awakening,
having given up grasping, those who
delight in being unattached,
pollutant-free and shining forth,
are emancipated here.

At the end of the teaching many reached the fruition of Stream-entry and so on.

7. The Chapter about the Arahats, Arahantavagga

7.1 The Story about Jīvaka's Question Jīvakapañhavatthu

Dhp 90

Burlingame: The Realised One Suffers Not

Compare: Vin Mv 8.1

Devadatta hurled a rock down on the Buddha, which cut his foot; the Buddha's physician Jivaka applied medicine which needs to be applied for only a short time, but immediately thereafter he had to leave and was unable to return; the Buddha knew his thoughts though and asked Elder Ānanda to remove the medicine; the next day Jīvaka asked if the Buddha suffered pain because of his oversight, and the Buddha gave his reply in a verse.

Cast: Jīvaka, Elder Ānanda, Devadatta, Prince Ajātasattu

Keywords: Doctors, Medicine

“For the one who has reached his goal,” [29.197] {2.164} this Dhamma teaching 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.¹⁹⁵

Now on a certain occasion Devadatta joined forces with Ajātasattu, climbed Vulture's 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 Fortunate One and caused blood to flow. The Teacher suffered intense pains and was removed by the bhikkhus to Maddakucchi. Desiring to go on to Jīvaka's Mango Grove, the Teacher said to the bhikkhus: “Carry me there.” So the bhikkhus 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

¹⁹⁵ BG: Vin Mv 8.1-8.

to the Teacher: “Venerable 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 Realised One 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 Fortunate 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 Teacher’s side and asked: “Venerable Sir, did you suffer intense pain?” The Teacher said: “Jīvaka, all suffering is extinguished for the Realised One, even as when he sat on the Throne of Awakening.” And joining the connection and teaching the Dhamma, he pronounced the following verse:

**90. Gataddhino visokassa vip̐pamuttassa sabbadhi,
sabbaganthappahīnassa, parilāho na vijjati.**

For the one who has reached his goal,
who grieves not, released on all sides,
who has abandoned all the knots,
no consuming fever is found.

At the end of the teaching many reached the fruition of Stream-entry and so on.

7.2 The Story about the Elder Mahā Kassapa

Mahākassapatttheravatthu

Dhp 91

Burlingame: Free from Attachment

The Buddha set out on walkabout with a great host of bhikkhus, but seeing none left behind in Sāvattihī, he sent Elder Mahā Kassapa and his entourage back; some bhikkhus, not knowing about the instruction, accused the elder of being attached to his regular supporters, but the Buddha explained it was otherwise.

Keywords: Walkabout, Obedience, Great Disciples

“The mindful ones who are striving,” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to the Elder Mahā Kassapa. {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 bhikkhus: “At the expiration of a fortnight the Teacher will go on walkabout.” We are told that this is a practice of the Buddhas when they desire to go on walkabout with the bhikkhus. The following consideration presents itself to their minds: “Under these circumstances the bhikkhus will fire their bowls and dye their robes and will make the walk pleasantly.” This, then, was the reason why the Teacher caused the announcement to be made to the bhikkhus: “At the expiration of a fortnight I will go on walkabout.”

But while the bhikkhus were firing their bowls and dyeing their robes, the Elder Mahā Kassapa washed his robes. The bhikkhus were offended at this and said: “Why does the elder wash his robes? Within and without this city dwell 180 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 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 bhikkhus who were to return: “Now you may return; be not heedless, mā pamajjittha.” Thus this cave came to be called Māpamāda Cave.

7. The Chapter about the Arahats, Arahantavagga - 466

Likewise the Teacher thought as he set out on his walkabout: {2.168} “Within and without this city dwell a hundred and eighty million people, and on occasions of public festivals or disasters, there the bhikkhus 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 bhikkhus on occasions of public festivals or disasters; therefore take your own retinue with you and return.” – “Very well, venerable Sir,” replied the elder and taking his own retinue with him, he returned.

The bhikkhus were offended at this and said: “Did you observe, friends? Did we not just say: ‘Why is Mahā Kassapa 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 bhikkhus, he turned around, stood still, and said: “Bhikkhus, what is this you are saying?” – “We are talking about Elder Mahā Kassapa, venerable Sir,” replied the bhikkhus, and then repeated their conversation word for word.

The Teacher listened to what they had to say and then replied: “Bhikkhus, 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 aspiration and became, like the moon, free from attachment. He made the aspiration: ‘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 taught to all a path like that of the moon, the path of the Ariyan lineage.”

The bhikkhus asked the Teacher: “Venerable Sir, when did the elder make his aspiration?” – “Bhikkhus, do you wish to hear?” – “Yes, venerable Sir.”

The Teacher said to them: “Bhikkhus, 100,000 aeons 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 aspiration in the dispensation of the Buddha Padumuttara. The story is related in detail in the text about the Elders.¹⁹⁶

¹⁹⁶ BG: Cf. Thag-a 261, see also AN-a 1.14.1.4.

When the Teacher had related in detail this deed of the elder in a previous state of existence, he said: “Thus, bhikkhus, beginning with my son Kassapa, I taught to all a path like that of the moon, the path of the Ariyan lineage. 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 teaching the Dhamma, he pronounced the following verse:

**91. Uyyuñjanti satīmanto na nikete ramanti te,
haṁsā va pallalaṁ hitvā, okam-okam jahanti te.**

The mindful ones who are striving
do not delight in a dwelling,
like geese who abandon a lake,
they abandon fondness for homes.

At the end of the teaching many reached the fruition of Stream-entry and so on.

7.3 The Story about the Elder Belaṭṭhisīsa Belaṭṭhasīsattheravatthu

Dhp 92

Burlingame: A Monk Stores Food

Compare: Vin Pāc 38

Elder Belaṭṭhisīsa took to storing up food so as not to be bothered with the almsround; the bhikkhus reported it to the Buddha, who laid down a rule forbidding the storing of food, and gave this teaching.

Keywords: Offerings, Discipline

**

“**For those who have no stores,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to venerable Belaṭṭhisīsa. {2.171}

It seems that this venerable elder, finding it annoying to seek alms regularly, made a rounds 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 absorption, he had need of the food and therefore ate it.

7. The Chapter about the Arahats, Arahantavagga - 468

When the bhikkhus found out what he had done, they were offended and reported the matter to the Fortunate One. On this occasion the Teacher promulgated the rule forbidding bhikkhus 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 teaching the Dhamma, he pronounced the following verse:

**92. Yesaṃ sannicayo natthi, ye pariññātabhojanā,
suññato animitto ca vimokkho yesa' gocaro,
ākāse va sakuntānaṃ, gati tesaṃ durannayā.**

For those who have no stores,
who know their food aright,
for those whose resort is
the liberation that
is empty or signless,
like the birds in the sky,
their track is hard to find.

At the end of the teaching many reached the fruition of Stream-entry and so on.

7.4 The Story about the Elder Anuruddha Anuruddhattheravatthu

Dhp 93

Burlingame: The Monk and the Goddess

The Buddha and the bhikkhus gathered round to help make a robe for Elder Anuruddha; a former relative of his, who was then a Devadhītā, incited the villagers to give alms, which they did, but the bhikkhus suspected Elder Anuruddha gave the order for a great alms feast; the Buddha reproved them with a verse.

Cast: Elder Anuruddha, Devadhītā Jālinī, Elder Mahā Kassapa, Elder Sāriputta, Elder Ānanda, Elder Mahā Moggallāna, Sakka

Keywords: Chief Disciples, Offerings, Discipline

“For him whose pollutants are destroyed,” [29.201] {2.173} this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to the Elder Anuruddha.

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 Realm of the Thirty-Three as the Devadhītā Jālinī. When the Devadhītā 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 bhikkhus, went to the monastery and sat down; likewise did the eighty great elders sit down there also. For the purpose of sewing the robes. Elder Mahā Kassapa sat at the foot. Elder Sāriputta in the midst, and Elder Ānanda at the head. The company of bhikkhus spun out the thread, the Teacher threaded the needle, and Elder Mahā Moggallāna went here and there supplying whatever else might be needed.

The Devadhītā 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 Great Disciples, and accompanied by his retinue of five hundred bhikkhus, has gone to the monastery and sat down therein. Take rice-porridge and other provisions and go to the monastery."

During the meal Elder Mahā Moggallāna brought large pieces of rose-apple, but the five hundred bhikkhus 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 great heap of food both soft and hard remaining over and above to the bhikkhus who had eaten.

The bhikkhus were offended, and said: {2.175} "Why should such a quantity of food be provided for so few bhikkhus? 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."

7. The Chapter about the Arahats, Arahantavagga - 470

The Teacher asked the bhikkhus what they were talking about. When they told him, he said: “But, bhikkhus, you do not think that this was brought by any orders of Anuruddha, do you?” – “Yes, venerable Sir; we do.” – “Bhikkhus, my son Anuruddha does not talk thus. They that have rid themselves of the pollutants do not spend their time talking about requisites; nay, these provisions were produced by the supernatural power of a Devatā.” And joining the connection and teaching the Dhamma, he pronounced the following verse:

**93. Yassāsavā parikkhīṇā, āhāre ca anissito,
suññato animitto ca vimokkho yassa gocaro,
ākāse va sakuntānaṃ, padaṃ tassa durannayaṃ.**

For him whose pollutants
are destroyed, who is not
dependent on the foods,
for him whose resort is
the liberation that
is empty or signless,
like the birds in the sky,
his footprint’s hard to find.

At the end of the teaching many reached the fruition of Stream-entry and so on.

7.5 The Story about the Elder Mahā Kaccāyana Mahākaccāyanattheravatthu

Dhp 94

Burlingame: Sakka Honors a Monk

Elder Mahā Kaccāyana, even though he lived far away, would regularly come to hear the Buddha teach; one day Sakka saw the elder was absent and wished he would come, and suddenly he appeared; Sakka paid homage to him and the Buddha recited a verse.

Keywords: Great Disciples, Respect, Offerings

**

“**For the one whose senses are stilled,**” this Dhamma teaching was given by the Teacher while he was in residence at Pubbārāma with reference to Elder Mahā Kaccāyana. {2.176}

For once upon a time, on the occasion of the Invitation (*Pavāraṇā*), the Fortunate One sat on the ground floor of Migāramātā’s mansion, surrounded by a company of eminent lay disciples. At this time Elder Mahā Kaccāyana resided

7. The Chapter about the Arahats, Arahantavagga - 471

in the Avanti country. Now this venerable elder, although obliged to come from a great distance, regularly attended the teaching of the Dhamma. Therefore, when the chief elders sat down, they always left a seat for Elder Mahā Kaccāyana.

Sakka, the Lord of the Devas, drew near with his celestial retinue from the two worlds of Devas, and honored the Teacher with celestial perfumes and garlands. Not seeing Elder Mahā Kaccāyana, he thought to himself: “Why is my noble elder nowhere to be 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 worshipped him, stood respectfully on one side.

The bhikkhus 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 Mahā Kaccāyana, 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 worshipped him, stood respectfully on one side.”

The Teacher, hearing their talk, said: “Bhikkhus, those bhikkhus who, like my son Mahā Kaccāyana, keep the doors of their senses guarded, are beloved both of Devas and humans.” So saying, he joined the connection, and teaching the Dhamma, pronounced the following verse:

**94. Yassindriyāni samathaṃ gatāni,
assā yathā sārathinā sudantā,
pahīnamānassa anāsavassa –
devā pi tassa pihayanti tādino.**

For the one whose senses are stilled,
like horses well-trained by their groom,
who has abandoned all conceit,
who is without all pollutants:
even the gods envy such a one.

At the end of the teaching many reached the fruition of Stream-entry and so on.

7.6 The Story about the Elder Sāriputta

Sāriputtattheravattu

Dhp 95

Burlingame: A Fancied Slight

Compare: AN 9.11

Elder Sāriputta is slandered by one of the bhikkhus, and the Buddha called him to account for himself; instead of defending himself he enumerated his virtues, which caused the great earth to quake; the bhikkhu who slandered him then asked pardon and Elder Sāriputta asked pardon in return; the Buddha then spoke a verse.

Keywords: Chief Disciples, Grudges, Slander, Lion's Roar, Similes

“One untroubled just like the earth,” this Dhamma teaching 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 almsround, took leave of the Teacher, worshipped him, and departed with his own retinue. Many other bhikkhus took leave of the elder. In dismissing the bhikkhus the elder mentioned the personal and family name of all of the bhikkhus who were known by personal and family names. A certain bhikkhu 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 bhikkhus the elder did not [29.204] notice him. Thereupon the bhikkhu said to himself: “He does not greet me as he does the other bhikkhus,” and straightaway conceived a grudge against the elder.

Besides that, the hem of the elder's garment brushed against the bhikkhu, and this also served to intensify the grudge the bhikkhu 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: “Venerable Sir, venerable Sāriputta, doubtless thinking to himself: ‘I am your Chief Disciple,’ struck me a blow that almost broke my earhole. Having so done, without so much as begging my pardon, he set out on his almsround.”

The Teacher caused the elder to be summoned. Thereupon Elder Mahā Moggallāna and Elder Ānanda thought to themselves: “The Teacher does not know that our oldest brother did not really strike this bhikkhu; 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 Fortunate One, he will roar a lion's roar."¹⁹⁷ So saying, they convoked a full assembly of the bhikkhus.

Elder Sāriputta came with the rest, worshipped 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 bhikkhu," recited his own virtues. He said: "Venerable Sir, in case any bhikkhu has not meditated on the body, he should here find a fellow celibate and forsaking him not, set out on walking tour."

Then he said: "Venerable Sir, it is as when they cast on the earth what is clean and then cast on the earth what is unclean."¹⁹⁸ 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 lumps 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 lumps of fat, those bhikkhus who had not yet attained were unable to restrain their tears; while those who had attained Arahantship were filled with spiritual urgency. [29.205]

As the elder recited his own virtues, {2.180} remorse pervaded the whole body of the bhikkhu who had unjustly slandered him. And straightaway he fell at the feet of the Fortunate 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 bhikkhu, and extending his clasped hands in an attitude of reverence, said to him: "Venerable Sir, I freely pardon this venerable bhikkhu. Let this venerable bhikkhu also pardon me if I have in any way offended against him." Thereupon the bhikkhus said: "Behold, friends, the surpassing goodness of the elder! He

¹⁹⁷ AJ: this is a quotation from AN 9.11.

¹⁹⁸ AJ: also from AN 9.11.

7. The Chapter about the Arahats, Arahantavagga - 474

cherishes neither anger nor hatred against this lying, slanderous bhikkhu. 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 bhikkhus, he said: “Bhikkhus, what are you talking about?” When they told him, he said: “Bhikkhus, 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 teaching the Dhamma, pronounced the following verse:

**95. Paṭhavisamo no virujjhati,
indakhīlūpamō tādī subbato,
rahado va apetakaddamo –
saṃsārā na bhavanti tādino.**

One untroubled just like the earth,
steadfast just like a city-post,
like a lake mud-free: such a one
continues not in births and deaths.

At the end of the teaching 9,000 bhikkhus reached Arahantship together with the analytic knowledges.

7.7 The Story about Kosambivāsī Tissa’s Novice Kosambivāsītissasāmaṇeravatthu

Dhp 96

CST4: Kosambivāsītissattherasāmaṇeravatthu

Burlingame: The Loss of an Eye

Elder Tissa ordained a novice, who in the ordination hall became an Arahant; later they travelled, and through the carelessness of the bhikkhu the novice’s eye was put out; the novice, however, didn’t get angry but went about his duties as normal; the Buddha explained it with a verse.

Keywords: Novices, Injuries, Forgiveness

“His mind is calm, his speech is calm,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a novice of the Elder Tissa. {2.182}

7. The Chapter about the Arahats, Arahantavagga - 475

It seems that a certain youth of station, residing at Kosambī, went forth in the dispensation of the Teacher. After taking his higher ordination, he was known as Elder Kosambivāsī Tissa.

After he had kept residence during the season of the rains at Kosambī, his supporter brought a set of three robes and offerings of ghee and jaggery and laid them at his feet. The elder said to him: “What are these, lay disciple?” – “Venerable 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, venerable Sir.” – “Never mind, lay disciple, I have no need of them.” – “Why is that, venerable Sir?” – “I have no novice to perform the usual offices for me, friend.” – “Venerable 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 give him the going forth, venerable Sir.” The elder moistened the boy’s hair, taught him the meditation subject on the first five of the constituent parts of the body, {2.183} and gave him the going forth. The instant the razor touched his hair, he attained Arahatship, together with the analytic knowledges.

The elder, having given him the going forth, 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?” – “Venerable 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, and as soon as he lay down, fell asleep. Thereupon the novice thought to himself: “Today 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.¹⁹⁹ 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 straightaway put out his eye. “What did you say, venerable Sir?” said the novice. “Rise and go out,” was the reply. The novice, instead of saying: [29.207] “Venerable 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?” – “Venerable 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, venerable 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.”²⁰⁰ 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

¹⁹⁹ AJ: see Vin Pāc 5: Should any bhikkhu lie down together (in the same dwelling) with an unordained person for more than two or three consecutive nights, it is to be confessed. Technically in the Vinaya a novice still counts as a lay person.

²⁰⁰ BG: Cf. Dh-p-a 9.10.

7. The Chapter about the Arahats, Arahantavagga - 477

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: “Bhikkhu, is everything well with you? I trust that you have suffered no excessive discomfort.” The elder replied: “All is well with me, venerable 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, bhikkhu?” Thereupon the elder told him the whole story, beginning at the beginning and concluding as follows: “Venerable 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.”

The Teacher said to the elder: “Bhikkhu, those who have rid themselves of the pollutants cherish neither anger nor hatred towards anyone. On the contrary, their senses are at peace and their thoughts are at peace.” So saying, he joined the connection and teaching the Dhamma, pronounced the following verse:

**96. Santam tassa manam hoti, santā vācā ca kamma’ ca,
sammad-aññāvimuttassa, upasantassa tādino.**

His mind is calm, his speech is calm,
and his actions are also calm,
liberated by right knowledge,
such a one is truly peaceful.

At the end of the teaching Kosambivāsī Tissa attained Arahantship together with the analytic knowledges, and those who had assembled also had benefit from the Dhamma teaching.

7.8 The Story about the Question and Answer to the Elder Sāriputta

Sāriputtattherassa Pañhavissajjanavatthu

Dhp 97

CST4: Sāriputtattheravatthu

Burlingame: Not by the Faith of Another

Compare: SN 48.44

Elder Sāriputta, when questioned by the Buddha, declared he didn't have faith simply through listening to others, implying he has seen for himself; other bhikkhus thought he has said he didn't have faith in the Buddha, so the latter taught a verse to explain the situation.

Keywords: Great Disciples, Faith

“The one who is beyond mere faith,” this Dhamma teaching 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, worshipped him, and sat down. The Teacher, seeing that they possessed the supporting conditions for attaining Arahantship, 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 faculties.²⁰¹

The elder said: “Venerable Sir, I do not go by the faith of the Fortunate 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, venerable 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.

²⁰¹ AJ: see SN 48.44. The faculties (*indriya*): faith (*saddhā*), energy (*virīya*), mindfulness (*sati*) concentration (*samādhi*) and wisdom (*paññā*).

When the bhikkhus heard this, they began a discussion: “Elder Sāriputta has never really given up wrong views. Even today he refused to believe even the Sambuddha.” When the Teacher heard this, he said: “Bhikkhus, why do you say this? For I [29.209] asked Sāriputta the following question: ‘Sāriputta, do you believe that, without developing the five faculties, without developing tranquillity and spiritual insight, it is possible for a man to realize the paths and the fruitions?’ And he answered me as follows: ‘There is no one who can thus realize the paths and the fruitions.’ 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 fruitions lead, by the power of spiritual insight induced by absorption. Therefore he is not open to censure.” So saying, he joined the connection, and teaching the Dhamma, pronounced the following verse:

**97. Assaddho akataññū ca sandhicchedo ca yo naro,
hatāvakāso vantāso, sa ve uttamaporiso.**

The one who is beyond mere faith,
who knows that which is unmade,
who has cut off rebirth-linking,
who has destroyed the occasion,
who has thrown out hope and desire,
is surely the person supreme. {2.188}

At the end of the verse those thirty forest-dwelling bhikkhus reached Arahantship together with the analytic knowledges, and the rest of the people had benefit from the Dhamma teaching.

7.9 The Story about the Elder Khadiravaniya Revata

Khadiravaniyarevatattheravatthu

Dhp 98

Burlingame: Elder Revata of the Acacia Forest

Compare: Thag-a 42; AN-a ii.192ff; Thag-a 60; AN-a ii.196ff; Ja 100; Dhp-a 26.31; Ud 2.8²⁰²

Elder Sāriputta's youngest brother Revata escaped from the household life, ordained, and soon after became an Arahāt; after the Rains Retreat the Buddha visited him, and by spiritual power he transformed the thorn thickets he lived in into something well-equipped and quite delightful; when two old bhikkhus returned they found only a thorn thicket; the Buddha explained how it is so.

Cast: Elder Khadiravaniya Revata, Elder Sāriputta, Elder Cālā, Elder Upacālā, Elder Sīsūpacālā, Elder Canda, Elder Upasena, Elder Ānanda, Elder Sīvali, Visākhā, Buddha Vipassī

Keywords: Old Age, Great Disciples, Marriages, Discipline, Kings, Offerings, Gifts Beyond Compare, Past Lives, Avīci, Amanussa

“Whether in the village or wilds,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the Elder Khadiravaniya Revata.

9a Revata Becomes a Bhikkhu

When the venerable Sāriputta renounced 870 million of treasure and went forth, three sisters of his, Cālā, Upacālā, and Sīsūpacālā, and two brothers, Canda and Upasena, entered the spiritual 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 gone forth; three sisters of his and two brothers of his have gone forth; Revata alone remains at home. Should he make him go

²⁰² This story is made up of three independent stories, with a fourth story implied. In 9a Revata becomes a monk and retires to the forest. Parallels: Thag-a 42; AN-a 1.14.2.5. In 9b the Buddha visits Revata, and the monks are entertained by Devatās through Sīvali's merit. Parallels: Thag-a 60; 9c is the story of Sīvali's past deeds. Parallels: Ja 100; AN-a 1.14.2.9. For the story of Sīvali's birth, see Dhp-a 26.31; Ud 2.8; Ja 100; Thag-a 60; AN-a 1.14.2.9.

forth also, all this wealth will be lost and the family stock will be uprooted. I will tie him to the household life while he is yet a mere boy.”

On his return the Elder Sāriputta addressed the bhikkhus as follows: “Friends, should Revata come here desiring to go forth, you are to give him the going forth the moment he arrives; my mother and father hold wrong 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 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: “Dear, behold your grandmother here and now;²⁰³ may you live long, even as your grandmother.”

The youth Revata thought to himself: “What do they mean by ‘behold your grandmother here and now’?” And he asked them: “Which woman is her grandmother?” They said to him: “Sir, do you not see that woman 120 years old with broken teeth and gray hair, {2.190} full of wrinkles, her body marked with moles, crooked as a 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 is necessary for me to run away and go forth.”

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,” he

²⁰³ AJ: Burlingame had: “May you behold the Truth your grandmother beheld...” which distorts the meaning considerably.

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 bhikkhus; and when Revata had made good his escape, he went to them, worshipped them, and said: “Venerable Sirs, give me the going forth.” – “Friend, 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 give you the going forth?” – “Don’t you recognize me, venerable Sirs?” – “We do not, friend.” – “I am the youngest brother of Upatissa.” – “Who is this ‘Upatissa?’” – “It is just as I say, venerable Sirs; the venerable bhikkhus 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, venerable Sir.” – “Well then, come! This is the very thing your brother enjoined upon us.” So they removed his jewels, gave him the going forth, and sent word to the elder.

When the elder received the message, he said to the Fortunate One: “Venerable Sir, since the forest-bhikkhus have sent me word: ‘Revata has gone forth,’ 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 bhikkhus a meditation subject as far as Arahatship, took bowl and robe, and set out on walkabout. 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 analytic knowledges.

9b The Buddha Visits Revata

After the Invitation (*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 bhikkhus. When they had gone a little way, the Elder Ānanda, standing at a fork in the road, said to the Teacher: “Venerable 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 Amanussa; which one shall we take?” –

“Well, Ānanda, did Sīvali accompany us?” – “Yes, venerable 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 bhikkhus 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 Devatās, 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 bhikkhus 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 Saṅgha of bhikkhus 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 psychic power a Perfumed Chamber for the Fortunate One, and likewise for the bhikkhus 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 bhikkhus living there who, when the Teacher entered the acacia forest, said to themselves: “How will this bhikkhu 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 bhikkhus 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 bhikkhus 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 psychic power. {2.194}

Straightaway those bhikkhus 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 Saṅgha of bhikkhus remained for yet another month, enjoying the fruit of the merit of the Elder Sīvali, and then went into residence at Pubbārāma.²⁰⁴

Those two old bhikkhus 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: “Venerable Sirs, did you accompany the Teacher to the place where the Elder Revata resides?”²⁰⁵ – “Yes, lay disciple.” – “A charming place, venerable 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 bhikkhus 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 psychic power.” The lay disciple thought to herself: “The visiting bhikkhus who came first said one thing and these bhikkhus say quite another. It must be that when the Teacher sent forth his psychic power, the visiting bhikkhus who came first forgot something and had to go back again; on the other hand these bhikkhus {2.195} must have gone there at the time when it was fashioned and perfected by psychic 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 Saṅgha of bhikkhus, came to the house of Visākhā and sat down in the seats prepared for them. Visākhā reverently ministered to the Saṅgha of bhikkhus presided over by the Buddha and at the end of the meal worshipped the Teacher and asked him the following question: “Venerable Sir, some of the bhikkhus 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?”

²⁰⁴ AJ: back in Sāvatthī.

²⁰⁵ AJ: Burlingame unfortunately had “... when the Elder Sīvali resides.”

The Teacher replied: “Lay disciple, whether it be in a village or in a forest, or in whatsoever place Arahats reside, that place is full of delight.” And joining the connection, he taught the Dhamma by pronouncing the following verse:

**98. Gāme vā yadi vāraṇṇe, ninne vā yadi vā thale,
yattharahanto viharanti, taṃ bhūmiṃ rāmaṇeyyakam.**

Whether in the village or wilds,
whether on low or on high ground,
wherever the Arahats live,
that ground is surely delightful. {2.196}

At the end of the teaching many reached the fruition of Stream-entry and so on. At another time the bhikkhus began a discussion. “Friends, 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 Niraya 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.

9c Story of the Past: The Offering of Honey and the Siege of a City

Bhikkhus, 91 aeons of time ago the Fortunate Vipassī appeared in the world, and on a certain occasion making an almsround in the country, returned to the city of his father. The king prepared hospitable offerings for the Saṅgha of bhikkhus 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: “Tomorrow 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 coins.

7. The Chapter about the Arahats, Arahantavagga - 486

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 bees 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 coin and give me the honey.” The countryman thought to himself: “This honeycomb is not worth even a farthing, but this man offers me a coin for it. I suppose he has a great many coins; I had best raise the price.” So he replied: “I will not give it to you for that.” – “Well then, take two coins.” – “I will not give it to you for so little as two coins.” The countryman continued to raise the price until finally the man offered him a thousand coins, 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 coins 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 bhikkhus, 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 Saṅgha of bhikkhus 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 Saṅgha of bhikkhus 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

7. The Chapter about the Arahats, Arahantavagga - 487

of the Buddha; and the power of a Buddha is inconceivable. “He who ponders the four inconceivables will go mad.”²⁰⁶

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 Deva Realm. After passing through the round of existence for a very long period of time, he passed at length from the Deva Realm and was reborn as the Prince of Bārāṇasī.

On the death [29.216] of the king his father, he succeeded to the throne. Straightaway resolving: “I will take a certain city,” he surrounded 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 fool. 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 Avīci. {2.200} After suffering torment in this Niraya 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, bhikkhus, through the demerit acquired by Sīvali in besieging the city at that time, he was tormented in Niraya 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 bhikkhus 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 bhikkhus five hundred pinnacled residences!”

²⁰⁶ AJ: see AN 4.77, these four things are unthinkable ... the scope of the Buddhas ...the scope of one in absorption ...the results of deeds ...speculation about the world.

The Teacher came in and asked them: “Bhikkhus, what is it that you are sitting here now talking about?” When they told him, he said to them: “Bhikkhus, my son is attached neither to good nor to bad; he has renounced both.” So saying, he pronounced the following verse in the Chapter about Brahmins:

Dhp 412. Whoever here has overcome
clinging to merit, demerit,
who is griefless, dustless and pure,
that one I say is a Brahmin.

7.10 The Story about a Certain Woman

Aññātara-itthīvatthu

Dhp 99

CST4: Aññātara-itthīvatthu

Burlingame: A Courtesan Tempts a Monk

Compare: Dhp-a 26.32

A courtesan came across a meditating bhikkhu in the wilderness and sought to seduce him by stripping and flirting with him, when he saw her he became excited; the Buddha sent forth his image and gave the bhikkhu this advice.

Keywords: Passion, Women, Seclusion, Radiant Image

“**The delightful wildernesses,**” [29.217] {2.201} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain woman.

We are told that a certain bhikkhu who lived by his alms-bowl, got a subject of meditation from the Teacher and went forth to a dilapidated pleasure garden for the purpose of meditation. Now a certain courtesan 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 here and there and went into the pleasure garden.

There she saw the bhikkhu 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 bhikkhu, she took 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?” he thought.

The Teacher considered within himself: “A bhikkhu 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 bad conduct, and perceiving that her bad conduct was upsetting the elder, still remaining seated in his Perfumed Chamber, he spoke as follows: {2.202} “Bhikkhus, 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 Dhamma, pronounced the following verse:

**99. Ramaṇīyāni araṇṇāni yattha na ramatī jano,
vītarāgā ramissanti, na te kāmagavesino.**

The delightful wildernesses
where the people do not delight,
those without passion delight in,
but not those who seek sense pleasures.

At the conclusion of the verse that elder, seated as he was, attained Arahantship, together with the analytic knowledges, and having ascended into the air, giving thanks at the Realised One’s feet, and worshipping him, he departed.

8. The Chapter about the Thousands, Sahassavagga

8.1 The Story about the Copper-Toothed Executioner Tambadāṭhikacoraghātakavatthu

Dhp 100

Burlingame: A Public Executioner

A man worked all his life as a public executioner and later had deep regret about his actions; Elder Sāriputta gave him just one teaching and he was reborn in Tusita Heaven; the bhikkhus wondered how this could be, and the Buddha spoke a verse to explain it.

Keywords: Past Deeds, Forgiveness, Listening to Dhamma, Yakkhinīs, Heaven

“**Though there are a thousand sayings,**” {2.203} this Dhamma teaching [29.218] was given by the Teacher while he was in residence at Veḷuvana with reference to a copper-toothed executioner.

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 off 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 manner also all of the five hundred less one refused when asked. Last of all they asked that scarred, tawny, copper-tooth. “Yes, indeed,” he said, 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,” he said, 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 requisites: old clothes for him to wear, milk-porridge made with fresh ghee for him to drink, jasmine flowers wherewith to adorn himself, and perfumes wherewith to anoint himself. But these four requisites 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 attainment. He thought to himself: “Where ought I to go today?” 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 worshipped 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?” – “Venerable 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, venerable 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] He said to the elder: “Very well, venerable Sir, continue your discourse.”

As the elder pronounced the words of thanksgiving, the man’s mind became tranquil; and as he listened to the Dhamma, he developed the quality of patience, and progressed in the direction of the path of Stream-entry. 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, a Yakkhinī 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 bhikkhus began a discussion in the Dhamma Hall: “He who was an executioner of thieves, he who for fifty-five years committed acts of cruelty, today was relieved of his office, today gave alms to the elder, today met death. Where was he reborn?”

The Teacher came in and asked them: “Bhikkhus, what are you sitting here now talking about?” When they told him, {2.208} he said: “Bhikkhus, he has been reborn in the world of the Tusita gods.” – “What say you, venerable Sir? He who killed men for so long a time has been reborn in the world of the Tusita gods?” – “Yes, bhikkhus. A great and good spiritual counselor did he receive. He heard Sāriputta teach the Dhamma, 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 verse:

Having listened to the well-spoken words,
the executioner of thieves in town,
conforming himself to patience,
having gone to heaven, rejoices.

“Venerable 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: “Bhikkhus, do not measure the Dhamma I have taught as being little or much. One saying possessed of meaning is foundational.” So saying, he instructed them in the Dhamma by pronouncing the following verse:

**100. Sahassam-api ce vācā anattapadasaṃhitā,
ekaṃ atthapadaṃ seyyo yaṃ sutvā upasammati.**

Though there are a thousand sayings
consisting of quite useless words,
better is just one useful word
hearing which one is brought to peace.

At the end of the teaching many reached the fruition of Stream-entry and so on.

8.2 The Story about the Elder Bāhiya Dārucīriya Bāhiyadāruciriyattheravatthu

Dhp 101

Burlingame: Conversions of Bāhiya Dārucīriya

Compare: Ud 1.10; AN-a 1.14.3.8

Bāhiya Dārucīriya obtained a short teaching from the Buddha, became an Arahāt and died straight afterwards; the Buddha appointed him as foremost amongst those who were quick to grasp the teaching, and when the bhikkhus doubted it, he taught them with a verse.

Cast: Bāhiya Dārucīriya, Buddha Kassapa, King Pukkusāti, Elder Kumāra Kassapa, Dabba the Malla, Elder Sabhiya

Keywords: Ascetics, Devatās, Past Lives, Yakkhinīs, Foremost Disciples, Previous Buddhas

“**Though there are a thousand verses,**” [29.222] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the Elder Bāhiya Dārucīriya.²⁰⁷

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

²⁰⁷ AJ: his name means: The Foreigner Dressed in Bark Strips.

sticks and bark, and obtaining a beggar's bowl 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 an Arahāt, this is an Arahāt." He thought: "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 Devatā who was a former blood-relative of his.

2a 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, the One of Ten Strengths, was disappearing from the earth, seven bhikkhus, observing with regret a change for the worse in the conduct of 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} 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 Saṅgha elder, attained Arahātship. The Saṅgha elder chewed a toothstick of betel at Lake Anotatta, rinsed his mouth, brought food from Uttarakuru and said to those bhikkhus: "Friends, chew this toothstick, rinse your mouths, and then eat this food." But this they refused to do, saying: "But, venerable Sir, did we make the following agreement: 'All shall eat the food brought by him who first attains Arahātship?'" – "We made no such agreement, friends." – "Well then, if, like you, we also develop distinction, we will bring food for ourselves and eat it."

On the second day the second elder attained the fruition of Non-returning, whereupon he likewise brought food to the bhikkhus and invited them to eat it. But they said: "But, venerable 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, friends." – "In that case, if, like you, we also

will develop distinction, 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 bhikkhus, the Saṅgha elder who had attained Arahatship passed into Parinibbāna, he who had attained the fruit of Non-returning was reborn in the Brahma world, {2.212} and the remaining five, unable to develop distinction, wasted and withered away, died on the seventh day, and were reborn in the Deva Realm.

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 bhikkhu Sabhiya. The term ‘former blood-relative’ therefore refers to the bhikkhu who was reborn in the Brahma world.

2b Bāhiya Dārucīriya Becomes an Arahat

To this denizen of the Brahma 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 wrong views, and by his present course of conduct he will perish; I will stir him up.” Accordingly [29.224] he approached him and spoke thus: “Bāhiya, you are not an Arahat, nor have you entered the path that leads to Arahatship; moreover the course that you have adopted is not such that you will thereby attain Arahatship or enter the path that leads to Arahatship.”

As Mahā Brahma, 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 Arahat,’ but this one says to me: ‘You are not an Arahat, nor have you entered the path that leads to Arahatship.’ {2.213} Is there perhaps any other Arahat in the world?”

Accordingly Bāhiya asked the Brahma: “Are there perhaps now in the world with its Devatās, Arahats or those who have entered the path leading to Arahatship?” Then the Devatā informed him as follows: “Bāhiya, there lies to the north a city named Sāvattthī; and there, at the present time, dwells he that is the Fortunate One, the Arahat, the Sambuddha; and he that is the Fortunate One, the Arahat, teaches the truth of Arahatship.”

As Bāhiya listened in the night time to the speech of the Devatā, he became greatly agitated in mind; and instantly departing from Suppāraka, in the space

of one night he arrived at Sāvattthī. The entire distance of 120 leagues he traveled in the space of one night; but when he went thus, he went by the supernatural power of the Devatā, or, 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 bhikkhus taking their exercise in the open air by walking up and down, and he asked them: “Where is the Teacher now?” The bhikkhus said: “He has just entered Sāvattthī for alms.” Then the bhikkhus 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.” – “Venerable 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 120 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 Sāvattthī and beheld the Fortunate One making his rounds for alms with the incomparable grace of a Buddha. He said to himself: “It is a long time indeed since I have seen Gotama the Supremely [29.225] Awakened.”²⁰⁸ 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 worshipped him with the five limbs, and took him firmly by the ankles, and spoke thus to him: “Let the Fortunate One teach me the Dhamma; let the Happy One teach me the Dhamma, that it may avail for a long time to come to my welfare and salvation.”

But the Teacher turned him away, saying: “You come at the wrong time, Bāhiya; I have entered among the houses for alms.” When Bāhiya heard these words, he said: “Venerable Sir, as I have passed through the round of existences, I have not before received material food.”²⁰⁹ I know not the hour when you or I shall die: teach me the Dhamma.” But the Teacher turned him away the second time as before.

²⁰⁸ AJ: but there is nowhere in the story where it is suggested he had seen him before.

²⁰⁹ AJ: PTS has *na laddhapubbo*; CHS has *na aladdhapubbo*, giving opposite meanings.

8. The Chapter about the Thousands, Sahassavagga - 498

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 Dhamma, 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 120 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 must be only what is seen; *in the heard, there must be only what is heard; in the thought, there must be only what is thought; in the known, there must be only what is known.*

For, Bāhiya, thus you must learn: Since, Bāhiya, for you, in the seen there must 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.” He taught the Dhamma according to the method.

Even as Bāhiya listened to the Teacher’s discourse, he threw off all the pollutants and obtained Arahatsip, together with the analytic knowledges. Straightaway he asked the Teacher to give him the going forth. 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 bhikkhu the favor of presenting him with a bowl and robe; but that he used to say: “A bhikkhu 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 give him the going forth with the usual formula: “Come, bhikkhu!”

As Bāhiya was seeking bowl and robe, a certain Yakkhinī in the form of a cow approached, struck him with her left shoulder, and deprived him of life. The Teacher, after making his rounds for alms and after eating his breakfast, came forth with a large company of bhikkhus, {2.216} and saw the body of Bāhiya

8. The Chapter about the Thousands, Sahassavagga - 499

lying prostrate on the dust-heap. Straightaway he commanded the bhikkhus as follows: “Bhikkhus, 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 stūpa over the remains.” The bhikkhus did so, and having so done, returned to the monastery, approached the Teacher, told him what they had done, and enquired about his future state.

Thereupon the Teacher announced that he had passed into Parinibbāna, and pronounced him foremost, saying: “Bhikkhus, foremost among my disciples and bhikkhus who are quick to learn the truth is Bāhiya Dārucīriya.” Then the bhikkhus asked him: “Venerable Sir, you say: ‘Bāhiya Dārucīriya has attained Arahatsip,’ when did he attain Arahatsip?” – “Bhikkhus, it was when he heard me teach the Dhamma.” – “But when did you teach the Dhamma 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, venerable Sir? How was it that he developed distinction after hearing so very little?”

Then said the Teacher to them: “Bhikkhus, do not measure my Dhamma as being little or much. There is no virtue even in many thousands of verses. A single sentence of a verse, which contains the truth, is better.” And when he had thus spoken, he joined the connection, and teaching the Dhamma, he pronounced the following verse:

**101. Sahassam-api ce gāthā anattapadasamhitā,
ekam gāthāpadaṃ seyyo yaṃ sutvā upasammati.**

Though there are a thousand verses
consisting of quite useless words,
better is one word of a verse
hearing which one is brought to peace. {2.217}

At the end of the teaching many reached the fruition of Stream-entry and so on.

8.3 The Story about the Elder Kuṇḍalakesī Kuṇḍalakesittherīvatthu

Dhp 102-103

Burlingame: The Maiden Who Married a Thief

Compare: AN-a 1.14.5.9; Thig-a 46; Ja 318; Ja 419²¹⁰

Kuṇḍalakesī, who had previously killed her husband and joined the wanderers and expertly defended their doctrines, was converted by Elder Sāriputta with a simple teaching; the bhikkhus wondered how, and the Buddha spoke some verses to explain it.

Keywords: Marriages, Thieves, Wanderers, Women, Bhikkhunīs, Debates

“One may speak a hundred verses,” [29.227] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana concerning Kuṇḍalakesī.

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, and 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.²¹¹

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 crossroads. The merchant’s daughter heard the shouts of the crowd and said to herself: “What is that?” looked down from the top of the palace, and saw him. {2.218}

Straightaway 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 someone else for your husband, someone 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.”

²¹⁰ BG: Parallels: Kathāsaritsāgara, Tawney’s translation, ii. 493.

²¹¹ BG: Cf. the beginning of stories 2.3, 8.12, and 9.8.

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?” he thought. He sent a thousand coins to the king’s officer who had captured the 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?”

Thinking: “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 Devatā 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 Devatā.” – “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 Takoli 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 remain 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 verse:

This golden bracelet, and many
pearls, also lapis lazuli,
take everything your honour,
and then 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 verse:

Do not lament excessively,
quickly tie up your possessions,
there is no more living for you.
I will 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 coins in ransoming you, and they gave you a place in their house, and from that time on I have been your benefactress; today do me the favor of letting me worship you.” – “Very well, wife,” he said, granting her the favor of worshipping him, and then he took his stand near the edge of the cliff.

She walked around him three times, keeping him on her right hand, and worshipped 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 Devatā that dwelt on the top of Robbers’ Cliff observed the actions of the two, and applauding the woman, uttered the following verse:

It’s not under all conditions
that a man has wisdom,
a woman also has wisdom,
through intelligence here and there. {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 coins 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 female wanderers. She reverently bowed and said: “Sister, please give me the going forth.” So they gave her the going forth.

After she had gone forth, she asked: “Sister, what is the goal of your spiritual life?” – “Sister, the development of absorption through the employment of the ten meditation devices, or else the memorizing of a thousand views; this is the highest aim of our spiritual life.” – “Absorption I shall not be able to develop. Venerable sister; but I will master the thousand views.” When she had mastered the thousand views, they said to her: “You have acquired proficiency; now go throughout the length and breadth of Jambudīpa and look for someone 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, sister; if any one who is a lay disciple is able to match question and answer with you, become his attendant; if it is one gone forth, go forth under him.” Adopting the name of the Rose-Apple Wanderer, 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 Rose-Apple Wanderer,” 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 question 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 Sāvattthī, 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. The elder said: “Go ahead, boys, trample that branch under your feet.” – “We are afraid to, venerable 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 wanderer 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.” – “Venerable Sir, did you tell them to trample my branch under their feet?” – “Yes, sister.” – “Well then, question 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 wanderer from the city to the elder’s residence, they bowed to the elder and seated themselves respectfully on one side.

The wanderer said to the elder: “Venerable Sir, I wish to ask you a question.” – “Ask it, sister.” So she asked him about the thousand views. Every question the wanderer asked, the elder answered correctly. Then he said to her: “You have asked only these few questions; are there any others?” – “These are all, venerable Sir.” – “You have asked many questions; I will ask you just one; will you answer me?” – “Ask your question, venerable Sir.” {2.225} Then the elder

asked her the following question: “What is one?”²¹² She said to herself: “This is a question I should be able to answer,” but not knowing the answer, she enquired of the elder: “What is it, venerable Sir?” – “That is the Buddha’s question, sister.” – “Tell me also the answer, venerable Sir.” – “If you become one like me, I will tell you the [29.232] answer.” – “Very well, give me the going forth.” The elder sent word to the bhikkhunīs and had go forth. After going forth, she took her higher ordination, took the name Kuṇḍalakesī, and after a few days became an Arahat together with the analytic knowledges.

In the Dhamma Hall the bhikkhus began a discussion of the incident. “Kuṇḍalakesī heard little of the Dhamma and yet she succeeded in going forth; moreover, she came here after fighting a fierce battle with a robber and defeating him.”

The Teacher came in and asked them: “Bhikkhus, what is it that you are sitting here discussing now?” They told him: “Bhikkhus, measure not the Dhamma 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 Dhamma is better. He that defeats all other robbers wins no victory at all, but he who defeats the robbers that are his own pollutants, his is victory indeed.” Then he joined the connection, and teaching the Dhamma, pronounced the following verses:

**102. Yo ce gāthāsataṃ bhāse anattapadasaṃhitā,
ekaṃ Dhammapadaṃ seyyo, yaṃ sutvā upasammati.**

One may speak a hundred verses
consisting of quite useless words,
better is one verse of Dhamma,
hearing which one is brought to peace. {2.226}

**103. Yo sahaṣsaṃ sahaṣsena saṅgāme mānuse jine,
ekaṃ-ca jeyya attānaṃ, sa ve saṅgāmajuttamo.**

One may conquer a thousand men
a thousand times in a battle,
but having conquered one’s own self,
one would be supreme in battle. {2.227}

At the end of the teaching many reached the fruition of Stream-entry and so on.

²¹² BG: That is to say: “What is the answer to Question One of the Novice’s Questions?” See Khuddakapāṭha, 4.1.

8.4 The Story about the Brahmin Who Asked about Loss

Anatthapucchakabrāhmaṇavatthu

Dhp 104-105

Burlingame: Gain and Loss

A Brahmin admitted to earning his living through gambling, and the Buddha explained that gains in this way are no true gains, but those who overcame themselves are truly victorious, and then he gave him a teaching.

Keywords: Self-Conquest

**

“**Conquest over self is better**,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a Brahmin who asked about loss.

It seems that this Brahmin considered within himself: “Does the Sambuddha know gain alone or does he know loss also? I will ask him.” Accordingly he approached the Teacher and asked him: “Venerable Sir, tell me, I pray you, do you know gain alone, and not loss?” – “Brahmin, I know both gain and loss.” – “Well then, tell me about loss.” At once the Teacher pronounced the following verse:

Sleeping after sunrise, lazy,
ferocious, drunk for a long time,
journeying to one who’s alone,
consorting with other men’s wives,
if you seek these things, Brahmin,
there will surely be loss for you. [29.233]

When the Brahmin heard this, he applauded the Teacher, saying: “Well said, well said, teacher of a group, leader of a group! You know indeed both gain and loss.” {2.228} – “Indeed, Brahmin, there is none other that knows loss so well as I.”

Then the Teacher considered within himself what motive actuated the Brahmin, and asked him: “Brahmin, how do you make your living?” – “By gambling, dear Gotama.” – “But which wins, you or the other man?” – “Sometimes I win and sometimes the other man wins.”

Then said the Teacher: “Brahmin, 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 pollutants 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 teaching the Dhamma, pronounced the following verses:

**104-105. Attā have jitaṃ seyyo yā cāyaṃ itarā pajā,
attadantassa posassa, niccaṃ saññatacārino,
neva devo na gandhabbo, na Māro saha Brahmunā,
jitaṃ apajitaṃ kayirā tathārūpassa jantuno.**

Conquest over self is better
than that over other people,
for the one who conquers himself,
who lives constantly well-restrained,
neither Devas, Gandhabbas, nor
Māra together with Brahmas,
can turn conquest into defeat
for a person who is like this.

At the end of the teaching many reached the fruition of Stream-entry and so on.

8.5 The Story about the Elder Sāriputta’s Brahmin Uncle Sāriputtattherassa Mātulabrāhmaṇavatthu

Dhp 106

Burlingame: Sāriputta’s Uncle

Elder Sāriputta asked the Buddha to teach his uncle, who supported the Nigaṇṭhas, the true way to the Brahma world; and the Buddha spoke a verse with which he taught them.

Keywords: Offerings, Worship, Great Disciples

“**One might give alms impartially,**” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to the Elder Sāriputta’s Brahmin uncle. {2.230}

It seems that Elder Sāriputta once went to his uncle and said: “Brahmin, do you ever do a single good deed?” – “I do, venerable Sir.” – “What do you do?” – “Month after month, I give alms to the value of a thousand coins.” – “To whom do you give this money?” – “To the Nigaṇṭhas, venerable Sir.” – “And what do

you hope to gain thereby?” – “I hope to gain the world of Brahma.” – “But is this the way to reach the world of Brahma?” – “Yes, venerable Sir.” – “Who told you so?” – “My teachers told me so, venerable Sir.” – “Brahmin, neither you nor your teachers know the way to the world of Brahma. The Teacher alone knows the way thereto. Come with me, and I will ask him to tell you the way to the world of Brahma.”

So Elder Sāriputta took his uncle with him, went to the Teacher, and told him all about it, saying: “Venerable Sir, this Brahmin said [29.234] so and so. Be so good as to tell him the way to the world of Brahma.” The Teacher asked: “Brahmin, are you correctly reported?” – “Yes, dear Gotama.” – “Brahmin, 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 teaching the Dhamma, pronounced the following verse:

**106. Māse māse sahasena yo yajetha sataṃ samaṃ;
ekaṇ-ca bhāvitattānaṃ muhuttam-api pūjaye –
sā yeva pūjanā seyyo yaṇ-ce vassasataṃ hutam.**

One might give alms impartially
with a thousand coins of money
month by month for a hundred years;
and one might worship someone with
developed self for a second –
that worship is surely better
than the hundred-year sacrifice.

At the end of the teaching that Brahmin attained the fruition of Stream-entry, and many others reached the fruition of Stream-entry and so on.

8.6 The Story about the Elder Sāriputta's Nephew Sāriputtattherassa Bhāgineyyavatthu

Dhp 107

CST4: Sāriputtattherassa bhāgineyyavatthu

Burlingame: Sāriputta's Nephew

Elder Sāriputta asked the Buddha to teach his nephew, who slayed animals and tended the sacrificial fire, the true way to the Brahma world, and the Buddha gave a teaching in a verse.

Keywords: Sacrifice, Worship, Great Disciples

“**One person might care for the fire,**” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to Elder Sāriputta's nephew. {2.232}

For the elder went to him and said: “Brahmin, do you ever do a single good deed?” – “Yes, venerable 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 Brahma.” – “Who told you so?” – “My teachers, venerable Sir.” – “Neither you nor your teachers know the way to the world of Brahma. 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: “Venerable Sir, tell this man the way to the world of Brahma.” The Teacher said: “Brahmin, are you correctly reported?” – “Yes, dear Gotama.” – “Brahmin, 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 teaching the Dhamma, pronounced the following verse:

**107. Yo ca vassasataṃ jantu aggim paricare vane;
ekaṇ-ca bhāvitattānaṃ muhuttam-api pūjaye –
sā yeva pūjanā seyyo yañ-ce vassasataṃ hutam.**

One person might care for the fire
in the woods for a hundred years;
and one might worship someone with

developed self for a second –
that worship is surely better
than the hundred-year sacrifice.

At the end of the teaching that Brahmin reached the fruition of Stream-entry, and many others reached the fruition of Stream-entry and so on.

8.7 The Story about the Elder Sāriputta's Brahmin Companion

Sāriputtattherassa Sahāyakabrāhmaṇavatthu

Dhp 108

Burlingame: Sāriputta's Friend

Elder Sāriputta asked the Buddha to teach his friend, who offered animals in sacrifice, the true way to the Brahma world, and the Buddha gave him a teaching in a verse.

Keywords: Sacrifice, Worship, Great Disciples

“Whatever the alms or the sacrifice,” [29.235] {2.233} this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to Elder Sāriputta's Brahmin companion.

The elder approached him also and asked him: “Brahmin, do you ever do a single good deed?” – “Yes, venerable 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: “Venerable Sir, tell this man the way to the world of Brahma.” The Teacher asked him: “Brahmin, are you correctly reported?” – “Yes,” replied the Brahmin. “Brahmin, 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 many worldly people, or of those who, with good intention, worship my disciples.” So saying, he joined the connection, and teaching the Dhamma, pronounced the following verse:

**108. Yaṃ kiñci yitthaṃ ca hutam ca loke
saṃvaccharaṃ yajetha puññaṃpekkho,**

sabbam-pi taṃ na catubhāgam-eti –
abhivādanā ujjugatesu seyyo.

Whatever the alms or the sacrifice
one seeking merit may give for a year,
that is not a quarter of the merit –
better is the worship of the upright.

At the end of the teaching that Brahmin attained the fruition of Stream-entry, and many others reached the fruition of Stream-entry and so on.

8.8 The Story about the Youth Dīghāyu

Dīghāyukumāravatthu

Dhp 109

CST4: Āyuvaddhanakumāravatthu, the Story about the Youth whose Lifespan Increased
Burlingame: The Lad Whose Years Increased

When the boy Dīghāyu was destined to die, the Buddha and the bhikkhus chanted protective verses for him and he lived on; the Buddha said long life is not the only thing a man received when he revered the elders, and then he taught them with a verse.

Keywords: Protection Chanting, Longevity, Devatās

“For the one who is constantly worshipping,” this Dhamma teaching was given by the Teacher while he was in residence at a small forest hut near Dīghalambika with reference to the youth Dīghāyu. {2.235}

It seems that two Brahmins, residents of the city of Dīghalambika, went forth in an outside 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 ascetic, his former companion, after visiting foreign parts, returned once more to that city. Hearing that he had returned, the lay disciple 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 worshipped the ascetic. Then the mother

placed the child in the arms of the father and worshipped the ascetic. “Live long!” said the ascetic to them. {2.236} But when the son was made to salute him, he held his peace.

Said the father: “Venerable 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, Brahmin.” – “How long will he live, venerable Sir?” – “For seven days, Brahmin.” – “Is there any way of averting this, venerable Sir?” – “I know of no way of averting this.” – “But who might know, venerable Sir?” – “The ascetic 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 Brahmin went to the Teacher, and himself straightaway 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 Brahmin asked the Teacher the same question he had previously asked the ascetic, and the Teacher made the same prediction. We are told that this Brahmin, not having attained omniscience, united his own wisdom with omniscience, but for all that discovered no way of averting his son’s fate. The Brahmin asked the Teacher: “Venerable Sir, is there no way of averting this?” – “There might be, Brahmin.” – “What way might there be, venerable 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 wicked consequences for the space of seven days uninterruptedly, in that case the danger that threatens him might be averted.” – “Dear 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, dear Gotama.”

So the Brahmin completed all of the preparations at the door [29.237] of his house and then went to the Teacher. The Teacher sent the bhikkhus, and they went there and sat down, seating the boy also on a little bench. For seven nights and seven days without interruption, the bhikkhus recited the usual texts, and on the seventh day the Teacher came himself. When the Teacher came, the Devatās of all the worlds assembled. But a certain Yakkha 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 Devatās gathered themselves together, and the weak Devatās 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. The Teacher said: “Live long!” – “Dear Gotama, how long will the boy live?” – “For 120 years, Brahmin.” So they gave him the name of Āyuvaḍḍhana.²¹³ When the youth grew up, he went about surrounded by five hundred lay disciples.

One day the bhikkhus began a discussion in the Dhamma Hall: “Just think, friends! The youth Āyuvaḍḍhana would have died on the seventh day, but now he is destined to live for 120 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: “Bhikkhus, what are you sitting here now talking about?” When they told him, he said: “Bhikkhus, 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 teaching the Dhamma, pronounced the following verse: {2.239}

**109. Abhivādanasīlissa niccaṃ vaddhāpacāyino,
cattāro dhammā vaḍḍhanti: āyu vaṇṇo sukhaṃ balaṃ.**

For the one who is constantly
worshipping honourable elders,
four things increase: the length of life,
beauty and happiness and strength.

At the end of the teaching the youth Āyuvaḍḍhana, together with his five hundred lay disciples were established in the fruition of Stream-entry, and many others reached the fruition of Stream-entry and so on.

²¹³ AJ: “With life increased.”

8.9 The Story about the Novice Saṅkicca

Saṅkiccasaṃmaṇeravatthu

Dhp 110

CST4 & PTS Saṅkiccasaṃmaṇeravatthu²¹⁴

Burlingame: Saṅkicca the Novice

Elder Sāriputta's nephew Saṅkicca ordained as a novice, and when thirty bhikkhus' lives were threatened by five hundred thieves he converted the thieves and they ordained; when he heard about it, this is the teaching the Buddha gave.

Cast: Elder Sāriputta, Novice Saṅkicca, Novice Atimuttaka

Keywords: Novices, Solitude, Meditation, Rich Men, Thieves, Devatās, Conversions

“One might live for a hundred years,” [29.238] {2.240} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the novice Saṅkicca.

It seems that thirty men of respectable families living at Sāvattthī heard the Teacher teach the Dhamma, gave their hearts to his teaching, and became bhikkhus. Five years after their higher ordination, they approached the Teacher, and listened to his exposition of the two duties; namely, the duty of study and the duty of meditation. Concluding that because they had become bhikkhus in old age, it would be impossible for them to fulfil the duty of study, but desiring to fulfill the duty of meditation, they had the Teacher assign them a meditation subject leading to Arahatsip, 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 leftovers. But if the novice Saṅkicca accompanies them, the danger will be removed, and they will reach the goal of their spiritual life.”

The novice Saṅkicca 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 Sāvattthī, and while he yet remained in the womb, his mother died suddenly of a

²¹⁴ BG: Dhammapāla refers to this story at Thag-a 240, and quotes the Dhammapada Commentary by name. AJ: I prefer the normal spelling for Pāli words: *Saṅkicca*.

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 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 Arahatship, 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 bhikkhu, he will go about with a retinue of five hundred bhikkhus." Because the pupil of his eye had been pierced with a stick (*saṅku*), they gave him the name Saṅkicca; and from that time forth he bore the name Saṅkicca.²¹⁵ 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 bhikkhu 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 go forth." – "Very well, dear child," they said, and taking the boy to the Elder Sāriputta, they committed him to his care, saying: "Venerable Sir, let this child go forth." The elder taught him the meditation subject, consisting of the first five of the constituent parts of

²¹⁵ AJ: this is a folk-type etymology; the real meaning of Saṅkicca is "descendent of Saṅkitti."

the body, and gave him the going forth. The moment the razor touched his hair, he attained Arahatsip. This was the novice Saṅkicca.

The Teacher, knowing within himself: “If this novice goes with them, this danger will be removed, and they will reach the goal of their spiritual life,” said to them: “Bhikkhus, see your older brother the Elder Sāriputta before you go.” – “Very well,” said they, and straightaway went to the elder. “What is it, friends?” he said. They replied: “We have received our meditation subject 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 bhikkhus 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, friend, he is not.” – “In that case get the novice Saṅkicca and take him with you.” – “Nay, friend, 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} friends. 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 120 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: “Venerable Sirs, where do you intend to go?” – “To a comfortable lodging, friends,” said the bhikkhus. Thereupon the inhabitants prostrated themselves before their feet and begged them to remain, saying: “Venerable 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 Observance 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: “Friends, we have received our meditation subject 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 rounds 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 meditation subject.” 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 rounds 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 bhikkhu 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 bhikkhus also act accordingly.

When he had finished his meal, he bowed to the elders and asked: “Venerable 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 bhikkhus.” 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 bhikkhus 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 bhikkhus.

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 Devatā: “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 Devatā 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 bhikkhus, but sought only to save his own life. He said: “Master, I am only an eater of leftovers; that is to say, I have been brought up to eat only the leftovers eaten by others. I am only an eater of leftovers, an unlucky person. But in such and such a place reside thirty-one bhikkhus, men of princely rank, worthy men who have gone forth here and there. Kill them, make an offering with their blood, and your Devatā 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 unlucky person? 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 bhikkhus within the monastery, they asked him: “Where are the bhikkhus?” The man, since he had lived with the bhikkhus 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 bhikkhus 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 Saṅgha elder looked at the thieves and asked: “Lay disciples, who struck this bell?” The ringleader of the thieves replied: “I did, venerable Sir.” – “For what reason?” – “We made a vow to the forest Devatā, and wish to take one bhikkhu with us for the purpose of making an offering.”

When the chief elder heard this, he said to the bhikkhus: “Friends, 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: “Venerable Sir, the duty of the senior brother should be borne by the junior. I will go. Be heedful.” Likewise did all thirty bhikkhus [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, nor free from the passions, 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 Saṅkicca heard them speak thus, he said: “Venerable Sirs, {2.248} you remain here; I will surrender my life for you and go.” – “Friend, even if we’re all murdered here together, we’ll not let you go alone.” – “Why, venerable Sir?” – “Friend, you are the novice of the Elder Sāriputta, the Captain of the Dhamma. 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.” – “Venerable Sir, the Perfect Sambuddha 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 bhikkhus, he said: “Venerable Sirs, if I have been guilty of any fault, pray forgive me.” So saying, he departed.

The bhikkhus 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

8. The Chapter about the Thousands, Sahassavagga - 520

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 absorption. 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: “Venerable 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* flower in full bloom. What is the reason?” And repeating the question, he pronounced the following verse:

There is no state of fear for you,
your appearance is confident,
why is it you do not lament
confronted with such a great fear?

The novice, rising from absorption, taught the Dhamma to the thief, saying: “Friend headman, he that has rid himself of the pollutants regards his existence as a burden set on his head, which, when it is destroyed, brings joy, not fear,” and uttered the following verses:

Headman, for one without desire,
there is no mental suffering,

he has overcome all dangers,
he has destroyed the hindrances.
With the destruction of what leads
to existence, in this very life,
truly, there is no fear of death,
like the putting down of a load.

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 go forth under the novice.” – “We will do the same thing too.” – “Well said, friends.”

Then the five hundred bowed to the novice and asked to go forth. {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 meditation subject before their minds. So I will see them before I go.”

So with a retinue of five hundred bhikkhus he went to their place of residence. When they saw him, they were relieved in mind and said: “Good Saṅkicca, did they spare your life?” – “Yes, venerable Sirs. They sought to kill me, but were unable to do so, and believing [29.245] in my virtues, they hearkened to the Dhamma and went forth. 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 bhikkhus, and taking his own bhikkhus with him, went to his preceptor. “Saṅkicca, you have obtained pupils?” – “Yes, venerable Sir,” replied the novice and told him what had happened. The elder said to him: “Saṅkicca, go see the Teacher.” – “Very well,” said the novice. Bowing to the elder, he took his bhikkhus with him and went to the Teacher. {2.252}

The Teacher said to him: “Saṅkicca, you have obtained pupils?” Saṅkicca told him what had happened. The Teacher asked the bhikkhus: “Bhikkhus, is his story true?” – “Yes, venerable Sir.” The Teacher said: “Bhikkhus, 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 Dhamma by pronouncing the following verse:

**110. Yo ca vassasataṃ jīve, dussīlo asaṃhito,
ekāhaṃ jīvitaṃ seyyo, sīlavantassa jhāyino.**

One might live for a hundred years,
unvirtuous and uncomposed,
but one day is better, for one
with virtue and meditation.

At the end of the teaching those five hundred bhikkhus reached Arahatsip, together with the analytic knowledges, and those who had assembled also had benefit from the Dhamma teaching.

After a time Saṅkicca took his higher ordination. When he had been a bhikkhu 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 teaching the Dhamma 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 given the going forth. Like the novice Saṅkicca, he received them all into [29.246] the Saṅgha 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 bhikkhus: “Bhikkhus, is his story true?” – “Yes, venerable Sir.” Then the Teacher joined the connection as before, and instructing them in the Dhamma, pronounced the following verse:

Dhp 110. One might live for a hundred years,
unvirtuous and uncomposed,
but one day is better, for one
with virtue and meditation.

8.10 The Story about the Elder Khāṇu Koṇḍañña Khāṇukoṇḍaññattheravatthu

Dhp 111

Burlingame: The Monk and the Thieves

Elder Khāṇu Koṇḍañña, sitting in meditation, was unmoved when five hundred thieves piled up their stolen goods all over him at night; the thieves, impressed with his equanimity, converted and were ordained; the Buddha gave a teaching in a verse on that occasion.

Keywords: Thieves, Conversions, Amanussa

“**One might live for a hundred years,**” this Dhamma teaching 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 meditation subject from the Teacher, and while residing in the forest attained Arahatsip. 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 absorption. Now at that time a band of five hundred thieves plundered a village, packed up their spoils in sacks of sizes proportional 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 Amanussa, they started to run away. The elder said to them: “Lay disciples, have no fear; I am one gone forth.” Thereupon they prostrated

themselves before his feet and begged his pardon, saying: “Pardon us, venerable Sir; we mistook you for the stump of a tree.” The ringleader of the thieves said: “I intend to go forth under the elder.” {2.255} The rest said: “We also will go forth.” And with one accord all of the thieves requested the elder to let them go forth. The elder let them all go forth, [29.247] just as did the novice Saṅkicca. From that time forward he went by the name of Khāṇu (Stump) Koṇḍañña.

Accompanied by those bhikkhus, he went to the Teacher. When the Teacher asked him: “Koṇḍañña, you have obtained pupils?” he told him what had happened. The Teacher asked: “Bhikkhus, is this true?” – “Yes, venerable Sir; we never saw such an exhibition of psychic power before and therefore we have become bhikkhus.”

The Teacher replied: “Bhikkhus, 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 Dhamma, he pronounced the following verse:

**111. Yo ca vassasataṃ jīve, duppañño asamāhito,
ekāhaṃ jīvaṃ seyyo, paññavantassa jhāyino.**

One might live for a hundred years,
lacking in wisdom, uncomposed,
but one day is better, for one
with wisdom and absorption.

At the end of the teaching those five hundred bhikkhus reached Arahatship together with the analytic knowledges, and those who had assembled also had benefit from the Dhamma teaching.

8.11 The Story about the Elder Sappadāsa Sappadāsatttheravatthu

Dhp 112

Burlingame: On the Razor's Edge

Compare: Thag-a 215

Elder Sappadāsa was dissatisfied and thought to end his life, but became an Arahat with the razor at his windpipe; when questioned by the bhikkhus the Buddha explained that one who truly strives can attain Awakening in an instant, and he spoke a verse.

Elder Sappadāsa, Buddha Kassapa

Keywords: Discontent, Suicide, Past Lives, Previous Buddhas

“One might live for a hundred years,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the Elder Sappadāsa. {2.256}

At Sāvattthī, we are told, the son of a respectable family, after hearing the Teacher teach the Dhamma, was given the going forth and took his higher ordination. Becoming discontented after a time, he thought to himself: “The life of a lay disciple is not suited to a youth of station like me; but even death would be preferable to being one gone forth.” So he went about considering ways of killing himself.

Now one day, very early in the morning, the bhikkhus 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 bhikkhu, after eating his breakfast, drew near, and seeing the bhikkhus, asked them: “What’s that you’ve got, friends?” – “A snake, brother.” – “What are you going to do with it?” – “Throw it away.” The bhikkhu thought to himself: “I will commit suicide by letting the snake bite me.” So he said to the bhikkhus: “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 bhikkhus asked him: “Did you throw the snake away, brother?” – “Friends, that was not a poisonous snake; it was only a house-snake.” – “Friend, 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?” – “Friends, I tried to make it bite me, and even stuck my finger into its mouth, but I couldn’t make it bite.” When the bhikkhus heard this, they were silent.

Now the discontented bhikkhu 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 bhikkhus 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 higher ordination, 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 Arahathship together with the analytic knowledges. Then he took his razor and entered the monastery enclosure.

The bhikkhus asked him: “Where did you go, brother?” – “Friends, 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 pollutants with the razor of knowledge.” The bhikkhus said to themselves: “This bhikkhu speaks falsely, says what is untrue,” and reported the matter to the Fortunate One.

The Fortunate One listened to their words and replied: “Bhikkhus, those that have rid themselves of the pollutants are incapable of taking their own life.” – “Venerable Sir, you speak of this bhikkhu as one who has rid himself of the pollutants. But how comes it that this bhikkhu, possessed of the supporting conditions for the attainment of Arahathship, became discontented? How came he to possess those faculties? Why did that snake not bite him?” – “Bhikkhus, 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 bhikkhu was known as Sappadāsa (Snake Enslaver).

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 teach the Dhamma, was moved to go forth. Some time after he had taken his higher ordination, discontent arose within him, and he spoke of it to a certain fellow bhikkhu. The latter spoke to him repeatedly of the disadvantages connected with the life of a householder. The bhikkhu listened to his words, and became satisfied once more with the spiritual life.

One day he was seated on the bank of a pool cleansing his ascetic utensils of spots they had taken on in the days of his discontent, and his fellow bhikkhu was seated beside him. He said to his fellow bhikkhu: “Friend, it was my intention on leaving the Saṅgha to give these utensils to you.” {2.259} His fellow bhikkhu thought: “What difference does it make to me whether this bhikkhu remains in the Saṅgha or leaves it? Now I shall get his utensils away from him.” From that time on, his fellow bhikkhu would say to him: “How now, friend! What is the use of our living, we who go from house to house with a begging bowl in our hands seeking alms and are forbidden to talk and converse with son and wife?” This and much else did his fellow bhikkhu say to him, dwelling on the advantages of the life of a householder. From listening to the talk of his fellow bhikkhu, he became discontented again. Then the thought occurred to him: “At first, when I told this bhikkhu 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.”

“Thus it was that because a certain bhikkhu 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 supporting conditions for the attainment of Arahātship.” The bhikkhus, after hearing the Fortunate One explain this matter, asked him a further question: [29.250] “Venerable Sir, this bhikkhu says that he attained Arahātship even as he stood with the blade of his razor pressed against his windpipe. Is it possible to gain the path of Arahātship in so short a period of

time?” – “Yes, bhikkhus, a bhikkhu 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 teaching the Dhamma, he pronounced the following verse:

**112. Yo ca vassasataṃ jīve, kusīto hīnavīriyo,
ekāhaṃ jīvitaṃ seyyo, viriyam-ārabhato daḥhaṃ.**

One might live for a hundred years,
indolent, with less energy,
but one day is better, for one
with energy set up and firm.

At the end of the teaching many reached the fruition of Stream-entry and so on.

8.12 The Story about the Elder Paṭācārā

Paṭācārātherīvātthu

Dhp 113

Burlingame: Paṭācārā is Bereft of All Her Family

Compare: Dhp-a 20.12; AN-a 1.14.5.4; Thīg-a 47²¹⁶

Paṭācārā ran away from home with one of her slaves, had two children and lost them both, along with her husband, parents and brother in one day; she went mad and by and by approached the Buddha who, recognising she was ready for Awakening, taught her about the endless sorrow of births and deaths, and then spoke a verse hearing which she became an Arahāt.

Keywords: Women, Marriages, Death, Grief, Madness, Ordination, Insight, Radiant Image, Foremost Disciples

“One might live for a hundred years,” this Dhamma teaching was given by the Teacher, while in residence at Jetavana, with reference to the Elder Paṭācārā.

²¹⁶ BG: Parallels: AN-a 1.14.5.4; Thīg-a 47. On the relations of the three versions, see Introduction, § 7 d, Synoptical Table, and especially p. 50. Cf. Thīg 218-219, and Tibetan Tales, xi: 216-226.

Paṭācārā, we are told, was the daughter of a wealthy merchant of Sāvattthī. 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 servant.²¹⁷ {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 her servant: “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 once I am inside of my husband’s house, you may bring me presents and come to see me all you like, but you will never, ever 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: tomorrow, 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 waterpot 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 waterpot, 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 wrong-doing.

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

²¹⁷ BG: Cf. the beginning of Dhp-a 2.3, Dhp-a 8.3, and Dhp-a 9.8.

8. The Chapter about the Thousands, Sahassavagga - 530

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 enquired of the neighbors, and they told him what had happened. “I must persuade her to return,” he thought, 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. She said 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 here and there, 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.

Paṭācārā, 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 dried up 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 thinking him 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!" 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.

8. The Chapter about the Thousands, Sahassavagga - 532

As she proceeded on her way, she met a certain man coming from Sāvattthī. She asked him: “Sir, where do you live?” – “In Sāvattthī, my good woman.” – “In the city of Sāvattthī, 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 rich man, and I will ask you no further questions.” – “My good woman, last night the storm overturned that house, and it fell on the rich man 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 of my sons have made their time,
my husband has died on the road,
my mother, father and brother
burn upon the 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 teaching the Dhamma, he saw Paṭācārā approach from afar, and recognized in her one who for 100,000 aeons of time had fulfilled the perfections, one who had made her aspiration and attained it.

We are told that in the dispensation of the Buddha Padumuttara she had seen the Teacher Padumuttara take a certain bhikkhunī by the arm and, like someone setting her up in Nandana Grove, he set her up as foremost. Having seen that, she said: “I would be foremost amongst the elders who know the Discipline in the presence of a Buddha like you!” 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 be foremost among elders who know the Discipline.” {2.267}

So when the Teacher beheld Paṭācārā approaching from afar, her prayer fulfilled, her aspiration 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 here.” But he said to them: “Depart from me; forbid her not.” And when she came near, 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 wrong, 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 limbs. Having so done, she said: “Venerable Sir, be my refuge, be 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. You have come to one that is able to be your shelter, your defense, your refuge. What you have said is true. One of your sons has been carried off by a hawk, the other swept away by the water; {2.268} by the roadside your husband lies dead; your father’s house has been wrecked by the wind, and in it have perished your mother and father and brother. But just as today, so also all through this round of existences, you have wept over the loss of sons and others dear to you, shedding tears more abundant than the waters of the four oceans.” And he uttered the following verse:

In the four oceans water is little,
and the water of tears is great, not small,
for the one touched by suffering, grieving,
for what reason, lady, are you heedless?

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, neither 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 purify his conduct, and so for himself make clear the path that leads to Nibbāna.” So saying, he instructed her in the Dhamma by pronouncing the following verses:

Dhp 288. Children are not a true refuge,
nor fathers, and not kin, for one
overcome by the End-Maker
there’s no refuge in relatives.

Dhp 289. Understanding the truth of this
the wise one, endowed with virtue,
should quickly purify the path
that is leading to Nibbāna. {2.269}

At the conclusion of the discourse, Paṭācārā obtained the fruition of Stream-entry, and the pollutants within her, as numerous as the [29.256] particles of dust on the whole wide earth, were burned away. Many people also reached the fruition of Stream-entry and so on. Paṭācārā, having reached the fruition of Stream-entry, requested the Teacher to give her the going forth. The Teacher sent her to the bhikkhunīs and directed that she be given the going forth. Afterwards she took her higher ordination and by reason of her happy demeanor (*paṭitācārattā*) came to be known as Paṭācārā.

One day she filled her waterpot 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 a radiant image of himself, and standing as it were face to face with her, spoke and said: “Paṭācārā: it were better far to live but a single day, but a single moment, and see the rise and fall of the five aggregates, than to live a hundred years and not see them.” {2.270} And joining the connection, he instructed her in the Dhamma by pronouncing the following verse:

**113. Yo ca vassasataṃ jīve apassaṃ udayabbayaṃ,
ekāhaṃ jīvitaṃ seyyo passato udayabbayaṃ.**

One might live for a hundred years
without seeing rise and fall,
but a life of one day's better
for the one seeing rise and fall.

At the end of the discourse Paṭācārā attained Arahatsip together with the analytic knowledges.

8.13 The Story about Kisā Gotamī

Kisāgotamīvattu

Dhp 114

Burlingame: Kisā Gotamī Seeks Mustard Seed to Cure Her Dead Child

Compare: Dhp-a 20.11; AN-a 1.14.5.12; Thīg-a 63²¹⁸

When Kisā Gotamī sought medicine for her dead son, the Buddha asked her to bring mustard seeds from a house that has never seen death; she learned during her quest that everyone dies, and the Buddha taught her further with a verse.

Keywords: Riches, Poverty, Death, Ordination, Insight, Radiant Image, Foremost Disciples

“One might live for a hundred years,” [29.257] this Dhamma teaching was given by the Teacher at Jetavana, with reference to Kisā Gotamī.

²¹⁸ BG: Parallels: Tibetan Tales, xi, pp. 216-226. In Thīg 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 Kisāgotamī. Eine literarhistorische Untersuchung*. Von Jakob H. Thiessen, Breslau, 1880.

13a Kisā Gotamī Marries the Son of a Rich Merchant

A merchant worth four hundred millions it seems lived at Sāvattthī. 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. His friend said: “Sir, do not give 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?”

His friend said: “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 someone 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 the 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 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 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 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 it turned into yellow gold.

Then said the merchant to her: “Which is your house, maiden?” She said: “Such and such, sir.” The merchant, perceiving that she was unmarried, married her to his own son. He then gathered up his wealth which 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.

13b 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. She said to herself: “I will seek medicine for my son.” Placing the dead child on her hip, she went from house to house inquiring: “Do you know what will cure my son?” {2.273} Everyone said to her: “Woman, you are stark mad in that you go from house to house seeking medicine for your dead child.” But she went her way, thinking: “Surely I shall find someone that knows medicine for my child.”

Now a certain wise man saw her and thought to himself: “This my daughter has no doubt borne and lost her first and only child, nor death has 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 knows, and him I know.” – “Sir, who is it that knows?” – “Woman, the Teacher knows; go ask him.” – “Good sir, I will go ask him.” [29.259]

So she went to the Teacher, worshipped him, stood at his side, and asked him: “Venerable Sir, is it true, as men say, that you know that wherewith to cure my child?” – “Yes, that I know.” – “What shall I get?” – “A pinch of white mustard seed.” – “That I will, venerable Sir. But in whose house shall I get it?” – “In whose house no son nor daughter nor any other has yet died.” – “Very well, venerable Sir,” said she, and worshipped 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 you here any white mustard seed? {2.274} They say it will cure my child.” – “Yes.” – “Well then, give it me.” They brought grains of white mustard seed and gave it to her. She asked: “Friends, in the house wherein you dwell has son or daughter yet died?” – “What say you, 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.

8. The Chapter about the Thousands, Sahassavagga - 538

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! It is a heavy task I took upon myself. I thought it was 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 which was erewhile soft with mother’s love. She took the child and in a forest laid him down, and going to the Teacher worshipped him and beside him took her stand.

The Teacher said: “Did you get a single pinch of mustard seed?” – “Nay, that I did not, venerable Sir. In every village the dead are more in number than the living.” The Teacher said: “Vainly did you imagine that you alone had lost a child. But all living beings are subject to an unchanging law, and it is this: The King 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 Dhamma, he pronounced the following verse:

Dhp 287. That person whose mind is attached,
besotted by cattle and children,
is snatched away by death just as
a sleeping village by a flood.

At the conclusion of the verse, Kisā Gotamī was established in the fruition of Stream-entry, and many others reached the fruition of Stream-entry and so on. [29.260] Kisā Gotamī requested the Teacher to give her the going forth; accordingly he sent her to the bhikkhunīs and given the going forth. Afterwards she took her higher ordination and came to be known as the Elder Kisā Gotamī.

One day it was her turn to light the lamp in the Observance Hall. 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 a radiant image 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 sees 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 Dhamma by pronouncing the following verse:

**114. Yo ca vassasataṃ jīve apassaṃ amataṃ padaṃ,
ekāhaṃ jīvitaṃ seyyo passato amataṃ padaṃ.**

One might live for a hundred years
without seeing the deathless state,
but a life of one day's better
for one seeing the deathless state.

At the conclusion of the discourse Kisā Gotamī, even as she sat there, attained Arahatship and the analytic knowledges.

8.14 The Story about the Elder Bahuputtikā Bahuputtikattherīvatthu

Dhp 115

Burlingame: The Widow Bahuputtikā and Her Ungrateful Children

Compare: Dhp-a 23.3

A good lay disciple, Bahuputtikā, was despised by her children and decided to ordain and was very resolute in her practice; the Buddha gave this teaching and she attained Awakening.

Keywords: Wealth, Ordination, Meditation, Radiant Image, Foremost Disciples

“One might live for a hundred years,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Bahuputtikā. {2.276}

In a certain household at Sāvattihī, 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, an 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 in the middle and distributed it 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 go forth and live the life of a bhikkhunī.” So she went to the bhikkhunīs’ nunnery {2.277} and asked to go forth. They let her go forth, and when she had taken higher ordination she went by the name of the Elder Bahuputtikā.

“Since I have gone forth in old age,” thought she, as she performed the major and minor duties assigned to bhikkhunīs, “it is necessary for 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 Dhamma taught by the Teacher, she considered the Dhamma and pondered the Dhamma 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 Dhamma I have taught and meditate thereon, it were better that he live but a moment and behold the Dhamma I have taught.” And joining the connection and teaching the Dhamma, he pronounced the following verse:

**115. Yo ca vassasataṃ jīve apassaṃ dhammam-uttamaṃ,
ekāhaṃ jīvitaṃ seyyo passato dhammam-uttamaṃ.**

One might live for a hundred years
without seeing the supreme state,
but a life of one day is better
for one seeing the supreme state. {2.278}

At the end of the verse, Bahuputtikā was established in Arahatship, together
with the analytic knowledges.

9. The Chapter about Wickedness, Pāpavagga

9.1 The Story about the Brahmin Culla Ekasāṭaka Cullekasāṭakabrāhmaṇavatthu

Dhp 116

CST4: Cūḷekasāṭakabrāhmaṇavatthu

Burlingame: The Brahmin with a Single Robe²¹⁹

A Brahmin had only one cloak, and hesitated to give it to the Buddha, but eventually in the last watch of the night he did give it, and he was richly rewarded by the king; the Buddha explained his reward would have been greater had he not hesitated, and spoke a verse.

Cast: Buddha Vipassī, Mahā Ekasāṭaka, Culla Ekasāṭaka

Keywords: Listening to Dhamma, Offerings, Kings, Gift of Fours

“Hasten to do wholesome deeds,” [29.262] {3.1} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the Brahmin Culla Ekasāṭaka (Little One-Cloak).

For in the dispensation of the Buddha Vipassī lived a Brahmin named Mahā Ekasāṭaka, and he it was who was reborn in the present dispensation in Sāvattihī as 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 Brahmin or his wife went out of doors, the other had to stay at home. One day announcement was made that there would be teaching at the monastery. The Brahmin said to his wife: “Wife, announcement is made that there will be teaching at the monastery. Will you go to hear the Dhamma by day or by night? For we have not enough upper garments between us to permit both of us to go together.” The Brahmin’s wife replied: “Husband, I will go in the daytime.” So saying, she put on the upper garment and went.

²¹⁹ BG: This story is referred to at Mil 115¹².

9. The Chapter about Wickedness, Pāpavagga - 542

The Brahmin spent the day at home. At night he went to the monastery, seated himself in front of the Teacher, and listened to the Dhamma. As he listened to the Dhamma, 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 selfish thought arose within him and overmastered the believing thought. Even so did the mighty selfish thought seize, as it were, and bind and thrust out the believing thought. “I will give it! No, I will not give it!” said the Brahmin 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 came. Finally the Brahmin thought to himself: “While I have been fighting with believing thoughts and selfish thoughts, two watches have elapsed. If these powerful selfish thoughts 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 Brahmin finally overmastered a thousand selfish thoughts and followed the lead of a believing thought. 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 Dhamma. When he heard that cry, he said: “Ask him what he has conquered.” The king’s men asked the Brahmin the question, and the Brahmin explained the matter to them. When the king heard the explanation, he said: “It was a hard thing to do what the Brahmin did. I will do him a kindness.” So he caused a pair of garments to be presented to him. The Brahmin presented these garments also to the Realised One. Then the king doubled his gift, presenting the Brahmin first with two pairs of garments, then with four, then with eight, finally with sixteen. The Brahmin presented all these garments also to the Realised One. Then the king directed thirty-two pairs of garments to be presented to the Brahmin. But to avoid having it said: “The Brahmin has kept not a single pair for himself, but has given away every pair he received,” he said to the Brahmin: “Keep one pair for yourself and give another pair to your wife.” So saying, he caused the Brahmin to keep two pairs and gave the remaining thirty pairs to the Realised One alone. Even had the Brahmin 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 Brahmin did. Fetch my two blankets into the presence-chamber.” They did so. The king presented him with the two blankets, valued at a thousand coins. But the Brahmin said to himself: “I am not worthy to cover my body with these blankets. These are suitable only for the dispensation 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 bhikkhu 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: “Venerable 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 Brahmin believe and rejoice in his belief.” Accordingly he presented to him four elephants, four horses, four thousand coins, four women, four maidservants, and four most excellent villages. Thus therefore did the king cause the Brahmin to be given the gift of fours.

The bhikkhus started a discussion in the Dhamma Hall: “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, straightaway the fruit thereof was given to him.”

The Teacher approached and asked the bhikkhus: “Bhikkhus, what are you sitting here now talking about?” When they told him, he said: “Bhikkhus, 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 teaching the Dhamma, pronounced the following verse:

**116. Abhittharetha kalyāṇe, pāpā cittaṃ nivāraye,
dandhaṃ hi karato puññaṃ pāpasmim̐ ramatī mano.**

Hasten to do wholesome deeds,
ward off the mind from wickedness,
for the mind of the one slow in
merit delights in wickedness.

At the end of the verse many bhikkhus reached the fruition of Stream-entry and so on.

9.2 The Story about the Elder Seyyasaka Seyyasakattheravatthu

Dhp 117

Burlingame: A Discontented Monk

Compare: Vin Ss 1

Elder Seyyasaka was unable to maintain his chastity and broke the same rule again and again; when the Buddha was informed, he reminded him to keep the precepts and reproved him with a verse.

Keywords: Discontent, Masturbation, Restraint

**

“Should a person do that which is wicked,” {3.5} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Seyyasaka.

For Elder Seyyasaka was Elder Lāḷudāyī’s co-resident. Becoming discontented, he [29.265] told his companion, who put him up to violating the first Saṅghadisesa Rule.²²⁰ Thereafter, as often as he became 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, venerable Sir.” – “Foolish man,” said the Teacher, “why have you wronged 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 teaching the Dhamma, pronounced the following verse:

²²⁰ AJ: the rule prohibits masturbation.

**117. Pāpañ-ce puriso kayirā, na taṃ kayirā punappunāṃ,
na tamhi chandaṃ kayirātha, dukkho pāpassa uccayo.**

If a person should do that which is wrong,
he should not do it again and again,
let him not place his intention in it,
for suffering grows for the wicked one.

At the end of the teaching many reached the fruition of Stream-entry and so on.

9.3 The Story about the Devadhītā Lāja Lājadevadhītāvatthu

Dhp 118

Burlingame: Goddess and Monk

A young woman working in the fields gave parched rice to Elder Mahā Kassapa and was thereby reborn as a Devadhītā in Tusita Heaven; she desired to do more good deeds for Elder Mahā Kassapa, but was restrained by him; the Buddha explained the reason for her motivation with a verse.

Keywords: Great Disciples, Offerings, Devadhītās, Death, Radiant Image

“If a person should make merit,” {3.6} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the Devadhītā Lāja (Parched Rice). The story begins at Rājagaha.

For while venerable Mahā Kassapa was in residence at Pippali Cave, he entered into a state of absorption, remaining therein for seven days. Arising from absorption on the seventh day, he surveyed with his divine eye 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?” Straightaway becoming aware that she was endowed with faith, he reflected: “Will she be able to render me assistance?” Straightaway 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 she will receive a rich reward.” So he put on his robe, took bowl in hand, and went and stood near the rice-field.

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, venerable Sir,” said she.

9. The Chapter about Wickedness, Pāpavagga - 546

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 limbs, she made an aspiration, saying: "Venerable Sir, may I be a partaker of the Dhamma you have seen." – "So be it," replied the elder, pronouncing the words of thanksgiving. Then that noble young woman worshipped 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 Realm 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 Accharās. 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?" Straightaway she became aware of the following: "My glory is the result of my gift of parched rice to the Elder Mahā Kassapa." 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 young monk or novice must have rendered me this service." On the second day the Devadhītā 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 straightaway he asked: "Who is it that is sweeping?" – "It is I, venerable Sir, your female disciple the Devadhītā Lāja." – "I have no female disciple by that name." [29.267] – "Venerable Sir, when I was a young woman tending a rice-field, I gave you

9. The Chapter about Wickedness, Pāpavagga - 547

parched rice; as I returned on my way, a snake bit me, and I died with believing heart and was reborn in the Realm 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 I came here, venerable Sir.” – “Was it you that swept this place for me yesterday and on the preceding days, setting out water for drinking?” – “Yes, venerable Sir.”

“Pray depart hence, Devadhītā. Never mind about the duties you have rendered, but henceforth come no more here.” – “Venerable Sir, do not destroy me. Permit me to perform the major and minor services for you and so make my salvation sure.” – “Devadhītā, depart hence, lest in the future, when expounders of the Dhamma take the variegated fan and sit down, they have reason to say: ‘Report has it that a Devadhītā comes and performs the major and minor duties for Elder Mahā Kassapa, setting out water for him to drink.’ Henceforth, therefore, come no more here, but turn your steps elsewhere.” – “Venerable Sir, do not destroy me,” begged the Devadhītā again and again. The elder thought to himself: “This Devadhītā 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 Devadhītā, not daring to remain where she was, flew up into the air, and extending her clasped hands in an attitude of reverence, cried out: “Venerable Sir, do not nullify the attainment I have attained. Let me make my salvation sure.” Thereupon the Devadhītā 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 radiant image of himself, and sitting down face to face as it were with the Devadhītā, he opened his lips and said: “Devadhītā, it was indeed the duty of my son Mahā Kassapa 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 teaching the Dhamma, pronounced the following verse:

**118. Puññañ-ce puriso kayirā, kayirāthetam punappunam,
tamhi chandam kayirātha, sukho puññassa uccayo.**

If a person should make merit, he should
do it again and again, let him place

his intention there, there is an increase
of joy for the one who has made merit.

At the end of the teaching that Devadhītā, standing at least forty-five leagues high,²²¹ reached the fruition of Stream-entry.

9.4 The Story about the Wealthy Anāthapiṇḍika

Anāthapiṇḍikaseṭṭhivatthu

Dhp 119-120

Burlingame: Anāthapiṇḍika and the Goddess

Compare: Ja 40, AN 9.19²²²

A Devatā in the house of Anāthapiṇḍika advised him to stop supporting the Buddha and his disciples as he was being brought to poverty; Anāthapiṇḍika reproved the Devatā and sent her out of his house; later she recovered the householder's fortune and apologised; he took her to the Buddha who taught them both with some verses.

Keywords: Offerings, Poverty, Wealth, Rich Men, Devatās

“The wicked experience good fortune,” [29.268] {3.10} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Anāthapiṇḍika.

For Anāthapiṇḍika, who spent 540 million of treasure in the Dispensation 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 there, he thought: “The young bhikkhus and novices will look at my hands and ask the question: ‘What has he brought with him as offerings?’” and therefore he never went empty-handed.

When he went there 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 180 million of treasure. Moreover 180 million of treasure belonging to his family, secretly buried at the

²²¹ AJ: earlier in the story it said: “... her stature was three-quarters of a league.”

²²² BG: This story is for the most part an abbreviated version of the Introduction to Ja 40. The text is frequently word for word the same as the Jātaka. Dhp-a 10¹-11⁴ is derived from AN 9.19.

9. The Chapter about Wickedness, Pāpavagga - 549

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 still gave alms to the Saṅgha of bhikkhus 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, venerable Sir, but the food is nothing but rice-porridge and vinegar.” Then said the Teacher to him: “Householder, do not allow yourself to think: ‘It is nothing but coarse food that I give to the Teacher,’ and be not disturbed about it. 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 noble personages. I, however, in the time of Velāma stirred up all Jambudīpa by giving rich offerings, {3.11} but yet I failed to win a single man go himself to the Three Jewels. 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 the Velāma Discourse.²²³ [29.269]

Once upon a time, householder, there was a Brahmin named Velāma. He gave the following gift, a great offering. 84,000 gold bowls filled with silver. 84,000 silver bowls filled with gold. 84,000 bronze bowls filled with gold coins. 84,000 elephants with gold adornments and banners, covered with gold netting. 84,000 chariots upholstered with the hide of lions, tigers, and leopards, and cream rugs, with gold adornments and banners, covered with gold netting. 84,000 milk cows with silken reins and bronze pails. 84,000 maidens bedecked with jeweled earrings. 84,000 couches spread with woolen covers – shag-piled, pure white, or embroidered with flowers – and spread with a fine deer hide, with canopies above and red pillows at both ends. 8,400,000,000 fine cloths of linen, cotton, silk, and wool. And who can say how much food, drink, snacks, meals, refreshments, and beverages? It seemed like an overflowing river.

Householder, you might think: ‘Surely the Brahmin Velāma must have been someone else at that time?’ But you should not see it like this. I myself was the Brahmin Velāma at that time. I gave that gift, a great

²²³ AJ: AN 9.20; I include the relevant section herein in Bhante Sujāto’s translation.

9. The Chapter about Wickedness, Pāpavagga - 550

offering. But at that event there was no-one worthy of a religious donation, and no-one to purify the religious donation.

When the Teacher and the Teacher's disciples entered the house of Anāthapiṇḍika, the Devatā 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 Devatā 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 rich man's chamber of state, and stood poised in the air. When the rich man saw her, he said: "Who is that?" – "It is I, rich man, the Devatā that resides over your fourth gate. I am come to give you admonition." – "Well then, say what you have to say."

"Rich man, without considering the future, you have dissipated your great wealth in the Dispensation of the ascetic 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 yourself with clothing and food. Of what use to you is the ascetic Gotama? Abandon your lavish giving, devote your attention to business, and make a fortune." – "Is this the advice you came to give me?" – "Yes, rich man." – "Then begone. Though 100,000 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 Devatā, unable to withstand the words of a Noble Disciple who had attained Stream-entry, left his house, taking her children with her.

But after the Devatā had left his house, she was unable to find lodging elsewhere. Then she thought to herself: "I will ask the rich man to pardon me and to allow me to resume my residence in his house." Accordingly she approached the tutelary Devaputta of the city, told him of her offense, and said to him: "Come now, conduct me to the rich man, persuade him to pardon me, and persuade him to allow me to resume my residence in his house." But the tutelary Devaputta 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 rich man's residence." Thus did the tutelary Devatā of the city refuse her request.

9. The Chapter about Wickedness, Pāpavagga - 551

Then she went to the Four Great Kings, but they likewise refused her request. Then she approached Sakka, the Lord of the Devas, told him her story, and entreated him yet more earnestly. She said: “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 rich man on your behalf. However, I will tell you a way.” – “Very good, sire; tell me what it is.”

“Go assume the dress of the rich man’s steward; note on a leaf from the hand of the rich man a list of the wealth he once possessed; put forth your supernatural power and recover the 180 million of wealth borrowed by those who live by trade, and fill therewith the rich man’s empty storeroom. {3.13} Besides this wealth, there are 180 million of wealth which were swept into the great ocean. Yet again there are 180 million of wealth without an owner, to be found in such and such a place. Gather all this together and therewith fill his empty storeroom. Having thus atoned for your offense, ask him to grant you pardon.” – “Very well,” said the Devatā. And straightaway she did all, just as Sakka, the Lord of the Devas, told her to. Having so done, she went and stood poised in the air, illuminating with supernatural radiance the rich man’s chamber of state.

“Who is that?” asked the rich man. “It is I,” replied the Devatā, “the blind, stupid Devatā 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, the Lord of the Devas, I have recovered the 540 million of wealth and filled your empty storeroom 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 Devatā says to me: ‘I have made atonement for my offense,’ and confesses her fault; I will conduct her to the Sambuddha.” Accordingly he conducted her to the Teacher, saying to her: “Tell the Teacher all you have done.”

The Devatā fell upon her face before the feet of the Teacher and said: “Venerable Sir, because of my folly I did not recognize your eminent merit and uttered wicked words; pardon me for having uttered them.” Thus did the Devatā ask pardon both of the Teacher and of the rich man.

Then the Teacher admonished both the rich man and the Devatā with reference to the ripening of deeds both good and wicked, saying: “Here in this present life, rich man, even an wrongdoer sees happiness, so long as his wicked deed has not yet ripened. But as soon as his wicked deed has ripened, then he sees only

9. The Chapter about Wickedness, Pāpavagga - 552

wickedness. Likewise a good man sees wicked 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 teaching the Dhamma, pronounced the following verses:

**119. Pāpo pi passati bhadraṃ yāva pāpaṃ na paccati,
yadā ca paccati pāpaṃ atha pāpo pāpāni passati.**

The wicked experience good fortune
while the wickedness done does not ripen,
but when the wickedness ripens then the
wicked will experience wicked things.

**120. Bhadro pi passati pāpaṃ yāva bhadraṃ na paccati,
yadā ca paccati bhadraṃ atha bhadro bhadraṇi passati.**

The fortunate experience wickedness
as long as the fortune does not ripen,
but when the fortune ripens then the
fortunate experience good fortune.

At the end of the teaching that Devatā was established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

9.5 The Story about a Bhikkhu Unrestrained with the Requisites

Asaññataparikkhārabhikkhuvatthu

Dhp 121

Burlingame: The Monk Who Failed to Keep His Requisites in Order

A bhikkhu refused to look after his requisites, thinking them not worth the trouble; the Buddha told him he should not think in that way and admonished him with a verse.

Keywords: Requisites, Discipline

“**One should not despise wickedness,**” {3.15} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a bhikkhu who failed to keep his requisites in order.

It seems that this bhikkhu 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 bhikkhus used to say to him: “Friend, ought you not to put away your requisites?” The bhikkhu would reply: “I have committed only a slight fault, friends; it is not worth wasting thought or bile over.” Then he would do the same thing over again.

The bhikkhus informed the Teacher of his doings. The Teacher sent for him and said to him: “Bhikkhu, is the report true that you are doing thus and so?” But even when the Teacher asked him, the bhikkhu replied: “Fortunate One, I committed only a slight fault; it is not worth wasting thought or bile over.” Thus did he reply to the Teacher, expressing slight concern over what he had done.

Then said the Teacher: “Bhikkhus should never act on this principle. One should never regard a wicked 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 wrong accumulates a huge pile of wrong.” So saying, he joined the connection, and teaching the Dhamma, pronounced the following verse:

**121. Māppamaññetha pāpassa: na mañ tañ āgamissati,
udabindunipātena udakumbho pi pūrati,
bālo pūrati pāpassa, thokañ thokam-pi ācinañ.**

One should not despise wickedness
thinking: it will not come to me,
through the falling of water drops
even the water-pot is filled,
the fool is filled with wickedness,
accumulating bit by bit. [29.272]

At the end of the teaching many reached the fruition of Stream-entry and so on. Then the Teacher promulgated the following precept: “Whoever fails to remove a bed he has spread in the open air is guilty of wrong.”²²⁴

²²⁴ AJ: Vin Pāc 14-15.

9.6 The Story about the Rich Man Biḷālapādaka Biḷālapādakaseṭṭhivatthu

Dhp 122

Burlingame: Treasurer Catfoot

Compare: Dhp-a 6.5a

A wise man heard the Buddha teach on the merit of giving and encouraging giving, invited the Buddha and the Saṅgha for alms, and then requested others to help in the deed; the foolish merchant Biḷālapāda thought the man shouldn't offer more than he can himself fulfil, and gave but little, but later feared he would be exposed for his stinginess; the wise man however praised all who gave, the fool repented and the Buddha gave a teaching in verse.

Keywords: Offerings, Rich Men, Misers, Merit

“**One should not despise one's merit,**” {3.17} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the rich man Biḷālapādaka.

For once upon a time the residents of Sāvattḥī banded themselves together and gave alms to the Saṅgha of bhikkhus 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 receives neither the blessing of wealth nor the blessing of a retinue, but lives as an eater of leftovers.

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 Dhamma, thought to himself: “This is indeed a wonderful thing! I will

straightaway perform works of merit leading to both of these blessings.” Accordingly he arose and said to the Teacher, as the latter was departing: “Venerable Sir, accept our offering of food tomorrow.” – “But how many bhikkhus do you need?” – “All the bhikkhus you have, venerable Sir.” The Teacher {3.18} graciously consented to come.

Then the lay disciple entered the village and went here and there, proclaiming: “Mothers and fathers, I have invited the Saṅgha of bhikkhus presided over by the Buddha for tomorrow. Give rice and whatever else be needed for making rice-porridge and other kinds of food, each providing for as many bhikkhus as his means permit. Let us do all the cooking in one place and give alms in common.” [29.273]

Now a certain rich man, seeing that the lay disciple had come to the door of his shop, became angry and thought to himself: “Here is a lay disciple who, instead of inviting as many bhikkhus as he could himself accommodate, is going about urging the entire village to give alms.” And he said to the lay disciple: “Fetch here the vessel you brought with you.” The rich man took grains of rice in his three fingers, and presented them to the lay disciple; similarly with different kinds of kidney-beans. Ever after that the rich man bore the name of Biḷālapādaka.²²⁵ Likewise in presenting ghee and jaggery to the lay disciple, he placed a basket in the lay disciple’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 rich man. When the rich man saw the lay disciple 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 servant with orders to follow the lay disciple, saying to the servant: “Go find out what he does with my offerings.” The lay disciple took the offerings with him, and saying: “May the rich man 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 servant returned {3.19} and told the rich man what the lay disciple had done. When the rich man heard his report, he thought to himself: “If the lay disciple blames me in the midst of

²²⁵ AJ: a Biḷālapādaka (Cat’s Foot) is a very small weight, so he was giving the smallest possible amount, hence his name.

9. The Chapter about Wickedness, Pāpavagga - 556

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 rich man secreted a knife in a fold of his undergarment and went and stood waiting at the refectory. The lay disciple escorted into the refectory the Saṅgha of bhikkhus presided over by the Buddha, and then said to the Fortunate One: “Venerable 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 rich man heard this, he thought to himself: “I came here with the intention of killing the lay disciple 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 lay disciple has included all in his request for a blessing, both those who measured out their gifts in measures 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 straightaway the rich man prostrated himself before the lay disciple’s feet and said: “Pardon me, master.” – “What do you mean?” asked the lay disciple. Thereupon the rich man told him the whole story.

The Teacher seeing this act, asked the steward of the offerings: “What does this mean?” Thereupon the lay disciple told him the whole story, beginning with the incidents of the previous day. Then the Teacher asked the rich man: “Is his story correct, rich man?” – “Yes, venerable 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 Saṅgha of bhikkhus 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 teaching the Dhamma, pronounced the following verse:

**122. Māppamaññetha puññassa: na mañ tam āgamissati.
udabindunipātena udakumbho pi pūrati,
dhīro pūrati puññassa, thokathokam-pi ācinam.**

One should not despise one’s merit
thinking: it will not come to me,
through the falling of water drops

even the water-pot is filled,
the wise one is filled with merit,
accumulating bit by bit.

At the end of the teaching that rich man reached the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

9.7 The Story about the Merchant Mahā Dhana

Mahādhanaṇḍījavatthu

Dhp 123

Burlingame: Merchant Great-Wealth

The merchant Mahā Dhana set out with five hundred wagons but learned there are thieves ahead and thieves behind, and so stayed put in a village; this was told to the Buddha who drew the lesson therefrom and spoke a verse.

Keywords: Thieves, Similes

“Like a merchant on fearful path,” {3.21} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the merchant Mahā Dhana (Great Wealth).

It seems 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 bhikkhus: “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 bhikkhus 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 bhikkhus. 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

9. The Chapter about Wickedness, Pāpavagga - 558

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 bhikkhus 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 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 bhikkhus and said to them: {3.23} “Venerable 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 bhikkhus decided under the circumstances to go back. Accordingly they took leave of the merchant, returned to Sāvattthī, and having worshipped the Teacher, sat down respectfully at one side. The Teacher asked them: “Bhikkhus, did you not accompany the merchant Mahā Dhana?” – “Yes, venerable Sir,”

replied the bhikkhus, “but a band of thieves encompassed the comings and goings of Mahā Dhana for the purpose of plundering him. Therefore he remained right where he was. But we have returned.” Then said the Teacher: “Bhikkhus, the merchant Mahā Dhana 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 bhikkhus also avoid wicked deeds, regarding the three realms of being as paths encompassed about by bands of thieves.” So saying, he joined the connection and teaching the Dhamma, pronounced the following verse:

**123. Vāṇijo va bhayaṃ maggaṃ, appasattho mahaddhano,
visaṃ jīvitukāmo va, pāpāni parivajjaye.**

Like a merchant on fearful path,
with few friends and great wealth, as one
loving life would avoid poison,
so should one avoid wicked deeds. {3.24}

At the end of the teaching those bhikkhus reached Arahatsip, together with the analytic knowledges, and those who had assembled also had benefit from the Dhamma teaching.

9.8 The Story about Kukkuṭamitta

Kukkuṭamittavatthu

Dhp 124

CST4: Kukkuṭamittanesādavatthu, the Story about the Hunter Kukkuṭamitta

Burlingame: The Enchanted Hunters

The Buddha taught Kukkuṭamitta the hunter, his seven sons and seven daughters, and they all gained Stream-entry; the Buddha also explained that the hunter’s wife attained Stream-entry while still young; the bhikkhus asked how can anyone who has Stream-entry help a hunter, and the Buddha explained the matter with a verse.

Keywords: Hunters, Conversions, Shrines, Rich Men, Merit, Past Lives, Previous Buddhas

“If there is no wound in his hand,” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to the hunter Kukkuṭamitta (Chicken Friend).

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

9. The Chapter about Wickedness, Pāpavagga - 560

of royal splendor on the topmost floor of a seven-storied palace, with a female servant 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 servant a present, she sent her out, saying: "Go find out when this hunter expects to return, and come back to me." The servant 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 tomorrow morning early I shall come out of such and such a gate and {3.25} set out on my return journey." The servant 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 servants, carrying a waterpot 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 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, he 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.

9. The Chapter about Wickedness, Pāpavagga - 561

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 supporting conditions for the path of Stream-entry, 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, venerable Sir.” So saying, they sat down respectfully on one side. Thereupon the Teacher taught the Dhamma 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 fruition of Stream-entry.

The Teacher made his rounds for alms, and after breakfast returned to the monastery. On his return the Elder Ānanda asked him: “Venerable Sir, where have you been?” – “I have been with Kukkuṭamitta, Ānanda.” – “Did you prevail upon him to abandon the taking of life, venerable 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 bhikkhus: “Venerable Sir, has he not a wife?” – “Yes, bhikkhus, he has a wife; and when she was a mere girl, living with her family, she obtained the fruition of Stream-entry.”

The bhikkhus began to discuss the matter, saying: “So Kukkuṭamitta has a wife, and when she was a mere girl she obtained the fruition of Stream-entry; 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 reached Stream-entry take life?” {3.28}

Just then the Teacher approached and asked: “Bhikkhus, what is it that you are sitting here now talking about?” When they told him, he said: “Bhikkhus, of course those that have reached Stream-entry 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 wicked deed, may take down bows and other similar objects and present them to another, and yet be guiltless of wrong." So saying, he joined the connection, and teaching the Dhamma, pronounced the following verse: [29.280]

**124. Pāṇimhi ce vaṇo nāssa hareyya pāṇinā visam,
nābbaṇaṃ visam-anveti, natthi pāpaṃ akubbato.**

If there is no wound in his hand
he can carry poison with it,
poison does not enter without
a wound, there is no bad result
for the one who does not do wrong.

On a subsequent occasion the bhikkhus began the following discussion: "On what basis did Kukkuṭamitta, together with his sons and his daughters-in-law, attain the supporting conditions for the path of Stream-entry? And why was he reborn as a hunter?"

At that moment the Teacher drew near and asked: "Bhikkhus, what is it that you are sitting here now talking about?" When they told him, {3.29} he told a

8a Story of the Past: The City Rich Man and the Country Rich Man

Bhikkhus, 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 100,000 coins.

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 rich man said: "I will be foreman." So saying, he contributed 10 million of gold towards the reliquary. When the inhabitants of the country saw what he had done, they said: "This city rich man is just piling up money. But in spite of the fact that the shrine he is building is so splendid as this, he is not willing to contribute enough money to make himself chief. Therefore the

9. The Chapter about Wickedness, Pāpavagga - 564

country rich man, by reason of his contribution of 10 million of treasure, will become foreman.” And they were greatly offended.

The city rich man heard their words and said: “I will give 20 million and be foreman myself.” So saying, he contributed 20 million. Thereupon the country rich man said: “I will be foreman,” and contributed 30 million. Thus did the country rich man and the city rich man bid against each other, until finally the city rich man offered to give 80 million.

Now the country rich man had only 90 million of treasure in his [29.281] house, while the city rich man had 40 million. Therefore the village rich man thought to himself: “If I give 90 million, this {3.30} city rich man will say: ‘I will give 100 million,’ and I shall be plunged into poverty.” So the country rich man said: “Not only will I give all this wealth, but I will myself, together with my 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 Deva Realm.

They remained in the Deva Realm 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 Sāvattṭhī. When she was a mere girl, she attained Stream-entry. 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:²²⁶

Through living together in the past or
being beneficial in the present,

²²⁶ AJ: Ja 237.

in this way love arises, like
a water-lily arises on 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 fruition of Stream-entry.

9.9 The Story about the Hunter Koka's Dogs

Kokasunakhaluddakavatthu

Dhp 125

Burlingame: The Hunter Who Was Devoured by His Own Dogs

Compare: Ja 367, Dhp-a 1.1a

The hunter Koka blamed a bhikkhu for his failure to catch game and he set his dogs on him, chasing him up a tree; the bhikkhu's robe fell over the hunter and the dogs mistakenly devoured him instead; the bhikkhu worried whether his actions led to the death of the man, and the Buddha reassured him with a verse.

Keywords: Hunters, Animals, Past Lives

“One offends against the inoffensive,” [29.282] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the hunter Koka (Wolf).

It seems 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 bhikkhu entering a village for alms. The sight of the bhikkhu angered him. As he continued on his way, he thought to himself: “I have met with bad luck; I shall get nothing today.” 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 with bad luck, went to the forest, and got nothing; now he pops up again before

9. The Chapter about Wickedness, Pāpavagga - 566

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 pop 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, 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 straightaway they scurried off into the forest.

The elder was greatly perplexed and disturbed. He thought 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.

“Venerable Sir,” he said, “it was all because of my robe {3.33} that this hunter lost his life; is my innocence still unimpaired? Am I still an ascetic?” The Teacher listened to the elder’s words and replied: “Bhikkhu, your innocence is still unimpaired; you are still an ascetic; it is he who offended against the offenseless that has gone to destruction. 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 destruction for it.” And when the Teacher had thus spoken, he illustrated the matter further by relating the following

9a Story of the Past: Wicked Physician, Boys, and Poisonous Snake

It seems 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 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 mynah 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 destruction for it.” When the Teacher had related this Story of the Past, he joined the connection, and teaching the Dhamma, pronounced the following verse:

**125. So appaduṭṭhassa narassa dussati,
suddhassa posassa anaṅgaṇassa,
tam-eva bālaṃ pacceti pāpaṃ,
sukhumo rajo paṭivātaṃ va khitto.**

One offends against the inoffensive,
a purified and passionless person,
that wicked deed then returns to the fool,
like fine dust that is thrown against the wind.

At the end of the teaching that bhikkhu was established in Arahatsip, and those who had assembled also had benefit from the Dhamma teaching.

9.10 The Story about Elder Tissa, Who Frequented a Jeweller

Maṇikāarakulūpagatissattheravatthu

Dhp 126

CST4: Maṇikāarakulūpakatissattheravatthu

Burlingame: The Jeweler, the Monk, and the Heron²²⁷

Although Elder Tissa had received alms from a jeweller for a dozen years, when a heron swallowed a gem the jeweller accused Tissa of theft and started torturing him to get a confession; only when the heron was killed by accident did Elder Tissa reveal who took it, and he then passed away of his injuries; the Buddha explained the destiny of those involved with a verse.

Cast: Elder Tissa, King Pasenadi

Keywords: Thieves, Animals, Destinies

“**Some are reborn in the womb,**” {3.34} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Tissa, an elder who frequented a jeweler for alms.

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 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

²²⁷ BG: For a discussion of the motif on which this story turns, see Bloomfield, JAOS., 36, 63-65.

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: “Venerable Sir, did you take a precious stone in this place?” – “No, lay disciple, I did not take it.” – “Venerable 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, venerable 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.” – “Venerable 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

9. The Chapter about Wickedness, Pāpavagga - 570

standing at the house-door.” Thus did the elder speak, taking upon himself one of the ascetic practices. And when he had thus spoken, he pronounced the following verse:

Food is cooked for the sage,
little by little, house by house,
I will roam arounds for almsfood,
mine is the strength needed to walk.

But not long after the elder had spoken these words, he passed into Parinibbāna 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 Niraya Hell. When the jeweler’s wife died, she was reborn, because of her soft-heartedness towards the elder, in the Deva Realm.

The bhikkhus asked the Teacher about their future state. The Teacher said: “Bhikkhus, of living beings here in this world, some reenter the womb; others who are wrongdoers go to Niraya Hell; others, who have done good deeds go to the Deva Realm; while they that have rid themselves of the pollutants, pass into Parinibbāna.” So saying, he joined the connection, and teaching the Dhamma, pronounced the following verse:

**126. Gabbham-eke ’papajjanti, Nirayaṃ pāpakammino,
saggaṃ sugatino yanti, Parinibbanti anāsavā.**

Some are reborn in the womb, those
who do wrong in Niraya Hell,
the righteous ones go to heaven,
the pollutant-free final Nibbāna.

At the end of the teaching many reached the fruition of Stream-entry and so on.

9.11 The Story about Three Groups

Tayojanavatthu

Dhp 127

Burlingame: Three Parties of Monks

Three different groups of bhikkhus who were on their way to the Buddha saw a crow die in mid-air, a woman drowned on a voyage and themselves get buried in a cave; they asked the Buddha why it all happened, and he explained there is nowhere to escape from the results of bad actions, and spoke a verse.

Keywords: Monastics, Death, Ships, Murder, Famines, Cruelty, Past Lives

“Neither in the sky, nor in the ocean,” {3.38} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to three groups of persons.

11a Story of the Present: A Crow Burned to Death

It seems that while the Teacher was in residence at Jetavana, a party of bhikkhus 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 Dhamma. 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 bhikkhus, and they said: “Oh, what a terrible thing has happened! Just look, friends, 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.

11b Story of the Present: A Woman Cast Overboard

A second party of bhikkhus set out to pay the Teacher a visit and embarked on a ship. When the ship reached mid-ocean, it stopped and stood stock-still. “There must be an unlucky man on board,” said the passengers, and cast lots. Now the captain 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 bhikkhus 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.

11c Story of the Present: Bhikkhus Imprisoned in a Cavern

Likewise seven other bhikkhus 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 bhikkhus, 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 bhikkhus discovered what had happened, they said: “This cavern we provided for the express use of visiting bhikkhus. 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 bhikkhus without struggled with might and main, and the bhikkhus 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 bhikkhus, 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 bhikkhus 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 bhikkhus met the two other groups of bhikkhus on the way, and all three groups of bhikkhus continued their journey together. Together they approached the Teacher, saluted him, and seated themselves at one side. Then, one after another, the three groups [29.289] of bhikkhus 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:

11d Story of the Past: Burning of An Ox

“Bhikkhus, 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 Bārāṇasī. 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, bhikkhus, is the wicked deed which that crow committed at that time. Through the ripening of that wicked deed he suffered torment in Niraya Hell for a long period of time, and thereafter, because the fruit of that wicked deed was not yet exhausted, he was seven times in succession reborn as a crow.

11e Story of the Past: Drowning of a Dog

“As for that woman, bhikkhus, 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 Bārāṇasī. 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; today 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 waterpot 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 today.’ 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 wicked deed that woman suffered torment for a long period of time in Niraya Hell; and thereafter, because the fruit of that wicked 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.

11f Story of the Past: Imprisonment of a Lizard

“In like manner, bhikkhus, you too have experienced identically the same form of suffering you once inflicted upon others. In times long past there lived in Bārāṇasī 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 today; we will come back again tomorrow 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 Niraya Hell, but in fourteen successive existences that band of seven lacked food for seven successive days. Bhikkhus, you were those cowherds at that time, and that was the wicked deed you committed.”

Thus did the Teacher, in answer to their questions, explain those three incidents.

When he had finished speaking, a certain bhikkhu asked him: “But, venerable Sir, if a man has committed a wicked 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?”

The Teacher said: “It matters not, bhikkhus, 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 a wicked

deed.” So speaking, he joined the connection, and teaching the Dhamma, pronounced the following verse: {3.44}

127. Na antalikkhe, na samuddamajjhe,
na pabbatānaṃ vivaraṃ pavissa:
na vijjatī so jagatippadeso
yatthaṭṭhito mucceyya pāpakammā.

Neither in the sky, nor in the ocean,
nor after entering a mountain cleft:
there is no place found on this earth where one
is free from the results of wicked deeds.

At the end of the teaching those bhikkhus reached the fruition of Stream-entry and so on, and those who had assembled also had benefit from the Dhamma teaching.

9.12 The Story about Suppabuddha the Sākiyan Suppabuddhasakkavatthu

Dhp 128

CST4: Suppabuddhasakyavatthu

Burlingame: Suppabuddha Insults the Teacher

Suppabuddha the Sākiyan was the Buddha’s father-in-law, but was very arrogant and obstructed the Buddha when he was on almsround, which led to the Buddha predicting the time and place of his death; Suppabuddha thought he could escape his fate, but he met it anyway; then the Buddha spoke a verse explaining the matter.

Keywords: Arrogance, Destinies, Avīci

**

“**Neither in the sky, nor in the ocean,**” {3.44} this Dhamma teaching was given by the Teacher while he was in residence at Nigrodha Monastery with reference to Suppabuddha the Sākiyan.

It seems that Suppabuddha the Sākiyan took offense at the Teacher because the latter renounced his daughter and went forth, [29.292] and because, after letting his son go forth, 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 bhikkhus arrived at the spot in the street where sat Suppabuddha the Sākiyan, 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 Sākiyan, 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 Sākiyan 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: “Venerable Sir, why do you smile?” The Teacher replied: “Ānanda, just look at Suppabuddha the Sākiyan.” – “I see him, venerable Sir.” – “He has committed a grievous wrong 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 Sākiyan. 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 Sākiyan 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 Sākiyan 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. He said 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: “Bhikkhus, 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

9. The Chapter about Wickedness, Pāpavagga - 578

Buddhas; he will enter the earth precisely where I said he would.” And when he had thus spoken, he expounded the Dhamma by pronouncing the following verse:

**128. Na antalikkhe, na samuddamajjhe,
na pabbatānaṃ vivaraṃ pavissa:
na vijjatī so jagatippadeso,
yatthaṭṭhitaṃ nappasahetha maccu.**

Neither in the sky, nor in the ocean,
nor after entering a mountain cleft:
there is no place found on this earth in which
death does not completely overcome one. {3.47}

At the end of the teaching many reached the fruition of Stream-entry and so on.

On the seventh day after the Teacher had been prevented from continuing his almsround, 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, 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.

10. The Chapter about the Stick, Daṇḍavagga

10.1 The Story about the Group of Six Chabbaggiyānaṃ Vatthu

Dhp 129

CST4: Chabbaggiyabhikkhuvatthu

Burlingame: The Band of Six

Compare: Vin Cv 6 Āsanappaṭibāhanādi; Vin Pāc 74

The Group of Six bhikkhus fought with and chased off the Group of Seventeen bhikkhus, and took their rooms; the Buddha laid down a rule against violence and spoke a verse.

Keywords: Golden Rule

**

“Everyone trembles at the stick,” [29.294] {3.48} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the bhikkhus of the Group of Six.

For once upon a time, when lodging had been made ready by the bhikkhus of the Group of Seventeen, the bhikkhus of the Group of Six said to the former: “We are older; this belongs to us.” The Group of Seventeen replied: “We will not give it to you; we were the first to make it ready.” Then the Group of Six struck the other bhikkhus. The Group 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: “Bhikkhus, henceforth a bhikkhu must not do this; whoever does this is guilty of wrong.”²²⁸

Having so done, he said: “Bhikkhus, 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 teaching the Dhamma, pronounced the following verse:

²²⁸ AJ: see Pāc 74.

**129. Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno,
attānaṃ upamaṃ katvā, na haneyya na ghātaye.**

Everyone trembles at the stick,
everyone is in fear of death,
comparing oneself with others,
one should not hurt or have them hurt.

At the end of the teaching many reached the fruition of Stream-entry and so on.

10.2 The Story about the Group of Six Chabbaggiyānaṃ Vatthu

Dhp 130

CST4: Chabbaggiyabhikkhuvatthu

Burlingame: The Band of Six

Compare: Vin Pāc 75

The Group of six Bhikkhus fought with and chased off the Group of Seventeen bhikkhus, and took their rooms, which caused the latter to threaten them; the Buddha laid down a rule against threatening, and spoke a verse.

Keywords: Threats, Golden Rule

**

“**Everyone trembles at the stick,**” this Dhamma teaching was also given by the Teacher while he was in residence at Jetavana with reference to the bhikkhus of the Group of Six. {3.50} [29.295]

For once upon a time, the circumstances being the same as those which attended the promulgation of the foregoing precept, the bhikkhus of the Group of Six struck the bhikkhus of the Group 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: “Bhikkhus, henceforth no bhikkhu should do any such thing. Whoever does this is guilty of wrong.”

Having so done, he said: “Bhikkhus, a bhikkhu 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 teaching the Dhamma, pronounced the following verse:

**130. Sabbe tasanti daṇḍassa, sabbesaṃ jīvitaṃ piyaṃ,
attānaṃ upamaṃ katvā, na haneyya na ghātaye.**

Everyone trembles at the stick,
for all of them their life is dear,
comparing oneself with others,
one should not hurt or have them hurt.

At the end of the teaching many reached the fruition of Stream-entry and so on.

10.3 The Story about a Company of Boys Sambahulakumāarakavatthu

Dhp 131-132

CST4: Sambahulakumāarakavatthu²²⁹

Burlingame: A Company of Boys

Compare: Ud 2.3

Keywords: Golden Rule

**

“One who harms with a stick,” {3.51} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a company of boys.

For one day, as the Teacher was entering Sāvathī for alms, he saw by the wayside a group of boys beating a house-snake with a stick. Thereupon he asked: “Boys, what are you doing?” – “Venerable Sir,” replied the boys, “we are beating a snake with a stick.” – “Why are you doing that?” – “Venerable Sir, we are afraid he will bite us.”

Then the Teacher said: “If you beat this snake, thinking to yourselves: ‘We shall thereby ensure 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 teaching the Dhamma, pronounced the following verses:

²²⁹ AJ: a proof-reading mistake, it writes *Sambahulakumāarakavatthu* as the end-title.

**131. Sukhakāmāni bhūtāni yo daṇḍena vihiṃsati,
attano sukham-esāno, pecca so na labhate sukhaṃ.**

One who harms with a stick beings
who also desire happiness,
while seeking happiness himself,
won't find happiness after death.

**132. Sukhakāmāni bhūtāni yo daṇḍena na hiṃsati,
attano sukham-esāno, pecca so labhate sukhaṃ.**

One who harms not with a stick those
who also desire happiness,
while seeking happiness himself,
will find happiness after death.

At the end of the teaching those five hundred youths were established in the fruition of Stream-entry.

10.4 The Story about the Elder Kuṇḍadhāna Kuṇḍadhānattheravatthu

Dhp 133-134

CST4: Kuṇḍadhānattheravatthu

Burlingame: The Monk and the Phantom

Compare: Thag-a 15

Elder Kuṇḍadhāna was followed round by a Devatā due to his behaviour in a previous existence, and the bhikkhus, thinking he was breaking his vow of chastity, incited the king to drive him out; the king believed in his innocence though and gave him an invitation; the bhikkhus blamed Elder Kuṇḍadhāna and he, unjustly, blamed them in return; the Buddha admonished him thus.

Cast: Kuṇḍadhāna, Buddha Kassapa

Keywords: Slander, Silence, Rich Men, Past Lives, Foremost Disciples, Previous Buddhas

“Don't say anything harsh,” [29.296] {3.52} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Kuṇḍadhāna.

It seems that from the day Kuṇḍadhāna went forth 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 almsround in a village, the inhabitants would first give the elder a portion of alms, saying: “Venerable 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.”

4a Story of the Past: The Devatā Who Took the Form of a Woman

It seems that in the dispensation of the Buddha Kassapa there were two companion-bhikkhus 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 this long-lived Buddha,²³⁰ as year by year and month by month the bhikkhus met together for the purpose of keeping the Observance Day, those same two bhikkhus would come forth from their lodging and say to each other: “Let us go to the Observance Hall together.”

Now a certain Devatā reborn in the Realm of the Thirty-Three, seeing those two bhikkhus, thought: “These two bhikkhus 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 bhikkhus said to his companion: “Friend, wait a moment; I must attend to the needs of nature.” So soon as she heard this, that Devatā {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 bhikkhu 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 bhikkhu had seen her, she disappeared. When the elder came up to the bhikkhu who was waiting for him, the latter [29.297] said to him: “Friend, you have broken your vow of chastity.” – “I have done no such thing, friend.” – “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. He said: “Friend, do not ruin me. I have done no such thing.” Said the bhikkhu: “What I saw, I saw with my own eyes. Do you expect me to believe you?” And forthwith he broke

²³⁰ Burlingame translated this as: And in the dispensation of the Buddha Dīghāyu, inserting an unknown Buddha into the framework.

off the tip of his staff and departed. Moreover, when he sat down in the Observance Hall, he said: “I will not keep Observance Day in his company.” The elder said to the bhikkhus: “Friends, there is not a fleck even the size of an atom on my chastity.” But the bhikkhu repeated: “What I saw, I saw with my own eyes.”

When the Devatā saw that the bhikkhu was unwilling to keep Observance Day with the elder, she thought to herself: “I have done a grievous wrong.” And straightaway she said to the bhikkhu: “Venerable Sir, my noble elder has not really violated his vow of chastity. I did this merely to try him. Pray keep Observance Day with him as usual.” When the bhikkhu saw the Devatā poised in the air, and heard her speak those words, he believed her, and kept Observance 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 Devatā.

Now at the end of their allotted term of life, the elders were reborn according to their good pleasure. The Devatā was reborn in the Avīci Hell, and after suffering torment there for a period of an interval between two Buddhas, was reborn in Sāvattihī in the dispensation of the present Buddha as a man.

When he had grown up he went forth and subsequently took his higher ordination. From the day he went forth, that same female form appeared and followed him. Therefore they gave him the name Kuṇḍadhāna.²³¹

When the bhikkhus observed that he was followed about by a woman, they said to Anāthapiṇḍika: “Rich man, drive this unchaste bhikkhu out of your monastery, for by reason of him reproach will fall upon all of the other bhikkhus.” – “But, venerable Sirs, is the Teacher not at the monastery?” – “He is, lay disciple.” – “Well then, the Teacher alone will know.” The bhikkhus went and said the same thing to Visākhā, and she gave them the same answer.

The bhikkhus, 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 bhikkhus. Drive him out of your kingdom.” – “But where is he, venerable 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.

²³¹ AJ: the name actually appears to be a variation of the Brahminical name: Koṇḍañña.

The elder, hearing a loud noise, came out and stood facing the monastery. {3.55} The king immediately saw that apparition 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: “Venerable 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.”

“Venerable 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: “Venerable Sir, where is that woman?” – “I do not see her.” – “Tell me the truth, venerable 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 an apparition, said once more to the elder: “Venerable 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 an apparition. Accordingly he said to the elder: “Venerable Sir, with such an impurity following about after you, no one will even give 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 bhikkhus were offended and said: “Behold the wicked deed of [29.299] that wicked king! When we asked him to drive that bhikkhu 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 bhikkhu, now you have become the king’s bastard!” Thereupon that bhikkhu, who formerly had not dared to say a thing to the other bhikkhus, said also to them: “You are corrupt, you are bastards, you consort with women.”

The bhikkhus went and reported the matter to the Teacher, saying: “Venerable 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: “Bhikkhu, is it true, as has been reported to me, that you said thus and so?” – “Yes, venerable Sir, it is all true.” – “Why did you do so?” – “Because they said things to me.” – “Bhikkhus, why did you say things to him?” – “Because we saw a woman following after him.”

The Teacher said: “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 wrong views in a previous state of existence that this has happened to you; now why do you take a wrong attitude again?”

The bhikkhus asked the Teacher: “But, venerable 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: “Bhikkhu, 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 bhikkhus. 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 teaching the Dhamma, pronounced the following verses:

**133. Māvoca pharusam kañci, vuttā paṭivadeyyu’ taṃ,
dukkhā hi sārambhakathā, paṭidaṇḍā phuseyyu’ taṃ.**

Don’t say anything harsh,
spoken to, they might answer back to you,
arrogant talk brings misery,
and they might strike you with a stick.

**134. Sace neresi attānaṃ kaṃso upahato yathā,
esa pattosi Nibbānaṃ, sārambho te na vijjati.**

If you make no sound like a gong
that is broken, you are like
one who has attained Nibbāna,
contention is not to be found.

At the end of the teaching many reached the fruition of Stream-entry and so on, and Kuṇḍadhāna, listening to the advice given by the Teacher reached

Arahatship, and not long after, having flown into the sky, he claimed the first of the food tickets.²³²

10.5 The Story about Visākhā and Others Observing the Observance Days

Visākhādīnaṃ Uposathikānaṃ Uposathakammavatthu

Dhp 135

CST4: Uposathikaithīnaṃ Vatthu, the Story about Women Observing the Observance Days

Burlingame: Visākhā and Her Companions Keep Fast-Day

The great lay supporter Visākhā asked five hundred women why they observed the Observance Day; they answered they did so because they want a husband, children, release from their husbands or heaven; the Buddha explained that despite all their suffering most beings still only desire rebirth, and then he spoke a verse.

Keywords: Women, Aspirations, Great Disciples, Previous Buddhas

**

“Like a cowherd with stick,” [29.300] {3.59} this Dhamma teaching was given by the Teacher while he was in residence at Pubbārāma with reference to the manner in which Observance Day was kept by Visākhā and her female lay disciples.

At Sāvattihī, we are told, on a certain great Observance Day, five hundred women undertook to observe the Observance Day and went to the monastery. Visākhā approached the oldest women of the company and asked: “Women, for what purpose have you assumed the undertaken to observe the Observance 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.”

²³² AJ: he was later appointed as foremost amongst those who received food tickets by the Buddha, see AN-a 1.14.3.3.

10. The Chapter about the Stick, Daṇḍavagga - 588

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 teaching the Dhamma, pronounced the following verse:

**135. Yathā daṇḍena gopālo gāvo pāceti gocaraṁ,
evaṁ jarā ca maccu ca āyuṁ pācenti pāṇinaṁ.**

Like a cowherd with stick
drives cattle to pasture,
so do old age and death
drive life out of beings.

At the end of the teaching many reached the fruition of Stream-entry and so on.

10.6 The Story about the Python Peta Ajagarapetavatthu

Dhp 136

Burlingame: The Boa-Constrictor²³³ Ghost

Compare: SN 19.1

A leading supporter of the Buddha Kassapa recognised a thief as such, and the scoundrel conceived a grudge which led him to commit many wicked deeds, including burning his fields and burning down the Perfumed Cottage; he went to Niraya Hell and was later reborn in the world of the Petas where Elder Moggallāna saw him; the Buddha explained how he got there, and spoke a verse.

Cast: Elder Mahā Moggallāna, Elder Lakkhaṇa, Buddha Kassapa, Sumaṅgala

Keywords: Chief Disciples, Petas, Offerings, Merit, Forgiveness, Rich Men, Past Lives, Previous Buddhas

“The fool does not yet understand,” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to a Peta in the form of a python. {3.60} [29.301]

For once upon a time Elder Mahā Moggallāna was descending from Vulture’s Peak with Elder Lakkhaṇa, when by divine eye he beheld a Peta twenty-five leagues long in the form of a python. 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 Peta he smiled; and when the Elder Lakkhaṇa asked him why he smiled, he replied: “Friend, 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 Mahā Moggallāna had completed his rounds for alms in Rājagaha, and had come into the presence of the Teacher, Elder Lakkhaṇa repeated his question, Elder Mahā Moggallāna replied as follows: “At that spot, brother, I saw a Peta, and his outward appearance was such and such. When I

²³³ AJ: this is not very correct, as boa constrictors are not native to India, and are not pythons either.

saw him, I thought to myself: ‘No such Peta as that did I ever see before.’ That is why I smiled.”

Then said the Teacher: “Bhikkhus, my disciples indeed possess eyes and use them.” Continuing, he confirmed the statement of the elder and added: “I saw that very Peta as I sat on the Throne of Awakening. 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 bhikkhus, he explained what the Peta had done in a previous state of existence.

6a Story of the Past: The Rich Man Sumaṅgala and the Thief

It seems that in the dispensation of the Buddha Kassapa a rich man named Sumaṅgala spread the ground with bricks of gold for a space of ten kilometres, 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 rich man said to himself: “This man with feet all spattered with mud must be some night-prowler in hiding.” Upon seeing the rich man, the thief opened his mouth and said: “Never mind, I know how to get even with you!” And conceiving a grudge against the rich man, [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 rich man. So he made friends with the rich man’s attendant and asked him: {3.62} “What is your master the rich man especially fond of?” – “There is nothing he thinks more of than the Perfumed Chamber,” replied the attendant. “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 rich man heard the cry: “The Perfumed Chamber is on fire!” he immediately went there, but before he arrived at the Perfumed Chamber it had burned to the ground.

As the rich man 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?” The rich man said: “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 rich man 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 bhikkhus.

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 rich man gave gifts to the Saṅgha of bhikkhus presided over by the Buddha. Finally he worshipped the Teacher and said: “Venerable 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 wrong that I committed. But although I am so grievous a wrongdoer, 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 rich man, saying: “Pardon me, master.” – “What do you mean?” asked the rich man. The thief replied: “All these wicked things I have done; pardon me for it.” Thereupon the rich man 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 rich man, “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 rich man immediately remembered that he had said that very thing, and

straightaway 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 rich man 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.”

The Teacher said in conclusion: “Because the thief committed this wicked 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 wicked deed is not yet exhausted, he is now suffering torment on Vulture’s Peak.”

After the Teacher had related the wicked deed of the Peta in a previous state of existence, he said: “Bhikkhus, in the act of committing wicked deeds, fools 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 teaching the Dhamma pronounced the following verse:

**136. Atha pāpāni kammāni karaṇṇaṃ bālo na bujjhati,
sehi kammehi dummedho aggidaḍḍho va tappati.**

The fool does not yet understand
the wicked deeds he is doing,
the stupid one is consumed by
his deeds as by a burning fire.

At the end of the teaching many reached the fruition of Stream-entry and so on.

10.7 The Story about the Elder Mahā Moggallāna

Mahāmoggallānattheravatthu

Dhp 137-140

Burlingame: Death of Mahā Moggallāna

Compare: Ja 522²³⁴

Elder Moggallāna was murdered by brigands acting on behalf of the naked ascetics; the Buddha explained that in a past life, being swayed by his wife he had murdered his parents, which was why he died in this way in the present life, and then he spoke some verses.

Cast: Elder Mahā Moggallāna, King Ajātasattu

Keywords: Chief Disciples, Thieves, Killing, Past Lives

“Whoever offends with a stick,” [29.304] {3.65} this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to Elder Mahā Moggallāna.

For once upon a time the sectarians met together and said to each other: “Friends, do you know the reason why the gifts and offerings to the ascetic Gotama have waxed great?” – “No, we do not know; but do you know?” – “Indeed we do know; it has all come about through one Mahā Moggallāna. For Mahā Moggallāna goes to heaven and asks the Devatās what deeds of merit they performed; and then he comes back to earth and says to people: ‘By doing this and that people receive such and such glory.’ Then he goes to Niraya Hell and asks also those who have been reborn in Niraya Hell what they did; and comes back to earth and says to people: ‘By doing this and that people experience such and such suffering.’ People 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 the way indeed!” exclaimed all the sectarians. So all the sectarians with one accord formed the resolution: “We will kill him by hook or by crook.”

²³⁴ BG: This story is in general similar to the Introduction to Ja 522; 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.

Accordingly they roused their own supporters, procured a thousand coins, and formed a plot to kill Mahā Moggallāna. Summoning some wandering thieves, they gave them the thousand coins and said to them: “Elder Mahā Moggallāna 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 wicked 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 Parinibbāna.” Accordingly he swathed himself with meditation as with a cloth, made himself rigid, and soaring through the air, he proceeded to the Teacher, worshipped the Teacher, and said to him: “Venerable Sir, I am about to pass into Parinibbāna.” – “Are you about to pass into Parinibbāna, Moggallāna?” – “Yes, venerable Sir.” – “To what region of the earth are you going?” – “To Black Rock, venerable Sir.” – “Well then, Moggallāna, teach the Dhamma to me before you go, for hereafter I shall have no such disciple as you to look upon.” – “That will I do, venerable 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 Parinibbāna, taught the Dhamma, worshipped the Teacher, and then went to Black Rock forest and passed into Parinibbāna.

Immediately the report spread all over Jambudīpa: “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 Mahā Moggallāna.” – “You don’t know whether I struck him or not.” There was a babel of voices crying out: “It was I who struck him, it was I who 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 bhikkhus began a discussion in the Dhamma Hall: “Elder Mahā Moggallāna met a death which he did not deserve.” At that moment the Teacher approached and asked them: “Bhikkhus, what are you saying as you sit here all gathered together?”

When they told him, he said: “Bhikkhus, if you regard only this present state of existence, Mahā Moggallāna 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 bhikkhus asked the Teacher: “But, venerable Sir, what was the deed he committed in a previous state of existence?” In reply the Teacher related his former deed in detail, telling a {3.68}

7a Story of the Past: The Son Who Killed His Parents

It seems 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 there.” 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.²³⁵ Having so done, he returned home.

²³⁵ AJ: note in the Jātaka telling of this story, he relents through remorse, and does not kill them: “He thought: ‘Though they are being beaten by me, it is only on my account

When the Teacher had related the foregoing story of Moggallāna's misdeed in a previous state of existence, he said: "Bhikkhus, by reason of the fact that Moggallāna committed so great a wrong, he suffered torment for numberless hundreds of thousands of years in Niraya Hell; and thereafter, because the fruit of his wicked 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 sectarians 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 teaching the Dhamma, pronounced the following verses: {3.70} [29.308]

**137. Yo daṇḍena adaṇḍesu appaduṭṭhesu dussati
dasannam-aññataraṃ ṭhānaṃ khippam-eva nigacchati:**

Whoever offends with a stick
those who are inoffensive and
harmless will quickly fall into
one of the following ten states:

**138. vedanaṃ pharusam, jāniṃ, sarīrassa ca bhedanam,
garukaṃ vā pi ābādham, cittakkhepaṃ va pāpuṇe,**

harsh feelings and loss of his wealth,
and the break up of the body,
or even heavy affliction,
or surely he will lose his mind,

**139. rājato vā upassaggaṃ, abbhakkhānaṃ va dāruṇam,
parikkhayaṃ va ñātīnaṃ, bhogānaṃ va pabhaṅguraṃ,**

there may be danger from the king,
or slander that is terrible,
he may suffer from loss of kin,
or from the destruction of wealth,

they make lamentation. I am acting shamefully.' So he reassured them and, pretending that the robbers had been put to flight, he stroked their hands and feet, saying: 'Dear father and mother, do not be afraid, the robbers have fled,' and brought them again to their own house." It is curious that such an important story should have two very different tellings.

**140. atha vāssa agārāni aggi dahati pāvako,
kāyassa bhedā duppañño Nirayaṃ so upapajjati.**

also his houses may be consumed
by flames and fire, and at the death
of the body that foolish one
will arise in Niraya Hell.

At the end of the teaching many reached the fruition of Stream-entry and so on.

10.8 The Story about the Bhikkhu with Many Possessions

Bahubhaṇḍikabhikkhuvatthu

Dhp 141

Burlingame: The Monk of Many Possessions

Compare: Ja 6

A householder went forth, but first had a cottage built for himself, with provisions stored up, slaves and many requisites so as to live comfortably; the bhikkhus complained to the Buddha who reproved the bhikkhu; in a tiff the bhikkhu threw off his robe and out of spite declared he would go around half-naked; the Buddha reproved him yet again with a verse.

Cast: Prince Mahimsāsa, Prince Canda, Prince Suriya, Vessavaṇa, Buddha Vipassī, King Bandhumati

Keywords: Requisites, Bodhisatta, Yakkhas, Past Lives

“Not nakedness, matted hair, mud,” {3.72} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a bhikkhu with many possessions.

It seems that on the death of his wife a certain householder of Sāvattthī went forth. When he had gone forth, he caused a cell to be built for his express use, and likewise a fire-room and a storeroom. And having caused the whole storeroom to be filled with ghee, honey, oil, and other provisions, in spite of the fact that he had gone forth, 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 bhikkhus who were going about in search of lodging saw them and asked him: “Whose are these requisites, brother?” – “They belong to me,” replied the bhikkhu. “Friend, the Fortunate One permits a bhikkhu to possess only three robes; but you, although you have gone forth 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: “Venerable Sir, here is a bhikkhu whose possessions are excessively numerous.” The Teacher asked him: “Bhikkhu, is the report true concerning you?” – “Yes, venerable Sir, it is all true.” – “But how comes it that you, bhikkhu, 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 bhikkhu exclaimed: “Well then, I will go about in this manner.” Forthwith casting off his outer garment, he stood in the midst of the assembly wearing but one robe. The Teacher, remaining his support, said to him: “Assuredly, bhikkhu, in a previous state of existence you sought to preserve your modesty and fear of mortal wrong; for even when you were a Water-Rakkhasa, you dwelt for twelve years striving to preserve your modesty and fear of mortal wrong. How comes it that now, having gone forth under the dispensation of so august a Buddha, you have cast off your outer garment, thrown aside your modesty and fear of wrong, and stand thus in the midst of the fourfold assembly?”

When the bhikkhu heard those words of the Teacher, he recovered his sense of modesty and fear of mortal wrong, wrapped his outer robe about him again, worshipped the Teacher, and seated himself respectfully at one side. The bhikkhus asked the Fortunate One to explain the matter; and in response to their request, the Fortunate One related in detail the following

8a Story of the Past: Mahimsāsa and the Princes Canda and Suriya

It seems that at a time far back in the past the Bodhisatta obtained a new existence in the womb of the chief consort of the king of Bārāṇasī. On the day appointed for the naming of the child, they gave him the name Prince Mahimsāsa. Afterwards he had a younger brother named Prince Canda (Moon). The mother died, and the king took to himself another chief consort. When she gave birth to a son, they gave him the name Prince Suriya (Sun). When the king saw his son, he was greatly pleased and said to the mother: “I

10. The Chapter about the Stick, Daṇḍavagga - 600

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 Bodhisatta 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-Rakkhasa 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 the Deva-nature.” From that time on, the Water-Rakkhasa asked all those who descended into that lake whether they knew what was Deva-nature, 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-Rakkhasa asked him: “Do you know what is Deva-nature?” He answered: “The moon and the sun are truly Deva-nature.” The Water-Rakkhasa said: “You do not know what is truly Deva-nature.” Forthwith the Water-Rakkhasa dragged him under the water and imprisoned him in his own habitation.

The Bodhisatta, observing that Prince Suriya tarried, sent forth Prince Canda. The Water-Rakkhasa asked Prince Canda also whether he knew what was truly Deva-nature. Prince Canda replied: “The four cardinal points are truly

Deva-nature.” The Water-Rakkhasa dragged him also under the water and imprisoned him in the same place.

The Bodhisatta, 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 occupied by a Water-Rakkhasa.” Forthwith he girded himself with his sword, took bow in hand, and stood waiting. When the Water-Rakkhasa 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 Bodhisatta saw him, he knew: “That is a Yakkha!” So he said to him: “It was you that seized my brothers!” – “Yes,” said the Yakkha: “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 Deva-nature.” – “But do you really wish to know who are truly Deva-nature?” – “Yes,” replied the Water-Rakkhasa: “I do.” – “I will tell you.” – “Very well, then, tell me.” – “I cannot tell you while my body remains unwashed.” The Yakkha immediately {3.76} bathed the Bodhisatta, 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 Bodhisatta to him: “Listen attentively.” So saying, he pronounced the following verse:

Endowed with conscience and concern,
having an unsullied nature,
those true, good people in the world
are said to have Deva-nature.

When the Yakkha heard this Dhamma teaching, he believed and said to the Bodhisatta: “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 Deva-nature; but what is Deva-nature 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.” – “Yakkha, not only do I know what is truly Deva-nature, but I also practice the same. Indeed it was

10. The Chapter about the Stick, Daṇḍavagga - 602

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 Yakkha 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 Yakkha believed the Bodhisatta and said to him: “Well said, wise man! You, and you alone, know what things are truly Deva-nature.” So saying, the Yakkha brought both of the brothers and gave them to the Bodhisatta. Then the Bodhisatta discoursed to him on the disadvantages of the state of being a Yakkha, and established him in the five precepts. The Bodhisatta continued to dwell in that forest, and the Yakkha provided ample protection for him.

[29.312]

When the king his father died, he returned to Bārāṇasī with the Yakkha, {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 Yakkha in a pleasant place, and saw to it that the Yakkha received gifts and offerings in abundance.

When the Teacher had completed this Dhamma teaching, he identified the characters in the Birth Story as follows: “At that time the Yakkha was the bhikkhu of many possessions. Prince Suriya was Ānanda, Prince Canda was Sāriputta, and Prince Mahiṃsāsa was I myself.”

Having thus related the Birth Story, the Teacher said: “Thus, bhikkhu, in a previous state of existence you sought those things that are truly Deva-nature, and your walk was that of a man endowed with a sense of conscience and concern. But just now you did an unbecoming thing, when you stood before me in the midst of the fourfold assembly in this fashion and said: ‘I want little.’ A bhikkhu is a bhikkhu not solely because he throws a robe around himself.” So saying, he joined the connection, and teaching the Dhamma, pronounced the following verse:

**141. Na naggacariyā na jaṭā na paṅkā,
nānāsakā thaṇḍilasāyikā vā,
rājo ca jallaṃ ukkuṭikappadhānaṃ,
sodhenti maccaṃ avitiṇṇakaṅkhaṃ.**

10. The Chapter about the Stick, Daṇḍavagga - 603

Not nakedness, matted hair, mud,
fasting, lying on stony ground,
dust, dirt, or striving while squatting,
can purify a mortal who
has not removed uncertainty.

At the end of the teaching many reached the fruition of Stream-entry and so on.

10.9 The Story about the Minister Santati

Santatimahāmatavattṭhu

Dhp 142

Burlingame: Santati the King's Minister

Compare: Dhp-a 13.4

The minister Santati was given a rich reward by the king, including a dancing girl, but later she died; distressed, Santati went to the Buddha who gave him a teaching whereby he attained Nibbāna and soon after passed away still dressed in his finery; the bhikkhus asked whether he can be considered a Brahmin or an ascetic, and the Buddha confirmed his status with a verse.

Cast: Santati, King Pasenadi, Elder Ānanda, Buddha Vipassī, King Bandhumati

Keywords: Ministers, Dancing Girls, Grief, Merit, Relics, Past Lives

“Even if he were to adorn himself,” {3.78} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the king's minister Santati.

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, venerable Sir?” asked [29.313] Elder Ānanda. {3.79} The Teacher said, 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 verse consisting of four lines he will attain Arahātship. He will then assume a sitting posture at a height of seven palm trees above the earth and will then and there pass into Parinibbāna.”

The populace heard the words that passed between the Teacher and the elder. Those of the crowd who held wrong views thought to themselves: “Look at the way the ascetic 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 Dhamma and pass into Parinibbāna! 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! Today 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. Straightaway 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 grief; 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. He said to himself: “With the single exception of the Teacher, who is likely to be able to extinguish my grief?”

So in the evening, surrounded by his force of men, he went to the Teacher; and having saluted him, spoke as follows: “Venerable Sir, such and such grief has come upon me. I have come to you because I know that you will be able to extinguish my grief. 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 grief. 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 verse:

Let what has gone past dry up,
let there be naught for the future,
if you don’t grasp at the present,
you will live completely at peace.²³⁶

At the conclusion of the verse, Santati the king’s minister attained Arahātship, together with the analytic knowledges. Thereupon he surveyed his own lifespan, and perceiving that he had but a little while to live, said to the Teacher: “Venerable Sir, permit me to pass into Parinibbāna.”

The Teacher, although he himself knew what had been Santati’s meritorious deed in a previous state of existence, thought to himself: “The sectarians 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, esteem for works of merit will increase.” {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 worshipped 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, venerable Sirs, to the meritorious deed I performed in a previous state of existence.” So saying, he related the following

9a Story of the Past: The Teacher of the Dhamma and the King

91 aeons 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

²³⁶ AJ: Snp 949.

who went [29.315] about proclaiming the Dhamma, 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 the Observance Days I took upon myself to observe the Observance Day; I gave alms; I listened to the Dhamma. And I went about proclaiming: “There are no jewels comparable to the Three Jewels which are named the Buddha, the Dhamma, and the Saṅgha; 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 Three Jewels. 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 80,000 years I went about performing the meritorious work of proclaiming the Dhamma. 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.

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

10. The Chapter about the Stick, Daṇḍavagga - 607

meditation on the element of fire; and [29.316] having thus induced a state of absorption, he entered therein and straightaway passed into Parinibbāna. 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 bhikkhus started up a discussion in the Dhamma Hall: “Santati the king’s minister attained Arahatship at the conclusion of the verse, and though adorned and dressed in state, sitting cross-legged in the air, passed into Parinibbāna. Ought one to speak of him as an ascetic or as a Brahmin?” At that moment the Teacher entered and asked the bhikkhus: “Bhikkhus, what is it that engages your attention as you sit here all gathered together?” When they told him, he said: “Bhikkhus, it is proper to speak of my son as an ascetic, and it is equally proper to speak of him as a Brahmin.” So saying, he taught the Dhamma by pronouncing the following verse:

**142. Alaṅkato ce pi samaṃ careyya,
santo danto niyato brahmacārī,
sabbesu bhūtesu nidhāya daṇḍaṃ,
so brāhmaṇo so samaṇo sa bhikkhu.**

Even if he were to adorn himself,
but is peaceful, trained, settled, spiritual,
and has put aside the stick, he is a
Brahmin, an ascetic, a monastic. {3.84}

At the end of the teaching many reached the fruition of Stream-entry and so on.

10.10 The Story about the Elder Pilotika

Pilotikatheravatthu

Dhp 143-144

Burlingame: The Monk and the Ragged Garment

Compare: Dhp-a 25.10

The poor man Pilotika was ordained by Elder Ānanda, grew fat and discontented, and thought to return to the lay life; but finding his previous rags he took them as a meditation subject and soon became an Arahāt; the Buddha confirmed his status to the bhikkhus and spoke some verses.

Keywords: Beggars, Monastics, Ordination

“Whatever person in the world,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Pilotika (Rags).

For one day Elder Ānanda saw a certain youth going along, clad in a ragged undergarment, with a begging bowl in his hand. The elder said to the youth: “Is not the going forth superior to the kind of life you lead?” The youth said to the elder: “Venerable Sir, who will give me the going forth?” – “I will give you the going forth,” said the elder. So taking him with him, he bathed him with his own hand, and giving him a subject of meditation, gave him the going forth.

Now the youth spread out the cloth which he had worn as an undergarment, looked about him, and seeing no place to which he might resort for the purpose of straining water, placed the cloth and the begging bowl on the branch of a certain tree. Having gone forth and having [29.317] taken higher ordination, 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. He thought 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 fool, you have thrown away the privilege of wearing rich apparel, have clothed yourself in these rags, and with begging bowl in hand, are about to go forth for alms.”

10. The Chapter about the Stick, Daṇḍavagga - 609

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 those rags 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 bhikkhus saw him going back and forth in this manner, they asked him: “Friend, where are you going?” – “I am going to my teacher, friends,” he replied. Thus did he take his own old rags for his subject of meditation, by this means conquer himself, and in a few days attain Arahatsip.

The bhikkhus said: “Friend, do you no longer go to your teacher? This is not the path you have been accustomed to travel.” – “Friends,” replied the bhikkhu, “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 bhikkhus reported the matter to the Teacher, saying: “Venerable Sir, the Elder Pilotika does not speak the truth.” – “What did he say, bhikkhus?” replied the Teacher. “He said this and that, venerable Sir.”

When the Teacher heard that, he said: “Bhikkhus, 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 verses:

**143. Hirīnisedho puriso koci lokasmi’ vijjati,
yo nindaṃ appabodhati, asso bhadro kasāṃ-iva.**

Whatever person in the world
is restrained by conscience, and is
aware of his fault, is like a
good horse that is restrained by whip. {3.86}

**144. Asso yathā bhadro kasāniviṭṭho,
ātāpino saṃvegino bhavātha.
Saddhāya sīlena ca vīriyena ca,
samādhinā Dhammavinicchayena ca.
Sampannavijjācaraṇā patissatā,
pahassatha dukkham-idaṃ anappakaṃ.**

Like a good horse restrained by whip,
you should be ardent and intense.

10. The Chapter about the Stick, Daṇḍavagga - 610

Having faith, virtue, energy,
concentration, investigation.

One who has understanding and
good conduct, also mindfulness,
will surely abandon this not
insignificant suffering.

At the end of the teaching many reached the fruition of Stream-entry and so on.

10.11 The Story about the Novice Sukha Sukhasāmaṇeravattthu

Dhp 145

Burlingame: Sukha the Novice

Compare: Dhp-a 6.5

The novice Sukha saw that irrigators, fletchers and carpenters mastered the objects they worked with, and realised that, if they can master unconscious things, he could master his mind; he asked his teacher Elder Sāriputta to bring his food, and by striving alone he became an Arahāt; the Buddha then spoke a verse about him.

Cast: Gandha, Bhattabhatika, Cintāmaṇī, Elder Sāriputta, Elder Sukha, Elder Paṇḍita, Sakka, Four Great Kings

Keywords: Offerings, Paccekabuddhas, Conversions, Novices, Rich Men, Great Disciples, Mastery, Past Lives

“**Course-makers lead water,**” [29.318] {3.87} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the novice Sukha.

11a Story of the Past: The Rich Man Gandha, the Laborer Bhattabhatika, and the Paccekabuddha

Once upon a time there lived in Bārāṇasī a youth named Gandha, and he was the son of the principal rich man 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 Rich Man which his father had held before him. From that time on he was known as the Rich Man 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

10. The Chapter about the Stick, Daṇḍavagga - 611

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 rich man 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 bad.”

When the rich man heard this saying, he thought to himself: “What a 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 rich man’s mind. But instead of saying to himself: “I will give alms; {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 100,000 coins in building a bath-house of crystal. At a cost of 100,000 coins he had made a bath-seat of crystal. At a cost of 100,000 coins he had made a couch whereon to [29.319] sit. At a cost of 100,000 coins he had made a bowl for his food. At a cost of 100,000 coins he caused to be erected a pavilion over his dining-hall. At a cost of 100,000 coins he had made a copper-plated receptacle for his bowl. At a cost of 100,000 coins he had a magnificent window built in his house. For his breakfast he spent 1,000 coins, and for his evening meal he spent 1,000 coins. And for the purpose of providing himself with food at midday on the day of the full moon he spent 100,000 coins.

On the day when he intended to eat this food, he spent 100,000 coins 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 Rich Man Gandha eats his meals.”

Straightaway the populace assembled, bringing with them beds and couches. And the Rich Man Gandha, having first bathed in his bath-house which had cost him 100,000 coins, in perfumed water drawn from sixteen vessels, seated himself on his couch which had cost him 100,000 coins. 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 Rich Man Gandha enjoy that feast.

10. The Chapter about the Stick, Daṇḍavagga - 612

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 Rich Man Gandha takes his meals.” The villager’s friend said to him: “Have you ever seen the splendor in which the Rich Man 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 rich man. “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.” – “Sir, every morsel of rice is worth a hundred coins, two hundred coins. 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 a 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 rich man’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

10. The Chapter about the Stick, Daṇḍavagga - 613

been. He became known to all the residents of the city as Bhattabhatika (Food Earner).

When his term of service was completed, the rich man'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 rich man gave him two thousand coins for his evening meal and a thousand coins for his breakfast, making three thousand coins 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: "Today 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 rich man had been accustomed to bathe, and in the same bath-house, and sat on the rich man's bath-seat after his bath, {3.91} and put on the rich man's garments, and sat down upon the rich man's couch. And the rich man caused a man to go about the city beating a drum and crying out: "Bhattabhatika worked for hire in the house of the Rich Man 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 Paccekabuddha on Mount Gandhamādana arose from a state of absorption which had lasted seven days, and considering within himself: "Where shall I go today 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 Paccekabuddha 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 Paccekabuddha 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.

10. The Chapter about the Stick, Daṇḍavagga - 614

When Bhattabhatika saw the Paccekabuddha, 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 this bowl of rice. This rice which I have just received will keep me for a night and a day; but if I give it to this noble person, it will keep me for countless millions of aeons 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 Paccekabuddha and placed the bowl in the hands of another. Then he worshipped the Paccekabuddha with the five limbs, and taking the bowl in his left hand, with his right hand poured the rice into the bowl of the Paccekabuddha.

When [29.322] half of the rice had been emptied into his bowl, the Paccekabuddha covered the bowl with his hand. Bhattabhatika, however, said to him: “Venerable 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 lives 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 Paccekabuddha, thereby earning much merit for himself.

When he had so done, giving all he possessed, he worshipped the Paccekabuddha again and said to him: “Venerable 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 Dhamma which you have seen.” – “So be it,” said the Paccekabuddha, 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 verses:

May you succeed in all that you
desire and wish for; may all your
intentions be fulfilled,
like the moon on the fifteenth day.

May you succeed quickly in what
you desire and wish for; may all

10. The Chapter about the Stick, Daṇḍavagga - 615

your intentions be fulfilled, like
a wish-fulfilling gem. {3.93}

Then the Paccekabuddha formed the resolution: “May this multitude stand watching me until I reach Mount Gandhamādana.” Straightaway he flew through the air to Gandhamādana, and the multitude stood watching him. When he reached Gandhamādana, he divided the food among five hundred Paccekabuddhas; 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 Paccekabuddha is one of them.²³⁷

When the multitude saw him dividing the food among the Paccekabuddhas, they sent up thousands of shouts of applause, insomuch that the noise thereof was like the noise of simultaneous bursts of thunder.

When the Rich Man 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 rich man what had happened, saying: “Master, in like manner may they endure splendor [29.323] and glory.” When the rich man heard this, his body was suffused with the five sorts of joy. He said: “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 coins and make over to me the merit that you have earned by bestowing this gift.” Bhattabhatika did so, and the rich man 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 purpose, and attainment of great virtue. {3.94} For example, an Arahāt, or a person who has attained the fruition of Non-returning, after he has arisen from the attainment of cessation, is a worthy recipient of offerings. Attainment of substance means acquisition of substance by such a person. By

²³⁷ AJ: see AN 4.77, “these four things are unthinkable ... the scope of the Buddhas the scope of one in absorption ... the results of deeds ... speculation about the world.” The scope of the Buddhas includes Paccekabuddhas, it seems.

10. The Chapter about the Stick, Daṇḍavagga - 616

attainment of requisites is meant acquisition of requisites by righteous living and just dealing. By attainment of purpose 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 great virtue means acquisition of the state of a worthy recipient of offerings, after he has arisen from absorption. Now this Paccekabuddha who had destroyed the pollutants, 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 purpose was the result of a consciousness purified in the three divisions of time. The Paccekabuddha, as soon as he arose from absorption, manifested the attainment of great virtue. 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 rich man.

Some time later, the king, hearing what Bhattabhatika had done, sent for him, gave him a thousand coins in exchange for his bowl, bestowed rich treasure upon him, and gave him the post of Rich Man. Thus he came to be called the Rich Man Bhattabhatika.

Bhattabhatika became warm friends with the Rich Man 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 Deva Realm. After enjoying celestial bliss in the Deva Realm for the space of an interval between two Buddhas, he obtained a new existence in the dispensation of this present Buddha in the city Sāvattthī in the household of a supporter of the Elder Sāriputta. {3.95}

11b Story of the Present: The Novice Sukha

His mother received the protection of the womb, and after a few days the longing of pregnancy came upon her. She thought: “Oh, that I might give food of rich flavor to the Elder Sāriputta and his five hundred bhikkhus! Oh, that I might put on yellow robes, take a golden vessel in my hand, sit down in the outer circle of the assembly, and partake of the food left uneaten by those bhikkhus!” 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: “Venerable Sir, confer the precepts on my son.” Said the elder: “What shall be his name?” The mother said: “Venerable Sir,

10. The Chapter about the Stick, Daṇḍavagga - 617

from the day when he was conceived, no one in this house has experienced pain; therefore his name shall be Sukha Kumāra (Happy Boy).” 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 go forth 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: “Venerable Sir, my son desires to go forth; 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 lay disciple.” 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} will you be able to take delight therein?” The youth replied: “Venerable Sir, I will keep your admonitions.” Thereupon the elder gave him a subject of meditation, and having so done, gave him the going forth.

For seven days his mother and father bestowed rich offerings within the monastery in honor of his going forth, giving food of a hundred flavors to the Saṅgha of bhikkhus presided over by the Buddha, returning in the evening to their own home. On the eighth day, while the Saṅgha of bhikkhus 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.²³⁸ 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

²³⁸ AJ: this alludes to a section in 6.5 where the novice sees first people leading water, then arrow-makers straightening arrows, then carpenters fashioning wheels, and proceeds to guide his mind to Arahatship.

10. The Chapter about the Stick, Daṇḍavagga - 618

and turned back. As he did so, he said to the elder: “Venerable 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, venerable 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 Arahatsip.’ 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 {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 mansions 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-focused mind the novice developed spiritual insight and attained the three paths and fruitions. 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?” Straightaway beholding the household of a supporter of his who was endowed with the requisite disposition, he went there. When the members of this household saw the elder, they were pleased at heart and said to the elder: “Venerable Sir, it is well that you came here today.” And they took his bowl and provided him with a seat and presented him with broth and hard food.

They then requested the elder to teach the Dhamma to them until mealtime, and the elder, responding to their request, taught the Dhamma 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: “Venerable 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: “Today the novice Sukha gave his preceptor his bowl and robe and turned back, saying: ‘I will strive earnestly for the attainment of Arahātship,’ has he yet completed his task?” Straightaway he perceived that the novice had attained the three paths and fruitions.

Considering the matter further, the Teacher became aware of the following: “Today the novice will succeed in attaining Arahātship. {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 Arahātship, it will impede the attainment thereof. It is therefore my duty to go there 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,²³⁹ and when the elder had answered the last of the questions, the novice attained Arahātship. 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 Arahātship, persuaded of the utter uselessness of the food which the elder had brought him, contemplating the state 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 mansions, Sakka left his post at the place he was guarding, and the sun passed beyond the zenith before the eyes of all. Said the bhikkhus: “Evening is now come on, and the novice has just finished his meal. Why was the morning so long today, and the evening so slow?” Just then the Teacher approached and asked the bhikkhus: “Bhikkhus, what is it that you are sitting here talking about now?” The bhikkhus replied: “Venerable Sir, today the morning seemed very long, and the evening was slow. {3.99} The novice has but

²³⁹ AJ: as with the novice Paṇḍita, Dhp-a 6.5 above.

10. The Chapter about the Stick, Daṇḍavagga - 620

just finished his meal. Moreover the sun has just passed beyond the zenith before our very eyes.”

The Teacher replied: “Bhikkhus, that is what always happens when they that possess merit engage in meditation. For today the Four Great Kings kept guard on all sides; the Moon and the Sun stopped their mansions and stood still; Sakka kept his post at the place he was guarding; and I myself stood watch at the gateway. Today the novice Sukha saw canal-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 Arahatsip.” And so saying, he pronounced the following verse:

**145. Udaṇaṃ hi nayanti nettikā,²⁴⁰
usukārā namayanti tejanaṃ,
dāruṃ namayanti tacchakā,
attānaṃ damayanti subbatā.**

Course-makers lead water,
fletchers straighten arrows,
carpenters straighten wood,
the mild master themselves.

At the end of the teaching many reached the fruition of Stream-entry and so on.

²⁴⁰ AJ: only one word differs from Dhp 90.

11. The Chapter about Old Age, Jarāvagga

11.1 The Story about Visākhā's Companions Visākhāya Sahāyikānaṃ Vatthu

Dhp 146

Burlingame: Visākhā's Companions Intoxicate Themselves

Compare: Ja 512²⁴¹

Women under the care of Visākhā partook of strong drink while on their way to listen to the Buddha; when they arrived they were possessed by Māra and started laughing and dancing; the Buddha, through his miraculous powers, sobered them up, and then spoke a verse.

Keywords: Strong Drink, Intoxication, Foremost Disciples, Past Lives

**

“Why this laughter, why this joy,” [29.328] {3.100} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Visākhā's companions.

It seems that five hundred young men of respectable families living at Sāvattihī 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:

²⁴¹ BG: This story is a very free version of the Introduction to Ja 512.

11. The Chapter about Old Age, Jarāvagga - 622

“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 sectarians also will find grounds of reproach and will say: ‘The female lay disciples of the ascetic 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 will acquire notoriety by your own doings.” The women went home and pretended to be sick.

Now their husbands enquired: “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 there.” 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 Dhamma Hall in the presence of the Teacher. {3.102} Visākhā said to the Teacher: “Venerable Sir, teach the Dhamma 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 Deva 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 ascetic Gotama.” And straightaway 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

11. The Chapter about Old Age, Jarāvagga - 623

himself: “What does this mean?” Immediately perceiving the cause, he said to himself: “I shall not now permit the Devas 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 Devas 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. Straightaway [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 Deva 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 pollutants.” So saying, he pronounced the following verse:

**146. Ko nu hāso, kim-ānando, niccaṃ pajjalite sati,
andhakārena onaddhā, padīpaṃ na gavesatha?**

Why this laughter, why this joy, when
the world is constantly burning,
when enveloped by this darkness,
do you still not seek for a light?

At the end of the teaching those 500 women were established in the fruition of Stream-entry.

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 a wicked 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 a wicked thing, for because of it numberless living beings have come to distress and unhappiness.” – “But, venerable 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 Birth Story about the Pot (of Liquor).²⁴²

11.2 The Story about Sirimā Sirimāvatthu

Dhp 147

CST4: Sirimāvatthu

Burlingame: The Teacher Cures a Monk of Love

Compare: Vv-a 1.16²⁴³

Jivaka's sister Sirimā was a courtesan in Rājagaha who attained Stream-entry and used to provide alms for the bhikkhus, but soon she died; the Buddha asked for her body to be left outside to rot, and although men would pay good money for her before, nobody would take her later, even for free; the Buddha spoke about her in a verse.

Keywords: Courtesans, Passion, Rich Men, Death, Decay

“**See this beautified manikin,**” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to Sirimā. {3.104} [29.331]

Sirimā, it seems, was a very beautiful courtesan of Rājagaha who had during a certain rainy season offended against the female lay disciple Uttarā, wife of the rich man's son Sumana and daughter of the rich man Puṇṇaka. Desiring to be on good terms with her again, she went to her house when the Teacher and the Saṅgha of bhikkhus were within, and after the Teacher had finished his meal, asked him for pardon. Now on that day the One of Ten Strengths pronounced within the hearing of Sirimā the following words of thanksgiving:

Dhp 223. Through kindness one should overcome anger,
through goodness overcome lack of goodness,

²⁴² BG: Ja 512. AJ: it is too long to include here, but the story in summary 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 teaches on the wickedness of strong drink which causes the king to break the pots holding the drink.

²⁴³ BG: From this story is derived Vv-a 1.16. Vv-a 75⁴-77²⁸ is almost word for word the same as Dhp-a 3.104¹⁸-109⁶. This story is referred to at Mil 350¹³. See Cunningham's Stūpa of Bhārhut Plate xxiii. 1.

11. The Chapter about Old Age, Jarāvagga - 625

through gifts one should overcome stinginess,
through truth one should overcome lying speech.

At the conclusion of the verse Sirimā reached the fruition of Stream-entry.

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 verse of thanksgiving in the Chapter about Anger.²⁴⁴

Having thus attained the fruition of Stream-entry, Sirimā invited the One of Ten Strengths to be her guest, and on the following day presented rich offerings. From that time on she gave regularly eight ticket-foods, and from that time on eight bhikkhus came regularly to her house. “Accept ghee, accept milk,” she would say, filling their bowls; what she gave to one bhikkhu would have sufficed for three or four; every day sixteen coins were expended on the alms which were presented to the bhikkhus who visited her house.

Now one day a certain bhikkhu 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 bhikkhus asked him: “Friend, 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 are the marks of beauty which she possesses.” Thus did the bhikkhu describe her good qualities.

A certain bhikkhu heard the visiting bhikkhu describe her good qualities, and in spite of the fact that he had never seen her, nevertheless fell in love with her. He said to himself: “I ought to go see her.” [29.332] So announcing that he was about to enter upon residence, he asked the bhikkhu who lived by her alms some questions. The visiting bhikkhu replied: “Tomorrow, brother, remain in that house, assume the post of Saṅgha elder, and you will receive the eight ticket-foods.” The bhikkhu 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 Saṅgha elder, and received the eight ticket-foods in the woman’s house.

Now it so happened that on the day before, just as the bhikkhu who had received food in her house went out, the female lay disciple became afflicted with a

²⁴⁴ Dhṛp 223, Dhṛp-a 17.3.

11. The Chapter about Old Age, Jarāvagga - 626

disease, and therefore removed her jewels and lay down. When the bhikkhus came to receive the eight ticket-foods, her maidservants, 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, so she gave orders to her slaves, saying: “Women, take the bowls and provide the noble bhikkhus with seats; give them broth to drink and food to eat. {3.106} When it is time to present boiled rice, fill their bowls and give them to the bhikkhus.” – “Very well, noble lady,” replied the slaves.

So they invited the bhikkhus within, gave them broth to drink and food to eat; and when it was time to present boiled rice, they filled their bowls and gave them to the bhikkhus. When they had done so, they went and informed their mistress. She said: “Take me and carry me with you, that I may pay my respects to the noble bhikkhus.” So they took her and carried her with them; and when they brought her into the presence of the bhikkhus, she worshipped them, her body all of a tremble.

When that bhikkhu 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 his robe. A certain bhikkhu who was a companion of his tried to persuade him to eat, but without success, for he absolutely refused to take food.

On that very day in the evening Sirimā died. Thereupon the king sent word to the Teacher: “Venerable 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 charnel 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 coins.” And he sent the following

11. The Chapter about Old Age, Jarāvagga - 627

message to the Teacher: “Let the Saṅgha of bhikkhus presided over by the Buddha approach to behold Sirimā.” The Teacher made proclamation to the bhikkhus: “Let us go forth to behold Sirimā.”

Now that young bhikkhu 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 bhikkhus who were his fellow monastics approached him and said to him: “Friend, the Teacher is going forth to behold Sirimā.” When the young bhikkhu, 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 bag and then set out with the Saṅgha of bhikkhus.

The Teacher surrounded by the Saṅgha of bhikkhus stood on one side of the corpse; the Saṅgha of bhikkhunīs 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?” – “Venerable Sir, it is Jīvaka’s sister Sirimā.” – “Is this Sirimā?” – “Yes, venerable Sir.” – “Well! Send a drum through the town and make proclamation: ‘Those who will pay a thousand coins for Sirimā may have her.’” Not a man said “hah” or “hum.” The king informed the Teacher: “They will not take her, venerable 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 coins, 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 coins, or two hundred, or a hundred, or fifty, or twenty-five, or ten, or five. Finally he reduced the price to a coin, then to a [29.334] half-coin, then to a quarter of a coin, then to an eighth of a coin. At last he proclaimed to the beating of a drum: “They may have her for nothing.” Not a man said “hah” or “hum.” Then said the king to the Teacher: “Venerable Sir, no one will take her, even as a gift.”

The Teacher replied: “Bhikkhus, you see the value of a woman in the eyes of the multitude. In this very city men used to pay a thousand coins for the privilege of spending one night with this woman. Now there is no one who will take her even as a gift. {3.109} Such was her beauty who now has perished and gone. Behold,

11. The Chapter about Old Age, Jarāvagga - 628

bhikkhus, this body diseased and corrupt.” So saying, he pronounced the following verse:

**147. Passa cittakataṃ bimbaṃ, arukāyaṃ samussitaṃ,
āturaṃ bahusaṅkappaṃ, yassa natthi dhuvāṃ ṭhiti.**

See this beautified manikin,
a heap of sores that is raised up,
sick, imagined in many ways,
which has nothing stable or firm.

At the end of the teaching 84,000 living beings had penetration of the Dhamma, and that bhikkhu was established in the fruition of Stream-entry.

11.3 The Story about the Elder Uttari Uttarittherīvattu

Dhp 148

CST4: Uttarātherīvattu

Burlingame: The Aged Nun

The elderly bhikkhunī Uttari still walked on almsround at the age of one hundred and twenty years; while walking one day she met the Buddha, but stumbled and fell down; the Buddha spoke a verse warning of her coming death.

Keywords: Old Age, Death, Decay, Bhikkhunīs

**

“**This body is worn out,**” {3.110} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the bhikkhunī Uttari.²⁴⁵

It seems that this bhikkhunī continued her almsrounds until she was 120 years old. One day as she was returning from her almsround with food in her bowl, she met a certain bhikkhu 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 bhikkhu in the same place, gave him all the food she had, and then had none left for herself.

²⁴⁵ AJ: Burlingame wrote Uttarā, which is the variant reading in PTS. The text reads Uttari.

11. The Chapter about Old Age, Jarāvagga - 629

Now on the fourth day, as she was going her rounds, 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 verse:

**148. Parijñāṇam-idaṃ rūpaṃ, rogaññāṇaṃ pabhaṅguraṃ,
bhijjati pūṭisandeho, maraṇantaṃ hi jīvitaṃ.**

This body is worn out, a nest
of disease, perishing, putrid,
the putrid body will come to
destruction, for life ends in death.

At the end of the teaching that Elder attained the fruition of Stream-entry, and many people had benefit from the Dhamma teaching.

11.4 The Story about Many Vain Bhikkhus Sambahula-Adhimānikabhikkhūnaṃ Vatthu

Dhp 149

CST4: Sambahulaadhimānikabhikkhuvatthu

Burlingame: A Company of Over-Confident Monks

Some bhikkhus attained absorption and thinking they had Awakened they went to see the Buddha; the Buddha sent them to the charnel ground, and when they saw female corpses they realised they still had lust; the Buddha then gave them this teaching.

Keywords: Overestimation, Meditation, Death, Radiant Image

**

“Like discarded white gourds,” [29.335] {3.111} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a company of vain bhikkhus.

It seems that five hundred bhikkhus received a subject of meditation from the Teacher, went forth to the forest, and after striving and struggling, induced a state of absorption. Thereupon they thought to themselves: “By not indulging the defilements, 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.

11. The Chapter about Old Age, Jarāvagga - 630

When they arrived outside the gate, the Teacher said to Elder Ānanda: “Ānanda, these bhikkhus have no occasion for entering and seeing me. {3.112} Let them first go to the charnel ground and then come back and see me.” The elder went and told those bhikkhus what the Teacher had said.

Instead of asking: “Why should we have to go to the charnel ground?” they said to each other: “The far-seeing Buddha must have seen a reason.” Accordingly they went to the charnel 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 defilements still existed within them.

Thereupon the Teacher, still remaining seated in the Perfumed Chamber, sent forth a radiant image of himself, and as it were spoke face to face with those bhikkhus, saying: “Bhikkhus, is it fitting that upon beholding such an assembly of bones you should take pleasure in the pollutants?” So saying, he pronounced the following verse:

**149. Yānimāni apatthāni alāpūneva sārade
kāpotakāni aṭṭhīni, tāni disvāna kā rati?**

Like discarded white gourds
thrown away in autumn
are these grey bones; seeing
them, why is there delight?

At the end of the teaching those bhikkhus just as they stood there attained Arahatsip, and having gone and praised the Fortunate One, they worshipped him.

11.5 The Story about the Elder Janapada Kālyāṇī Rūpanandā Janapadakalyāṇīrūpanandattherīvatthu

Dhp 150

CST4: Janapadakalyāṇī Rūpanandātherīvatthu

Burlingame: The Nun and the Phantom

Compare: Dhp-a 24.5; AN-a 14.5.4.6; Thīg-a 41; Thīg-a 52²⁴⁶

The Buddha caused Elder Rūpanandā, who was proud of her beauty, to see an image of a very beautiful woman quickly go through the stages of life, die, and be eaten by animals, and she gained insight into the nature of the body; the Buddha then spoke a verse.

Keywords: Decay, Bhikkhunīs, Old Age, Sickness, Death, Meditation, Insight

“This fortress is made out of bones,” [29.336] {3.113} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the Elder Janapada Kālyāṇī Rūpanandā.

It seems that one day she thought to herself: “My eldest brother has renounced the glory of dominion, has gone forth, and has now become the foremost being in the world, even the Buddha; his son, Prince Rāhula, has gone forth; my husband has gone forth; so also has my mother gone forth. Seeing that all these kinsfolk of mine have adopted the spiritual life, why should I continue any longer to live the household life? I too will go forth.” Accordingly she went to the community of bhikkhunīs and went forth, not at all because of faith, but solely because of love for her kinsfolk. Because of her wondrous beauty, she became known as Rūpanandā (Joyous Form).

One day she heard that the Teacher had said: “Beauty of form is impermanent, suffering, non-self; so likewise are sensation, perception, volitions and consciousness, impermanent, suffering, non-self.” 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.

²⁴⁶ BG: On the literary relations of all these stories, see Introduction, § 7d, pages 48-51.

11. The Chapter about Old Age, Jarāvagga - 632

Now the residents of Sāvattthī, having given alms early in the morning, took upon themselves the observance of the Observance Day. In the evening, clad in spotless upper garments and bearing garlands and flowers in their hands, they assembled at Jetavana to hear the Dhamma. And the community of bhikkhunīs also, desiring to hear the Dhamma, went to the monastery and heard the Dhamma. And having heard the Dhamma, they entered the city, praising the virtues of the Teacher as they entered.

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 Realised One does not arouse a feeling of satisfaction. Those who judge by what they see, look upon [29.337] the golden-hued body of the Realised One, 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 teaching of the Dhamma, 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 One of Ten Strengths, such is his concentration, such is his wisdom; in uprightness and concentration and wisdom the Fortunate One is without an equal, is without a peer." Thus they also are satisfied. Indeed those who praise the virtues of the Realised One lack words wherewith to tell their praises.

Rūpanandā listened to the bhikkhunīs and the female lay disciples as they recited the praises of the Realised One, 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 bhikkhunīs, and without letting myself be seen, look upon the Realised One, hear him teach the Dhamma, and then return?" So she said to the bhikkhunīs: "Today I too will go and hear the Dhamma." {3.115} The bhikkhunīs said: "It has taken a long time to arouse in Rūpanandā a desire to wait upon the Teacher. Today, by reason of her, the Teacher will teach the Dhamma 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: "Today 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

11. The Chapter about Old Age, Jarāvagga - 633

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 bhikkhunīs, she took her place behind the bhikkhunīs, worshipped the Teacher with the five limbs, and sat down among the bhikkhunīs. 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 created image 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 created image, 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 Dhamma. 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, as crooked as a rafter, forced to lean on a cane, trembling in every limb, she was filled with utter disgust.

11. The Chapter about Old Age, Jarāvagga - 634

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. Straightaway 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 apart. 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 non-self thereof.

Straightaway the three realms 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?” Straightaway 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 Dhamma by pronouncing the following verses:

Diseased, impure, putrid,
behold, Nandā, the body,
overflowing and oozing,
desired by the foolish.

As is this, so is that,
as is that, so is this,
behold the empty elements,
do not return back to the world,
casting aside any desire
for existence, walk in peace. {3.118}

Thus, with reference to the bhikkhunī Nandā, did the Fortunate One pronounce these verses.

Directing her thoughts in a way conformable to his teaching, Nandā attained the fruition of Stream-entry. Thereupon the Teacher, desiring that she should dwell upon the three paths and the three fruitions, and desiring to teach her to

11. The Chapter about Old Age, Jarāvagga - 635

meditate upon the void, said to her: “Nandā, think not that there is an essence in this body; for there is not the least essence in this body. This body is but a city of bones, made by hoisting three hundred bones.” So saying, he pronounced the following verse:

**150. Aṭṭhīnaṃ nagaraṃ kataṃ,
maṃsalohitalepanaṃ,
yattha jarā ca maccu ca,
māno makkho ca ohito.**

This fortress is made out of bones,
plastered over with flesh and blood,
but hidden within lie old age,
death, also conceit and anger. {3.119}

At the end of the teaching that elder reached Arahatsip, and many people had benefit from the Dhamma teaching.

11.6 The Story about Queen Mallikā

Mallikādevīvatthu

Dhp 151

Burlingame: Queen Mallikā and Her Dog

Compare: Vv-a 3.8²⁴⁷

King Pasenadi's wife Queen Mallikā died and was eventually reborn in Tusita Heaven; later the Buddha went on almsround, was invited by the king, and sat in his chariot hall, where he explained to the king that he shouldn't grieve, for all beings must die, and there he spoke a verse.

Keywords: Animals, Death, Grief, Offerings, Decay

“Royal chariots will decay,” [29.340] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Queen Mallikā.

It seems 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 is perceived in two forms 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}

²⁴⁷ BG: At Vv-a 3.8, Dhammapāla refers to the Story of Mallikā in the *Dhammapada-vañṇanā*. 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 Commentary contains no such story about Mallikā the wife of Bandhula, or about Mallikā the wife of Pasenadi. It seems probable that Dhammapāla here gives a wrong reference. For references in the *Dhammapada-aṭṭhakathā* to Mallikā the wife of Bandhula, see 1.349, 1.412; to Mallikā the wife of Pasenadi, 1.382, 2.1-19, 3.119-123, 3.183-189. Cf. Jātaka, 3.405, Khp-a 1292°, and Mil 291¹⁷⁻¹⁹.

11. The Chapter about Old Age, Jarāvagga - 637

The king was such a fool 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 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 is perceived in two forms.” Therefore he believed the explanation she gave him. [29.341]

Mallikā thought to herself: “I have deceived this king, because he is such a fool. I have committed a great wrong. Moreover I have accused him falsely. The Teacher will come to know of this wrong of mine, and likewise the two Chief Disciples, and the eighty Great Disciples. Oh, what a grievous wrong 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.²⁴⁸ On this occasion gifts valued at 140 million of treasure were bestowed upon the Teacher, and the Realised One 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 wicked 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. He thought 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. Tomorrow 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

²⁴⁸ BG: See story 13.10.

11. The Chapter about Old Age, Jarāvagga - 638

come. As for Mallikā, after she had been tormented for seven days in Niraya Hell, she came out thence, and was reborn in the Tusita Realm.

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 Niraya Hell, he would have said to himself: “If a woman endowed with faith so perfect has been reborn in Niraya Hell after presenting offerings so abundant, what chance is there for me?” He would therefore have adopted wrong views, would have discontinued the constant offerings of food to the five hundred [29.342] bhikkhus, and would finally have been reborn in Niraya 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 almsround, 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 worshipped him and sat down. “Venerable Sir,” he said, “when I visited you, this thought was in my mind: ‘I will ask the Teacher where Mallikā my queen has been reborn.’ venerable Sir, tell me where she was reborn.” – “In the Tusita Realm, great king.”

“Venerable Sir,” said the king, “had Queen Mallikā not been reborn in the Tusita Realm, who else could ever have been reborn there? Venerable Sir, there never lived a woman like her; wherever she sat, wherever she stood, {3.122} these words were ever on her lips: ‘Tomorrow I will give this to the Realised One; tomorrow I will do this for the Realised One.’ She cared for nothing else but to make provision of offerings. Venerable Sir, ever since she went to the other world, my own person has been non-existent.” The Teacher said: “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, venerable Sir.” – “Whose is this?” – “My father’s, venerable Sir.” – “But whose chariot is this?” – “My own, venerable 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, the Dhamma

11. The Chapter about Old Age, Jarāvagga - 639

of the Great Man alone does not wear away, but of living beings there are none that do not wear away.” So saying, he pronounced the following verse:

**151. Jīraṇṭi ve rājarathā sucittā,
atho sarīram-pi jaraṃ upeti,
satañ-ca Dhammo na jaraṃ upeti,
santo have sabbhi pavedayanti.**

Royal chariots will decay,
and the body also decays,
but the Dhamma does not decay,
the good pass it on to the good.

At the end of the teaching many reached the fruition of Stream-entry and so on.

11.7 The Story about the Elder Lāḷudāyi Lāḷudāyittheravatthu

Dhp 152

Burlingame: The Monk Who Always Said the Wrong Thing

Compare: Ja 211; Dhp-a 18.4

The bhikkhu Lāḷudāyi was always reciting the wrong verses – dirges at weddings, and joyful verses at funerals, and so on; the Buddha explained that he did the very same in a past life and spoke a verse.

Cast: Lāḷudāyi, Aggidatta, Somadatta

Keywords: Recitation, Past Lives, Bodhisatta, Kings

“**The person of little learning,**” [29.343] {3.123} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Lāḷudāyi.

It seems that Elder Lāḷudāyi used to go to a house where people were making holiday and recite verses appropriate to a funeral, such as: “They stand outside the walls.”²⁴⁹ 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,” he would recite such auspicious verses as: “Giving, and living by the

²⁴⁹ AJ: Khp 7.

11. The Chapter about Old Age, Jarāvagga - 640

Dhamma ...”²⁵⁰ Or else he would recite the Discourse on the Treasures,²⁵¹ containing such verses as: “Whatever riches there are - here or hereafter ...”²⁵²

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.

Bhikkhus who heard him talk reported the matter to the Teacher, saying: “Venerable Sir, what is the use of Lāludāyi’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: “Bhikkhus, 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

7a Story of the Past: Aggidatta, Somadatta, and the King

It seems that in times long gone by, there was a Brahmin named Aggidatta who lived in Bārāṇasī. The Brahmin had a son named Somadatta Kumāra who waited upon the king, and Somadatta was the king’s darling and delight. Now the Brahmin 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 Brahmin 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 Brahmin 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 charnel ground named the Fragrant Bush. 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

²⁵⁰ BG: From the *Maṅgala-sutta*, vs 6.

²⁵¹ BG: Khp 6.

²⁵² BG: vs 3.

11. The Chapter about Old Age, Jarāvagga - 641

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 verse, you must then ask the king for the ox." So saying, he taught his father the following verse:

I had two oxen, mighty king,
with which I plowed my field;
but one of the two is dead; pray
give me another, noble sir.

The Brahmin spent a year perfecting himself in this verse. 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 Brahmin.

So as soon as Somadatta had taken his accustomed place beside the king, the Brahmin 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 Brahmin pronounced the following verse:

I had two oxen, mighty king,
with which I plowed my field;
but one of the two is dead; pray
take the other one, noble sir.

The king said: "What say you, dear friend? Say it again." So the Brahmin repeated the verse once more exactly as before. The king, perceiving that by a slip of the tongue the Brahmin 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 Bodhisatta, presented the Brahmin with sixteen oxen, and in addition thereto, jewels and household wares and a village wherein to dwell. Thus did the king present the Brahmin with gifts appropriate to his station. Having so done, he dismissed the Brahmin with high honor.

11. The Chapter about Old Age, Jarāvagga - 642

When the Teacher had completed this story, he identified the births as follows:
“At that time the king was Ānanda, the Brahmin was Lāḷudāyi, and Somadatta was I myself.” {3.126}

Then he added: “Bhikkhus, 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 verse:

**152. Appassutāyaṃ puriso balivaddo va jīrati,
maṃsāni tassa vaḍḍhanti, paññā tassa na vaḍḍhati.**

The person of little learning
increases in age like an ox,
for although his flesh does increase,
his wisdom does not increase.

At the end of the teaching many people reached the fruition of Stream-entry and so on.

11.8 The Story about the Exalted Utterances (Spoken) to Elder Ānanda Ānandattherassa Udānavatthu

Dhp 153-154

CST4: Udānavatthu

Burlingame: Elder Ānanda's Stanzas²⁵³

Compare: Nidānakathā²⁵⁴

After he had defeated Māra at the foot of the Bodhi tree, the Bodhisatta, in the three watches of the night, attained insight into his previous existences, the rising and falling away of beings according to their intentional actions, and dependent origination, which led to his Awakening, at which point he spoke exalted utterances.

Keywords: Meditation

“**Through the round of births and deaths,**” {3.127} this Dhamma teaching was uttered by the Teacher while he sat at the foot of the Bodhi tree, by way of an exalted utterance; and at a later time it was recited to the Elder Ānanda in answer to a question.

For the Teacher, sitting at the foot of the Bodhi 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 the divine eye; and in the last watch, out of pity for living beings, by focussing his thoughts on dependent origination and meditating on it both forwards and backwards, at sunrise he obtained Complete Awakening. Thereupon he uttered an exalted utterance common to countless thousands of Buddhas, pronouncing the following verses:

**153. Anekajātisamsāraṃ sandhāvissaṃ anibbisam
gahakāraṃ gavesanto: dukkhā jāti punappunam.**

Through the round of births and deaths
I have wandered without finding

²⁵³ AJ: titled such, even though the verses are not spoken by Ānanda, but the Buddha.

²⁵⁴ BG: Ja Nid vs 278-279 (Jātaka, 1.76). The “Builder of the House” is of course craving, (*taṇhā*), the cause of rebirth and suffering.

the housebuilder I was seeking:
born and suffering once again. {3.128}

**154. Gahakāraka diṭṭhosi! Puna gehaṃ na kāhasi:
sabbā te phāsukā bhaggā, gahakūṭaṃ visaṅkhitaṃ,
visaṅkhāragataṃ cittaṃ, taṇhānaṃ khayam-ajjhagā.**

O housebuilder, now you are seen!
You will not build the house again:
all your rafters have been broken,
and the ridgepole has been destroyed,
my mind has reached the unconditioned,
and craving's end has been achieved.

11.9 The Story about Mahā Dhana, the Rich Man's Son Mahāadhanaseṭṭhiputtavatthu

Dhp 155-156

Burlingame: Great-Wealth, the Treasurer's Son

The wealthy youth Mahā Dhana took to drink and squandered both his own and his wife's money and ended up a beggar; the Buddha explained that if he had applied himself as a lay disciple he would have been amongst the chief rich men; and if he had gone forth he would have attained the paths and fruits; and then he spoke some verses about him.

Keywords: Marriages, Rich Men, Profligacy, Beggars

“Not having lived the holy life,” [29.346] {3.129} this Dhamma teaching was given by the Teacher while he was in residence at Isipatana with reference to Mahā Dhana, the rich man's son.

Mahā Dhana (Great Wealth), it seems, was reborn at Bārāṇasī in a household worth 800 million. 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 800 million 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

11. The Chapter about Old Age, Jarāvagga - 645

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 800 million of treasure in the same house.

It was the custom of the rich man's son to go thrice a day to wait upon the king. One day a company of rogues who lived in that city thought to themselves: "If this rich man'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, rich man! With your help may we be enabled to eat and drink to our heart's content!" Hearing their words, the youth asked the attendant 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 attendant to bring him first a little and then a little more, and all this he drank. [29.347]

Now in no long time those rogues 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 coins 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 800 million of treasure that formerly belonged to him. Then those rogues 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 straightaway put him out. Thereupon, taking his wife with him, he found lodging near the house-wall of other people's houses. With a broken begging bowl in his hand, he would go about begging alms. Finally he began to eat the leftovers of other people's food.

One day he stood at the door of a rest-house, receiving leftovers of food presented to him by novices and young monks. 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 Mahā Dhana, the rich man! In this very city he has squandered twice 800 million of treasure. Now, accompanied by his wife, he is begging alms. But 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 rich man in this very city; and if he had gone forth, he would have attained Arahatsip, and his wife would have been established in the fruition of Non-returning.

If in middle life he had not squandered his wealth, but had applied himself to business, he would have become the second rich man; and if he had gone forth, he would have become [29.348] a Non-returner, and his wife would have been established in the fruition of the Once-returner.

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 rich man; and if he had gone forth, he would have become a Once-returner, {3.132} and his wife would have been established in Stream-entry.

But now he has fallen away from the wealth of a lay disciple and he has likewise fallen away from the estate of an ascetic. He has become like a heron in a dried-up pond." So saying, he pronounced the following verses:

**155. Acaritvā brahmacariyaṃ, aladdhā yobbane dhanam,
jiṇṇakoñcā ca jhāyanti khīṇamacche va pallale.**

Not having lived the holy life,
not having gained wealth in their youth,
they waste away like the herons
in a small lake devoid of fish.

**156. Acaritvā brahmacariyaṃ aladdhā yobbane dhanam
senti cāpātikhittā va, purāṇāni anutthunam.**

11. The Chapter about Old Age, Jarāvagga - 647

Not having lived the holy life,
not having gained wealth in their youth,
they lie like shafts shot from a bow,
wailing about things in the past.

At the end of the teaching many reached the fruition of Stream-entry and so on.

12. The Chapter about the Self, Attavagga

12.1 The Story about Prince Bodhi Bodhirājakumāravatthu

Dhp 157

Burlingame: Prince Bodhi and the Magic Bird

Compare: Ja 353; Snp-a 5, Vatthugāthā; Vin Cv 5; MN 85²⁵⁵

Prince Bodhi invited the Buddha for the first meal in his new palace, and put down cloth thinking if the Buddha stepped on it he would be blessed with children; the Buddha refused to walk on it, and explained that Prince Bodhi would be without children because of a past life in which he failed to protect himself by keeping precepts during any of the three periods of his life, and he then gave a teaching in a verse.

Cast: Prince Bodhi, Saṅjikāputta, King Kaṭṭhavāhana

Keywords: Kings, Ships, Past Lives

“If one regards oneself as dear,” [29.349] {3.134} this Dhamma teaching was given by the Teacher while he was in residence at Bhesakaḷāvana with reference to Prince Bodhi.

1a The Prince, the Master Builder, and the Magic Bird

It seems 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 Kokanada (Red Lotus). When it was finished, the prince asked the master builder: “Have you ever built a palace like this anywhere else, or is this the first work of the sort you have done?” The master 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

²⁵⁵ BG: In the Introduction to Ja 353, 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 Vin Cv 5.21, or from MN 85.

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 straightaway thought to himself: “Without a doubt this prince intends to kill the master 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 master builder and asked him: “Have you, or have you not, finished your work on the palace?” – “My work is finished,” replied the master builder. Then said Sañjikāputta: “The prince is seeking to kill you; look out for yourself.” {3.135} The master builder replied: “Master, you did me a [29.350] great kindness in telling me. Now I know exactly what to do to avoid trouble.”

The prince asked the master builder: “Friend, have you finished your work on our palace?” – “No, your majesty,” replied the master 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 master 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 master 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 yellow gold you receive.”

Now the prince, in order to make sure that the master builder should not leave the house, surrounded the house with a strong guard. But the master builder, as soon as the bird was finished, having previously said to his wife: “Today 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 master builder escape. When the guards saw the bird winging its flight away, they cried out: “Your majesty, the master builder has escaped!” But even as they cried out, the master builder made good his escape,

12. The Chapter about the Self, Attavagga - 650

and alighting in the Himālaya country, built a city to dwell in. Thereafter he was known as King Kaṭṭhavāhana (Wooden Vehicle). {3.136}

1b 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 limbs, took his bowl, and said to him: “Pray enter, venerable 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 Fortunate One will not step on those cloths; the Realised One 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, worshipped the Teacher, and sitting on one side, said to him: “Venerable Sir, I am your devoted servitor. Thrice have I sought refuge in you. I sought refuge in you the first time 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?” – “Venerable 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, venerable 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 heedlessness in a former existence.” – “At what time, venerable Sir?” In response to his request the Teacher explained the matter by relating the following

1c Story of the Past: The Man Who Ate Bird’s Eggs

Once upon a time, it seems, 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 verse:

**157. Attānañ-ce piyaṃ jaññā rakkheyya naṃ surakkhitaṃ,
tiṇṇam-aññataraṃ yāmaṃ paṭijaggeyya paṇḍito.**

If one regards oneself as dear,
one should guard oneself well, during
one of three watches of the night
the wise person should stay alert.

At the end of the teaching Prince Bodhi was established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

12.2 The Story about the Elder Upananda the Sakyan

Upanandasakyaputtattheravatthu

Dhp 158

Burlingame: The Greedy Monk

Compare: Ja 400²⁵⁶

Elder Upananda taught well, but was a greedy bhikkhu who always took the biggest offering, one day he swindled two bhikkhus out of a blanket, and the Buddha explained that one should train oneself before teaching to others, and summarised his teaching with a verse.

Cast: Upananda the Sakyan, Anutīracārī, Gambhīracārī

Keywords: Discipline, Greed, Cheating, Past Lives

“First one should establish oneself,” {3.139} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Upananda, the Sakyan.

It seems that this elder, who was skilled in teaching Dhamma, after listening to a discourse on the subject of being satisfied with but little, accepted a large number of robes with which several bhikkhus who had taken upon themselves the ascetic 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 teach the Dhamma, and the novices and young monks liked the way he talked so well that they said to him: “Spend the rainy season here, venerable Sir.” – “What allowance is made to a bhikkhu who spends the season of the rains here?” asked the elder. “A single robe,” 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 robes,” 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 robes,” was the reply. There he left his waterpot.

Then he went on to the fourth monastery and asked the same question: “What allowance is made here?” – “Four robes,” was the reply. “Very good,” said the

²⁵⁶ BG: This story is a free version of Ja 400. Cf. Tibetan Tales, xxxiv, pp. 332-334.

12. The Chapter about the Self, Attavagga - 653

elder: “I will take up my residence here,” and there he went into residence. And he taught the Dhamma to the laymen and bhikkhus who resided there so well that they honored him with a great number of cloths 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 bhikkhus who had received two robes 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 robes, but the blanket belongs to me.” When they saw the elder approaching, they said: “Venerable 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 robes between the two bhikkhus; then he said to them: “This blanket should be worn only by us who teach the Dhamma,” and when he had thus said, he shouldered the costly blanket and went off with it.

Disgusted and disappointed, the young bhikkhus went to the Teacher and reported the whole matter to him. The Teacher said: “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:

2a Story of the Past: The Birth Story about (the Jackal) Dabbhapuppha²⁵⁷

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

²⁵⁷ AJ: see Ja 400.

12. The Chapter about the Self, Attavagga - 654

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, Anutīracārī, who runs along the bank shall have the tail, and Gambhīracārī, who runs in the deep water 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 verse:

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 verse, 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.

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 bhikkhus and rebuked Upananda, saying: “Bhikkhus, 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 verse:

**158. Attānam-eva paṭhamam patirūpe nivesaye,
athaññam-anusāseyya, na kisseyya paṇḍito.**

First one should establish oneself
in what is suitable, then one
can advise another, the wise one
should not have any defilement.

At the end of the teaching those bhikkhus were established in the fruition of Stream-entry, and many people had benefit from the Dhamma teaching.

12.3 The Story about the Elder Padhānika Tissa

Padhānikatissattheravatthu

Dhp 159

Burlingame: “Be Ye Doers of the Word”

Compare: Ja 119²⁵⁸

Elder Padhānika Tissa took five hundred bhikkhus with him and went to the forest; at night he urged them three times to put forth effort, but he himself went to sleep; the bhikkhus, being worn out, made no progress; the Buddha spoke a verse about the elder.

Keywords: Meditation, Cheating, Past Lives, Bodhisatta, Animals

“**He should do as he would advise,**” {3.142} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Padhānika Tissa.

This elder, we are told, obtained a subject of meditation from the Teacher, and taking five hundred bhikkhus with him, entered upon [29.355] residence in a forest. But first he admonished the bhikkhus, saying: “Friends, 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 bhikkhus 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 bhikkhus and said to them: “Did you come here thinking to yourselves: ‘We will lie down 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 bhikkhus 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 bhikkhus 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, friends; our

²⁵⁸ BG: This story is a very free version of the Introduction to Ja 119.

12. The Chapter about the Self, Attavagga - 656

teacher declaims empty declamations.” So tired were the bhikkhus from the little sleep they got that not a single bhikkhu was able to develop distinction.

Having completed residence, they went back to the Teacher. The Teacher, after exchanging the usual friendly greetings with them, asked them: “Bhikkhus, did you observe heedfulness? Did you perform your meditations faithfully?” Then the bhikkhus told him the whole story.

The Teacher said: “Bhikkhus, 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 Birth Story about (the Cock) Crying at the Wrong Time:²⁵⁹

In the past when Brahmadatta was reigning in Benares, the Bodhisatta was born into a northern Brahmin family, and when he grew up, learned all knowledge and became a teacher of world-wide fame with five hundred young brahmins studying under him. Now these young brahmins had a cock who crowed betimes and roused them to their studies. And this cock died. So they looked all about for another, and one of their number, when picking up firewood in the cemetery-grove, saw a cock there which he brought home and kept it in a coop. But, as this second cock had been bred in a cemetery, he had no knowledge of times and seasons, and used to crow casually – at midnight as well as at daybreak. Roused by his crowing at midnight, the young brahmins fell to their studies; by dawn they were tired out and could not for sleepiness keep their attention on the subject; and when he fell crowing in broad day they did not get a chance of quiet for repeating their lesson. And as it was the cock’s crowing both at midnight and by day which had brought their studies to a standstill, they took the bird and wrung his neck. Then they told their teacher that they had killed the cock that crowed in and out of season.

Said their teacher, for their edification: “It was his bad upbringing that brought this cock to his end.” So saying, he uttered this verse:

No mother and father raised him,
not under teacher’s influence,
neither at the right or wrong time,
did the cock know when to call out.

²⁵⁹ BG: Ja 119. AJ: I include the story here, the commentary has only the verse.

12. The Chapter about the Self, Attavagga - 657

The Teacher said: “At that time that cock was this very Elder Padhānika Tissa, those five hundred bhikkhus were these very novices, and the world-renowned teacher was I myself.”

Having related this Birth Story, the Teacher said: “Bhikkhus, 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 verse:

**159. Attānañ-ce tathā kayirā yathaññam-anusāsati,
sudanto vata dametha, attā hi kira duddamo.**

He should do as he would advise
another to do, then being
well-trained, he could train another,
for self is difficult to train.

At the end of the teaching those 500 bhikkhus reached Arahatsip.

12.4 The Story about the Elder, the Mother of Kumāra Kassapa Kumārakassapamātuttherīvatthu

Dhp 160

CST4: Kumārakassapamātuttherīvatthu²⁶⁰

Burlingame: “And Hate Not His Father and Mother”

Compare: Ja 12; AN-a 1.14.3.9²⁶¹

A woman took ordination unaware that she was pregnant; when the child was born King Pasenadi offered to bring him up, and he became known as Kumāra Kassapa; later he ordained and became an Arahāt; he also helped his mother give up her affection for him and attain insight; the Buddha then spoke a verse.

Cast: Devadatta, King Pasenadi Kosala, Mahā Anāthapiṇḍika, Culla Anāthapiṇḍika, Visākhā, Elder Upāli, Elder Kumāra Kassapa, Nigrodha, Sākha

Keywords: Discipline, Bhikkhunīs, Rich Men, Chastity, Birth, Meditation, Past Lives, Previous Buddhas, Bodhisatta, Compassion

“**For the self is the friend of self,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the mother of Elder Kumāra Kassapa.

4a Birth of Kumāra Kassapa

It seems that she was the daughter of a rich man in the city of Rājagaha. From the time she reached the age of reason, she sought permission to go forth, but although she asked her mother and father again and again, she failed to obtain from them permission to go forth. {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 go forth and

²⁶⁰ AJ: which seems to be a mistake, as it would normally write: *-mātuttherī-*.

²⁶¹ BG: This story follows closely the Introduction to Ja 12. The Jātaka version, however, lacks the account of the meeting between Kumāra Kassapa and his mother. Compare AN-a 1.14.3.9 about Kumāra Kassapa.

obtained his permission to do so. So, not knowing that she was pregnant, he conducted her with great pomp to the community of bhikkhunīs, and obtained for her the going forth at the hands of the bhikkhunīs belonging to the faction of Devadatta.

After a time the bhikkhunīs observed that she was pregnant. They said: “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 bhikkhunīs conducted her to Devadatta, and said to him: “This bhikkhunī went forth 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 bhikkhunīs who receive instruction from me.” Therefore he said: “Expel her from the Saṅgha.” When the young bhikkhunī heard those words of [29.357] Devadatta, she said: “Noble sisters, do not ruin me. I did not go forth 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 into 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 bhikkhunīs, he heard the cry of a child. “What is that?” he asked. “Your majesty,” they replied, “a certain bhikkhunī 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 Kumāra Kassapa (Prince Kassapa).

One day on the playground he struck some boys. They cried out: “We have been struck by that one who is motherless and 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 bhikkhunī, and I brought you here from the bhikkhunīs’ monastery.”

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 Saṅgha.” – “Very well, dear boy,” replied the king. So with great pomp he conducted the boy to the Teacher and had him go forth. After he had taken higher ordination he became known as Elder Kumāra Kassapa. Receiving a subject of meditation from the Teacher, he went forth to the forest. But although he strove and struggled with might and main, he was unable to develop distinction. 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 bhikkhu who, in the time of the Buddha Kassapa, had performed his meditations alone and had attained the fruition of the Non-returner, and had been reborn in the world of Brahma returned from the world of Brahma, 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 he attained Arahatsip.²⁶² {3.147}

4b Mother and Son Meet

Now for twelve years following Kassapa’s retirement from the world, tears streamed from the eyes of the bhikkhunī, 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,

²⁶² BG: See MN 23.

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 put away 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.

Some time afterwards the bhikkhus began a discussion in the Dhamma Hall: “Devadatta all but destroyed Kumāra Kassapa, who had the supporting conditions for Stream-entry, and the bhikkhunī, 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: “Bhikkhus, what subject are you discussing now, as you sit here all gathered together?” When they told him, he said: “Bhikkhus, 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 in detail

The Birth Story about the Deer (Named) Nigrodha:²⁶³

In the past, when Brahmadata was reigning in Benares, the Bodhisatta was born a deer. At his birth he was golden of hue; his eyes were like round jewels; the sheen of his horns was as of silver; his mouth was red as a bunch of scarlet cloth; his four hoofs were as though lacquered; his tail was like the yak's; and he was as big as a young foal. Attended by five hundred deer, he dwelt in the forest under the name of king Nigrodha (Banyan). And nearby him dwelt another deer also with an attendant herd of five hundred deer, who was named Sākha (Branch), and was as golden of hue as the Bodhisatta.

In those days the king of Benares was passionately fond of hunting, and always had meat at every meal. Every day he mustered the whole of his subjects, townsfolk and countryfolk alike, to the detriment of their business, and went hunting.

²⁶³ Ja 12. AJ: I include the story here, the commentary has only the verse.

12. The Chapter about the Self, Attavagga - 662

Thought his people: "This king of ours stops all our work. Suppose we were to sow food and supply water for the deer in his own pleasure gardens, and, having driven in a number of deer, to fence them in and deliver them over to the king!" So they sowed in the pleasure gardens grass for the deer to eat and supplied water for them to drink, and opened the gate wide. Then they called out the townsfolk and set out into the forest armed with sticks and all manner of weapons to find the deer. They surrounded about a league of forest in order to catch the deer within their circle, and in so doing surrounded the haunt of the Nigrodha and Sākha.

As soon as they perceived the deer, they proceeded to beat the trees, bushes and ground with their sticks till they drove the herds out of their lairs; then they rattled their swords and spears and bows with so great a din that they drove all the deer into the pleasure gardens, and shut the gate. Then they went to the king and said: "Sire, you put a stop to our work by always going hunting; so we have driven deer enough from the forest to fill your pleasure gardens. Henceforth feed on them."

Hereupon the king betook himself to the pleasure gardens, and in looking over the herd saw among them two golden deer, to whom he granted immunity. Sometimes he would go of his own accord and shoot a deer to bring home; sometimes his cook would go and shoot one. At first sight of the bow, the deer would dash off trembling for their lives, but after receiving two or three wounds they grew weary and faint and were slain.

The herd of deer told this to the Bodhisatta, who sent for Sākha and said: "Friend, the deer are being destroyed in great numbers; and, though they cannot escape death, at least let them not be needlessly wounded. Let the deer go to the block by turns, one day one from my herd, and next day one from yours – the deer on whom the lot falls to go to the place of execution and lie down with its head on the block. In this wise the deer will escape wounding." The other agreed; and thenceforth the deer whose turn it was, used to go and lie down with its neck ready on the block. The cook used to go and carry off only the victim which awaited him.

Now one day the lot fell on a pregnant doe of the herd of Sākha, and she went to Sākha and said: "Lord, I am with young. When I have brought forth my little one, there will be two of us to take our turn. Order me to be passed over this turn." – "No, I cannot make your turn another's," said he, "you must bear the consequences of your own fortune. Begone!"

12. The Chapter about the Self, Attavagga - 663

Finding no favour with him, the doe went on to the Bodhisatta and told him her story. And he answered, "Very well; you go away, and I will see that the turn passes over you." And therewithal he went himself to the place of execution and lay down with his head on the block. The cook cried out on seeing him: "Why here's the king of the deer who was granted immunity! What does this mean?" And off he ran to tell the king. The moment he heard of it, the king mounted his chariot and arrived with a large following. "My friend the king of the deer," he said on beholding the Bodhisatta, "did I not promise you your life? How comes it that you are lying here?"

"Sire, there came to me a doe big with young, who prayed me to let her turn fall on another; and, as I could not pass the doom of one on to another, I, laying down my life for her and taking her doom on myself, have laid me down here. Think not that there is anything behind this, your majesty."

"My lord, the golden king of the deer," said the king, "never yet saw I, even among men, one so abounding in patience, loving-kindness and sympathy as you. Therefore am I pleased with you. Arise! I spare the lives both of you and of her."

"Though two be spared, what shall the rest do, O king of men?" – "I spare their lives too, my lord." – "Sire, only the deer in your pleasure gardens will thus have gained immunity; what shall all the rest do?" – "Their lives too I spare, my lord." – "Sire, deer will thus be safe; but what will the rest of four-footed creatures do?" – "I spare their lives too, my lord." – "Sire, four-footed creatures will thus be safe; but what will the flocks of birds do?" – "They too shall be spared, my lord." – "Sire, birds will thus be safe; but what will the fishes do, who live in the water?" – "I spare their lives also, my lord."

After thus interceding with the king for the lives of all creatures, the Great Being arose, established the king in the five precepts, saying: "Walk in righteousness, great king. Walk in righteousness and justice towards parents, children, townsmen, and countryfolk, so that when this earthly body is dissolved, you may enter the bliss of heaven." Thus, with the grace and charm that marks a Buddha, did he teach the Dhamma to the king. A few days he tarried in the pleasure gardens for the king's instruction, and then with his attendant herd he passed into the forest again.

And that doe brought forth a fawn fair as the opening bud of the lotus, who used to play about with Sākha deer. Seeing this his mother said to him: "My

12. The Chapter about the Self, Attavagga - 664

child, don't go about with him, only go about with the herd of the Nigrodha deer." And by way of exhortation, she repeated this verse:

Associate with Nigrodha,
associate not with Sākha,
better is death with Nigrodha,
than is having life with Sākha.

Then said the Teacher, identifying the characters in the Birth Story: "At that time Sākha was Devadatta, and Sākha's herd was the retinue of Devadatta; the doe that reached her turn was the bhikkhunī; her fawn was Kumāra Kassapa; and the Nigrodha, the king of the deer, who offered his life for the doe with young, was I myself."

And praising the bhikkhunī for uprooting affection for her son and for establishing herself as a refuge for herself, he said: "Bhikkhus, 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 verse:

**160. Attā hi attano nātho, ko hi nātho paro siyā?
Attanā va sudantena nātham labhati dullabham.**

For the self is the friend of self,
for what other friend would there be?
When the self has been well-trained, one
finds a friend that is hard to find.

At the end of the teaching many reached the fruition of Stream-entry and so on.

12.5 The Story about the Lay Disciple Mahā Kāla

Mahākāla-Upāsakavatthu

Dhp 161

Burlingame: Killing of Mahā Kāla

Compare: Dhp-a 12.9; Thag-a 121; Thag-a 244

The householder Mahā Kāla listened to an all-night Dhamma teaching at Jetavana, but in the morning was beaten to death by people who mistook him for a thief; the Buddha explained that he had caused the unjust death of another in a previous life, and his bad deed had caught up with him, and gave a teaching in a verse.

Keywords: Listening to Dhamma, Thieves, Killing, Cheating, Past Lives

“That wickedness done by oneself,” this Dhamma teaching 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 Stream-entry. {3.149} [29.360]

It seems that on the eighth day of the month Mahā Kāla took upon himself the observance of the Observance Day, and spent the entire night at the monastery listening to the Dhamma. Now during the night some thieves broke into a certain house and began to gather up the 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 teaching of the Dhamma, 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 Dhamma!” {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 bhikkhus and novices set out from the monastery with waterpots in hand, they discovered the dead body of Mahā Kāla. And straightaway they reported the matter to the Teacher, saying: “This lay

disciple spent the night at the monastery listening to the Dhamma and met death contrary to his deserts.”

The Teacher replied: “It is quite true, bhikkhus, 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 a wicked deed he committed in a previous state of existence.” Then, in compliance with a request of the bhikkhus, the Teacher related the following

5a Story of the Past: The Soldier and the Man with a Beautiful Wife

Long, long ago, it seems, there was a certain frontier village in the country of the king of Bārāṇasī, 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, desire arose within him. 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 time, 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 gatehouse 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

12. The Chapter about the Self, Attavagga - 667

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 Niraya Hell for a long period of time, because the fruit of his wicked deed was not yet exhausted, he was beaten to death in this manner in a hundred existences.

When the Teacher had thus related the wicked deed committed by Mahā Kāla in a previous state of existence, he said: “Bhikkhus, it is only the wickedness 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 verse:

**161. Attanā va kataṃ pāpaṃ, attajaṃ attasambhavaṃ,
abhimatthati dummedhaṃ vajiraṃ vasmamayaṃ maṇiṃ.**

That wickedness done by oneself,
born and arising in oneself,
crushes the one who is stupid,
as diamond a rock-jewel.

At the end of the teaching the assembled bhikkhus reached the fruition of Stream-entry and so on.

12.6 The Story about Devadatta

Devadattavatthu

Dhp 162

Burlingame: Devadatta Seeks to Slay the Realised One

Compare: Dhp-a 1.12

Devadatta sought to kill the Buddha and take over the running of the Saṅgha; the Buddha explained that he also tried to kill him in other existences, but it all worked to Devadatta's downfall, and then he spoke a verse about him.

Keywords: Murder, Past Lives

**

“**The one who lacks virtue,**” {3.152} this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to Devadatta.

For on a certain day the bhikkhus began a discussion in the Dhamma Hall: “Friends, Devadatta, whose was of bad character, whose had a bad nature, because of his bad character, whose craving waxed strong, was treated kindly by Ajātasattu, who bestowed rich gain and high honor upon him, incited Ajātasattu to the murder of his father, and afterwards, conspiring with him, went about seeking by some means or other to slay the Realised One.”

At that moment the Teacher drew near and asked them: “Bhikkhus, what are you discussing now as you sit here all gathered together?” When they told him, he said: “Bhikkhus, 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 Birth Story about the Antelope²⁶⁴ and other Birth Stories.

Then he said: “Bhikkhus, when a man allows his wickedness to pass beyond all bounds, the wicked desire which springs up because of his wickedness, like a creeper which wraps itself about a Sāla tree and finally crushes it, flings him forth to Niraya Hell or to one of the other states of suffering.” So saying, he pronounced the following verse: {3.153}

**162. Yassa accantadussīlyaṃ māluvā Sālam-ivotataṃ
karoti so tathattānaṃ yathā naṃ icchatī diso.**

²⁶⁴ AJ: Ja 206, Devadatta was a hunter who sought to kill the Bodhisatta in his life as an antelope.

The one who lacks virtue,
like deadly creeper on tree,
makes himself just as his
foe wishes him to be.

At the end of the teaching many reached the fruition of Stream-entry and so on.

12.7 The Story about Trying for a Schism in the Saṅgha

Saṅghabhedaparisakkanavatthu

Dhp 163

Burlingame: Devadatta Seeks to Cause a Schism in the Order

Compare: Vin Cv 7.3; Ud 5.8

Devadatta informed Elder Ānanda that he would henceforth observe the Observance Day apart from the original Saṅgha, thereby causing a schism in the Saṅgha, the Buddha explained how easy it was for the bad to do bad, and then spoke a verse.

Keywords: Discipline, Schism

**

“**Easily done are things not good,**” [29.363] {3.154} this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to Devadatta’s going about trying for a schism in the Saṅgha.

For on a certain day Devadatta went about to cause a schism in the Saṅgha, and seeing venerable Ānanda going his rounds for alms, informed him of his intention. When the elder heard what Devadatta said, he went to the Teacher and said this to the Fortunate One: “Venerable Sir, this very morning, taking bowl and robe, I entered Rājagaha for alms, and, venerable Sir, as I was going about Rājagaha for alms, Devadatta saw me. Seeing me, he drew near to where I was, and having drawn near to where I was, he said this to me: ‘From this day forth, friend Ānanda, I shall observe the Observance Day and carry on the business of the Saṅgha apart from the Fortunate One, apart from the Saṅgha of bhikkhus.’ Today, Fortunate One, Devadatta will rend the Saṅgha asunder, and will by himself observe the Observance Day and carry on the business of the Saṅgha.” Thereupon the Teacher breathed forth the following exalted utterance:²⁶⁵

²⁶⁵ AJ: Ud 5.8.

12. The Chapter about the Self, Attavagga - 670

Done with ease by the good is good,
good by the bad is done only with difficulty,
bad by the bad is done with ease,
bad by the Noble Ones is done only with difficulty.

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 verse:

**163. Sukarāṇi asādhūṇi, attano ahitāni ca,
yaṃ ve hitaṇ-ca sādhuṇ-ca taṃ ve paramadukkaraṃ.**

Easily done are things not good,
unbeneficial for oneself,
but that which is beneficial
is exceedingly hard to do. {3.155}

At the end of the teaching many reached the fruition of Stream-entry and so on.

12.8 The Story about the Elder Kāla Kālattheravattu

Dhp 164

Burlingame: The Jealous Monk

Elder Kāla was a good teacher but sought to prevent his supporter from listening to the Buddha, thinking she would abandon him; she went to listen anyway, and he followed her, thinking to persuade the Buddha not to teach deep teachings to her; the Buddha rebuked him and spoke a verse.

Keywords: Jealousy, Monastics, Listening to Dhamma, Reviling

**

“**Whoever reviles the worthy teaching,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Kāla. [29.364]

In Sāvattthī, it seems, 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 teach the Dhamma, and when they returned, they uttered words of praise, saying: “Oh, how wonderful are the virtues of the Buddhas! Oh, how pleasing is the teaching of the Dhamma!” After listening to their words of praise, this woman said to the elder: “Venerable Sir, I too wish to hear the Teacher teach the Dhamma.” But he dissuaded her from going, saying: “Do not go there.” Likewise on the second day and on the third

12. The Chapter about the Self, Attavagga - 671

day he dissuaded her from going, but in spite of his efforts to dissuade her, she still desired to hear the Teacher teach the Dhamma.

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 teach the Dhamma, she will have no more use for me.” One day early in the morning, after she had eaten her breakfast, she observed the Observance 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 Dhamma,” 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 listening to the Teacher teach the Dhamma, he said to the Teacher: “Venerable Sir, this stupid woman does not understand your subtle discourse on the Dhamma. One ought rather to teach to her on the duty of almsgiving and on the moral precepts.”

The Teacher, perceiving his motive, said: “Vain man, because of your own wrong views, you revile the dispensation of the Buddhas. But in so doing you strive only to your own hurt.” So saying, he pronounced the following verse:

**164. Yo sāsanaṃ arahataṃ Ariyānaṃ Dhammajīvaṇaṃ
paṭikkosati dummedho diṭṭhiṃ nissāya pāpikaṃ,
phalāni kaṭṭhakasseva attaghaṇṇāya phallati.**

Whoever reviles the worthy teaching
of the Noble Ones who live by Dhamma,
that stupid one, depending on wrong views,
like the bamboo when it bears fruit,
brings about his own destruction.

At the end of the teaching the female lay disciple was established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

12.9 The Story about the Lay Disciple Culla Kāla

Cullakāla-Upāsakavatthu

Dhp 165

CST4: Cūḷakālaupāsakavatthu

Burlingame: Courtezans Save a Layman's Life

Compare: Dhp-a 12.5, Thag-a 121; Thag-a 244

The householder Culla Kāla listened to an all-night Dhamma teaching at Jetavana, but in the morning was beaten by people who mistook him for a thief; some courtesans interceded and they let him go; this was reported to the Buddha who gave the teaching in a verse.

Keywords: Listening to Dhamma, Thieves, Killing, Courtesans, Past Lives

“By self is a wicked deed done,” [29.365] {3.157} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the lay disciple Culla Kāla.

For on a certain day, just as in the story of Mahā Kāla,²⁶⁶ 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 Dhamma, came out of the monastery and set out on the road to Sāvattḥī. 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 Dhamma. Catch him!” So saying, they seized the lay disciple and beat him.

Now some courtesans, 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 bhikkhus what had happened, saying: “Venerable Sirs, I could have been killed by some men, had not some courtesans saved my life.”

The bhikkhus repeated the story to the Realised One. The Teacher listened to the story and said: “Bhikkhus, the lay disciple Culla Kāla’s life was indeed

²⁶⁶ AJ: see just above, Dhp-a 12.5.

saved, both through the intercession of courtesans and because he was himself guiltless. For living beings here in the world, by reason of the wicked deeds which they themselves commit, of themselves suffer in Niraya Hell and in the other states of suffering. But they that do good works purify themselves and go to a good destination and to Nibbāna.” So saying, he pronounced the following verse:

**165. Attanā va kataṃ pāpaṃ, attanā saṅkilissati,
attanā akataṃ pāpaṃ, attanā va visujjhati,
suddhī asuddhī paccattaṃ, nāñño aññaṃ visodhaye.**

By self is a wicked deed done,
by self is one defiled, by self
is a wicked deed left undone,
by oneself is one purified,
purity and impurity
come from oneself, for no one can
purify another person.

12.10 The Story about the Elder Attadattha Attadatthattheravatthu

Dhp 166

Burlingame: By Righteousness Men Honor the Buddha

Compare: Dhp-a 15.7; Dhp-a 25.4; DN 16

When Elder Attadattha heard the Buddha declare his intention to finally pass away in four months time, rather than attend on the Buddha, he went to the forest to practice the teaching; the Buddha lauded him and said this is how one truly honours him, and spoke a verse.

Keywords: Striving, Heedfulness, Practising

“**One should not neglect one’s own good,**” [29.366] {3.158} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Attadattha (One’s Own Good).

For when the Teacher was about to pass into Parinibbāna, he said to his disciples: “Bhikkhus, four months hence I shall pass into Parinibbāna.” Thereupon seven hundred bhikkhus who had not yet attained Stream-entry were

12. The Chapter about the Self, Attavagga - 674

deeply moved, and never leaving the Teacher's side, whispered to each other: "Friends, what are we to do?"

But Elder Attadattha thought to himself: "The Teacher says that four months hence he is to pass into Parinibbāna. Now I have not yet freed myself from the power of the pollutants. Therefore so long as the Teacher yet remains alive, I will strive with all my might for the attainment of Arahatsip." Accordingly Elder Attadattha went no more with the bhikkhus.

Now the bhikkhus said to him: "Friend, 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: "Venerable Sir, this elder does thus and so."

The Teacher asked Elder Attadattha: "Why do you act thus?" The elder replied: "Venerable Sir, you have said that {3.159} four months hence you are to pass into Parinibbāna; and I have determined that so long as you yet remain alive, I will strive with all my might for the attainment of Arahatsip."

The Teacher applauded him for his wise decision and said to the bhikkhus: "Bhikkhus, 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 practice in accordance with the Dhamma; therefore others also should follow the example of Elder Attadattha." So saying, he pronounced the following verse:

**166. Atta-d-attham paratthena bahunā pi na hāpaye;
atta-d-attham-abhiññāya sa-d-atthapasuto siyā.**

One should not neglect one's own good
for another's, however great;
knowing what is good for oneself
one should be intent on that good.

At the end of the teaching that bhikkhu was established in Arahatsip, and those who had assembled also had benefit from the Dhamma teaching.

13. The Chapter about the World, Lokavagga

13.1 The Story about a Certain Young Bhikkhu Aññataradaharabhikkhuvatthu

Dhp 167

CST4: Daharabhikkhuvatthu

Burlingame: A Young Girl Jests with a Young Monk

Visākhā's granddaughter called a young bhikkhu a cut-head and he took offence at the insult; the Buddha first appeased him and then gave the teaching with a verse.

Keywords: Insults

**

“One should not follow lowly things,” [30.1] {3.161} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain young bhikkhu.

It seems that one day, early in the morning, a certain elder went with a young bhikkhu 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 bhikkhu, 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 bhikkhus. As she was straining water for the young bhikkhu, seeing the reflection of her own face in the water-vessel, she laughed; the young bhikkhu looked at it and also laughed.

Seeing him laughing, she said: “The cut-head is laughing.” At that the young bhikkhu 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 bhikkhu and said to him: “Venerable Sir, be not offended. You misunderstand that remark. {3.162} It is an expression of profound respect for a noble bhikkhu with hair and nails cut close, who, as he goes his rounds for alms, holds in the folds of his robes a bowl that is cut.”

13. The Chapter about the World, Lokavagga - 676

The young bhikkhu 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 bhikkhu 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 bhikkhu as follows: “Begone, brother; that is no insult to a bhikkhu with hair and nails and robes cut short, as he goes his rounds for alms [30.2] holds in the folds of his robes a bowl that is cut. Hold your peace.” – “Quite true, venerable 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 bhikkhu 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 bhikkhu possessed the supporting conditions to attain Stream-entry, thought to himself: “I must follow up with this young bhikkhu.” 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 bhikkhu immediately sprang to his feet, and extending his clasped hands in an attitude of reverent supplication, said: “Venerable 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 bhikkhu 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 verse: {3.163}

**167. Hīnaṃ dhammaṃ na seveyya, pamādena na saṁvase,
micchādīṭṭhiṃ na seveyya, na siyā lokavaḍḍhano.**

One should not follow lowly things,
one should not abide heedlessly,
one should not follow a wrong view,
one should not foster worldliness.

At the end of the teaching that young bhikkhu was established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

13.2 The Story about Siddhodana

Siddhodanavatthu

Dhp 168-169

Burlingame: The Buddha Visits Kapila

Compare: Dhp-a 1.9a

The Buddha returned to his home town, Kapilavatthu, and was received with great honour, but no one invited him for a meal, so the next day he went on almsround, which upset his father, the king, as being beneath his dignity; the Buddha explained that in the lineage of the Buddhas they always go on almsround, and then he spoke some verses.

Keywords: Miracles, Faith, Past Lives, Almsrounds

**

“One should strive and not be heedless,” this Dhamma teaching 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 Kapilavatthu, 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 walked up and down teaching the Dhamma. The hearts of his kinsfolk were straightaway endowed with faith, and beginning with the great king Siddhodana, all [30.3] did reverence to him.

Thereupon there fell upon the assembly of his kinsfolk a shower of rain, with reference to which there arose a discussion among the multitude. The Teacher said: “Bhikkhus, this is not the first time a shower of rain has fallen upon an assembly of my kinsfolk; the same thing happened in a previous state of existence also.” {3.164} So saying, he related the Birth Story about (the Great King) Vessantara.²⁶⁷ Having heard him teach the Dhamma, 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

²⁶⁷ BG: Ja 547.

13. The Chapter about the World, Lokavagga - 678

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 bhikkhus, 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, straightaway 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 came 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 taught the Dhamma by pronouncing the following verses:

**168. Uttiṭṭhe nappamajjeyya, Dhammaṃ sucariṃ care,
Dhammacārī sukhaṃ seti asmiṃ loke paramhi ca.**

One should strive and not be heedless,
live by Dhamma, with good conduct,
living by Dhamma one will live
at ease in this world and the next.

**169. Dhammaṃ care sucariṃ, na naṃ ducariṃ care,
Dhammacārī sukhaṃ seti asmiṃ loke paramhi ca.**

One should live by Dhamma, with good
conduct and not with bad conduct,
living by Dhamma one will live
at ease in this world and the next. [30.4]

At the end of the teaching the king was established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

13.3 The Story about 500 Bhikkhus with Insight

Pañcasatavipassakabhikkhuvatthu

Dhp 170

Burlingame: Five Hundred Monks Attain Insight

Compare: Dhp-a 4.2

Five hundred bhikkhus were given a subject for meditation but did not attain, so they determined to return to the Buddha; on the way, they saw a mirage, and then bubbles bursting, and they realised the self had the same characteristics of impermanence; the Buddha then projected an image of himself and taught them with a verse.

Keywords: Insight, Meditation, Radiant Image

“One should see it as a bubble,” {3.165} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to five hundred bhikkhus who obtained insight.

It appears that five hundred bhikkhus obtained a subject of meditation from the Teacher, went forth to the forest, and devoted themselves to meditation. But although they strove and struggled with might and main, they were unable to develop distinction. 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 to the Teacher they saw a mirage, and meditated on that subject. {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 individuality of ours rise and burst.” Immediately they concentrated their attention on this thought.

The Teacher, sitting in the Perfumed Chamber, sent forth a radiant image of himself, and, as it were, looking into the faces of those bhikkhus, spoke with them, and pronounced the following verse:

13. The Chapter about the World, Lokavagga - 680

**170. Yathā bubbulakaṃ passe, yathā passe marīcikaṃ,
evaṃ lokaṃ avekkhantaṃ Maccurājā na passati.**

One should see it as a bubble,
one should see it as a mirage,
looking on the world in this way
the King of Death does not see one.

At the end of the teaching those bhikkhus, even as they stood in that place, reached Arahatship.

13.4 The Story about Prince Abhaya Abhayarājakumāravatthu

Dhp 171

Burlingame: Prince Abhaya Loses His Nautch-Girl

Compare: Dhp-a 10.9

Prince Abhaya was given a rich reward by the king, including a dancing girl, but later she died, and the prince went to the Buddha who gave him a teaching about how many times, in life after life, he had wept for this woman, and explained that only fools allow themselves to grieve, and then he spoke a verse.

Keywords: Princes, Dancing Girls, Grief

**

“**Come, look upon this world,**” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to Prince Abhaya. [30.5]

It seems 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 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,²⁶⁸ and watched that girl dance and sing. As soon, however, as that girl began to dance and sing, at that moment, just as in the case of the dancing girl belonging to Santati, the king’s minister, cutting pains arose within her, and then and there she died.

²⁶⁸ AJ: see Dhp-a 10.9.

13. The Chapter about the World, Lokavagga - 681

Prince Abhaya was overwhelmed with sorrow at the death of his dancing girl. Immediately the thought came to him: “With the single exception of the Teacher, there is no one who can extinguish my grief.” So he approached the Teacher and said to him: “Venerable Sir, extinguish my grief.”

The Teacher comforted him by saying: “Prince, in the round of existences without conceivable beginning, there is no counting the number of times this dancing 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 teaching, he said: “Prince, do not grieve; only simple-minded folk allow themselves to sink in a sea of grief.” So saying, he pronounced the following verse:

**171. Etha passathimaṃ lokaṃ cittaṃ rājarathūpamaṃ,
yattha bālā viśīdanti – natthi saṅgo vijānataṃ.**

Come, look upon this world adorned
like a king’s gilded chariot,
where fools become depressed – there is
no bond for those who understand.

At the end of the teaching the prince was established in the fruition of Stream-entry, and the assembly had benefit from the Dhamma teaching.

13.5 The Story about the Elder Sammuñjani Sammuñjanittheravatthu

Dhp 172

CST4: Sammajjanattheravatthu

Burlingame: The Monk with a Broom

Elder Sammuñjani spent all his time sweeping the monastery and never meditated, but Elder Revata admonished him to spend some time in meditation, which he did and he became an Arahant; the Buddha confirmed to the bhikkhu his attainment and spoke a verse.

Keywords: Discipline, Meditation, Heedfulness

“Whoever was heedless before,” {3.168} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Sammuñjani (Broom).

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, friend.” – “What is it, venerable 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: “Friend, a bhikkhu ought not to go about sweeping all the time. Early in the morning he should sweep the rooms, and then he should wander for alms. Returning from his almsround, he should enter the monastery, seat himself either in the night-quarters or in the day-quarters, and rehearse the 32-fold nature, 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 Arahatsip.

After that, however, all the rooms remained full of rubbish. Therefore the bhikkhus said to Elder Sammuñjani: “Friend, all the rooms remain full of rubbish; why do you not sweep them?” – “Venerable Sirs, I used to do that in the days when I was heedless; now, however, I have become heedful.”

The bhikkhus reported the matter to the Teacher, saying: “This elder does one thing and says another.” But the Teacher replied: “Bhikkhus, 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 fruitions, and therefore sweeps no more.” So saying, he pronounced the following verse: {3.169}

**172. Yo ca pubbe pamajjitvā, pacchā so nappamajjati,
sō imañ lokañ pabhāseti abbhā mutto va candimā.**

Whoever was heedless before,
but then later is not heedless,
that one shines brightly on this world
like the moon released from a cloud.

At the end of the teaching many reached the fruition of Stream-entry and so on.

13.6 The Story about the Elder Aṅgulimāla

Aṅgulimālattheravatthu

Dhp 173

Burlingame: Conversions of the Robber Finger-Garland

Compare: MN 86

Aṅgulimāla was misled into killing many hundreds of people, but later met the Buddha who converted him and he soon became an Arahant; later he was recognised as the former killer and was stoned to death; the bhikkhus asked where he was reborn, and the Buddha explained he was not reborn at all, and spoke a verse about him.

Keywords: Great Disciples, Thieves, Murder, Conversions, Kings

“**The person whose wicked deed,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Aṅgulimāla (Finger Garland). [30.7] The story should be understood through the discourse about Aṅgulimāla.²⁶⁹

6a The Discourse about Aṅgulimāla

Thus have I heard: {M. ii. 97} Once upon a time the Fortunate One was in residence in Sāvattṥī, at Jetavana, in Anāthapiṇḍika’s Grove. Now at that time there lived in the realm of King Pasenadi Kosala a robber named Aṅgulimāla. He was cruel, red-handed, given to killing and slaying, devoid of compassion for any living beings. He wrought such havoc with villages that villages 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 Fortunate One put on his undergarment, took bowl and robe, and entered Sāvattṥī for alms. Having made his rounds for alms in Sāvattṥī, he returned from his rounds; and after eating his breakfast, put his lodgings in order, took bowl and robe, and went into the highway where lurked the robber Aṅgulimāla.

Cowherds, herdsmen, and farmers ran up and saw the Fortunate One going into the highway where lurked the robber Aṅgulimāla, and seeing him, addressed the

²⁶⁹ AJ: MN 86, this line was left untranslated by Burlingame, but he gave a complete translation of the discourse, which I keep with suitable modifications.

13. The Chapter about the World, Lokavagga - 684

Fortunate One as follows: “Ascetic, do not go along this road. On this road, ascetic, 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 and wears a garland made of their fingers. For, ascetic, many a time ten men, or twenty men, or thirty men, or forty men band themselves together and go along this road, and all of them perish at the hands of the robber Aṅgulimāla.” In spite of their warning the Fortunate One continued on his way in silence.

Again for a second time cowherds, herdsmen, and farmers ran up and addressed the Fortunate One as follows: “Ascetic, do not go into this road . . . and all of them perish at the hands of the robber Aṅgulimāla.” The Fortunate One a second time continued on his way in silence.

Again, the third time cowherds, herdsmen, and farmers ran up and addressed the Fortunate One as follows: “Ascetic, do not go into this road . . . and all of them perish at the hands of the robber Aṅgulimāla.” The Fortunate One a third time continued on his way in silence.

Now the robber Aṅgulimāla saw the Fortunate 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 go along this road, and all of them perish at my hands. But here is an ascetic approaching alone, without a single companion, as if he had conquered, methinks. Suppose now I were to deprive this ascetic of life!” So the robber Aṅgulimāla took sword and shield, girded himself with bow and quiver, and followed close behind the Fortunate One.

Then the Fortunate One effected such an exercise of supernatural power that although the robber Aṅgulimāla hurried with all his might, and the Fortunate One walked at his usual gait, the robber Aṅgulimāla was unable to catch up with the Fortunate 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 ascetic is walking at his usual gait, I am

13. The Chapter about the World, Lokavagga - 685

unable to catch up with him.” Accordingly Aṅgulimāla stood still and said to the Fortunate One: “Stand still, ascetic! Stand still, ascetic!” – “I stand still, Aṅgulimāla. Do you also stand still!”

Then to the robber Aṅgulimāla occurred the following thought: “These ascetics of the Sākiyan prince speak the truth, utter the truth. But this ascetic says, even in the act of walking: ‘I stand still, Aṅgulimāla. Do you also stand still!’ Suppose now I were to ask this ascetic a question!” Accordingly the robber Aṅgulimāla addressed the Fortunate One with a verse:

“When going, you say, I have stopped,
and to me, you say, you stop not,
I ask about this, ascetic,
how have you stopped, and I have not?”

“I have stopped, Aṅgulimāla, putting
down the stick towards all beings, on all sides,
but you are unrestrained towards beings,
therefore I have stopped, but you have not stopped.” {M. ii. 100}

“At long last, for me there is a renowned
great seer, a truth-speaker has reached this wood,
I will wander, abandoning wickedness,
having hear your verse endowed with Dhamma.”

Thus did the robber take sword and weapons
and threw them into a deep hole, a pit,
the thief, worshipped at the Happy One’s feet,
and requested the going forth right there. [30.9]

The compassionate Buddha, the great seer,
the Teacher of the world with its Devas
and humans, at that time said: “Come bhikkhu!”
and then he gained the state of a bhikkhu.

Now the Fortunate One set out on a journey to Sāvattthī with the venerable Aṅgulimāla as attendant ascetic, and after journeying from place to place, arrived in due course at Sāvattthī. And there did the Fortunate One take up his residence, in Sāvattthī, 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

13. The Chapter about the World, Lokavagga - 686

such havoc with villages that villages are no more, such havoc with towns that towns are no more, such havoc with districts that districts 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 Sāvattthī 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 Fortunate One was. And having drawn near, {M. ii. 101} he worshipped the Fortunate One and sat down respectfully on one side. And as King Pasenadi Kosala sat there respectfully on one side, the Fortunate 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 Vesālī? Or some other of your royal adversaries?”

“No, venerable Sir, King Seniya Bimbisāra of Magadha is not provoked at me. Nor the Licchavi princes of Vesālī. Nor any other of my royal adversaries. venerable 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 are no more, such havoc with towns that towns are no more, such havoc with districts that districts are no more. He kills man after man, and wears a garland made of their fingers. And, venerable 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, gone forth from the [30.10] household life to the homeless 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?”

“Venerable 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 Dhamma. But, venerable Sir, how is it possible that one so wicked, one so utterly devoted to wicked ways, should become so perfectly restrained by the precepts of morality?”

13. The Chapter about the World, Lokavagga - 687

Now at that time the venerable Aṅgulimāla was sitting not far from the Fortunate One. Then did the Fortunate 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 Fortunate 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, straightaway 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: “Venerable Sir, is not this our noble Elder Aṅgulimāla?” – “Even so, mighty king.” – “Of what clan, venerable 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.”²⁷⁰

“Venerable 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 Fortunate One, and having drawn near, he worshipped the Fortunate One and sat down respectfully on one side. And sitting thus on one side. King Pasenadi Kosala addressed the Fortunate One as follows: “It is wonderful, venerable Sir! it is marvelous, venerable Sir! How the Fortunate One is the subduer of the unsubdued, the calmer of the uncalmed, the extinguisher of the unextinguished! For, venerable Sir, the Fortunate 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, venerable Sir, we must be going, for we have many things to do, many things to attend to.” – “As you please, mighty king!”

²⁷⁰ AJ: both of these are Brahminical names.

13. The Chapter about the World, Lokavagga - 688

Then did King Pasenadi Kosala rise from his seat, salute the Fortunate One, circumambulate him, and depart.

Now one morning the venerable Aṅgulimāla took bowl and robe, and entered Sāvattḥī for alms. And as the venerable Aṅgulimāla made his unbroken round of Sāvattḥī 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 rounds for alms in Sāvattḥī, he returned from his rounds, and after eating his breakfast, drew near to the place where sat the Fortunate One. And having drawn near, he worshipped the Fortunate One and sat down respectfully on one side. Now as the venerable Aṅgulimāla sat respectfully on one side, he addressed the Fortunate One as follows: “This very morning, venerable Sir, I took bowl and robe, and entered Sāvattḥī for alms. And as I made my unbroken round of Sāvattḥī 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 Sāvattḥī, 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 be to your unborn child.’” – “But, venerable Sir, that would be a deliberate falsehood; for, venerable Sir, I have deliberately deprived a great many living beings of life.” – “Well then, Aṅgulimāla, draw near to Sāvattḥī, 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 be to your unborn child.”

“Very well,” replied the venerable Aṅgulimāla. And obeying the command of the Fortunate One, the venerable Aṅgulimāla drew near to Sāvattḥī, 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 be to your unborn

13. The Chapter about the World, Lokavagga - 689

child.” Straightaway there was health to that woman, health to her unborn child.²⁷¹

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, realisation, and attainment of that supreme goal of the holy life for the sake of which youth of good families retire once and for all from the household life to the houseless life. This did he know: “Destroyed is rebirth, accomplished is the spiritual life, done is what ought to be done, there is no more of this mundane state - this he knows.” {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 Sāvattthī 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 double robe rent, draw near to the place where sat the Fortunate One. The Fortunate One saw the venerable Aṅgulimāla approaching from afar; and seeing him, addressed the venerable Aṅgulimāla as follows: “Endure, Brahmin! Endure, Brahmin! Brahmin, you are suffering in this present world the fruit of wicked deeds, in consequence of which you might have been tormented in Niraya Hell for many years, for many hundreds of years, for many thousands of years!”

Now the venerable Aṅgulimāla,²⁷² living in solitude, living in seclusion, experiencing the bliss of release, breathed forth at that time the following exalted utterances: [30.13]

Dhp 172. Whoever was heedless before,
but then later is not heedless,
that one shines brightly on this world
like the moon released from a cloud.

²⁷¹ BG: Cf. Dhp-a 26.31; Ja 100; and Ud 2.8. 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 Dhp-a 4.4b and Dhp-a 17.3b.

²⁷² AJ: this paragraph and the first verse are quoted in Dhp-a.

13. The Chapter about the World, Lokavagga - 690

*Dhp 173. The person whose wicked deed is
covered over by a good deed –
that one shines brightly on this world
like the moon released from a cloud.*

*Dhp 382. That young monk who is devoted
to the Buddha's dispensation,
surely shines forth in this world, like
the moon that is freed from a cloud.*

*May my foes listen to Dhamma talk,
may my foes be devoted to Buddha's
Dispensation, may my foes resort to
people who're good, and accept the Dhamma. {M. ii. 105}*

*May my foes, from those who speak of patience,
from those who praise not obstructing others,
at the right time may they listen to the
Dhamma, act in conformity with it.*

*For then they will not wish me harm,
or to any of the others,
having reached the ultimate peace
they will guard those trembling or firm.*²⁷³

*Dhp 80. Course-makers lead water,
fletchers straighten arrows,
carpenters straighten wood,
the wise master themselves.*

*Some tame (other people) with a stick,
or with a goad, or with a whip,
without a stick, without a sword
I was tamed by the one unmoved.*

*Harmlessness (Ahimsaka) is my name,
though before I have harmed, today
it is the truth, I harm no one.*

*Previously I was a thief,
famous as Aṅgulimāla,*

²⁷³ AJ: MN-a: "Trembling means those with craving; firm means those without craving."

13. The Chapter about the World, Lokavagga - 691

*floating away on a great flood,
I came for refuge to Buddha.
Previously I was bloody-handed,
I was famous as Aṅgulimāla,
behold, the going for refuge,
removing that which leads to existence.*

*Having done many such deeds
as lead to a bad rebirth,
touched by the results of deeds,
free from debt, I eat my food.*

*Dhp 26. Foolish, stupid people
cultivate heedlessness,
the sage guards heedfulness
just as his greatest wealth.*

*Dhp 27. Do not cultivate heedlessness,
do not take delight in pleasure,
the heedful one, meditating,
surely attains great happiness.*

*Well received, not ill-received,
not badly advised was I,
in all the things I shared in,
the best was coming to this.*

*Well received, not ill-received,
not badly advised was I,
attaining three knowledges,
the Buddha's teaching is done. [30.14]*

When the venerable Aṅgulimāla {3.169} had uttered these exalted utterances, he straightaway passed into that mode of Nibbāna in which no trace of the elements remain. Thereupon the ascetics began a discussion in the Dhamma Hall, saying: “Friends, where has the elder been reborn?” At that moment the Teacher drew near. “Bhikkhus,” he said, “what is the subject that engages your attention now as you sit here all gathered together?” {3.170} – “Venerable Sir,” replied the bhikkhus, “we were discussing the place of rebirth of the Elder Aṅgulimāla.” – “Bhikkhus,” said the Teacher, “my son has passed into Parinibbāna.” – “What, venerable Sir! He has passed into Parinibbāna after murdering all those men?” – “Yes, ascetics. In times past, because he lacked a

good counselor, he committed all these wicked 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 verse:

**173. Yassa pāpaṃ kataṃ kammaṃ kusalena pithiyati –
sō imaṃ lokam pabhāseti abbhā mutto va candimā.**

The person whose wicked deed is
covered over by a good deed –
that one shines brightly on this world
like the moon released from a cloud.

At the end of the teaching many reached the fruition of Stream-entry and so on.

13.7 The Story about the Weaver’s Daughter

Pesakāradhītāvatthu

Dhp 174

Burlingame: The Weaver’s Daughters²⁷⁴

A weaver’s daughter heard the Buddha teach on contemplation of death and undertook the practice herself; after three years the Buddha returned to her home town and asked her four questions which she sagely answered, but no one understood her answers except the Buddha; he then spoke a verse, hearing which, she attained Stream-entry.

Keywords: Listening to Dhamma, Death, Duties, Riddles, Grief

“**This world is blind,**” this Dhamma teaching 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: ‘My life is not certain, my death is certain, inevitable is my death, my life will end in death, life is completely unsure, death is sure.’ {3.171} For they that have not practiced meditation on death will tremble and fear when their last hour comes, 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

²⁷⁴ BG: This story is referred to at Mil 350.

13. The Chapter about the World, Lokavagga - 693

on death will have no fear when their last hour comes, but will be like a steadfast man who, seeing a snake even afar off, takes it up with his stick and tosses 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 is necessary for me to practice meditation on death.” And she did nothing else but practice meditation on death day and night. The Teacher left Āḷavi and went to Jetavana. The maiden did nothing 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 Dhamma, 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 verse: ‘This world is blind ...’ At the conclusion of the verse she will be established in the fruition of Stream-entry. By reason of her, my discourse will benefit many people besides.” So the Teacher, with his retinue of five hundred bhikkhus, 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: “Here 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 teach the sublime Dhamma, 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 today. Quickly replenish the shuttle and bring it to me.” Thought the maiden: “It was my desire to hear the Teacher teach the Dhamma, but my father has thus addressed me. Shall I hear the Teacher teach the Dhamma, 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 Dhamma.” 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. The Teacher said: “I came here 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, for 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 assembly 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 assembly, 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 ordinary folk, and uncertain will be her future state. But if she come to me, she will depart established in the fruition of Stream-entry, 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 worshipped him and stood respectfully at one side. No sooner had she worshipped the Teacher and taken her stand beside him, seated in silence in the midst of the assembly there gathered together, than he thus addressed her: “Maiden, whence come you?” – “I know not, venerable Sir.” – “Whither go you?” – “I know not, venerable Sir.” – “You know not?” – “I know, venerable Sir.” – “You know?” – “I know not, venerable 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 Sambuddha. When he asked her: ‘Whence come you?’ she should have answered: ‘From the weaver’s house.’ [30.17] And when he asked her: ‘Whither go you?’ she should have answered: ‘To the weaver’s workshop.’”

13. The Chapter about the World, Lokavagga - 695

The Teacher put the multitude to silence and asked her: “Maiden, when I asked you: ‘Whence come you?’ why did you say: ‘I know not?’” She answered: “Venerable Sir, you yourself know that I come from the house of my father, a weaver. So when you asked me: ‘Whence come you?’ I knew very well that your meaning was: ‘Whence did you come when you were reborn here?’ But as for me, whence I came when I was reborn here, that I know not.” Then said the Teacher to her: “Well said, well said, O maiden! You have answered correctly the question I asked you.” {3.174}

Thus did the Teacher congratulate her, and having so done, asked her yet another question: “When I asked you: ‘Whither go you?’ why did you say: ‘I know not?’” – “Venerable Sir, you yourself know that I go to the weaver’s workshop with shuttle-basket in hand. So when you asked me: ‘Whither go you?’ I knew very well that your meaning was: ‘When you go hence, where will you be reborn?’ But as for me, where I shall be reborn when I have passed from this present existence, that I know not.” Then said the Teacher to her: “You have answered correctly the question I asked you.”

Thus did the Teacher congratulate her the second time, and having so done, asked her yet another question: “When I asked you: ‘Know you not?’ why did you say: ‘I know?’” – “Venerable Sir, this I know, that I shall surely die; and therefore said I so.” Then said the Teacher to her: “You have answered correctly the question I asked you.”

Thus did the Teacher congratulate her the third time, and having so done, asked her yet another question: “When I asked you: ‘Know you?’ why did you say: ‘I know not?’” – “This only do I know, venerable 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 any other time, that I know not; and therefore I said so.” Then said the Teacher to her: “You have answered correctly the question I asked you.”

Thus did the Teacher congratulate her the fourth time, and having so done, addressed the assembly as follows: “So many of you as failed to understand the words she spoke, you only were offended. For they that possess not the wisdom-eye, they only are blind; {3.175} [30.18] they that possess the wisdom-eye, they only see.” So saying, he pronounced the following verse:

**174. Andhabhūto ayam loko, tanukettha vipassati,
sakunto jālamutto va appo saggāya gacchati.**

13. The Chapter about the World, Lokavagga - 696

This world is blind, few here
have true insight, as few
go to heaven as birds
that escape from the net.

At the end of the teaching that maiden was established in the fruition of Stream-entry, and many people had benefit from the Dhamma teaching.

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.

Straightaway 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. "Venerable Sir," he said: "Extinguish my grief." The Teacher comforted him, saying: "Grieve not, disciple, for in the round of existences without conceivable beginning, you have even thus, over the death of your 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 give him the going forth. Afterwards he took his higher ordination and in no long time attained Arahatsip.

13.8 The Story about Thirty Bhikkhus Timsabhikkhuvatthu

Dhp 175

Burlingame: Thirty Monks

Elder Ānanda waited while thirty bhikkhus met with the Buddha, who brought them all the way to Arahatsip, after which they flew away; seeing they were no longer there Elder Ānanda asked where they had gone and the Buddha explained they had left in the same way as the geese who they saw flying in the air at that moment.

Keywords: Listening to Dhamma

**

“Geese go through the path of the sky,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to thirty bhikkhus.

For one day thirty bhikkhus residing in foreign parts came to visit the Teacher. Elder Ānanda saw those bhikkhus 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 bhikkhus, 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 taught the Dhamma to them in a pleasing manner. After listening to the Dhamma all those bhikkhus attained Arahatsip. Thereupon they soared aloft and departed through the air.

When they tarried, Elder Ānanda approached the Teacher and said: “Venerable Sir, thirty bhikkhus came here. Where are they?” – “Gone, Ānanda.” – “By what path did they go, venerable Sir?” – “Through the air, Ānanda.” – “But, venerable Sir, have they already rid themselves of the pollutants?” – “Yes, Ānanda. After hearing me teach the Dhamma, they attained Arahatsip.”

Now at that moment some geese came flying through the air. The Teacher said: “Ānanda, he who has fully developed the four bases of psychic power, flies through the air like a goose.” So saying, he pronounced the following verse:

**175. Haṃsādiccapathe yanti, ākāse yanti iddhiyā,
nīyanti dhīrā lokambhā, jetvā Māraṃ savāhanaṃ.**

Geese go through the path of the sky,
through the heavens by their power,

the wise are led out of the world,
defeating Māra and his host.

At the end of the teaching many reached the fruition of Stream-entry and so on.

13.9 The Story about the Young Brahmin Girl Ciñcā Ciñcamāṇavikāvatthu

Dhp 176

Burlingame: Ciñcā Falsely Accuses the Buddha

Compare: Ja 472; Dhp-a 22.1²⁷⁵

The young brahmin girl Ciñcā falsely accused the Buddha of impregnating her; the gods helped reveal the lie, and Ciñcā fell into Avīci, the hell of relentless suffering; the Buddha explained the matter with a verse.

Keywords: Gains, Honour, Sectarrians, Deceit, Reviling, Past Lives, Bodhisatta

“For the person speaking falsely,” {3.178} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the young brahmin girl Ciñcā.

For in the first period after Awakening, the disciples of the One of Ten Strengths multiplied and Devas and humans innumerable descended upon the noble lands. And as the sum of his virtues became noised abroad, rich gain and high honor were bestowed upon him. But as for the sectarians, gain and honor were lost to them alike, even as fireflies lose their brilliance before the coming of the sun. And they gathered in the street and cried out: “Is the ascetic 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 do you give alms to us; bestow honor upon us.” With such words as these did they appeal to the multitude, [30.20] but for all their appeals, they got neither gain nor honor anymore. Accordingly they met together in secret and considered amongst themselves: “By what means can we cast reproach upon the

²⁷⁵ BG: The Story of the Present is almost word for word the same as the Introduction to Ja 472. Of the story of Prince Paduma and the queen, only a brief outline is given. Cf. the story of Sundarī, 22.1; also Feer’s comparative study of the stories of Ciñcā and Sundarī in JA., 1897, 288-317.

13. The Chapter about the World, Lokavagga - 699

ascetic Gotama before men and so put an end to the gain and honor bestowed upon him?”

Now at that time there lived in Sāvattthī a certain wandering nun known as the young brahmin girl Ciñcā. She possessed surpassing beauty and loveliness; a very Devaccharā 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 ascetic Gotama, and so put an end to the gain and honor bestowed upon him.” – “That is the way!” exclaimed the sectarians, agreeing to his proposal.

The young brahmin girl Ciñcā went to the monastery of the sectarians, saluted them, and stood waiting; but the sectarians 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 sectarians, “know you not the ascetic 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 ascetic Gotama, and so put an end to the gain and honor bestowed upon him.” – “Very well, noble sirs,” replied the young brahmin girl Ciñcā: “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 Sāvattthī were returning from Jetavana after listening to the Dhamma, she would put on a cloak of red color, 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 sectarians, 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 ascetic Gotama in the Perfumed Chamber.” And by her answer she caused doubts and misgivings to

13. The Chapter about the World, Lokavagga - 700

spring up in the minds of those who were still unattained. 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 ascetic Gotama.” Thus did she deceive blind fools.

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, she went one evening to the Dhamma Hall and stood before the Realised One.

There, in his gloriously adorned Dhamma Seat, sat the Realised One, teaching the Dhamma. And standing there before him, the young brahmin girl Cīṇcā opened her lips and reviled him, saying: “Great ascetic, mighty is the throng to which you teach the Dhamma; 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 Realised One in the midst of the assembly, even as a woman with a mass of dung in her hand might seek therewith to defile the face of the moon.

The Realised One 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, great ascetic, 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: “The young brahmin girl Cīṇcā is falsely accusing the Realised One.” Thereupon Sakka said to himself: “I will clear up this matter,” and [30.22] forthwith set out with four Devaputtas. The Devaputtas 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

13. The Chapter about the World, Lokavagga - 701

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: “This wretch is reviling the Sambuddha.” 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 Realised One, 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 sectarians decreased, but the offerings presented to the One of Ten Strengths increased more and more.

On the following day the bhikkhus began a discussion in the Dhamma Hall: “Friends, the young brahmin girl Cīncā, because she falsely accused the one of eminent virtues, the foremost recipient of offerings, the Sambuddha, came to utter ruin.”

The Teacher approached and asked: “Bhikkhus, what are you sitting here now talking about?” When they told him, he said: “Bhikkhus, 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:

Without seeing another’s faults,
small or great, in every way,
a king should not adjudicate,
without seeing it for himself.

So saying, he related in detail the Birth Story about (Prince) Mahāpaduma,²⁷⁶ found in the Twelfth Nipāta.

9a Story of the Past: The Lewd Woman and the Virtuous Youth

At that time, it appears, the young brahmin girl Cīncā was reborn as one of the chief consorts of the king, fellow-wife of the mother of the Bodhisatta, 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 straightaway flung the Great Being down Robbers’ Cliff. The Deva dwelling in the mountain chasm cared for him and placed him safe and sound within the hood of the Nāga King. The Nāga King carried him to the Abode of

²⁷⁶ AJ: Ja 472, an abbreviated version of which follows.

13. The Chapter about the World, Lokavagga - 702

the Nāgas 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 go forth. Accordingly he went to the Himālaya country, went forth, and in the course of time developed the absorptions and the super knowledges.

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 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 wrong courses, and rule your kingdom justly.” Thereupon the king arose from his seat in tears and went back to the city. On the way there 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 the young brahmin girl Ciñcā.

When the Teacher had made this matter clear, he said: “Bhikkhus, 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 wicked deed which they will not commit.” So saying, he pronounced the following verse:

**176. Ekaṃ dhammaṃ atītassa, musāvādissa jantuno,
vitiṇṇaparalokassa, natthi pāpaṃ akāriyaṃ.**

For the person speaking falsely
who transgresses in this one thing,
who has abandoned the next world,
there is no bad thing left undone. {3.183}

At the end of the teaching many reached the fruition of Stream-entry and so on.

13.10 The Story about the Gifts beyond Compare

Asadisadānavatthu

Dhp 177

Burlingame: Gifts beyond Compare

Compare: DN-a 19

King Pasenadi gave Gifts beyond Compare to the Saṅgha with the Buddha at its head, something which happens only once in a lifetime; one of the king's ministers rejoiced, but another regretted the expenditure; the first was richly rewarded and the second was banished from the kingdom; the Buddha then spoke a verse about the situation.

Keywords: Kings, Offerings, Women, Merit, Ministers

“The miserly go not to the world of Devas,” [30.24] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the Gifts beyond Compare.

Gifts beyond Compare

For once upon a time the Teacher returned from an almsround with his retinue of five hundred bhikkhus 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 bhikkhus and then summoned the citizens, saying: “Let them come here and behold the gifts which I have prepared.” The citizens went there 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 here 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 have; 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?” The king said: “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 the Gifts beyond Compare.

Then she said to the king: “Great king, give orders for the erection of a pavilion enclosing a circular space wherein bhikkhus shall sit to the number of five hundred, and let this pavilion be constructed out of the choicest wood of the Sāla tree; let the rest of the bhikkhus sit outside of this enclosed 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 bhikkhus. Have eight or ten boats made of ruddy gold, and let them be placed in the center of the pavilion. Between every two bhikkhus let a young woman of the noble caste sit and crush perfumes. Let certain young women of the noble caste take fans in their hands, and let each young woman stand and fan two bhikkhus. Let other young women of the noble caste bring crushed perfumes in their hands and cast them into the golden boats. {3.185} Let other young women of the noble caste bring clusters of blue water-lilies, mingle them with the perfumes cast into the golden boats, and present the bhikkhus with scents. Now the citizens have neither daughters belonging to the noble 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 bhikkhu lacked an elephant. When the king observed this, he said to Mallikā: “Dear wife, a single bhikkhu 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 bhikkhus, 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 the noble 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 Saṅgha of bhikkhus presided over by the Buddha. Having so done, he worshipped the Teacher, and said to him: “Venerable 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 140 million 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.

The Two Ministers

Now the king had two ministers named Kāla (Dark) and Juṇha (Bright). Kāla thought to himself: “How the king’s fortune has diminished! In one single day 140 million of treasure have been spent! And these bhikkhus, after feasting upon these alms, will go away, lie down, and sleep! How the king’s fortune has been wasted!”

But Juṇha 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 fruition of Stream-entry.” Therefore, out of pity for Kāla, he recited but a single verse consisting of four lines 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}

13. The Chapter about the World, Lokavagga - 706

The bhikkhus asked Aṅgulimāla: “Friend, were you not afraid when you saw the rogue elephant standing before you, holding a white parasol?” – “No, friends, I was not afraid.”

The bhikkhus said to the Teacher: “Venerable Sir, Aṅgulimāla utters falsehood.” The Teacher replied: “Bhikkhus, Aṅgulimāla has no fear. For bhikkhus like my son are all the noble ones who have rid themselves of the pollutants, the noblest and have no fear.” So saying, he pronounced the following verse in the Chapter about Brahmins:

Dhp 422. A noble leader, heroic,
a great seer, victorious,
free of lust, cleansed and awakened,
that one I say is a Brahmin. [30.27]

The king was bitterly disappointed. He thought: “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 verse, 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 whosoever in terms commensurate with gifts presented.”

With this thought in mind, he went to the monastery, worshipped the Teacher, and said this to him: “Venerable 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, venerable 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.” – “Venerable 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,

13. The Chapter about the World, Lokavagga - 707

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 Juṇha and asked him: “Is the report true that you thought thus and so?” – “It is true,” replied Juṇha. “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: “Venerable Sir, behold what manner of thing this fool has done. After I had bestowed these alms, he delivered this blow to me.” The Teacher replied: “Yes, great king; fools [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 verse:

**177. Na ve kadariyā Devalokaṃ vajanti,
bālā have nappasaṃsanti dānaṃ,
dhīro ca dānaṃ anumodamāno,
teneva so hoti sukhī parattha.**

The miserly go not to the world of
Devas, fools surely do not praise giving,
but the wise one rejoices in giving,
and through it he is happy hereafter. {3.189}

At the end of the teaching Juṇha was established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching. Juṇha, having become a Stream-enterer, bestowed alms for a period of seven days precisely as the king had done.

13.11 The Story about Anāthapiṇḍika's Son Kāla Anāthapiṇḍakaputtakālavatthu

Dhp 178

Burlingame: Virtue Bought and Paid For

Anāthapiṇḍika had a son, who was interested in wealth, but not in listening to Dhamma; the householder therefore offered his son a thousand coins if he would go to the monastery, observe the Observance Day duties, and learn a verse from the Buddha; he did so and attained Stream-entry, and later refused his father's money; the Buddha explained his decision with a verse.

Keywords: Foremost Disciples, Rich Men, Listening to Dhamma, Offerings

“Having sole sovereignty over the earth,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Kāla, the son of Anāthapiṇḍika.

Tradition has it that Kāla, although the son of so distinguished a father, a rich man 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 Dhamma, or to perform services for the Saṅgha. 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 Niraya 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, observe the Observance Day duties, go to the monastery, listen to the Dhamma, and then return. If you will do so, {3.190} I will give you a hundred coins.” – “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 observance of the Observance Day and went to the monastery. But caring not to listen to the Dhamma, 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 observed the Observance Day; bring him rice-porridge and other food straightaway.” 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 rich man sent him forth, saying to him: “Dear son, I will give you a thousand coins if you will stand before the Teacher, learn a single verse of the Dhamma, 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. Now those who listen to the Dhamma with a firm resolution to learn, listen attentively; and to those who thus listen, the Dhamma gives the path of Stream-entry and so on. Kāla listened to the Dhamma 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 fruition of Stream-entry.

On the following day he accompanied the Saṅgha of bhikkhus presided over by the Buddha to Sāvattihī. When the rich man saw him, {3.191} he said to himself: “Today the demeanor of my son pleases me.” And straightaway the following thought occurred to the son: “I hope my father will not give me the money today in the presence of the Teacher. I hope he will conceal the fact that it was for the sake of coins that I took upon myself the observance of the Observance Day.” But the Teacher knew all the same that it was for the sake of coins that Kāla took upon himself the observance of the Observance Day on the preceding day.

The rich man presented rice-porridge to the Saṅgha of bhikkhus 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 rich man placed the purse containing a thousand coins before his son and said: “Dear son, you will remember that [30.30] I persuaded you to take upon yourself the observance of the Observance Day and to go to the monastery by promising to give you a thousand coins; here are your thousand coins.” When Kāla saw the thousand coins presented to him in the very presence of the Teacher, he was greatly embarrassed and said: “I care

13. The Chapter about the World, Lokavagga - 710

nothing for the money.” – “Take the money, dear son,” said the father. But the son refused to touch it.

Then his father worshipped the Teacher and said: “Venerable Sir, the demeanor of my son today pleases me.” – “How is that, rich man?” – “The day before yesterday I sent him to the monastery, saying to him: ‘I will give you a hundred coins.’ Yesterday he refused to eat because I did not give him the money; but today, when I give him the money, he refuses to touch it.”

The Teacher replied: “It is even so, rich man. Today, in attaining the fruition of Stream-entry, your son has attained that which surpasses the attainment of a Universal Monarch, the attainment of the Deva Realm, the attainment of the world of Brahma.” So saying, he pronounced the following verse:

**178. Pathavyā ekarajjena, saggassa gamanena vā,
sabbalokādhīpaccena – sotāpattiphalaṃ varaṃ.**

Having sole sovereignty over
the earth, or going to heaven,
or lordship over the whole world –
better, the fruit of Stream-entry.

At the end of the teaching many reached the fruition of Stream-entry and so on.

14. The Chapter about the Buddha, Buddhavagga

14.1 The Story about Māgandīya Māgandīyavatthu

Dhp 179-180

CST4: Māradhītaravatthu

Burlingame: The Buddha Has Nothing to Do with Women

Compare: Dhp-a 2.1; Snp 4.9; Ja Nid²⁷⁷

For six years before the Awakening Māra pursued the Bodhisatta looking for an opening, but he found none; Māra was dejected, and his daughters finding out why, tried and failed to make the newly attained Buddha fall victim to lust; the Buddha rebuked them with some verses.

Cast: Māgandīya, Māgandīyā, Channa, Kanthaka, Māra, Siddhattha, Taṇhā, Aratī, Ragā

Keywords: Lust, Bodhisatta, Temptation

“**He whose victory cannot be undone,**” this Dhamma teaching, [30.31] originally given by the Teacher while upon the Throne of Awakening with reference to the daughters of Māra, was repeated in the kingdom of the Kurus to the Brahmin Māgandīya. {3.193}

1a The Buddha Spurns the Maiden Māgandīyā

It seems that a Brahmin named Māgandīya, dwelling in the kingdom of the Kurus, had a daughter named Māgandīyā, who possessed surpassing beauty. Many men of wealth and social position, both Brahmins and Nobles, 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.”

²⁷⁷ BG: With Dhp-a 14.1a cf. Dhp-a 2.1. The source of this story is Snp 4.9, or some derivative thereof, 14.1b is derived from Ja Nid 1.78²⁹-79³⁰; translated by Rhys Davids, Buddhist Jātakas, pp. 107-109. For close parallels to 14.1, 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.

14. The Chapter about the Buddha, Buddhavagga - 712

Now one day, as the Teacher surveyed the world at early dawn, he perceived that Māgandiya had entered the net of his knowledge. Forthwith considering within himself: “What will happen now?” he perceived that both the Brahmin and his wife were ripe for the three paths and fruitions.

Now the Brahmin 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 Brahmin 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: “Ascetic, 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 Brahmin went home and said to his wife: “Wife, today I saw a man suited to be the husband of our daughter; let us give her to him.” So the Brahmin 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 Brahmin, 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 Brahmin’s wife, who accompanied him, asked him: “Where is this man?” The Brahmin replied: “I said to him: ‘Remain in this place.’” Looking all about, the Brahmin saw the footprint and pointed it out to his wife, saying: “This is his footprint.” Now the Brahmin’s wife was familiar with the verses relating to signs and immediately said to the Brahmin: “Brahmin, this is no footprint of one who follows the five lusts.” The Brahmin replied: “Wife, you are always seeing a crocodile in a drop of water. When I said to that ascetic: ‘I will give you my daughter,’ he accepted my proposal.” The Brahmin’s wife replied: “Brahmin, 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 verse: {3.195}

The foot of a lustful man will be on tip-toes,
of a hateful man it is severely pressed down,

the foot of the deluded man is dragged along,
this is the foot of one who has rolled back the veil.

Then said the Brahmin 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: “Ascetic, I will give you my daughter to wife.” The Teacher, instead of saying: “I have no need of your daughter,” said: “Brahmin, I have something to say to you; listen to me.” The Brahmin replied: “Say it, ascetic; I will listen.” Thereupon the Teacher related to the Brahmin the [30.33] story of his earlier life, beginning with the Great Renunciation. The following is a synopsis of the story:

1b 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 Renunciation. As he approached the gate of the city, Māra, who stood near, said to him: “Siddhattha, return upon your way; seven days hence the 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 Renunciation?” – “That I may acquire omniscience.” – “Well then, if from this day forth you think a lustful thought and so on, 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 Bodhi 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 his three daughters, Taṇhā, Aratī and Ragā 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 here.” – “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 here. As for you, be not disturbed.” And approaching the Teacher, they said to him: “Ascetic, 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.

The daughters of Māra said 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 Fortunate One six times and said to him: “Bhikkhu, we would be your humble slaves.”

But neither did the Fortunate One pay any attention to that, but remained free, even as though the elements 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 pollutants. The Realised One, however, has rid himself of the lusts. Why will you try to bring me into your control?” So saying, he pronounced the following verses:

**179. Yassa jitaṃ nāvajjīyati, -
jitaṃ assa no yāti koci loke,
tam-Buddham-anantagocaraṃ,
apadaṃ kena padena nessatha?**

He whose victory cannot be undone,
whose victory no one here approaches,
the Buddha, whose range is surely endless,
by what path can you lead the pathless one?

**180. Yassa jālinī visattikā,
taṇhā natthi kuhiñci netave,
tam-Buddham-anantagocaraṃ,
apadaṃ kena padena nessatha?**

For him there is no desire, attachment,
or craving that will lead him anywhere,
the Buddha, whose range is surely endless,
by what path can you lead the pathless one? {3.198}

14. The Chapter about the Buddha, Buddhavagga - 715

At the end of the teaching many divinities had comprehension of the Dhamma, and the daughters of Māra then and there disappeared.

When the Teacher had completed his Dhamma teaching, 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 aggregates, 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 verse:²⁷⁸ [30.35]

Having seen Taṇhā and Aratī and Ragā,
I had no desire for sexual intercourse.
What is this, so full of urine and excrement?
I do not want to touch it even with my foot!

²⁷⁸ AJ: Snp 4.1, vs. 835.

14.2 The Story about the Twin Miracle

Yamakapāṭihāriyavatthu

Dhp 181

CST4: Devorohaṇavatthu, the Story about the Descent of the Devas

Burlingame: The Twin Miracle

Compare: Ja 483; Vin Cv 5.8²⁷⁹

After spending his seventh Rains Retreat teaching the Abhidhamma in the Realm of the Thirty-Three, the Buddha descended on a staircase built by Sakka, the Lord of the Devas, and Elder Sāriputta praised the Buddha in his glory; the Buddha explained the matter by reciting a verse.

Cast: Nigaṇṭha Nāthaputta, Elder Piṇḍola Bhāradvāja, Elder Mahā Moggallāna, King Bimbisāra, King Pasenadi Kosala, Sakka, Gaṇḍa, Elder Ānanda, Devaputta Vātavalāhaka, Devaputta Sun, Pūraṇa Kassapa, Gharaṇī, Culla Anāthapiṇḍika, Mahā Brahma, Sāmaṇerī Cīrā, Sāmaṇera Cunda, Bhikkhunī Uppalavaṇṇā, Nandivīsāla, Elder Anuruddha, Culla Anāthapiṇḍika, Deva Indaka, Deva Aṅkura, Buddha Kassapa, Deva Pañcasikha, Mātali the charioteer, Suyāma

Keywords: Chief Disciples, Foremost Disciples, Rich Men, Miracles, Offerings, Past Lives, Previous Buddhas, Bodhisatta

“Those wise ones intent on meditation,” this Dhamma teaching was given by the Teacher at the gate of the city of Saṅkassa with reference to many Devas and humans. But the story begins at Rājagaha. {3.199}

²⁷⁹ BG: Parallels: Ja 483; Divyāvadāna, xii: 143-166. 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 teaching of the Abhidhamma in the World of the Thirty-three, 14.2a is an elaboration of Vin Cv 5.8. The Dhammapada Commentary version of the Twin Miracle, the Preaching of the Abhidhamma, and the Descent of the Deities, is referred to at Mil 349²¹, 350³⁻⁴.

2a Piṇḍola Bhāradvāja Performs a Miracle

For once upon a time a rich man 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 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 Blyxa plants, finally drifted against the rich man's wicker basket, and was caught there.

“What is this?” said the rich man. “A fragment of a tree,” replied his companions. The rich man ordered it brought to him. [30.36] “What kind of wood is it?” thought the rich man. 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 rich man 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 Arahata. 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 Arahata, 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 Arahata, let him fly through the air and take this bowl.”

The six religious teachers said to him: “This bowl is just the thing for us; give it to us.” But the rich man replied: “Fly through the air and take it.” On the sixth day the Nigaṇṭha Nāthaputta said to his disciples: “Go say to the rich man: ‘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 rich man, 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 the hidden powers of Arahats 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 rich man: “Rich man, 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.” – “Venerable 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] a 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 rich man: “Rich man, my disciples will not permit me to fly up into the air; pray give me the bowl.” – “Fly up and take it, venerable Sir.” Thus did the six sectarians strive for six days; but for all their striving, they did not succeed in obtaining the bowl.

On the seventh day the venerable Elder Mahā Moggallāna and the venerable Elder Piṇḍola Bhāradvāja set out to make an almsround in Rājagaha; and taking their stand on a flat rock, they proceeded to robe themselves. {3.202} Just at that moment some rogues began the following conversation: “Friends, six religious teachers used to go about pretending to be Arahats. But when, seven days ago, the rich man 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. Today we know for certain that there are no Arahats in the world.”

Hearing this talk, the venerable Mahā Moggallāna said to the venerable Elder Piṇḍola Bhāradvāja: “Friend Bhāradvāja, you have heard the conversation of these men; they talk as though they were challenging the dispensation of the Buddha. Now you are possessed of great psychic power, you are possessed of great power; go fly through the air and take this bowl.” – “Friend Moggallāna, you are known far and wide as ‘Foremost of those that possess psychic power,’

you take this bowl; if you take it, I will take it.” Moggallāna replied: “You go, friend.” Accordingly the venerable Elder Piṇḍola Bhāradvāja entered into the absorption that was a basis for the super knowledges, and, arising from the absorption, 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: “Venerable Piṇḍola Bhāradvāja, 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 rich man’s house.

When the elder saw him, he prostrated himself on his breast and said: “Master, pray descend.” When the elder had descended, the rich man 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: “Venerable 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?” – “Venerable Sir,” replied the Elder Ānanda, “Piṇḍola Bhāradvāja 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, venerable 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 bhikkhus to grind into powder for sandal-paste. And he laid down a precept forbidding the exercise of the miracles for such purposes in the future. {3.204}

2b The Buddha Promises to Perform a Miracle

When the sectarians heard that the ascetic 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 ascetic Gotama will not disobey the precept which he has laid down. Moreover the ascetic 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 ascetic Gotama displayed their powers to the multitude all for the sake of a paltry bowl. The ascetic 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: “Venerable Sir, is the report true that you have forbidden your disciples to perform miracles?” – “Yes, great king.” – “The sectarians 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, venerable 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, venerable Sir.” – “But you would have the right to eat them yourself?” – “Yes, venerable 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 doing so, 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 sectarians heard these words, they said to each other: “Now we are lost; the ascetic Gotama declares that the precept which he laid down was

14. The Chapter about the Buddha, Buddhavagga - 721

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: “Venerable Sir, when do you intend to perform this miracle?” – “On the day of full moon of the month Āsāḷha (July), four months hence.” – “Where will you perform it, venerable Sir?” – “Near Sāvaththī, great king.”

Now why did the Teacher appoint [30.40] a place so far distant? Because Sāvaththī is the place where all the Buddhas have performed their great miracles; it was likewise to permit the assembly of a great multitude. For these reasons the Teacher appointed a place far distant.

The sectarians, hearing these words, said to each other: “Four months hence the ascetic Gotama will perform a miracle at Sāvaththī. 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 ascetic 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 rounds for alms in Rājagaha, he came forth from the city. The sectarians 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 Sāvaththī. The sectarians accompanied him there. On reaching the city they stirred up their retainers, obtained for themselves 100,000 coins, 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: “Venerable Sir, the sectarians 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.” – “Venerable Sir, who is there here besides me that can build a pavilion for you?” – “Sakka, the Lord of the Devas, great king.” – “Venerable Sir, where will you perform the miracle?” – “At the foot of what is called Gaṇḍa’s mango tree, great king.” The sectarians heard the words: “He will perform the miracle at the foot

of a mango tree.” Straightaway 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]

2c Preliminary Miracles

On the day of full moon of the month Āsāḷha (July) 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 coins 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 be beneficial for 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 bhikkhus 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 sectarians, when you heard that the ascetic 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 sectarians.

Sakka ordered the Devaputta Vātavalāhaka (Wind-Cloud): "Uproot the pavilion of the sectarians with your winds and throw it into the cesspool." Devaputta Vātavalāhaka did so. Then Sakka ordered the Devaputta Sun: "Check the course of the sun's disk and scorch them." The Devaputta Sun did so. Then Sakka again ordered Vātavalāhaka: "Vātavalāhaka, set the chariot of the wind in motion and go forth." Vātavalāhaka did so. Now the bodies of the sectarians were streaming with sweat, and Vātavalāhaka sprinkled them with a shower of dust until they looked like red ants. Then Sakka again ordered Vātavalāhaka: "Cause countless great drops of rain to fall." Vātavalāhaka did so, and the sectarians 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: "Tomorrow 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: "Venerable 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.

2d The Jeweled Walk

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 psychic power, who had attained the fruition of Non-returning, approached the Teacher and said: "Venerable 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?" – "Venerable Sir, I will convert the great earth which lies enclosed within the circle of the world into

14. The Chapter about the Buddha, Buddhavagga - 724

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 sectarians 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 someone else able to perform a greater miracle than that which I am able to perform.” So saying, she stepped aside.

The Teacher thought 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, venerable Sir,” they replied; and standing before the Teacher, they sent up shouts of applause.

It seems 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 fruition of Non-returning, he will have no occasion to weary himself.” Accordingly he said to the Teacher: “Venerable Sir, I will perform a miracle.” – “What manner of miracle will you perform?” asked the Teacher. “Venerable Sir, I will assume a form like that of Mahā Brahma, 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 Brahma 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 sectarians will say: ‘If such is the supernatural power of a lay disciple, 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 the analytic knowledges, {3.211} worshipped the Teacher and said: “Venerable Sir,

14. The Chapter about the Buddha, Buddhavagga - 725

I will perform a miracle.” – “What miracle will you [30.44] perform, Cīrā?” – “Venerable Sir, I will fetch Mount Sineru here, 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 here. When the populace see me, they will ask: ‘Who is that?’ and the answer will be: ‘That is the female novice Cīrā.’ The sectarians 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 Fortunate 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 the analytic knowledges and the destruction of the pollutants, yet was only seven years old, worshipped the Teacher and said: “Fortunate One, I will perform a miracle.” – “What miracle will you perform?” asked the Teacher. Cunda replied: “Venerable Sir, I will take upon my shoulder a great rose-apple tree, which is the emblem of Jambudīpa, 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 bhikkhunī Uppalavaṇṇā worshipped the Teacher and said: “Venerable Sir, I will perform a miracle.” – “What miracle will you perform?” asked the Teacher. “Venerable 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 worship you.” {3.212} The Teacher said: “I know your supernatural power,” and declined her offer to perform the miracle.

Then the Elder Mahā Moggallāna worshipped the Fortunate One and said: “Venerable Sir, I will perform a miracle.” – “What miracle will you perform?” asked the Teacher. “Venerable 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

14. The Chapter about the Buddha, Buddhavagga - 726

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 bhikkhu carries an umbrella in his hand, walk about in the air.”

The Teacher said: “I know your supernatural power,” but declined to permit him to perform the miracles. Moggallāna said: “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 the Teacher said 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, venerable Sir, and how was this?” The Teacher then related in detail

2e The Birth Story about the Bull Blackie:²⁸⁰

In the past when Brahmadata was reigning in Benares, the Bodhisatta came to life as a bull. And while he was still a young calf, his owners, who had been lodging with an old woman, made him over to her in settlement of their reckoning. She reared him like her own child, feeding him on rice-gruel and rice and on other good cheer. The name he became known by was: “Granny’s Blackie (Ayyikā Kālaka).”

Growing up, he used to range about with the other cattle of the village, and was as black as jet. The village urchins used to catch hold of his horns and ears and dewlaps, and have a ride; or they would hold on to his tail in play, and mount on his back.

One day he thought to himself: “My mother is very poor; she has painfully reared me, as if I were her own child. What if I were to earn some money to ease her hard lot?” Thenceforth he was always looking out for a job. Now, one day a young merchant at the head of a caravan came with five hundred wagons to a ford the bottom of which was so rough that his oxen could not pull the wagons through. And even when he took out the five hundred pairs of

²⁸⁰ BG: Ja 29. AJ: I include the story, the commentary had only the verse.

14. The Chapter about the Buddha, Buddhavagga - 727

oxen and yoked the lot together to form one team, they could not get a single cart by itself across the river.

Close by that ford the Bodhisatta was about with the other cattle of the village, and the young merchant, being a judge of cattle, ran his eye over the herd to see whether among them there was a thoroughbred bull who could pull the wagons across. When his eye fell on the Bodhisatta, he felt sure he would do so; and, to find out the Bodhisatta's owner, he said to the herdsmen: "Who owns this animal? If I could yoke him on and get my wagons across, I would pay for his services." They said: "Take him and harness him, then; he has got no master hereabouts."

But when the young merchant slipped a cord through the Bodhisatta's nose and tried to lead him off, the bull would not budge. For, we are told, the Bodhisatta would not go till his pay was fixed. Understanding his meaning, the merchant said: "Master, if you will pull these five hundred wagons across, I will pay you two coins per cart, or a thousand coins in all."

It now required no force to get the Bodhisatta to come. Away he went, and the men harnessed him to the carts. The first he dragged over with a single pull, and landed it high and dry; and in like manner he dealt with the whole string of wagons.

The young merchant tied round the Bodhisatta's neck a bundle containing five hundred coins, or at the rate of only one for each cart. Thought the Bodhisatta to himself: "This fellow is not paying me according to contract! I won't let him move on!" So he stood across the path of the foremost wagon and blocked the way. And try as they would, they could not get him out of the way. "I suppose he knows I've paid him short," thought the merchant; and he wrapped up a thousand coins in a bundle, which he tied round the Bodhisatta's neck, saying: "Here's your pay for pulling the wagons across." And away went the Bodhisatta with the thousand coins to his mother.

"What's that round the neck of Kāḷaka?" cried the children of the village, running up to him. But the Bodhisatta made at them from afar and made them scamper off, so that he reached his mother all right. Now he appeared worn out, with his eyes bloodshot, from dragging all those five hundred wagons over the river. The pious woman, finding a thousand coins round his neck, cried out: "Where did you get this, my child?" Learning from the herdsmen what had happened, she exclaimed: "Have I any wish to live on your earnings, my child? Why did you go through all this fatigue?" So saying, she washed the

14. The Chapter about the Buddha, Buddhavagga - 728

Bodhisatta with warm water and rubbed him all over with oil; she gave him drink and regaled him with due victuals. And when her life closed, she passed away, with the Bodhisatta, to fare according to her deeds.

However onerous the load,
however deep the pathway is,
at that time they harness Kaṇha,
and he carries away the load.

Having related this Birth Story, to make the matter clearer, he related in detail also the Birth Story about the Bull Nandivīsāla.²⁸¹

In the past at Taxila in the land of Gandhāra there was a king reigning there, and the Bodhisatta came to life as a bull. When he was quite a tiny calf, he was presented by his owners to a Brahmin who came in – they being known to give away presents of oxen to such-like holy men. The Brahmin called it Nandivīsāla (Great Joy), and treated it like his own child, feeding the young creature on rice-gruel and rice. When the Bodhisatta grew up, he thought thus to himself: “I have been brought up by this Brahmin with great pains, and all Jambudīpa cannot show the bull which can draw what I can. How if I were to repay the Brahmin the cost of my nurture by making proof of my strength?” Accordingly, one day he said to the Brahmin: “Go, Brahmin, to some merchant rich in herds, and wager him a thousand pieces that your bull can draw a hundred loaded carts.”

The Brahmin went his way to a merchant and got into a discussion with him as to whose oxen in the town were the strongest. “Oh, So-and-so’s, or So-and-so’s,” said the merchant. “But,” added he, “there are no oxen in the town which can compare with mine for real strength.” Said the Brahmin: “I have a bull who can pull a hundred loaded carts.” – “Where’s such a bull to be found?” laughed the merchant. “I’ve got him at home,” said the Brahmin. “Make it a wager.” – “Certainly,” said the Brahmin, and staked a thousand pieces.

Then he loaded a hundred carts with sand, gravel, and stones, and tied the lot together, one behind the other, by cords from the axle tree of the one in front to the trace-bar of its successor. This done, he bathed Nandivīsāla, gave him a measure of perfumed rice to eat, hung a garland round his neck, and harnessed him all alone to the leading cart. The Brahmin in person took his

²⁸¹ BG: Ja 28. AJ: I include the story, the commentary had only the verse.

14. The Chapter about the Buddha, Buddhavagga - 729

seat upon the pole, and flourished his goad in the air, shouting: “Now then, you rascal! Pull them along, you rascal!”

“I’m not the rascal he calls me,” thought the Bodhisatta to himself; and so he planted his four feet like so many posts, and budged not an inch.

Straightaway, the merchant made the Brahmin pay over the thousand pieces. His money gone, the Brahmin took his bull out of the cart and went home, where he lay down on his bed in an agony of grief. When Nandivisāla strolled in and found the Brahmin a prey to such grief, he went up to him and enquired if the Brahmin were taking a nap. “How should I be taking a nap, when I have lost a thousand pieces?” – “Brahmin, all the time I have lived in your house, have I ever broken a pot, or squeezed up against anybody, or made messes about?” – “Never, my child.” – “Then, why did you call me a rascal? It’s you who are to blame, not I. Go and bet him two thousand this time. Only remember not to call me rascal again.”

When he heard this, the Brahmin went off to the merchant, and laid a wager of two thousand. Just as before, he tied the hundred carts to one another and harnessed Nandivisāla, very spruce and fine, to the leading cart. If you ask how he harnessed him, well, he did it in this way: first, he fastened the cross-yoke on to the pole; then he put the bull in on one side, and made the other fast by fastening a smooth piece of wood from the cross-yoke on to the axle-tree, so that the yoke was taut and could not skew round either way. Thus a single bull could draw a cart made to be drawn by two.

So now seated on the pole, the Brahmin stroked Nandivisāla on the back, and urged on him in this style, “Now then, my fine fellow! Pull them along, my fine fellow!” With a single pull the Bodhisatta tugged along the whole string of the hundred carts till the hindermost stood where the foremost had started. The merchant, rich in herds, paid up the two thousand pieces he had lost to the Brahmin. Other folks, too, gave large sums to the Bodhisatta, and the whole passed into the hands of the Brahmin. Thus did he gain greatly by reason of the Bodhisatta.

Thus ... the Teacher, after Fully Awakening, uttered this verse:

*You should surely speak pleasantly,
and speak nothing unpleasantly,
for the one who spoke pleasantly
he pulled a very heavy load,*

14. The Chapter about the Buddha, Buddhavagga - 730

because of that he received wealth
and satisfaction, it is said.

Now when the Teacher had related these Birth Stories, 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 Fortunate One performed the Twin Miracle. According to the Sacred Text, the facts are to be understood as follows:

2f The Buddha Performs the Twin Miracle

What is known regarding the Twin Miracle performed by the Realised One? On this occasion the Realised One 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 they were: blue, gold, white, red, pink and glittering colours. The Fortunate One walked, and a counterpart of him stood or sat or lay down ... his counterpart lay down and the Fortunate One walked or stood or sat. This is the tradition regarding the Twin Miracle performed by the Fortunate One.

This miracle, therefore, the Teacher performed as he walked up and down the jeweled walk. By means of a absorption induced by meditation on the element of fire, flames of fire proceeded from the upper part of his body; and by means of a absorption 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

14. The Chapter about the Buddha, Buddhavagga - 731

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 Brahma, and streamed thence to the rim of the universe. 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 universe to the world of Brahma, whence they streamed back to the rim of the universe. Thus each universe was arched with rays of light shaped as crooked as a rafter, and the Bodhi tree building²⁸² 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 taught the Dhamma 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 straightaway 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 Dhamma or in any miracle, the Buddha taught the Dhamma and performed a miracle in accordance with the temper and disposition of every such person. As he thus taught the Dhamma and performed miracles, a great multitude of living beings obtained clear comprehension of the Dhamma.

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 Nimitta Buddha;²⁸³ who then asked him questions and the Teacher answered them. While the Fortunate One walked up and down, the Nimitta Buddha occupied himself otherwise; while the Nimitta Buddha walked up and down, the Fortunate One occupied himself otherwise. It is in order to make this point clear that the statement: “The Nimitta Buddha walked,” and so forth, is introduced. Seeing the Teacher perform his miracle thus and hearing him teach the Dhamma, two hundred millions of living beings in that vast throng had comprehension of the Dhamma.

²⁸² AJ: *Bodhighara*.

²⁸³ AJ: a mind-created Buddha image.

2g The Ascent of the Buddha to the Realm 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?” Straightaway he became aware of the following: “It has been their invariable custom to enter upon residence in the Realm of the Thirty-Three and to expound the Abhidhamma Basket 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 6,800,000 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 Devatās without number. But if the Teacher enters upon residence here, the other Devatās 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 double robe 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 bhikkhu clad in refuse-rag robes might cover a low stool with their robes; 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:

Has he gone to Cittakūṭa,
Kelāsa or Yugandhara?
We cannot see the Sambuddha,
the world’s elder, bull of a man. {3.218}

As the multitude repeated this verse, 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

14. The Chapter about the Buddha, Buddhavagga - 733

kingdom or country. Shall we not see him again henceforth?” And weeping and lamenting, they pronounced the following verse:

The wise one, delighting in solitude,
will not come back unto this world.
We cannot see the Sambuddha,
the world’s elder, bull of a man.

Thereupon they asked Mahā Moggallāna: “Where has the Teacher gone, venerable Sir?” Although Mahā Moggallāna himself knew perfectly well where the Teacher had gone, he thought to himself: “Of others also let their wondrous powers become known,” and he therefore answered: “Ask the Elder Anuruddha.”

So they asked the Elder Anuruddha: “Venerable Sir, where has the Teacher gone?” The Elder Anuruddha replied: “He has entered upon the Rains Retreat in the Realm of the Thirty-Three, seated upon the Yellowstone Throne; he went there to expound the Abhidhamma Basket to his mother.” [30.49] – “When will he return, venerable Sir?” – “He will spend these three months expounding the Abhidhamma, and he will return on the day of the Invitation (*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, what is known as the rubbings of their bodies was not visible; for the earth opened and received all, so that the surface of the earth was everywhere pure.

Before the Teacher ascended, he addressed the Elder Moggallāna: “Moggallāna, do you expound the Dhamma 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. Mahā Moggallāna expounded the Dhamma to them and answered the questions of all who had come to see a miracle.

When the Teacher had entered upon residence in the Realm of the Thirty-Three, and had seated himself upon the Yellowstone Throne that he might expound the Abhidhamma to his mother, the Devatās of the ten thousand worlds surrounded him and waited upon him. Therefore is it said:

When the Buddha, the supreme man,
dwelt in Tāvātimsa,

on the Yellowstone Throne,
at the root of the coral tree.
From the ten world-elements,
the Devatās gathered around,
attending on the Sambuddha,
dwelling on top of the mountain.²⁸⁴
Not one of the Devas beauty
outshone the Sambuddha,
surpassing all of the Devas,
the Sambuddha shone forth.

As he sat there, outshining with the splendor of his own body all the Devatās, his mother approached from the palace of the Tusita gods and sat down on his right hand, and Indaka likewise approached and sat down on his right hand, and Aṅkura on his left hand.²⁸⁵ When those powerful Devatās 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 Sambuddha, having observed
Aṅkura and then Indaka,
honouring those worthy of gifts,
then spoke this word:
Great gifts were donated by you,
Aṅkura, over a long time,
who do you sit at a distance,
come close to me.

The sound of these words reached the surface of the earth, and all that multitude heard it. When this was said:

²⁸⁴ AJ: CST4 mistakenly prints *nāgamuddhani* here, in place of *nagamuddhani*.

²⁸⁵ BG: Cf. Pv-a, 2. 9. See also Dh-p-a, 24.12.

14. The Chapter about the Buddha, Buddhavagga - 735

Encouraged by the Developed One,
Aṅkura spoke thus: Why is there
nothing through this, my donation,
given by one worthy of gifts?

This Yakkha Indaka
gave but a trifling gift,
and yet he outshines us,
as the moon does the 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: “Venerable 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:

Just as in soil that is barren,
though a lot of seed is planted,
the fruit will not be extensive,
and does not comfort the farmer.

So it is with a lot of gifts
established in the immoral,
the fruit will not be extensive,
and does not comfort the giver. {3.221}

As in soil that is excellent,
though only few seeds are planted,
after a good rain bestows
a fruit that comforts the farmer.

So too, towards moral people,
such as are virtuous people,
even a little good deed done,
has merit and abundant fruit.

But what was Indaka’s former deed? It seems 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 Indaka spoke as he did.

14. The Chapter about the Buddha, Buddhavagga - 736

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:

You should give gifts discerningly,
where, once given, there is great fruit,²⁸⁶
through giving gifts discerningly,
the donor will go to heaven.

Giving gifts discerningly to
those worthy of gifts here in the
world is praised by the Happy One,
in what is given is great fruit,
like seeds that are sewn in good soil.

Having thus spoken, he expounded the Dhamma further by pronouncing the following verses:

Dhp 356. Fields are ruined by grassy weeds,
people are ruined by passion,
therefore there is great fruit for that
given to those without passion.

Dhp 357. Fields are ruined by grassy weeds,
people are ruined by hatred,
therefore there is great fruit for that
given to those without hatred.

Dhp 358. Fields are ruined by grassy weeds,
people are ruined by delusion,
therefore there is great fruit for that
given to those without delusion.

Dhp 359. Fields are ruined by grassy weeds,
people are ruined by desire,
therefore there is great fruit for that
given to those without desire. {3.222}

²⁸⁶ AJ: Only the first two lines of this verse are given in the commentary. I fill them out here.

14. The Chapter about the Buddha, Buddhavagga - 737

At the end of the teaching Aṅkura and Indaka were established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

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 Basket, beginning with the words: “Wholesome thoughts, unwholesome thoughts, thoughts without consequences.”²⁸⁷ And thus, for the space of three months without interruption, he recited the Abhidhamma Basket.

Now when it was time for him to go on his rounds for alms, he would create a Nimitta Buddha and say to him: “Preach the Dhamma 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, today I have recited the Dhamma so-and-so far; therefore do you recite it to the five hundred bhikkhus 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 bhikkhus 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 Deva Realm and taught the Dhamma in person beginning at the place where the Nimitta Buddha had left off. The elder returned to the world of humans and taught the Dhamma to those bhikkhus; while the Teacher yet remained in the Deva Realm, they mastered the 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 bhikkhus reciting the Abhidhamma as they walked up and down their walk and straightaway fell in love with their voices. As for the expressions: “These aggregates, these elements of being,”²⁸⁸ they did not know what they meant; but solely because they had fallen in love with their voices, when they passed from

²⁸⁷ AJ: these are the opening words of the Enumeration of Phenomena (*Dhammasaṅgāṇī*), the first book in the Abhidhamma Basket.

²⁸⁸ AJ: this appears to be a direct quote, but is found only here at present.

that state of existence they were reborn in the Deva Realm. There, for the space of an interval between two Buddhas, they enjoyed celestial glory; afterwards they were reborn in Sāvaththī in the households of families of distinction. Receiving faith in the Twin Miracle, they became bhikkhus 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 Basket. At the conclusion of his recitation of the Dhamma 800,000 million Devatās obtained clear comprehension of the Dhamma, and Mahā Māyā was established in the fruition of Stream-entry. {3.224}

2h The Descent of the Buddha and Attendant Devatās

That multitude thirty-six leagues in extent, knowing that the Invitation would occur seven days later, approached the Elder Mahā Moggallāna and said to him: “Venerable 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 Mahā Moggallāna replied: “Very well, friends,” 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 thread 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: “Venerable Sir, the multitude desire to go where they can see you; when will you descend?” – “But, Moggallāna, where is your older brother Sāriputta?” – “Venerable Sir, he is keeping residence at the gate of the city Saṅkassa.” – “Moggallāna, seven days hence I will descend after the Great Invitation to the gate of the city Saṅkassa; those who desire to see me must go there.”

Now the distance from Sāvaththī to Saṅkassa 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 the Observance Day, and to go forth as though they were going to a neighboring monastery to hear the Dhamma.” – “Very well, venerable 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 Invitation had been celebrated, the Teacher informed Sakka: “Great king, it is my intention to return to the

pathways 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 Saṅkassa, and their tops against the summit of Mount Sineru. On the right side was the ladder of gold for the Devatās, on the left side the ladder of silver for Mahā Brahma and his train, and in the middle the ladder of jewels for the Realised One.

On the occasion of the descent of the Devas, 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 Brahma. 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. Devas looked upon men, and men looked upon Devas; 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 Devas descended upon the ladder of gold, Mahā Brahma and his train descended upon the ladder of silver, and the Sambuddha 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 Brahma 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 Saṅkassa. Elder Sāriputta approached the Teacher and worshipped him. And because he had never before seen the Teacher descend with such majesty, the glorious majesty of a Buddha, he spoke thus:

I have not seen previously,
nor has anyone ever heard,
a teacher of such lovely speech,
come from Tusita with his group.

With this verse and with many others did Elder Sāriputta express his joy. Having so done, he said to the Teacher: “Venerable Sir, today all Devas and humans 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 Devas and humans alike.” So saying, he expounded the Dhamma by pronouncing the following verse:

14. The Chapter about the Buddha, Buddhavagga - 740

**181. Ye jhānapasutā dhīrā, nekkhammūpasame ratā,
devā pi tesaṃ pihayanti, Sambuddhānaṃ satīmataṃ.**

Those wise ones intent on meditation,
who love the peace of renunciation,
even the gods are envious of them,
the Sambuddhas, the ones who are mindful. {3.227}

At the end of the teaching around 300 million living beings had comprehension of the Dhamma, and 500 bhikkhus who were co-residents of the elder were established in Arahatsip.

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 Deva Realm, and to descend to the world of humans at the gate of the city Saṅkassa. 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 were unattained and so on. Those who were unattained 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 Stream-entry.

In like manner, those who had attained Stream-entry were unable to answer the question adapted to the comprehension of those who had attained the fruition of Once-returning. Similarly the rest of the Chief Disciples were unable to answer the question within the range of Mahā Moggallāna, Mahā Moggallāna 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 Devas and humans, to the world of Brahma above; and below, Nāgas and Supaṇṇas stood on the ground in an attitude of reverent supplication. They said: “Venerable [30.55] Sir, there is no one here who can answer this question; consider it no further.” The Teacher said: “Sāriputta is perplexed to hear this question adapted to the comprehension of a Buddha.”²⁸⁹

²⁸⁹ AJ: see Snp 5.1, *Ajitaṃāṇavapucchā*.

14. The Chapter about the Buddha, Buddhavagga - 741

Those who have discerned the Dhamma,
and the many in training here,
when I ask the prudent one,
please tell me their conduct, dear 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 Arahatship, yet there is doubt in his mind regarding my purpose in asking the question, and he is considering within himself: ‘Of the aggregates, and so on, 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.” 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 straightaway answered the question.

We are told that with the sole exception of the Sambuddha 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: “Venerable 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 dust of the earth wastes away,
but my intelligence wastes not away.

The meaning of the foregoing verse is as follows: “If, venerable 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 bhikkhu 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 bhikkhus heard of this, they began the following discussion: “The Captain of the Dhamma, 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 this Birth Story in detail:

2i The Birth Story about More than a Thousand (Fools)²⁹⁰

In the past when Brahmadatta was reigning in Benares, the Bodhisatta was born a northern Brahmin and completed his education at Taxila. Putting sensual desires from him and renouncing the world for the ascetic’s life, he won the five super knowledges and eight attainments, and dwelt in the Himālayas, where five hundred ascetics gathered round him. One rainy season, his chief disciple went with half of the ascetics to the haunts of men to get salt and vinegar. And that was the time when the Bodhisatta should die. And his disciples, wishing to know his spiritual attainment, said to him, “What excellence have you won?”

“Won?” said he, “I have won Nothing (Natthi kiñci).” So saying, he died, but was reborn in the Brahma Realm of Radiant Gods. For Bodhisattas even though they may have attained to the highest state are never reborn in the Formless World, because they are incapable of passing beyond the Realm of Form. Mistaking his meaning, his disciples concluded that he had failed to win any spiritual attainment. So they did not pay the customary honours at cremation.

²⁹⁰ BG: Ja 99. AJ: I include the story, the commentary had only the verse.

14. The Chapter about the Buddha, Buddhavagga - 743

On his return the chief disciple learned that the master was dead, and asked whether they had asked what he had won. “He said he had won nothing,” said they, “so we did not pay him the usual honours at cremation.”

“You did not understand his meaning,” said that chief disciple. “Our master meant that he had attained to the absorption called the Sphere of Nothingness (Ākiñcaññāyatana).” But though he explained this again and again to the disciples, they did not believe him.

Knowing their unbelief, the Bodhisatta cried: “Fools! They do not believe my chief disciple. I will make this thing plain unto them.” And he came from the Brahma Realm and by virtue of his mighty powers rested in mid-air above the hermitage and uttered this verse in praise of the wisdom of the chief disciple:

*Of those who gathered, more than a thousand
who were unwise might cry a hundred years,
but one person with wisdom is better,
one who knows the meaning of what is said.*

14.3 The Story about the Nāga King Erakapatta Erakapattanāgarājavatthu

Dhp 182

Burlingame: The King of the Dragons and His Daughters

A bhikkhu in the time of Buddha Kassapa died and was reborn as a Nāga; eventually he heard that a new Buddha has arisen in the world, and went and asked why he cannot attain rebirth as a human even after so long a time; this was the Buddha's reply.

Cast: Buddha Kassapa, Erakapatta, Uttara

Keywords: Discipline, Nāgas, Riddles, Wisdom

“It is rare to be born human,” this Dhamma teaching was given by the Teacher while he was in residence under the seven Acacia trees near Bārāṇasī with reference to Erakapatta, the Nāga King.

We are told that in the dispensation of the Buddha Kassapa, Erakapatta was a young bhikkhu. 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!” he thought. Although for

14. The Chapter about the Buddha, Buddhavagga - 744

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 bhikkhu, 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 Nāga 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 meditation for so long a time, I have been reborn in a state without good roots,²⁹¹ 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 Nāga king to boot.” So every fortnight, on Observance Day, he placed his daughter in his hood. And his daughter, poised there, danced, and sang this song:

What type of ruler is the king?

What king is it ruled by passion?

How may he become passionless?

Who is called a foolish person? {3.232}

All over Jambudīpa men said to themselves: “Let us win the Nāga maiden.” Accordingly, to the best of their ability, they made up replies and sang them, but the daughter of the Nāga 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 Nāga king Erakapatta and the Brahmin youth Uttara had entered the net of his knowledge. Thereupon he considered within himself: “What now will come to pass?” And straightaway he became aware of the following: “Today is the day when the Nāga king Erakapatta will place his daughter within his hood and make her dance. This Brahmin youth Uttara will learn a song which I will [30.58] teach him, will become a Stream-enterer, and keeping the song in mind, will approach the king

²⁹¹ AJ: *ahetukapaṭisandhi*.

14. The Chapter about the Buddha, Buddhavagga - 745

of the Nāgas. When the king of the Nāgas 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 verse in the midst of a great multitude, and at the conclusion of the verse 84,000 living beings will attain comprehension of the Dhamma.”

Now there were seven Acacia trees not far from Bārāṇasī, and the Teacher straightaway went and took his seat under one of those trees. The inhabitants of Jambudīpa took a response to the song and assembled. Not far off, the Teacher saw the Brahmin youth Uttara walking, and said to him: “Uttara!” – “What is it, venerable Sir?” – “Just come here.” When Uttara had come back, worshipped 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 Nāga king Erakapatta sings her song.” – “But do you know a reply to the song?” – “Yes, venerable 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, venerable 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 rules over the six doors is king.
When attached the king is ruled by passion.
Being unattached he is passionless.
Attached he is called a foolish person.

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 fool swept away?
How does a wise man drive away?
How is there release from the yokes?
Speak to me, answer my question.

Then you are to sing the following reply:

By the deluge is a fool swept away.
By effort does a wise man drive away.
Being unfettered from all of the yokes
he is said to be released from the yokes. {3.234}

Uttara memorized this reply, and as he did so, he attained the fruition of Stream-entry. Having become a Stream-enterer, he took [30.59] that verse and

14. The Chapter about the Buddha, Buddhavagga - 746

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 the knees of the crowd with his feet.

The daughter of the king of the Nāgas stood within the hood of her father, and standing there, danced and sang the song: “What type of ruler is the king?” Uttara sang the reply: “He who rules over the six doors is king.” The maiden in turn sang: “What king is it ruled by passion?” Then Uttara sang the following verse in reply: “When attached the king is ruled by passion.”

When the king of the Nāgas 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!” he thought. 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 640 metres, men were plunged into the water. The king of the Nāgas 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 a certain tree, great king.” – “Come, master, let us go,” said the king of the Nāgas, and set out with Uttara. A great multitude joined Uttara and followed him.

The king of the Nāgas went to where the Teacher was, and after making his way in among the six-colored rays of light, worshipped the Teacher and stood on one side weeping. Then said the Teacher to him: “What does this mean, great king?” – “Venerable 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 state without good roots, 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 Dhamma, 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 Dhamma; so also is the rise of a Buddha difficult. For this latter is brought about with toil and trouble.”

So saying, he taught the Dhamma, pronouncing the following verse:

182. Kiccho manussapaṭilābho, kiccham maccāna’ jīvitam,
kiccham Saddhammasavanam, kiccho Buddhānam-uppādo.

14. The Chapter about the Buddha, Buddhavagga - 747

It is rare to be born human,
rare is the life of the mortals,
it is rare to hear True Dhamma,
rare the arising of Buddhas. [30.60]

At the end of the teaching 84,000 living beings had comprehension of the Dhamma.

The king of the Nāgas would have attained the fruition of Stream-entry 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 Nāgas which have received the bodies of Nāgas are weary: namely, those called attainment of rebirth, shedding of skin, sinking into untroubled slumber, mating with those of their own kind, and what is called falling away.

14.4 The Story about the Edler Ānanda's Question about the Observance Day Ānandatthera-Uposathapañhavatthu

Dhp 183-185

CST4: Ānandattherapañhavatthu

Burlingame: How Did the Seven Buddhas Keep Fast-Day?

Elder Ānanda asked the Buddha to explain how the previous Buddhas had kept the Observance Day; he explained that although they held them after different lengths of time, the verses they recited were always the same, and he recited them.

Cast: Elder Ānanda, Buddha Vipassī, Buddha Sikhi, Buddha Vessabhu, Buddha Kakusandha, Buddha Koṇāgamana, Buddha Kassapa

Keywords: Previous Buddhas, Discipline

“Not doing anything wicked,” this Dhamma teaching 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 Awakening, 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

14. The Chapter about the Buddha, Buddhavagga - 748

of the Observance Day. Was their mode of observance of the Observance 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 verses they employed. The Sambuddha Vipassī kept the Observance Day every seven years, but the admonition he gave in one day sufficed for seven years. Sikhi and Vessabhu kept Observance Day every six years; Kakusandha and Koṇāgamana, every year; Kassapa, the One of Ten Strengths, kept the Observance 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 the Observance Day was the same in every case. “These are the very verses they employed in giving admonition,” he said, quoting the following verses: [30.61]

**183. Sabbapāpassa akaraṇaṃ, kusalassa upasampadā,
sacittapariyodapanam - etaṃ Buddhāna’ sāsanaṃ.**

Not doing anything wicked
undertaking of what is good,
purification of one’s mind
is the teaching of the Buddhas.

**184. Khantī paramaṃ tapo titikkhā,
Nibbānaṃ paramaṃ vadanti Buddhā,
na hi pabbajito parūpaghātī,
samaṇo hoti paraṃ viheṭṭhayanto.**

Patience is the supreme austerity,
Nibbāna is supreme say the Buddhas,
for one gone forth does not hurt another,
nor does an ascetic harass others.

**185. Anupavādo anupaghāto, pātimokkhe ca saṃvaro,
mattaññutā ca bhattasmiṃ, pantañ-ca sayanāsaṇaṃ,
adhicitte ca āyogo - etaṃ Buddhāna’ sāsanaṃ.**

Not finding fault and not hurting,
restraint by the regulations,
knowing the right measure of food,
living in a remote dwelling,
devotion to meditation
is the teaching of the Buddhas.

At the end of the teaching many reached the fruition of Stream-entry and so on.

14.5 The Story about a Discontented Bhikkhu

Anabhiratabhikkhuvatthu

Dhp 186-187

Burlingame: The Buddha Cures a Monk of Discontent

A bhikkhu had gained an inheritance of one hundred coins from his father and thought to return to the lay life; the Buddha pointed out that the money would not be enough to support himself, and related the Birth Story about Mandhātā which shows that no matter how much a person has he will never be satisfied.

Cast: King Mahāsammata, Roja, Vararoja, Kalyāṇa, Varakalyāṇa, Uposatha, Mandhātā, Four Great Kings, Sakka

Keywords: Discipline, Greed, Kings, Past Lives

“Not through coins is satisfaction found,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain discontented bhikkhu. {3.238}

It seems that after this bhikkhu had gone forth and had taken higher ordination, his preceptor sent him forth, saying: “Go to such and such a place and learn the Regulations.” No sooner had the bhikkhu 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 coins 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 bhikkhu returned home, his youngest brother flung himself at his feet, and rolling on the ground, wept and said: “Venerable Sir, your father chattered and prattled of you when he died and placed in my hand a hundred coins. What shall I do with it?” The young bhikkhu 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 coins are enough to keep me alive; I will return to the life of a lay disciple.”

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

14. The Chapter about the Buddha, Buddhavagga - 750

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.

The Teacher asked him: “Is the report true that you are discontented?” – “Yes, venerable Sir,” he replied. Again the Teacher asked him: “Why have you acted thus? Have you any means of livelihood?” – “Yes, venerable Sir.” – “How great is your wealth?” – “A hundred coins, venerable Sir.” – “Very well; just fetch a few pebbles here; we will count them and find out whether or not you have sufficient means of livelihood.” The discontented bhikkhu brought the pebbles. 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 coins would be insufficient.

Then said the Teacher to him: “Bhikkhu, the coins 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 bhikkhus requested him to relate this Story of the Past. The Teacher accordingly related the Birth Story about (the King) Mandhātā in detail:²⁹²

14a Birth Story about (the King) Mandhātā

Long ago, in the early ages of the world, there lived a king named Mahāsammata, and he had a son Roja, who had a son Vararoja, who had a son Kalyāṇa, who had a son Varakalyāṇa, and Varakalyāṇa had a son named Uposatha, and Uposatha had a son Mandhātā.

Mandhātā was endowed with the seven jewels and the four supernormal powers; and he was a great monarch. When he clenched his left hand, and then touched it with his right, there fell a rain of seven kinds of jewels, knee-deep, as though a celestial rain-cloud had arisen in the sky; so wondrous a

²⁹² BG: Ja 258. Cf. Divyāvadāna, xvii; and Tibetan Tales, i: 1-20. AJ: I include the story, the commentary had only the verse.

14. The Chapter about the Buddha, Buddhavagga - 751

man was he. 84,000 years he was a prince, the same number he took some share in ruling the kingdom, and even so many years he ruled as supreme king; his life lasted for countless ages.

One day, he could not satisfy some desire, so he showed signs of discontent. "Why are you cast down, my lord?" the courtiers asked him. "When the power of my merit is considered, what is this kingdom? Which place seems worth desiring?" – "Heaven, my lord."

So rolling along the Wheel Jewel, with his suite he went to the heaven of the Four Great Kings. The four kings, with a great throng of gods, came to meet him in state, bearing celestial flowers and perfumes; and having escorted him into their heaven, gave him rule over it. There he reigned in state, and a long time went by. But not there either could he satisfy his craving; and so he began to look sick with discontent.

"Why, mighty king," said the four monarchs, "are you unsatisfied?" And the king replied: "What place is more lovely than this heaven?"

They answered: "My lord, we are like servants. The Realm of the Thirty-Three is more lovely than this!"

Mandhātā set the Wheel Jewel rolling, and with his court all round him turned his face to the Realm of the Thirty-Three. And Sakka, Lord of the Gods, bearing celestial flowers and perfumes, in the midst of a great throng of gods, came to meet him in state, and taking charge of him showed him the way he should go. At the time when the king was marching amidst the throng of gods, his eldest son took the Wheel Jewel, and descending to the paths of men, came to his own city.

Sakka led Mandhātā into the Realm of the Thirty-Three, and gave him half of his own kingdom. After that the two of them ruled together. Time went on, until Sakka had lived for sixty times 100,000 years, and thirty millions of years, then he was born on earth again; another Sakka grew up, and he too reigned, and lived his life, and was born on earth. In this way six and thirty Sakkas followed one after another. Still Mandhātā reigned with his crowd of courtiers round him. As time went on, the force of his passion and desire grew stronger and stronger.

"What is half a realm to me?" said he in his heart, "I will kill Sakka, and reign alone!" But kill Sakka he could not. This desire and greed of his was the root of his misfortune. The power of his life began to wane; old age seized upon him; but a human body does not disintegrate in heaven, so from heaven

14. The Chapter about the Buddha, Buddhavagga - 752

he fell, and descended in a park. The gardener made known his coming to the royal family; they came and appointed him a resting-place in the park; there lay the king in lassitude and weariness.

The courtiers asked him: “My lord, what word shall we take from you?” – “Take from me,” said he, “this message to the people: ‘Mandhātā, king of kings, having ruled supreme over the four quarters of the globe, with all the two thousand islands round about, for a long time having reigned over the people of the Four Great Kings, having been king of heaven during the lifetime of six and thirty Sakkas, now lies dead.’” With these words he died, and went to fare according to his deeds. [2.218]

This tale ended, the Teacher after Fully Awakening uttered the following verses:

As far as moon and sun revolve
in the directions, shining, radiant,
all are servants of Mandhātā,
those whose breath depends upon earth.

Then he pronounced the two verses which immediately follow the preceding verse:

**186-187. Na kahāpaṇavassena titti kāmesu vijjati,
“Appassādā dukhā kāmā,” iti viññāya paṇḍito,
api dibbesu kāmesu ratim so nādhigacchati.
Taṇhakkhayarato hoti Sammāsambuddhasāvako.**

Not through coins is satisfaction
found for sense desires, the wise one
knowing: “Pleasures have little joy,
much suffering,” does not delight
even in heavenly pleasures.
The disciple of the Buddha
delights in craving’s destruction. {3.241}

At the end of the teaching that bhikkhu was established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

14.6 The Story about the Brahmin Aggidatta

Aggidattabrāhmaṇavatthu

Dhp 188-192

Burlingame: The Monk and the Dragon

Aggidatta was a Brahmin with many disciples, but he taught them to go for refuge to woods and mountains and the like; Elder Moggallāna impressed him with his powers and declared the Buddha even greater than himself; the Buddha taught that those who take refuge in the Triple Gem find the one true refuge.

Cast: King Pasenadi, Aggidatta, Ahicchatta, Elder Mahā Moggallāna

Keywords: Foremost Disciples, Kings, Chaplains, Sectarians, Offerings, False Teachings, Nāgas

“Many people shaken by fear,” [30.63] this Dhamma teaching 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, Brahmin chaplain of the King of Kosala.

It appears that Aggidatta was the Brahmin chaplain of Mahā Kosala. When Mahā Kosala died, his son, King Pasenadi Kosala, out of respect for Aggidatta, since he had been his father’s Brahmin chaplain, 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 go forth.” Accordingly Aggidatta asked permission of the king to go forth, 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} went forth amongst the sectarians. Ten thousand men followed his example and also went forth.

With them Aggidatta 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 them as follows: “Friends, in case any one of you should be troubled with sensual thoughts and so on, let each one of you so troubled fill a jar with sand from the river and empty the sand in this place.” – “Very well,” they said,

promising to do so. So whenever they were troubled with sensual thoughts and so on, 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 Nāgas 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 them and presented gifts 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 surely will you obtain release from all suffering.” With this admonition did Aggidatta admonish his disciples.

At this time the Bodhisatta, after going forth on the Great Renunciation, and after attaining Complete Awakening, took up his residence at Jetavana near Sāvattthī. Surveying the world at dawn he perceived that the Brahmin Aggidatta, together with his disciples, had entered the net of his knowledge. So he considered within himself: “Do all these living beings possess the supporting conditions for Arahatship?” Perceiving that they possessed the supporting conditions, he said in the evening to Elder Mahā Moggallāna: “Moggallāna, do you observe that the Brahmin Aggidatta is urging upon the multitude a course of action other than the right one? Go and admonish them.” – “Venerable Sir, they 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: “They 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, they arose, one after another, and each entered his own hut 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, Brahmin.” – “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.” – “Aggidatta, men go to the abode of men, cattle to the abode of cattle, and those gone forth to those

gone forth; do not so; give me a lodging.” – “Are you one gone forth?” – “Yes, I am one gone forth.” – “If you are one gone forth, where is your pole and vessels? 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 Nāga 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 Nāga king saw him approaching, he thought to himself: “Yonder ascetic approaches here. Doubtless he does not know that I am here. I will spit smoke at him and kill him.” The elder thought to himself: “This Nāga 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 Brahma. The puffs of smoke gave the elder no trouble at all, but troubled the Nāga king sorely. The Nāga 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 absorption. Thereupon he burst into flames which ascended to the world of Brahma. His whole body looked as if it had been set on fire with torches. The company of seers looked on and thought to themselves: “The Nāga king is burning the ascetic; the good ascetic has indeed lost his life by not listening to our words.” When the elder had overmastered the Nāga king and made him quit his misdoing, he seated himself on the pile of sand. Thereupon the Nāga 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 seers thought to themselves: “We will find out whether the ascetic 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: “Ascetic, you must have been greatly plagued by the Nāga king.” – “Do you not see him standing there with his hood raised over my head?” Then said the sages: “What a wonderful thing the ascetic did {3.245} in conquering so powerful a Nāga 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 seers to the elder: “Is this man greater than you?” The elder replied: “This is the Fortunate One, the Teacher; I am only his disciple.” The Teacher seated himself on the summit of the pile of sand. The company of seers 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 reverential 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.’”

The Teacher said: “No indeed, Aggidatta, he who seeks refuge in these does not obtain release from suffering. But he who seeks refuge in the Buddha, the Dhamma, and the Saṅgha, he obtains release from the whole round of suffering.” So saying, he pronounced the following verses:

**188. Bahuṃ ve saraṇaṃ yanti pabbatāni vanāni ca
ārāmarukkhacetyāni, manussā bhayatajjitā.**

Many people shaken by fear
go for refuge to woods, mountains,
and to tree shrines in pleasure parks.

**189. Netāṃ kho saraṇaṃ khemaṃ, netāṃ saraṇam-uttamaṃ,
netāṃ saraṇam-āgamma sabbadukkhā pamuccati.**

That is not a secure refuge,
that is not the refuge supreme,
that is not the refuge that will
liberate from all suffering.

**190. Yo ca Buddhañ-ca Dhammañ-ca Saṅghañ-ca saraṇaṃ gato,
cattāri ariyasaccāni sammappaññāya passati:**

Whoever has gone for refuge
to the Buddha, to the Dhamma
and to the Saṅgha, who sees with
right wisdom the four noble truths:

**191. Dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ,
ariyañ-catṭhaṅgikaṃ maggaṃ dukkhūpasamagāminaṃ.**

Suffering, arising, and the
overcoming of suffering,
the eightfold noble path leading
to the stilling of suffering. {3.246}

**192. Etaṃ kho saraṇaṃ khemaṃ, etaṃ saraṇam-uttamaṃ,
etaṃ saraṇam-āgama sabbadukkhā pamuccati.**

That is the one secure refuge,
that is the one refuge supreme,
that is the one refuge that will
liberate from all suffering. {3.247}

At the end of the teaching all those sages attained Arahantship, together with the analytic knowledges. Thereupon they worshipped the Teacher and asked to go forth. The Teacher stretched out his hand from under his robe and said: “Come, bhikkhus! Live the spiritual life.” That very instant they were furnished with the eight requisites and became as it were elders of sixty 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 seers had gone forth, they thought to themselves: “Is our Brahmin Aggidatta greater, or is the ascetic Gotama greater?” And because the Teacher had but just arrived, they concluded: “Aggidatta is greater.”

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 worshipped the Teacher and said: “Venerable Sir, the Fortunate One is my Teacher and I am his disciple.” Thus did Aggidatta speak, declaring himself the disciple of the Fortunate One.

14.7 The Story about the Question Asked by Elder Ānanda Ānandattherapucchitapañhavatthu

Dhp 193

CST4: Ānandattherapañhavatthu

Burlingame: Whence Come Men of Noble Birth?

Elder Ānanda reflected that the Buddha had taught them about the provenance of well-bred elephants and steeds, but not of well-bred people, so he asked about it, and the Buddha explained the matter with a verse.

Keywords: Noble People, Good Birth

**

“A person of good breed is rare,” this Dhamma teaching 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,’ he said, ‘are bred from the stock of Chaddanta or of Uposatha;²⁹³ noble chargers from the stock of Valāhaka, king of horses; and noble bullocks are raised in the Deccan.’ But men of noble birth – now where do they come from?”

He went to the Teacher, saluted him, and asked him about the matter. The Teacher said: “Ānanda, men of noble birth are not born in all places. 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 whatsoever that they are born, but only in a family here and there of some Noble or Brahmin.” So saying, he pronounced the following verse:

**193. Dullabho purisājañño, na so sabbattha jāyati,
yattha so jāyate dhīro, taṃ kulam sukham-edhati.**

A person of good breed is rare,
that one is not born in all places,
wherever that wise one is born,
that family gains happiness.

At the end of the teaching many reached the fruition of Stream-entry and so on.

²⁹³ BG: See Ja 479.

14.8 The Story about a Company of Bhikkhus

Sambahulabhikkhuvatthu

Dhp 194

Burlingame: What is the Pleasantest Thing in the World?

The bhikkhus discussed what is the true good in the world, some said ruling, some said love, some said food; the Buddha explained that those things are within the realm of suffering, and then he pointed out what is truly good with a verse.

Keywords: True Happiness, Monastics

**

“**The arising of the Buddhas is good,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a company of bhikkhus. {3.249}

For one day five hundred bhikkhus sitting in the attendance hall began the following discussion: “Friends, what is the best 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: “Bhikkhus, what are you sitting here now talking about?” When they told him, he replied: “Bhikkhus, 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 Dhamma, and peace and harmony in the Saṅgha, these are pleasant.” So saying, he pronounced the following verse:

**194. Sukho Buddhānam-uppādo, sukhā Saddhammadesanā,
sukhā Saṅghassa sāmaggī, samaggānaṃ tapo sukho.**

The arising of the Buddhas is good,
the teaching of the True Dhamma is good,
the harmony of the Saṅgha is good,
and devotion to harmony is good.

At the end of the teaching those bhikkhus were established in Arahatsip, and many people had benefit from the Dhamma teaching.

14.9 The Story about the Golden Shrine of Kassapa, the One of Ten Strengths

Kassapadasabalassa Suvāṇṇacetiyavatthu

Dhp 195-196

Burlingame: Honor to Whom Honor is Due

While the Buddha and his disciples were on walking tour they came to the shrine of Kassapa, a previous Buddha; one Brahmin came and paid homage to the shrine, but not to the Buddha or his disciples; the Buddha lauded the Brahmin for his act of faith but said it is even better to worship those still living who are worthy of worship.

Keywords: Shrines, Reverence, Previous Buddhas

**

“For those who worship those worthy,” this Dhamma teaching 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 Realised One departed from Sāvattthī, accompanied by a large company of bhikkhus and set out for Bārāṇasī. On his way there he came to a certain shrine near the village Todeyya. There the Happy One sat down, sent forth Ānanda, the Treasurer of the Faith, and bade him summon a Brahmin who was tilling the soil near by. {3.251}

When the Brahmin came, he omitted to pay reverence to the Realised One, 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, Brahmin?” The Brahmin replied: “This shrine has come down to us through generations, and that is why I reverence it. Dear Gotama.” Thereupon the Happy One praised him, saying: “In reverencing this place you have done well, Brahmin.”

When the bhikkhus heard this, they entertained misgivings and said: “For what reason did the Fortunate One bestow this praise?” So in order to dispel their doubt, the Realised One recited the Ghāṭikāra Discourse in the Majjhima Nikāya.²⁹⁴ Then by the supernatural power of his psychic power, 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

²⁹⁴ AJ: MN 81, which relates the story of Buddha Kassapa’s supporter, the potter Ghāṭikāra.

14. The Chapter about the Buddha, Buddhavagga - 761

company of his disciples, he said: “Brahmin, it is even more fitting to render honor to men who are so deserving of honor as these.”

Then, in the words of the Great Discourse about the Parinibbāna,²⁹⁵ 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 verses:

195-196. **Pūjārahe pūjayato, Buddhē yadi va sāvake,
papañcasamatikkante, tiṇṇasokapariddave;
te tādise pūjayato, nibbute akutobhaye,
na sakkā puññaṃ saṅkhātum, imettam-āpi kenaci.**

For those who worship those worthy,
whether Buddhas or disciples,
with impediments overcome,
free of grief and lamentation;
for those who worship such as these,
the emancipated, fearless,
none can measure their vast merit,
saying: it is as much as this. {3.253}

At the end of the teaching the Brahmin became a Stream-enterer.

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 had comprehension of the Dhamma.

²⁹⁵ AJ: DN 16.

15. The Chapter about Happiness, Sukhavagga

15.1 The Story about Settling a Dispute amongst Relatives Ñātikalahavūpasamanavatthu

Dhp 197-199

CST4: Ñātikalahavūpasamanavatthu²⁹⁶

Burlingame: A Quarrel among Brethren

Compare: Ja 536²⁹⁷

The Sākiyans and the Koliyans were kindred tribes who nearly fell into a war over short water supplies; the Buddha, in order to prevent bloodshed, went to them and gave them this teaching, following which they relented.

Keywords: Resources, Wars, Peace

“Let us live on without hatred,” [30.70] {3.254} this Dhamma teaching was given by the Teacher while he was in residence among the Sākiyans with reference to the settling of a quarrel among kinsmen.

It seems that the Sākiyans and the Koliyans 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 of June 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 Sākiyans 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

²⁹⁶ AJ: *Ñāāti*-, proof-reading error.

²⁹⁷ This story is a brief outline of the Introduction to Ja 536. Dhp-a 3.254⁶-255¹⁹ is almost word for word the same as Jātaka, v. 412¹⁵-413¹⁰, and Dhp-a 3.256¹⁻⁹ is almost word for word the same as Jātaka, v. 414⁴⁻¹¹. The Dhammapada Commentary version then concludes very briefly, saying nothing about the relation of Jātakas by the Buddha.

15. The Chapter about Happiness, Sukhavagga - 763

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 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 Sākiyans 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 outcastes 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 Sākiyans 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 Koliyans 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. The Teacher said to his kinsmen: “What is all this quarrel about, great king?” – “We do not know, venerable 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, venerable Sir.”

Then the Teacher asked the king: “How much is water worth, great king?” – “Very little, venerable Sir.” – “How much are nobles worth, great king?” –

15. The Chapter about Happiness, Sukhavagga - 764

“Nobles are beyond price, venerable Sir.” – “It is not fitting that because of a little water you should destroy nobles 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 today, 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 pollutants. 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 verses: [30.72]

**197. Susukhaṃ vata jīvāma verinesu averino,
verinesu manussesu viharāma averino.**

Let us live on without hatred,
amongst those who do have hatred,
amongst humans who have hatred
let us now live without hatred.

**198. Susukhaṃ vata jīvāma āturesu anāturā,
āturesu manussesu viharāma anāturā.**

Let us live on without sickness,
amongst those who do have sickness,
amongst humans who have sickness
let us now live without sickness.

**199. Susukhaṃ vata jīvāma ussukesu anussukā
ussukesu manussesu viharāma anussukā.**

Let us live on without longing,
amongst those who do have longing,
amongst humans who have longing
let us now live without longing.

At the end of the teaching many reached the fruition of Stream-entry and so on.

15.2 The Story about Māra

Māravatthu

Dhp 200

Burlingame: Māra Possesses Villagers

Compare: SN 4.2.8²⁹⁸

One festival day the Buddha went to the village for alms, but due to Māra taking possession of the people in the village he received nothing; Māra then taunted the Buddha, who rebuked him with a verse.

Keywords: Almsrounds, Devas

**

“**We can live happily**,” this Dhamma teaching was given by the Teacher while he was in residence in the Brahmin village Pañcasālā with reference to Māra. {3.257}

For one day the Teacher perceived that five hundred maidens possessed the supporting conditions for attaining the path of Stream-entry, 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: “Ascetic, you received no alms?” – “Wicked One, why have you so wrought that I should receive no alms?” – “Very well, venerable 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

²⁹⁸ This story is derived from SN 4.2.8. Cf. E. Windisch, *Māra und Buddha*, pp. 102-104.

15. The Chapter about Happiness, Sukhavagga - 766

Teacher: “Venerable Sir, seeing that you received not a morsel of food, you must be oppressed with the pangs of hunger.”

The Teacher replied: “Wicked One, though today we received nothing, yet shall we spend the day in the bliss [30.73] of joy, like Great Brahma amongst the Devas of Streaming Light.” So saying, he pronounced the following verse:

**200. Susukhaṃ vata jīvāma yesaṃ no natthi kiñcanaṃ,
pītibhakkhā bhavissāma devā Ābhassarā yathā.**

We can live happily enough
having no possessions ourselves,
we will feed on joy like
the gods of Streaming Light.

At the end of the teaching those 500 maidens were established in the fruition of Stream-entry.

15.3 The Story about the Defeat of the King of Kosala Kosalarañño Parājayavatthu

Dhp 201

Burlingame: Defeat of the King of Kosala

The King of Kosala is defeated three times by his nephew Ajātasattu, the King of Magadha, and took to his bed in sorrow and despair; when the Buddha heard about it he gave this teaching.

Keywords: Wars, Kings

**

“**The victor generates hatred,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the defeat of the king of Kosala. {3.259}

It seems 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 the city.

The bhikkhus reported the matter to the Teacher, saying: “Venerable 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,

15. The Chapter about Happiness, Sukhavagga - 767

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: “Bhikkhus, by winning a victory, a man produces hatred; and he that is defeated is afflicted with suffering.” So saying, the Teacher pronounced the following verse:

**201. Jayaṃ veraṃ pasavati, dukkhaṃ seti parājito,
upasanto sukhaṃ seti, hitvā jayaparājayaṃ.**

The victor generates hatred,
the defeated finds suffering,
the one at peace lives happily,
without victory and defeat. {3.260}

At the end of the teaching many reached the fruition of Stream-entry and so on.

15.4 The Story about a Certain Maiden of Family

Aññatarakuladārikāvattu

Dhp 202

Burlingame: “Look Not on a Woman to Lust after Her”

The Buddha and the monastics were invited to a wedding, and the bride served them with all due attention; the groom, however, was overcome with lust and could pay no attention to his duties; the Buddha spoke a verse to him.

Keywords: Lust, Marriages

**

“**There is no bonfire like passion,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain maiden of respectable family.

It seems 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 Saṅgha of bhikkhus, went there and sat down. The bride passed to and fro, straining water for the Saṅgha of bhikkhus 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 ignorance, he ministered neither to the Buddha nor to the eighty great elders, but made up his mind: “I will stretch forth my arms and embrace that woman.”

15. The Chapter about Happiness, Sukhavagga - 768

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 passion. {3.261} There is no wrong like the wrong of hatred. There is no suffering like the suffering involved in the aggregates of mind and body. There is no happiness like the happiness of Nibbāna.” So saying, he pronounced the following verse:

**202. Natthi rāgasamo aggi, natthi dosasamo kali,
natthi khandhasamā dukkhā, natthi santiparam sukham.**

There is no bonfire like passion,
there is no offence like hatred,
there is no suffering like the
aggregates of mind and body,
no happiness other than peace.

At the end of the teaching the maiden and the youth were established in the fruition of Stream-entry. At that moment the Fortunate One permitted them to see each other once more.

15.5 The Story about a Certain Lay Disciple Aññatara-Upāsakavatthu

Dhp 203

CST4: Ekaupāsakavatthu

Burlingame: The Buddha Feeds the Hungry

The Buddha saw that a poor man was ready to attain Stream-entry, and went with the monastics to give him teachings; the man however spent the whole morning seeking his lost ox; the Buddha ordered that the tired man be fed first, and only later did he teach him; afterwards he spoke a verse to the monastics.

Keywords: Hunger, Listening to Dhamma

“**Hunger is the supreme sickness,**” this Dhamma teaching 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 was seated in the Perfumed Chamber at Jetavana {3.262} he surveyed the world at dawn, and beheld a certain poor man at Āḷavi.

15. The Chapter about Happiness, Sukhavagga - 769

Perceiving that he possessed the supporting conditions, he surrounded himself with a company of five hundred bhikkhus and went to Āḷavi.

The inhabitants of Āḷavi straightaway 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 teach the Dhamma. 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 Dhamma?” And he came to the following conclusion: “I will first seek that ox and then go and hear the Dhamma.” Accordingly, early in the morning, he set out to seek his ox.

The residents of Āḷavi provided seats for the Saṅgha of bhikkhus 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. The Teacher said: “He for whose sake I came here a journey of thirty leagues has gone into the forest to seek his ox which was lost. Not until he returns, will I teach the Dhamma.” And he held his peace.

While it was still day, that poor man found his ox and straightaway 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 worshipped 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 Saṅgha of bhikkhus?” – “Venerable Sir, the food has not been 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 Baskets {3.263} of the Realised One’s having enquired about the supply of food.

As soon as the poor man’s physical sufferings had been relieved, his mind became tranquil. Then the Teacher taught the Dhamma in orderly sequence, expounding one after another the Four Noble Truths. At the end of the teaching, the poor man was established in the fruition of Stream-entry. 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.

15. The Chapter about Happiness, Sukhavagga - 770

The bhikkhus who accompanied the Teacher were highly indignant and said: “Just consider, friends, what the Teacher did. Nothing of the sort ever happened before. But today, seeing a certain poor man, the Teacher enquired about the supply of food and directed that food to be given to another.”

The Teacher turned around, stopped, [30.76] and said: “Bhikkhus, what are you saying?” When he heard what they were saying, he said to them: “It is even so, bhikkhus. When I came here a journey of thirty leagues, a long and difficult journey, my sole reason for coming here was the fact that I saw that this lay disciple possessed the supporting conditions. 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 teach the Dhamma to this man while he is suffering from the pangs of hunger, he will not be able to comprehend it.’ Therefore I did what I did. Bhikkhus, there is no affliction like the affliction of hunger.” So saying, he pronounced the following verse:

**203. Jighacchā paramā rogā, saṅkhāraparamā dukhā,
etaṃ ñatvā yathābhūtaṃ, Nibbānaṃ paramaṃ sukhaṃ.**

Hunger is the supreme sickness,
conditions the supreme suffering,
knowing this as it really is,
Nibbāna is the supreme good.

At the end of the teaching many reached the fruition of Stream-entry and so on.

15.6 The Story about Pasedani Kosala

Pasenadikosavalavattu

Dhp 204

Burlingame: On Moderation in Eating

Compare: SN 3.13; Dhp-a 23.4

King Pasenadi was always overeating and suffering for it so the Buddha had the king's nephew learn and recite a verse which reminded the king to be moderate; later the king told the Buddha he was cured, and the Buddha recited a verse.

Cast: King Pasenadi Kosala, Prince Sudassana, Princess Vajirā

Keywords: Greed, Kings

**

“Health is the supreme gain,” this Dhamma teaching 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 overeating, 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, venerable Sir; but I always suffer greatly after eating a meal.” Then said the Teacher to him: {3.265} “Great king, overeating brings just such suffering in its train.” So saying, the Teacher pronounced the following verse:

Dhp 325. When one is torpid, overeats,
sleepy and rolling on the bed,
like a great pig fed on fodder,
that fool comes to the womb again. [30.77]

After admonishing the king with this verse, 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 verse:²⁹⁹

For the person who is always mindful,
knowing the measure in regard to food,
his unpleasant feelings become fewer,
slowly he ages, protecting his life.

The king was unable to memorize this verse. So the Teacher said to the king’s nephew, Prince Sudassana, who stood near: “Memorize this verse.” Sudassana asked the Teacher: “Venerable Sir, after I have memorized this verse, 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 verse. 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, venerable Sir,” he replied.

So both evening and morning, when the king ate his meal, his nephew would recite that verse 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 verse recited, {3.266} he gave away a thousand coins 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 worshipped the Teacher, said to him: “Venerable 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.”

²⁹⁹ BG: SN 3.13.

15. The Chapter about Happiness, Sukhavagga - 773

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 verse:

**204. Ārogyaparamā lābhā, santuṭṭhi paramaṃ dhanam,
vissāsā paramā nāti, Nibbānam paramaṃ sukham.**

Health is the supreme gain,
content the supreme wealth,
faith is the supreme kin,
Nibbāna supreme good.

At the end of the teaching many reached the fruition of Stream-entry and so on.

15.7 The Story about the Elder Tissa Tissattheravatthu

Dhp 205

Compare: Dhp-a 12.10; Dhp-a 25.4

Burlingame: By Righteousness Men Honor the Buddha

When Elder Tissa heard the Buddha declare his intention to finally pass away in four months time, rather than attend on the Buddha, he went to the forest to practice the teaching; the Buddha lauded him and said this is how one truly honours him, and spoke a verse.

Keywords: Grief, Heedfulness, Solitude, Practising

**

“**Savouring the taste of solitude,**” {3.267} this Dhamma teaching was given by the Teacher while he was in residence at Vesālī with reference to a certain bhikkhu.

For when the Teacher said: “Bhikkhus, four months hence I shall pass into Parinibbāna,” seven hundred bhikkhus of his retinue were overwhelmed with shock, the Arahats experienced spiritual urgency, while those who were unattained were unable to restrain their tears. {3.268} The bhikkhus gathered in little groups and went about consulting each other and asking: “What are we to do?”

Now a certain bhikkhu named Elder Tissa thought to himself: “If it be true that at the expiration of four months the Teacher will pass into Parinibbāna,

15. The Chapter about Happiness, Sukhavagga - 774

inasmuch as I am not yet free from passion, it is necessary for me to win Arahatsip while the Teacher yet remains alive.” Accordingly he adopted the four postures and kept residence by himself, never associating with the other bhikkhus and never talking or conversing with any one. The bhikkhus said to him: “Friend Tissa, why do you act in this manner?” Tissa, however, paid no attention to what they said.

The bhikkhus therefore reported the matter to the Teacher, saying: “Venerable 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 bhikkhus: “Bhikkhus, 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 in accordance with the Dhamma, they alone truly honor me.” So saying, he pronounced the following verse: [30.79]

**205. Pavivekarasaṃ pitvā, rasaṃ upasamassa ca,
niddaro hoti nippāpo, Dhammapītirasaṃ pivāṃ.**

Savouring the taste of solitude,
and savouring the taste of peace,
he is fearless, faultless, savouring
the joyful taste of the Dhamma.

At the end of the teaching the Elder Tissa reached Arahatsip, and many people had benefit from the Dhamma teaching.

15.8 The Story about Sakka's Attendance Sakkupaṭṭhānavatthu

Dhp 206-208

CST4: Sakkavatthu

Burlingame: Sakka Ministers to the Buddha

When the Buddha lay ill Sakka, Lord of the Gods, came to attend to him; the bhikkhus wondered why, and the Buddha explained how he had previously answered Sakka's questions who thereby became a Stream-enterer; the Buddha summarised Sakka's affection with some verses.

Keywords: Sickness, Good Companions

**

“Meeting the noble ones is good,” {3.269} this Dhamma teaching was given by the Teacher while he was in residence at Beḷuva village with reference to Sakka. For when the Realised One's life-span was at an end and he was suffering from an attack of dysentery, Sakka, the Lord of the Devas, became aware of it and thought to himself: “It is my duty to go to the Teacher and to attend 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, venerable Sir, Sakka.” – “Why did you come here?” – “To attend to you in your sickness, venerable 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 bhikkhus who will attend upon me in my sickness.” – “Venerable Sir, at a distance of 84,000 leagues I smelt the fragrance of your goodness, and therefore I came here; I alone will attend 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 attend to the Teacher and departed only when the Teacher felt more comfortable.

The bhikkhus 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

15. The Chapter about Happiness, Sukhavagga - 776

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, bhikkhus? It is not at all strange that Sakka, [30.80] Lord of the Devas, should cherish warm affection for me. For because of me this Sakka, the Lord of the Devas, laid aside the form of Old Sakka, became a Stream-enterer, and took upon himself the form of Young Sakka. For once, when he came to me terrified with the fear of death, preceded by the celestial musician Devaputta Pañcasikha,³⁰⁰ and sat down in Indasāla Cave in the midst of the company of the gods, I dispelled his suffering by saying to him:

Ask me, Vāsavā a question
whatever you wish in your mind
to that question of yours
I make an end for you.

Having dispelled his suffering, I taught the Dhamma to him. At the conclusion of the discourse 140 million of living beings had comprehension of the Dhamma, and Sakka himself, even as he sat there, obtained the fruition of Stream-entry 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, bhikkhus, {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 fools brings suffering." So saying, he pronounced the following verses:

**206. Sāhu dassanam-ariyānaṃ, sannivāso sadā sukho,
adassanena bālānaṃ nīccam-eva sukhī siyā.**

Meeting with the noble ones is good,
living together is pleasant,
through not meeting foolish people
one will constantly be happy.

**207. Bālasaṅgatacārī hi dīgham-addhāna' socati,
dukkho bālehi saṃvāso amitteneva sabbadā,
dhīro ca sukhasaṃvāso ñātīnaṃ va samāgamo.**

³⁰⁰ BG: See DN 21.

15. The Chapter about Happiness, Sukhavagga - 777

For he who consorts with fools grieves
for a long time, dwelling with fools
is always suffering, as it
is with enemies, the wise one
dwells happily as with his kin.

Tasmā hi:

**208. dhīrañ-ca paññañ-ca bahussutañ-ca,
dhorayhasīlañ vatavantam-ariyañ –
tañ tādisañ sappurisañ sumedhañ
bhajetha nakkhattapathañ va candimā.**

Therefore, the firm, the wise and the learned,
the virtuous, dutiful and noble –
keep company with such a true person
as the moon accompanies the stars.

At the end of the teaching many reached the fruition of Stream-entry and so on.

16. The Chapter about Love, Piyavagga

16.1 The Story about Three Monastics Tiṇṇaṃ Bhikkhūnaṃ Vatthu

Dhp 209-211

CST4: Tayojanapabbajitavatthu, the Story about Three People Who Had Gone Forth
Burlingame: Mother and Father and Son

In quick succession a son, his father and mother all went forth and became monastics, but even after ordination they were inseparable; the Buddha told them this was not suitable for monastics and admonished them with these verses.

Keywords: Families, Monastics, Bhikkhunīs

“Engaging in what is not suitable,” [30.81] {3.273} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to three who had gone forth.

It seems that in a certain household at Sāvattthī there was an only son, who was the darling and delight of his mother and father. One day some bhikkhus 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 Dhamma, he was seized with a desire to go forth, and straightaway 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 go forth.”

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 bhikkhus, said: “Give me the going forth, venerable Sirs.” {3.274} The bhikkhus complied with his request and gave him the going forth.

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] gone forth, wept and lamented and said: “Dear son, why do you destroy me?” But after a moment he thought to himself: “Now that my son has gone forth, why should I live the life of a lay disciple any longer?” So, of his own accord, he also asked the bhikkhus to go forth, and then and there he went forth.

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 gone forth.” So she went to the monastery and seeing both her son and her husband gone forth, thought to herself: “Since both my son and my husband have gone forth, what further use have I for the household life?” And of her own accord, she went to the community of bhikkhunīs and went forth.

But even after mother and father and son had gone forth and adopted the spiritual life, they were unable to remain apart; whether in the monastery or in the nunnery, they would sit down by themselves and spend the day chatting together. The bhikkhus and bhikkhunīs were repelled by their conduct, and one day the bhikkhus 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 it was true. Then said the Teacher: “Why do you do so? This is not the proper way for those gone forth to conduct themselves.” – “But, venerable Sir, it is impossible for us to live apart.” – “From the time of going forth, 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 verses:

**209. Ayoge yuñjam-attānaṃ, yogasmiñ-ca ayojayaṃ,
atthaṃ hitvā piyaggāhī, pihetattānuyoginaṃ.**

16. The Chapter about Love, Piyavagga - 780

Engaging in what is not suitable,
not engaging in what is suitable,
abandoning the good, grasping the loved,
he envies the person who endeavours. {3.275}

**210. Mā piyehi samāgañchī appiyehi kudācanam,
piyānam adassanam dukkham, appiyānañ-ca dassanam.**

Do not associate at any time
with those who are loved, or with those unloved,
there is suffering not meeting those loved,
and suffering from meeting those unloved.

**211. Tasmā piyam na kayirātha, piyāpāyo hi pāpako.
Ganthā tesam na vijjanti yesam natthi piyāppiyam.**

Therefore do not hold anything as loved,
for losing those who are loved is loathsome.
There are no knots or attachments for those
who hold nothing as loved or as unloved.

At the end of the teaching many reached the fruition of Stream-entry.

Because of that the three people, thinking: “We are unable to live without each other,” having left, they returned to the household.

16.2 The Story about a Certain Head of a Family

Aññatarakuṭumbikavatthu

Dhp 212

Burlingame: The Buddha Comforts the Afflicted

Compare: Ja 354

A layman greatly grieved over the loss of his son; the Buddha went to him and explained that the wise of old, understanding the nature of things, did not grieve, and then he spoke a verse.

Keywords: Death, Grief, Past Lives, Bodhisatta

“**From loving there arises grief,**” [30.83] {3.276} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain head of a family.

16. The Chapter about Love, Piyavagga - 781

It seems that, on losing his son, he was so overwhelmed with grief that he went every day to the charnel ground and wept, being unable to restrain his grief. As the Teacher surveyed the world at dawn, he saw that the lay disciple had the supporting conditions for the path of Stream-entry.

So when he came back from his alms-round, he took one attendant bhikkhu and went to the lay disciple's door. When the lay disciple 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: "Lay disciple, why are you sad?" – "I have lost my son; therefore am I sad," replied the lay disciple. The Teacher said: "Grieve not, lay disciple. 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 conditions is permanent. Therefore one should not give himself up to grief, but should rather take a reasonable view of death, even as it is said: 'That having the nature to die has died, that having the nature to break-up has broken-up.'

For wise men of old sorrowed not over the death of a son, but applied themselves diligently to meditation upon death, saying to themselves: 'That having the nature to die has died, that having the nature to break-up has broken-up.'" The lay disciple asked the Teacher: "Venerable Sir, who were they that did this? When was it that they did this? Pray tell me about it." So to make the matter clear, the Teacher related the following

Story of the Past: The Birth Story about the Angry Snake³⁰¹

In the past when Brahmadata was reigning in Benares, the Bodhisatta was born in a brahmin household, in a village outside the gates of Benares, and rearing a family he supported them by field labour. He had two children, a son and a daughter. When the son was grown up, the father brought a wife home for him from a family of equal rank with his own. Thus with a maidservant they composed a household of six: the Bodhisatta and his wife,

³⁰¹ BG: Ja 354. AJ: I include the first part of the story here, the commentary had only the verses.

16. The Chapter about Love, Piyavagga - 782

the son and daughter, the daughter-in-law and the maidservant. They lived happily and affectionately together.

The Bodhisatta thus admonished the other five: "According as you have received, give alms, observe the Observance Days, keep the moral law, dwell on the thought of death, be mindful of your mortal state. For in the case of beings like ourselves, death is certain, life uncertain: all existing things are transitory and subject to decay. Therefore take heed to your ways day and night." They readily accepted his teaching and dwelt earnestly on the thought of death.

Now one day the Bodhisatta went with his son to plough his field. The son gathered together the rubbish and set fire to it. Not far from where he was, lived a snake in an anthill. The smoke hurt the snake's eyes. Coming out from his hole in a rage, he thought: "This is all due to that fellow," and fastening upon him with its four teeth it bit him. The youth fell down dead.

The Bodhisatta on seeing him fall, left his oxen and came to him, and finding that he was dead, he took him up and laid him at the foot of a certain tree, and covering him up with a cloak, he neither wept nor lamented. He said: "That having the nature to die has died, that having the nature to break-up has broken-up. All compound existences are transitory and liable to death." And recognizing the transitory nature of things he went on with his ploughing. Seeing a neighbour pass close by the field, he asked: "Friend, are you going home?" And on his answering: "Yes," he said: "Please then to go to our house and say to the mistress: 'You are not today as formerly to bring food for two, but to bring it for one only. And hitherto the maidservant alone has brought the food, but today all four of you are to put on clean garments, and to come with perfumes and flowers in your hands.'"

"All right," he said, and went and spoke these very words to the brahmin's wife. She asked: "By whom, sir, was this message given?" – "By the Brahmin, lady," he replied.

Then she understood that her son was dead. But she did not so much as tremble. Thus showing perfect self-control, and wearing white garments and with perfumes and flowers in her hand, she bade them bring food, and accompanied the other members of the family to the field. But not one of them either shed a tear or made lamentation. The Bodhisatta, still sitting in the shade where the youth lay, ate his food. And when his meal was finished, they all took up firewood and lifting the body on to the funeral pile, they made

16. The Chapter about Love, Piyavagga - 783

offerings of perfumes and flowers, and then set fire to it. But not a single tear was shed by any one. All were dwelling on the thought of death.

Such was the efficacy of their virtue that the throne of Sakka manifested signs of heat. Sakka said: "Who, I wonder, is anxious to bring me down from my throne?" And on reflection he discovered that the heat was due to the force of virtue existing in these people, and being highly pleased he said: "I must go to them and utter a loud cry of exultation like the roaring of a lion, and immediately afterwards fill their dwelling place with the seven treasures." And going there in haste he stood by the side of the funeral pyre and said: "What are you doing?" – "We are burning the body of a man, my lord."

"It is no man that you are burning," he said. "I think you are roasting the flesh of some beast that you have slain." – "Not so, my lord," they said. "It is merely the body of a man that we are burning."

Then he said: "It must have been some enemy." The Bodhisatta said: "It is our own true son, and no enemy," – "Then he could not have been dear as a son to you." – "He was very dear, my lord." – "Then why do you not weep?" Then the Bodhisatta, to explain the reason why he did not weep, uttered the first verses:³⁰²

*Even as a snake his worn-out skin
casts off and goes along on his body,
so disposing of this useless body
at death, he goes to the next world.*

*He knows not the burning
nor laments relatives
therefore I do not grieve,
he has gone to his destiny. [30.84]*

When the Teacher had related in detail this Birth Story about the (Angry) Snake,³⁰³ 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

³⁰² AJ: the story continues with the mother, the sister, the wife and the handmaiden all expressing the same sentiments.

³⁰³ AJ: Ja 354.

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 grief or fear arises, it arises solely because of one that is dear.” So saying, the Teacher pronounced the following verse:

**212. Piyato jāyatī soko, piyato jāyatī bhayaṃ,
piyato vippamuttassa natthi soko, kuto bhayaṃ?**

From loving there arises grief,
from loving there arises fear,
for one who is free from loving
there is no grief, how is there fear?

At the end of the teaching the head of the family was established in the fruition of Stream-entry, and those assembled had benefit from the Dhamma teaching.

16.3 The Story about Visākhā Visākhāvatthu

Dhp 213

Burlingame: The Buddha Comforts the Afflicted

Compare: Ud 8.8

The lay supporter Visākhā lost her granddaughter and was given over to grief; she went to the Buddha who explained that everyone must die and that if she had many relatives there would be no end of occasions for grief, and advised her further with a verse.

Keywords: Death, Grief, Insight

“**From fondness there arises grief,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the female lay disciple Visākhā.

It seems that Visākhā used to permit her son’s daughter, a maiden named Dattā, to minister to the bhikkhus in her house when she was absent. After a time Dattā 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. The Teacher said 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: “Venerable 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 Sāvattthī?” – “I have heard you say, venerable Sir, that there are seventy millions.” – “But suppose all these persons were as dear to you as was Dattā; would you like to have it so?” – “Yes, venerable Sir.” – “But how many persons die every day in Sāvattthī?” – “A great many, venerable 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.” – “It is so, venerable Sir; I 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 verse:

**213. Pemato jāyatī soko, pemato jāyatī bhayaṃ,
pemato vippamuttassa natthi soko, kuto bhayaṃ?**

From fondness there arises grief,
from fondness there arises fear,
for one who is free from fondness
there is no grief, how is there fear?

At the end of the teaching many reached the fruition of Stream-entry and so on.

16.4 The Story about the Licchavis

Licchavīvatthu

Dhp 214

Burlingame: The Licchavi Princes and the Courtesan

As the Buddha and the bhikkhus went for alms in Vesālī they saw the Licchavī princes dressed like gods going out with a courtesan; later they fought over her, and many were killed and wounded, and the Buddha explained the matter to the bhikkhus with a verse.

Keywords: Jealousy, Courtesans

**

“**From delight there arises grief,**” {3.280} this Dhamma teaching was given by the Teacher while he was in residence at Gabled Hall near Vesālī with reference to the Licchavi princes.

It seems 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 bhikkhus: “Bhikkhus, just look at those Licchavi princes! Those of you who have never seen the Devas of the Thirty-Three, take a look at those princes!” So saying, the Teacher entered the city.

16. The Chapter about Love, Piyavagga - 786

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 beds, lifted them up, and carried them off. After the Teacher had eaten his meal, he departed from the city.

When the bhikkhus saw the Licchavi princes thus borne along, they said to the Teacher: “Venerable 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. The Teacher said: “Bhikkhus, whether grief or fear arises, it arises solely because of delight.” So saying, he pronounced the following verse:

**214. Ratiyā jāyatī soko, ratiyā jāyatī bhayaṃ,
ratiyā vip̐pamuttassa natthi soko, kuto bhayaṃ?**

From delight there arises grief,
from delight there arises fear,
for one who is free from delight
there is no grief, how is there fear?

At the end of the teaching many reached the fruition of Stream-entry and so on.

16.5 The Story about the Youth Anitthigandha Anitthigandhakumāravatthu

Dhp 215

Burlingame: The Golden Maiden

Compare: Ja 263; Ja 507; Ja 328; Ja 531; Thag-a 261; AN-a 1.14.3.4

A rich man's son, Anitthigandha, had a image of a beautiful woman made from red gold and said he would only marry a woman its match; a young woman was found who surpassed the image, but she died on the way to meet him, sending the young man into grief; the Buddha explained why he was grieving with a verse.

Keywords: Marriages, Statues, Rich Men, Grief

“From desire there arises grief,” [30.86] {3.281} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the youth Anitthigandha.

16. The Chapter about Love, Piyavagga - 787

Anitthigandha, we are told, passed from the world of Brahma and was reborn in Sāvattḥī 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 pieces 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 Brahmins 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 Brahmins, 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 Brahmins {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 Brahmins asked her: “Woman, does your daughter look like this image?” –

16. The Chapter about Love, Piyavagga - 788

“What does this image amount to, compared with my daughter?” – “Well then, show us your daughter.”

The nurse accompanied the Brahmins to the house and told her mistress and master. The mistress and master of the household exchanged friendly greetings with the Brahmins, 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 Brahmins gave them the image, took the maiden, and went and informed the mother and father of the youth Anitthigandha. Delighted at heart, they said to the Brahmins: “Go fetch this maiden here with all speed.” So saying, they sent them forth with rich offerings.

When the youth Anitthigandha 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. He said: “Let them fetch the maiden here 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 had the supporting conditions, stopped at the door of his house on his rounds 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 the youth Anitthigandha?” – “He refuses to eat, venerable Sir, and keeps to his room.” – “Summon him here.” Anitthigandha came, worshipped the Teacher, and sat down on one side. The Teacher said: “Youth, you seem to be very sad.” – “Yes, venerable 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 grief which has afflicted you?” – “No, venerable Sir, I do not.” – “Youth, because of love, intense grief has come upon you; grief and fear both spring from love.” So saying, the Teacher pronounced the following verse:

**215. Kāmato jāyatī soko, kāmato jāyatī bhayaṃ,
kāmato vip̐pamuttassa natthi soko, kuto bhayaṃ?**

From desire there arises grief,
from desire there arises fear,
for one who is free from desire
there is no grief, how is there fear? {3.284}

At the end of the teaching the youth Anitthigandha was established in the fruition of Stream-entry.

16.6 The Story about a Certain Brahmin

Aññatarabrāhmaṇavatthu

Dhp 216

Burlingame: Set Not Your Heart on Worldly Possessions

Compare: Ja 228

A Brahmin farmer wishing for his fields to prosper decided to make the Buddha his partner; just before the crop was brought in floods washed it all away, and the farmer was inconsolable; the Buddha explained the origin of the farmer's sorrow.

Keywords: Farming, Floods, Loss

This Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahmin.

It seems that this Brahmin, who was a holder of wrong views, went one day to the bank of the river to clear his field. The Teacher, seeing that he had the supporting conditions, went to the place where he was. The Brahmin, although he saw the Teacher, paid him no mark of respect, but remained silent. The Teacher was the first to speak and said: “Brahmin, what are you doing?” – “Clearing my field, good Gotama.” The Teacher said no more and went his way.

On the following day the Brahmin went to plow his field. The Teacher went to him and asked: “Brahmin, what are you doing?” – “Plowing my field, good Gotama.” The Teacher, hearing his reply, went his way. On several days in succession the Teacher went to the Brahmin and asked the same question. Receiving the answers: “Good Gotama, I am planting my field, I am weeding my field, I am guarding my field,” the Teacher went his way.

16. The Chapter about Love, Piyavagga - 790

One day the Brahmin said to the Teacher: [30.89] “Good Gotama, you have been coming here ever since I cleared my field. If my crop turns out well, I will divide it 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; tomorrow 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 Brahmin 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 ascetic 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 it 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.

Now the Teacher stopped at the door of his house. When the Brahmin 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 Brahmin?” – “He is lying in his room.” – “Summon him.” When the Brahmin had come in response to the summons and had seated himself on one side, the Teacher said to him: “What is the matter, Brahmin?” – “Good 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 grief has come upon me, and my food no longer agrees with me.”

Then the Teacher said to him: “But, Brahmin, do you know from what cause grief has come upon you?” – “No, Dear Gotama, that I know not. But you know.” The Teacher replied: “Yes, Brahmin. Whether grief or fear arises, it arises solely from craving.” So saying, he pronounced the following verse: {3.286}

**216. Taṇhāya jāyatī soko, taṇhāya jāyatī bhayaṃ,
taṇhāya vippamuttassa natthi soko, kuto bhayaṃ?**

From craving there arises grief,
from craving there arises fear,

for one who is free from craving
there is no grief, how is there fear?

At the end of the teaching the Brahmin was established in the fruition of Stream-entry.

16.7 The Story about Five Hundred Youths

Pañcasatadārakavatthu

Dhp 217

Burlingame: Kassapa Wins a Basket of Cakes

Fifty youths were going out of Rājagaha carrying baskets of cakes, but did not think to offer any to the Buddha and the bhikkhus, until they saw Elder Mahā Kassapa, and then they offered him the cakes; the Buddha spoke a verse about Elder Mahā Kassapa.

Keywords: Offerings, Foremost Disciples

**

“**Endowed with virtue and insight,**” [30.90] this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana, as he walked along the path, with reference to five hundred youths.

For one day, on the occasion of a certain festival, as the Teacher, accompanied by the eighty great elders and a retinue of five hundred bhikkhus, 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 bhikkhu: “Have a cake.”

When they had gone, the Teacher said to the bhikkhus: “Bhikkhus, should you not like to eat some cakes?” – “Venerable Sir, where are any cakes?” – “Do you not see those youths passing by with baskets of cakes on their shoulders?” – “Venerable Sir, such youths never give cakes to anybody.” – “Bhikkhus, although these youths have not invited you or me to share their cakes, yet a bhikkhu, 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 sentiments of ill-will or hatred towards any man; therefore the Teacher spoke thus. And having thus spoken, he went with the Saṅgha of bhikkhus, and sat down at the foot of a certain tree in the shade.

When the youths saw Elder Mahā Kassapa 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, worshipped the elder with the five limbs, held up the cakes, baskets and all, and saluting the elder, said to him: “Have some cakes, venerable Sir.”

In reply the elder said to them: “Here is the Teacher with the Saṅgha of bhikkhus, sitting at the foot of a tree. Take your offerings and go and divide them with the Saṅgha of bhikkhus.” – “Very well, venerable 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 bhikkhus were offended and said: “These youths have shown favoritism in giving alms; they never asked either the Perfect Sambuddha or the chief elders [30.91] to accept alms, but when they saw the Elder Mahā Kassapa, they took their baskets and went and offered him cakes.”

The Teacher, hearing their words, said: “Bhikkhus, a bhikkhu like my son Mahā Kassapa is dear to Devas and humans alike; such a man they delight to honor with the four requisites.” So saying, he pronounced the following verse:

**217. Sīladassanasampannaṃ, dhammaṭṭhaṃ saccavedinaṃ,
attano kamma’ kubbānaṃ, taṃ jano kurute piyaṃ.**

Endowed with virtue and insight,
principled and knowing the truths,
doing the deeds that are his own,
that one the people truly love. {3.288}

At the end of the teaching all those youths were established in the fruition of Stream-entry.

16.8 The Story about an Elder Who Was a Non-Returner

Anāgāmittheravatthu

Dhp 218

CST4: Ekaanāgāmittheravatthu

Burlingame: The Elder Who had Attained the Fruit of the Third Path

A bhikkhu attained the third stage of Awakening, but when questioned by his fellow bhikkhus, didn't mention it as he first wanted to attain Arahatsip; in the meantime he passed away and was reborn in the Pure Lands; his fellow bhikkhus lamented, thinking he had fallen short, but the Buddha explained his attainment with a verse.

Keywords: Attainments, Pure Abodes

**

“The one with desire for the undeclared,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain elder who was a Non-returner.

For one day the co-residents of this elder asked him the following question: “But, venerable Sir, have you attained distinction?” The elder thought: “Even laymen are able to attain the fruition of a Non-returner; so soon as I attain Arahatsip, 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 Abodes. Thereupon his fellow bhikkhus 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: “Bhikkhus, why are you weeping?” – “Our preceptor is dead, venerable Sir.” – “Never mind, bhikkhus, grieve not; this is a sure thing.” – “Yes, venerable Sir, we too know that. But we asked our preceptor whether or not he had attained distinction, and he died without giving us an answer. That is why we are so distressed.”

The Teacher said: “Bhikkhus, be not troubled. Your preceptor had attained the fruition of a Non-returner and thought: ‘Even laymen are able to attain the fruition of a Non-returner. So soon as I attain Arahatsip, I will tell them.’ It was because of embarrassment that he said nothing. When he died, he was reborn in the Pure Abodes. Cheer up, bhikkhus; your preceptor had freed his heart from [30.92] attachment to sensual desire.” So saying, the Teacher pronounced the following verse:

**218. Chandaajāto anakkhāte, manasā ca phuṭo siyā,
kāmesu ca appaṭibaddhacitto: ‘uddhaṁsoto’ ti vuccati.**

The one with desire for the undeclared,
will be suffused with the awak’ning mind,
with a mind unconnected with pleasures,
he is spoken of as ‘one gone upstream.’ {3.290}

At the end of the teaching those bhikkhus were established in the fruition of Arahatsip, and many people had benefit from the teaching.

16.9 The Story about Nandiya Nandiyavatthu

Dhp 219-220

Burlingame: Nandiya Attains Heavenly Glory

Compare: Vv-a 5.2; Pv-a 4.4³⁰⁴

The faithful householder Nandiya erected a building at Isipatana for the monastics and as he poured the water of donation a celestial mansion arose for him in the Realm of the Thirty-Three gods; Elder Moggallāna saw it and asked the Buddha about it, who explained the matter with a verse.

Keywords: Chief Disciples, Marriages, Devaputtas, Accharās, Heaven, Offerings

“When one who lives abroad,” this Dhamma teaching was given by the Teacher while he was in residence at Isipatana with reference to Nandiya.

It seems that at Bārāṇasī 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, an attendant on the Saṅgha. 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 Saṅgha of bhikkhus are to sit, prepare seats, set stands in their proper places, and when the bhikkhus arrive, take their bowls, invite them to sit down, and strain water for them with a straining-cup; when

³⁰⁴ BG: From this story is derived Vv-a 5.21. Vv-a 220⁴-221³⁵ is almost word for word the same as Dhp-a 3.290¹⁰-293⁷. Vv-a 222-229 is lacking in Dhp-a. Cf. Pv-a 4.4.

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 Saṅgha of bhikkhus 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 Saṅgha of bhikkhus, 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 teach the Dhamma, considering within himself the blessings which would accrue to him through the gift of a dwelling to the bhikkhus, 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 Saṅgha of bhikkhus presided over by the Buddha, giving alms, and pouring the water of donation into the right hand of the Realised One. As the water of donation fell into the right hand of the Teacher, there arose in the Realm 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 heavenly women.

One day when Elder Mahā Moggallāna went on a pilgrimage to the Deva Realm, he stopped near this palace and asked some Devaputtas who approached him: “Through whose merit did this celestial mansion filled with a company of Accharās come into existence?” Then those Devaputtas informed him who was lord of the mansion, saying: “Venerable 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 Accharās descended from that palace and said to the elder: “Venerable Sir, we would be attendants to 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 the divines, is like breaking a vessel of clay and taking a vessel of gold.”

The elder departed thence, and approaching the Teacher, asked him: “Venerable Sir, is it true that while men yet remain in the world of humans, 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 Deva Realm; why do you ask me such a question?” Said the elder: “Then it is really true, venerable Sir!”

The Teacher said: “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 straightaway 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 Devatās 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 verses:

**219. Cirappavāsiṃ purisaṃ dūrato sotthim-āgataṃ,
ñātimittā suhajjā ca abhinandanti āgataṃ.**

When one who lives abroad for a
long time comes safely from afar,
relatives and companions
come and greatly rejoice.

**220. Tatheva katapuñṇam-pi asmā lokā paraṃ gataṃ,
puñṇāni paṭigaṇhanti piyaṃ ñātīva āgataṃ.**

Just so, when one who has merit
goes from this world unto the next,
his merits are received just as
relatives come to their loved one.³⁰⁵

At the end of the teaching many reached the fruition of Stream-entry and so on.

³⁰⁵ BG: The Vimānavatthu 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 Niraya Hell.

17. The Chapter about Anger, Kodhavagga

17.1 The Story about the Noble Maiden Rohinī Rohinīkhattiyakaññāvatthu

Dhp 221

Burlingame: How Anger Marred a Maiden's Looks

Elder Anuruddha had a sister named Rohinī, but when he returned to his family she didn't come and serve him as she had a skin disease; the elder advised her to build a residence for the bhikkhus and, after she did that, her skin eruption subsided; the Buddha explained the past misdeed which caused her illness, and then spoke a verse.

Keywords: Sickness, Offerings, Queens, Past Lives, Devaputtas

“One should abandon all anger,” [30.95] {3.295} this Dhamma teaching was given by the Teacher while he was in residence at Banyan Grove with reference to the noble maiden Rohinī.

1a The Maiden with Blotches on Her Face

It seems that once upon a time venerable Anuruddha went with his retinue of five hundred bhikkhus to Kapilavatthu. When the elder's kinsfolk heard that he had arrived, all except the elder's sister, a maiden named Rohinī, went to the monastery where the elder was in residence and paid their respects to him. The elder asked his kinsfolk: “Where is Rohinī?” – “At home, venerable Sir.” – “Why did she not come here?” – “Venerable 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.” Rohinī fastened a covering of cloth about her face and went to the elder.

When she came into his presence, the elder asked her: “Rohinī, why did you not come here before?” – “Venerable 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, venerable 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, venerable Sir, I have.” – “How much did it cost?” – “It must have cost ten thousand coins.” – “Well then,

spend this in building an assembly hall.” – “Who will build it for me, venerable Sir?” The elder looked at her kinsfolk who stood near and said: “This shall be your duty.” – “But, venerable Sir, what will you do?” – “I shall stay right here; therefore bring her the building materials.” – “Very well, venerable Sir,” said they, and brought them.

The elder superintended the arrangements for the erection of the [30.96] assembly hall. He said 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, venerable 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 bhikkhus sat therein constantly. Even as she swept the assembly hall, the eruption subsided.

When the assembly hall was completed, she invited the Saṅgha of bhikkhus presided over by the Buddha; and when the Saṅgha of bhikkhus 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, venerable Sir.” – “But where is she?” – “In the house, venerable Sir.” – “Summon her.” She was unwilling to come. 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?” – “Venerable 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, venerable Sir, I do not.” – “It was because of anger that this eruption of the skin broke out on your body.” – “Why, venerable Sir, what did I do?” – “Well then, listen,” said the Teacher. So saying, he told her the following

1b Story of the Past: The Jealous Queen and the Dancing Girl

In times long past, the chief consort of the king of Bārāṇasī took a dislike to one of the king’s dancing girls and said to herself: “I will make her suffer.” So she procured a number of large velvet beans,³⁰⁶ reduced them to powder, and summoning that dancing girl to her, contrived secretly to place the powdered

³⁰⁶ AJ: *Mucuna pruriens*.

velvet beans 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 velvet beans ate her up, and she suffered yet harsher pain. The chief consort at that time was Rohiṇī. [30.97]

When the Teacher had related this Story of the Past, he said: "Rohiṇī, that was the wicked deed which you committed at that time. Anger or jealousy, however slight, is always unbecoming." So saying, he pronounced the following verse:

**221. Kodhaṃ jahe, vippajaheyya mānaṃ,
saṃyojanaṃ sabbam-atikkameyya,
taṃ nāmarūpasmiṃ asajjamānaṃ,
akiñcanaṃ nānupatanti dukkhā.**

One should abandon all anger,
one should abandon all conceit,
one should overcome every fetter,
without clinging to mind and form,
sufferings never do befall
the one having no possessions. {3.298}

At the end of the teaching many reached the fruitions of Stream-entry and so on. Rohiṇī also was established in the fruition of Stream-entry, and at that moment her body took on a golden hue.

1c Sequel: The Celestial Nymph

Rohiṇī passed from that state of existence and was reborn in the Realm of the Thirty-Three at the meeting-point of the boundaries of four Devaputtas. She was fair to look upon, and possessed of the perfection of beauty. When the four Devaputtas 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, the Lord of the Devas, and said to him: "Lord, a dispute has arisen among us; decide the dispute for us." When Sakka looked at her, desire arose within him also. He said: "What manner of thoughts have arisen within you since you saw her?" The first Deva 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 her, my eyes have

17. The Chapter about Anger, Krodhavagga - 800

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 her, I can live, but if I cannot have her, I shall surely die.” The Devaputtas replied: “Great king, there is no need of your dying.” So saying, they yielded her 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.

17.2 The Story about a Certain Bhikkhu

Aññatarabhikkhuvatthu

Dhp 222

Burlingame: The Tree Devatā and the Monk

Compare: Vin Pāc 11

Against the pleas of a Devatā a bhikkhu cut down a tree thereby injuring her child at the same time; the Devatā at first thought to kill him, but restrained her anger and reported the matter to the Buddha instead, who spoke a verse and gave her a new tree to live in, and laid down a rule that bhikkhus should not injure trees and plants.

Keywords: Devatās, Rich Men, Discipline

“**Whoever should hold back anger,**” this Dhamma teaching [30.98] was given by the Teacher while he was in residence at Aggāḷava Shrine with reference to a certain bhikkhu.

For after the Teacher had given permission to the Saṅgha of bhikkhus to lodge without the walls of the monastery, and while the rich man of Rājagaha and others were busy providing such lodgings, a certain bhikkhu 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 Devatā who had been reborn in that tree, and who had an infant child, appeared before the bhikkhu, 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 bhikkhu said: “I shall not be able to find another tree like this,” and paid no further attention to what she said.

The Devatā thought to herself: “If he but look upon this child, he will desist,” and placed the child on a branch of the tree. The bhikkhu, however, had already swung his axe, was unable to check the force of his upraised axe, and cut off the

17. The Chapter about Anger, Krodhavagga - 801

arm of the child. Furious with anger, the Devatā raised both her hands and exclaimed: “I will strike him dead.” In an instant, however, the thought came to her: “This bhikkhu is a righteous man; if I kill him, I shall go to Niraya Hell. Moreover, if other Devatās see bhikkhus cutting down their own trees, they will say to themselves: ‘Such and such a Devatā killed a bhikkhu under such circumstances,’ and will follow my example and kill other bhikkhus. Besides, this bhikkhu 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. The Teacher said: “What is the matter, Devatā?” The Devatā replied: “Venerable 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 done, [30.99] Devatā! 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 verse:

**222. Yo ve uppatitaṃ kodhaṃ rathaṃ bhantaṃ va dhāraye,
tam-ahaṃ sārathiṃ brūmi rasmiggāho itaro jano.**

Whoever should hold back anger
just like a swerving chariot,
that one is a charioteer,
other people just rein-holders.

At the end of the teaching the Devatā was established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

But even after the Devatā had become a Stream-enterer, she stood weeping. The Teacher asked her: “What is the matter, Devatā?” – “Venerable Sir,” she replied, “my home has been destroyed; what am I to do now? The Teacher said: “Enough, Devatā; 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 Devatā 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 Devatā entered into that tree. Thenceforth, because the Devatā had received her place of abode as a gift from the Buddha, although Devatās 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 bhikkhus the observance of the precept regarding the injuring of plants and trees.³⁰⁷

17.3 The Story about the Lay Disciple Uttarā Uttarā-Upāsikāvattu

Dhp 223

Burlingame: The Poor Man and His Daughters

Compare: Vv-a 1.15; AN-a 1.14.7.5, Dhp-a 11.2³⁰⁸

Uttarā hired a courtesan to look after her husband's needs, while she served the Buddha and his bhikkhus; the courtesan fell into a jealous rage and tried to burn Uttarā with boiling ghee, but the power of her loving-kindness prevented it from burning; the Buddha praised her actions with a verse.

Cast: Puṇṇa (Mahā Dhana, Bahu Dhana), Uttarā, Sumana, Elder Sāriputta, Sirimā

Keywords: Great Disciples, Faith, Offerings, Merit, Rich Men, Miracles, Kings, Festivals, Loving-Kindness

This Dhamma teaching 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:

3a Puṇṇa Acquires Merit

It seems that there was a poor man in Rājagaha named Puṇṇa, who made a living by working for hire for the rich man Sumana. Puṇṇa had a wife, and a daughter named Uttarā, both of whom were servants in the rich man's household. Now one day they made a proclamation in Rājagaha: "For seven days let everyone make holiday [30.100] in Rājagaha."

The rich man 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 tomorrow's porridge; what business have I making holiday? I will take

³⁰⁷ AJ: see Vin Pāc 11.

³⁰⁸ BG: From this story is derived Vv-a 1.15: 62-69. Vv-a 63²-69²⁶ is almost word for word the same as Dhp-a 3.302¹⁰-313¹². Cf. AN-a 1.14.7.5. This story is referred to at Mil 115¹³, 291⁹⁻¹¹. For the story of Sirimā's death, see Dhp-a 11.2.

17. The Chapter about Anger, Krodhavagga - 803

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; today 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 the attainment of cessation which had lasted seven days, and considered within himself: “On whom shall I bestow my blessing today?” 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, worshipped the elder with the five limbs, 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. Today, 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, worshipped the elder with the five limbs, and said to him: “Venerable 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. The woman said: “Venerable 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.”

17. The Chapter about Anger, Krodhavagga - 804

So saying, she emptied all of the rice into the elder's bowl and made the following aspiration: "May I be a partaker of the Dhamma 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 acre 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 nothing; I will therefore speak first." So she said to him: "Husband, have patience today for once, and do not bring to nothing 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 Dhamma, 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 section 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 section, and said to his wife: "My dear wife, this section 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 Dhamma! 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 worshipped the king.

17. The Chapter about Anger, Krodhavagga - 805

“What is it, my man?” asked the king. “Your majesty,” replied Puṇṇa, “today 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 today?” – “Early in the morning I gave the Captain of the Dhamma 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 Dhamma. 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 Rich Man’s parasol, your majesty.” The king said: “Let his name be the Rich Man Mahā Dhana, the Rich Man Bahu Dhana.” So the king gave him the Rich Man’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 Rich Man’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 himself 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 Saṅgha of bhikkhus presided over by the Buddha. In pronouncing the words of thanksgiving, the Teacher taught the Dhamma in orderly sequence. At the conclusion of his discourse, the Rich Man Puṇṇa and his wife and his daughter Uttarā, all three, became Stream-enterers.

After a time the Rich Man of Rājagaha selected the daughter of the Rich Man Puṇṇa to be the wife of his own son. “I will not give her,” said Puṇṇa. The Rich Man of Rājagaha said: “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, rich men 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 July (Āsāḷha), he gave him his daughter.

3b. Uttarā and Sirimā

From the day Uttarā went to the house of her husband, she was no longer privileged to approach a bhikkhu or a bhikkhunī, or to give alms, or to listen to the Dhamma. 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 bhikkhu, 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 coins to his daughter, together with the following [30.104] message: “There is a courtesan in this city named Sirimā, who receives a thousand coins 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 Dhamma.” When Uttarā’s husband saw Sirimā, beautiful woman

17. The Chapter about Anger, Krodhavagga - 807

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 Saṅgha of bhikkhus presided over by the Buddha, saying: “Venerable 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 Invitation, I shall have the privilege of waiting on the Teacher and listening to the Dhamma.” And she bustled about the kitchen making the necessary arrangements, saying: “Cook the porridge thus; cook the cakes thus.”

“Tomorrow will be the Invitation,” so 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 ascetic,’ thinks she; and her heart rejoices as she goes about.” He laughed and left the window.³⁰⁹ {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 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 Brahma 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 Dhamma. If I cherish anger towards her, may this ghee burn me.

³⁰⁹ 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.

If not, may it not burn me.”³¹⁰ So saying, she suffused her enemy with loving-kindness. 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 straightaway 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 rich man Puṇṇa.” – “Puṇṇa is my father in the rounds of birth and rebirth. If my father in that state where there are no rounds of birth and rebirth will pardon you, then will I also pardon you.” – “But who is your father in that state where there are no rounds of birth and rebirth?” – “The Sambuddha.” – “I put no confidence in him.” – “I will cause you to do so. Tomorrow the Teacher will come here with his retinue of bhikkhus; 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

³¹⁰ BG: 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 Dhp-a 1.3a, 6.4b, and 8.6.

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 Saṅgha of bhikkhus 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 wrong have you committed?" – "Venerable 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, venerable Sir. My friend flung boiling ghee on my head." – "What thoughts did you then entertain?" {3.313} – "Venerable Sir, I suffused her with loving-kindness, thinking to myself: 'This world may be narrow, and the world of Brahma 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 Dhamma. If I cherish anger towards her, may this ghee burn me. If not, may it not burn me.'"

The Teacher said: "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 verse: [30.107]

**223. Akkodhena jīne kodhaṃ, asādhuaṃ sādhunā jīne,
jīne kadariyaṃ dānena, saccenālikavādināṃ.**

Through kindness one should overcome anger,
through goodness overcome lack of goodness,
through gifts one should overcome stinginess,
through truth one should overcome lying speech. {3.314}

At the end of the teaching Sirimā together with five hundred women were established in the fruition of Stream-entry.

17.4 The Story about the Elder Mahā Moggallāna's Question

Mahāmoggallānattherapañhavatthu

Dhp 224

Burlingame: Do Trifling Acts of Merit Lead to Heaven?

Compare: Vv-a Introduction

Elder Moggallāna one day visited heaven and seeing Devatās in the mansions asked them how they got there; one replied she had spoken the truth, another had restrained her anger, and others had given but trifling gifts; the Buddha then spoke a verse in explanation.

Keywords: Chief Disciples, Devatās, Devadhītās, Truth, Restraint, Offerings

**

“One should speak out the truth,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Mahā Moggallāna.

For once upon a time the elder made a journey to heaven, and saw a Devatā possessed of great power standing at the door of his mansion. The Devatā straightaway approached the elder, saluted him, and took his stand before him. Thereupon the elder said to him: “Devatā, you possess great glory; what did you do to get it?” – “Oh, venerable Sir, do not ask me.” We are told that the Devatā 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 Devatā said: “Venerable Sir, I neither gave alms nor rendered honor nor listened to the Dhamma; 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 Devadhītās 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: “Venerable 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: “Venerable Sir, while I was guarding a field of sugarcane, I gave a stalk of sugarcane to a certain [30.108] bhikkhu.” Another said: “I gave a persimmon.” Another said: “I gave a cucumber.” Another said: “I gave a {3.316} sweet berry.” 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.”

After listening to the recital of their former deeds of merit, the elder approached the Teacher and asked him: “Venerable Sir, is it possible to obtain heavenly glory merely by telling the truth or restraining one’s angry thoughts or giving a persimmon and the like?” – “Moggallāna, why do you ask me? Did not the Devadhītās explain the whole matter to you?” – “Yes, venerable 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 verse:

**224. Saccaṃ bhaṇe, na kujjheyya, dajjāppasmim-pi yācīto,
eteḥi tīhi thānehi gacche devāna’ santike.**

One should speak out the truth,
one should not get angry,
when requested then give,
if only a little,
through these three conditions
one can go to the gods.

At the end of the teaching many reached the fruition of Stream-entry and so on.

17.5 The Story about the Brahmin from Sāketa

Sāketabrāhmaṇavatthu

Dhp 225

CST4: Buddhapitubrāhmaṇavatthu, the Story about the Buddha's Brahmin Father
Burlingame: A Brahmin Greets the Buddha as His Son

Compare: Ja 68; AN-a 1.14.6.10³¹¹

A Brahmin and his wife at Sāketa always addressed the Buddha as their son; the bhikkhus asked the Buddha why, and he explained that they were his parents in fifteen hundred previous existences; at the end of one Rains Retreat the couple attained Nibbāna together, and the Buddha spoke a verse.

Keywords: Offerings, Relatives, Old Age, Death, Past Lives

“Those sages without violence,” this Dhamma teaching was given by the Teacher while he was in residence at Añjanavana (Black Wood) near Sāketa with reference to a question asked by the bhikkhus. {3.317}

It seems that once upon a time, as the Fortunate One, accompanied by the Saṅgha of bhikkhus, was entering Sāketa for alms, a certain old Brahmin who lived in Sāketa passed out of the city, and seeing the One of Ten Strengths 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 Saṅgha of bhikkhus.

The Brahmin'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 Brahmin and his wife offered food to the Saṅgha of bhikkhus presided over by the Buddha, saying: “Venerable Sir, take all of your

³¹¹ BG: This story is almost word for word the same as Ja 68. Cf. AN-a 1.14.6.10 about Nakulapita. It is referred to at Mil 350¹⁴⁻¹⁵.

meals right here.” The Teacher replied: “The Buddhas never take their meals regularly in the same place.” Then said the Brahmin and his wife: “Well then, venerable 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 Brahmin and his wife all those who came to him with an invitation to be their guest, saying: “Go tell the Brahmin.” Such persons would then go and say to the Brahmin: “We would invite the Teacher for tomorrow,” and the Brahmin 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 Brahmin. Both the Brahmin and his wife gave alms regularly to the Realised One, listened to the Dhamma, and in the course of time reached the fruition of Non-returning.

The bhikkhus began a discussion in the Dhamma Hall: “Friends, the Brahmin knows perfectly well that the Realised One’s father is Suddhodana and that his mother is Mahā Māyā. But although he knows this, both he and his wife address the Realised One 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: “Bhikkhus, both the Brahmin 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: The Bodhisatta’s Relatives in Past Existences

Bhikkhus, in times past this Brahmin was my father for five hundred successive existences, my uncle for five hundred existences, and my grandfather for five hundred existences; likewise the Brahmin’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 Brahmin during fifteen hundred states of existence, and by the wife of this Brahmin 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 verses:³¹²

In whom the mind is established,
in whom the heart has confidence,

³¹² BG: The first verse is from Ja 68; the second verse is from Ja 237.

17. The Chapter about Anger, Krodhavagga - 814

in that person unseen before,
in him too he gladly trusts.
Through living together in the past, or
being beneficial in the present,
in this way love arises, like
a water-lily arises on 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 Arahatship and passed into Parinibbāna. 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 bhikkhus, accompanied the bodies to the charnel 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 charnel ground and remained therein.

Men worshipped the Teacher, saying to him: “Venerable 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 teaching the Dhamma with reference to that particular occasion, recited the Jarā Discourse,³¹³ as follows:

This life is indeed short, one dies on the
near shore, short of a hundred years,
and whoever lives for longer,
then still he will die because of old age.

*People grieve over what is taken as mine,
for there are no permanent possessions,
for there is indeed separation here,
having seen this, he does not live at home.*

*Through death, even that is abandoned, which
a person thinks about as: this is mine.
understanding this, the wise devotee
does not incline towards ownership.*

*Just as that which was met with in a dream,
waking up, a person sees it no more,*

³¹³ Snp 4.6 (Verses 804-813). AJ: the commentary quoted only the first verse, here I include the rest of the verses.

17. The Chapter about Anger, Krodhavagga - 815

*so also a beloved person who is
dead and has made his time is seen no more.*

*Although those people were seen and were heard,
and were called by their name, it is only
their name that lives on and can be
spoken, when that person has died.*

*There is grief, lamentation, selfishness,
not abandoning greed for possessions;
therefore the sages, after abandoning
possessions, roam around free from danger.*

*For a bhikkhu living in solitude
resorting to a secluded seat, they
say it is not in harmony for him
to be seen in a dwelling place himself.*

*The sage, not dependent, in any way,
takes nothing as pleasant or unpleasant,
therefore lamentation and selfishness,
like water on a leaf, do not adhere.*

*Just as a water drop on blue lotus,
like water on a lotus leaf adheres
not, so the sage does not adhere
to whatever is seen, heard, cognised.*

*Because of this, the pure one does not think
about things that are seen, heard and cognised;
not wishing for purity from others,
he is neither passionate nor dispassionate.*

At the end of the teaching 84,000 living beings had comprehension of the Dhamma.

The bhikkhus, not knowing that the Brahmin and his wife had passed into Parinibbāna, asked the Teacher: “Venerable Sir, what will be their future state?” The Teacher replied: “Bhikkhus, in the case of such as they, beyond training and sages, there is no future state. Such as they reach the eternal, deathless, Great Nibbāna. So saying, he pronounced the following verse:

**225. Ahimsakā ye munayo, niccaṃ kāyena saṃvutā,
te yanti accutaṃ ṭhānaṃ, yattha gantvā na socare.**

17. The Chapter about Anger, Krodhavagga - 816

Those sages without violence,
constantly restrained in body,
go to the deathless Nibbāna,
having gone there they do not grieve. {3.321}

At the end of the teaching many reached the fruition of Stream-entry and so on.

17.6 The Story about Puṇṇā Puṇṇāya Vatthu

Dhp 226

CST4: Puṇṇadāsīvatthu, the Story about the Servant Puṇṇā

Burlingame: It Is the Giver That Makes the Gift

Compare: Ja 254³¹⁴

Puṇṇā was a servant girl who was given work that lasted into the night at which time she saw the bhikkhus being guided to their quarters by Elder Dabba Malla; when she met the Buddha the next day and offered him a cake he explained with a verse why the bhikkhus were awake.

Keywords: Offerings, Past Lives, Bodhisatta, Rich Men, Merchants, Kings

“For those who are always wakeful,” [30.111] this Dhamma teaching was given by the Teacher while he was in residence on Mount Vulture’s Peak with reference to Puṇṇā, a maidservant of the Rich Man of Rājagaha.

It seems 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 Mallaputta was steward of lodgings for the bhikkhus. {3.322} Having listened to the Dhamma, so that he might show the bhikkhus the way to their respective lodgings, he lighted his finger, and preceding the bhikkhus, created by supernatural power a light for them.

The light enabled Puṇṇā to see the bhikkhus 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 venerable bhikkhus are unable to sleep?” Having considered the matter, she

³¹⁴ BG: This story is referred to at Mil 115¹⁴.

came to the following conclusion: “It must be that some bhikkhu who resides there is sick, or else is suffering from the bite of some reptile.” So when it was dawn, she took some rice-powder, placed it in the palm of her hand, moistened it with water, and having thus mixed a rice powder 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 waterpot 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; today, 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 waterpot down on one side, she worshipped the Teacher {3.323} and said to him: “Venerable Sir, accept this coarse food and bestow your blessing upon me.”

The Teacher looked at Elder Ānanda, whereupon the elder drew a bowl from under a fold of his robe and presented it to the Teacher [30.112] which was an offering to the Teacher from the Great Kings. 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 limbs and said to him: “Venerable 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 Devas squeezed out nectar, food proper to Devas and humans 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, venerable Sir.” – “Then what did you say when you saw my disciples?”

“Venerable 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 venerable bhikkhus are unable to sleep? It must be that some bhikkhu 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 verse:

**226. Sadā jāgaramānānaṃ, ahorattānusikkhinaṃ,
Nibbānaṃ adhimuttānaṃ, atthaṃ gacchanti āsavā.**

For those who are always wakeful,
who train both by day and by night,
who are intent on Nibbāna,
the pollutants are laid to rest.

At the end of the teaching Puṇṇā, even as she stood there, was established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching. [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 bhikkhus began a discussion in the Dhamma Hall: {3.325} “Friends, how hard it must have been for the Sambuddha 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: “Bhikkhus, what are you discussing now as you sit here all gathered together?” When they told him, he said: “Bhikkhus, this is not the first time I have eaten rice powder cake which she gave me; the same thing happened to me in a previous state of existence also.” So saying, he told

A Story of the Past: The Birth Story about Rice Powder³¹⁵

It happened once upon a time, when Brahmadata was king of Benares, that the Bodhisatta was born into a trader’s family in the northern province. Five

³¹⁵ AJ: Ja 254, the commentary gives only the verses, I include the whole story here.

hundred people of that country, horse-dealers, used to convey horses to Benares, and sell them there.

Now a certain dealer took the road to Benares with five hundred horses for sale. On this road, not far off Benares, there is a town, where had formerly lived a rich merchant. A vast dwelling once was his; but his family had gradually gone down in the world, and only one old woman was left, who lived in the family house. The dealer took up his lodging for a certain hire in that house, and kept his horses nearby.

On that very day, as luck would have it, a thoroughbred mare of his foaled. He tarried two or three days, and then taking his horses with him went off to visit the king. Thereat the old woman asked him for the hire of the house. "All right, mother, I'll pay you," said he.

"When you pay me, my son," she said then, "give me this foal, and deduct its value from the hire." The dealer did as she asked and went his way. The woman loved the foal like a son; and she fed him upon parched rice drippings, on leftovers, and grass.

Some time after, the Bodhisatta, on his way with five hundred horses, took lodging in this house. But the horses scented this highbred foal, that fed on red rice-powder, and not one of them would enter the place. Then said the Bodhisatta to the dame: "There seems to be some horse in the place, mother?"

"Oh, my son, the only horse there is a young foal which I keep here as tenderly as it were my son!" – "Where is he, mother?" – "Gone out to graze." – "When will he return?" – "Oh, he'll soon come back."

The Bodhisatta kept the horses without, and sat down to wait until the foal should come in; and soon the foal returned from his walk. When he set eyes on the fine foal with his belly full of rice powder, the Bodhisatta noted his marks, and he thought: "This is a priceless thoroughbred; I must buy him off the old woman."

By this time the foal had entered the house and gone to his own stable. At once all the horses were able to go in too.

There abode the Bodhisatta for a few days, and attended to his horses. Then as he made to go: "Mother," he said to the old woman, "let me buy this foal off you."

17. The Chapter about Anger, Krodhavagga - 820

“What are you saying! One mustn’t sell one’s own foster child!” – “What do you give him to eat, mother?” – “Rice boiled, and rice gruel, and parched rice; leftovers and grass; and rice-broth to drink.”

“Well, mother, if I get him, I’ll feed him on the daintiest of fare; when he stands, he shall have a cloth awning spread over him; I will give him a carpet to stand on.”

“Will you, my son? Then take this child of mine, and go, and may he be happy!”

And the Bodhisatta paid a separate price for the foal’s four feet, for his tail and for his head; six purses of a thousand coins he laid down, one for each; and he caused the dame to robe herself in a new dress, and decked her with ornaments, and set her in front of the foal. And the foal opened his eyes, and looked upon his mother, and shed tears. She stroked his back, and said: “I have received the recompense for what I have done for you: go, my son!” and then he departed.

Next day the Bodhisatta thought he would make trial of the foal, whether he knew his own power or no. So after preparing common food, he caused red rice gruel to be poured out, presented to him in a bucket. But this he could not swallow; and refused to touch any such food. Then the Bodhisatta to test him, uttered the first verse:

*“Having eaten grass as food, and
eaten the scum of rice powder,
this was your food previously,
why do you not eat the same now?”*

On hearing which, the foal answered with the two other couplets following:

*“Where they do not know about a
person’s birth or his discipline,
many are there, Mahā Brahma,
also the scum of rice powder.*

*But you must know me, I am the
supreme horse of whatever kind,
knowing and coming to know this,
I will not eat your rice powder.”*

Then answered the Bodhisatta: “I did this to try you; do not be angry,” and he cooked the fine food and offered it to him. When he came to the king’s

17. The Chapter about Anger, Krodhavagga - 821

courtyard, he set the five hundred horses on one side, and on the other an embroidered awning, under which he laid a carpet, with a canopy of stuff over it; and here he lodged the foal.

The king coming to inspect the horses asked why this horse was housed apart. "O king," was the reply, "if this horse be not kept apart, he will let loose these others." – "Is he a beautiful horse?" the king asked. "Yes, O king." – "Then let me see his paces."

The owner caparisoned him, and mounted on his back. Then he cleared the courtyard of men, and rode the horse about in it. The whole place appeared to be encircled with lines of horses, without a break!

Then said the Bodhisatta: "See my horse's speed, O king!" and let him have his head. Not a man could see him at all! Then he fastened a red leaf upon the horse's flank; and they saw just the leaf. And then he rode him over the surface of a pond in a certain garden of the city. Over he went, and not even the tips of his hoofs were wet. Again, he galloped over lotus leaves, without even pushing one of them under water.

When his master had thus showed off the steed's magnificent paces, he dismounted, clapped his hands, and held out one, palm upwards. The horse got upon it, and stood on the palm of his master's hand, with his four feet close together. And the Bodhisatta said: "O mighty king! Not even the whole circle of the ocean would be space enough for this horse to show off all his skill."

The king was so pleased that he gave him half of his kingdom: the horse he installed as his horse of state, sprinkling him with ceremonial water. Dear was he and precious to the king, and great honour was done him; and his dwelling place was made like the chamber where the king dwelt, all beautiful: the floor was sprinkled with all the four kinds of perfumes, the walls were hung with wreaths of flowers and frequent garlands; up in the roof was an awning of cloth spangled with golden stars; it was all like a lovely pavilion round about. A lamp of scented oil burnt always; and in the retiring closet was set a golden jar. His food was always fit for a king. And after he came there, the lordship over all Jambudīpa came into this king's hand. And the king did good deeds and was generous according to the Bodhisatta's admonition, and became destined for heaven.

The Teacher thus related the Birth Story about Rice Powder and the Sindh Horse in detail.

17.7 The Story about the Lay Disciple Atula

Atula-Upāsakavatthu

Dhp 227

Burlingame: Nothing, Too Much, and Too Little

The lay disciple Atula went with his entourage to see Elder Revata, who did not speak; Elder Sāriputta, who spoke at length; and Elder Ānanda who spoke moderately; but he was upset with them all; finally he went to the Buddha who explained the matter with a verse.

Keywords: Listening to Dhamma, Blame, Praise

“**This is something of old,**” this Dhamma teaching 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 Sāvattḥī, 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 Dhamma. Desiring to hear Elder Revata teach the Dhamma, 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, therefore he had nothing to say to Atula.

“This elder has nothing to say,” thought Atula. Angered, 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. “Venerable Sir,” replied Atula: “I took these [30.114] lay disciples of mine to hear the Dhamma and approached Elder Revata. But he had nothing to say to me; therefore I was angered at him and have come here. Preach the Dhamma 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? Angered, he took his retinue with him and went to Elder Ānanda. Said Elder Ānanda: “What is it, lay disciple?” Atula replied: “Venerable Sir, we approached Elder Revata for the purpose of hearing the Dhamma, and got not so much as a syllable from him. Angered 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 angered at him also, we came

17. The Chapter about Anger, Krodhavagga - 823

here. Preach the Dhamma to us, venerable Sir.” – “Well then,” replied Elder Ānanda, “sit down and listen.” Thereupon Elder Ānanda expounded the Dhamma to them very briefly, and making it very easy for them to understand.

But they were angered at the Elder Ānanda also, and going to the Teacher, saluted him, and sat down respectfully on one side. The Teacher said to them: {3.327} “Lay disciples, why have you come here?” – “To hear the Dhamma, venerable Sir.” – “But have you heard the Dhamma?” – “Venerable Sir, first we went to Elder Revata, and he had nothing to say to us; angered at him, we approached Elder Sāriputta, and he expounded the Abhidhamma to us at great length; but we were unable to understand his discourse. Angered at him, we approached the Elder Ānanda; Elder Ānanda, however, expounded the Dhamma to us very briefly, wherefore we were angered at him also and came here.”

The Teacher heard them and then replied: “Atula, from days of yore until now, it has been the invariable practice of men to blame the one who said nothing, the one who said much, and the one 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 Sambuddha, sitting and speaking in the midst of the fourfold assembly, some blame, and others praise. For blame or praise bestowed by utter fools 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 verses: {3.328}

**227. Porāṇam-etaṃ, Atula, netaṃ ajjatanāṃ-iva:
nindanti tuṇhim-āsīnaṃ, nindanti bahubhāṇinaṃ,
mitabhāṇim-pi nindanti, natthi loke anindito.**

This is something of old, Atula,
this is not something of today:
they blame the one who sits silent,
they blame the one who talks a lot,
and one who talks moderately,
there is no one who is not blamed.

**228. Na cāhu na ca bhavissati, na cetaṛahi vijjati
ekantaṃ nindito poso, ekantaṃ vā pasamsito.**

There was not and there will not be,
and at present there is not found

17. The Chapter about Anger, Krodhavagga - 824

someone totally blameworthy,
or one totally praiseworthy.

**229. Yañ-ce viññū pasamsanti, anuvicca suve suve,
acchiddavuttiṃ medhāviṃ, paññāsīlasamāhitam,**

The one who, being examined
day by day, is praised by the wise,
faultless in conduct, sagacious,
attending to virtue and wisdom,

**230. nekkham jambonadasseva, ko taṃ ninditum-arahati?
Devā pi naṃ pasamsanti, Brahmunā pi pasamsito.**

one who is like a golden coin,
who is there worthy to blame him?
That one is praised by Devas, and
has been praised by the Brahmas too.

At the end of the teaching those 500 lay disciples were established in the fruition of Stream-entry.

17.8 The Story about the Group of Six Chabbaggiyatthu

Dhp 231-234

Burlingame: The Group of Six

Compare: Vin Mv 5.6

The Group of Six bhikkhus, whose unrestrained behaviour was the occasion for the Buddha laying down many of the Vinaya Regulations, put on clogs and clattered around on a rock; the Buddha advised them with some verses.

Keywords: Discipline, Restraint

**

This Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to the bhikkhus of the Group of Six. {3.330}

For one day the bhikkhus of the Group of Six put wooden shoes on their feet, and taking staffs 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 bhikkhus of the Group 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 bhikkhu should control his deeds, his words, and his thoughts.” So saying, he expounded the Dhamma by pronouncing the following verses:

**231. Kāyappakopam rakkheyya, kāyena saṁvuto siyā,
kāyaduccaritam hitvā, kāyena sucaritam care.**

One should guard one’s bodily anger,
one should be restrained bodily,
abandoning wrong bodily conduct,
one should have good bodily conduct.

**232. Vacīpakopam rakkheyya, vācāya saṁvuto siyā,
vacīduccaritam hitvā, vācāya sucaritam care.**

One should guard one’s verbal anger,
one should be restrained verbally,
abandoning wrong verbal conduct,
one should have good verbal conduct.

**233. Manopakopam rakkheyya, manasā saṁvuto siyā,
manoduccaritam hitvā, manasā sucaritam care.**

One should guard one’s mental anger,
one should be restrained mentally,
abandoning wrong mental conduct,
one should have good mental conduct.

**234. Kāyena saṁvutā dhīrā, atho vācāya saṁvutā,
manasā saṁvutā dhīrā, te ve suparisāṁvutā.**

The wise are restrained bodily,
then they are restrained verbally,
the wise are restrained mentally,
the wise are indeed well-restrained. {3.331}

At the end of the teaching many reached the fruition of Stream-entry and so on.

18. The Chapter about Stains, Malavagga

18.1 The Story about a Son of a Cow-Killer Goghātakaputtavattu

Dhp 235-238

Burlingame: The Cow-Killer and His Son

Compare: Dhp-a 1.10; Dhp-a 5.1c; Dhp-a 12.1c; Dhp-a 24.11

An old man had never done any works of merit so his sons sent for him and made offerings to the Buddha and the Saṅgha in his name on two successive days; on the first the Buddha advised him with the two verses, and on the second with two more.

Keywords: Killing, Wrong Livelihood, Retribution, Offerings

“You are now like a withered leaf,” [30.116] {3.332} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the son of a cow-killer.

At Sāvattthī, so we are told, lived a certain cow-killer. 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 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 wrong 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. Do not bother about 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 Sāvattthī 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 on behalf of our father.” Accordingly they invited the Saṅgha of bhikkhus presided over by the Buddha to take a meal with them. On the following day they provided seats in their house for the Saṅgha of bhikkhus presided over by the Buddha, served them with food, showing them every attention, and at the conclusion of the meal said to the Teacher: “Venerable Sir, this food which we have presented to you is the food whereby our father lives; render thanks therefore 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 fool.” Thus spoke the Teacher, pronouncing the words of thanksgiving; and having thus spoken, pronounced the following verses:

**235. Paṇḍupalāso va dāni ’si,
Yamapurisā pi ca taṃ upaṭṭhitā,
uyyogamukhe ca tiṭṭhasi,
pātheyyam-pi ca te na vijjati.**

You are now like a withered leaf,
Yama’s men stand waiting for you,
you stand at decay’s door, with no
provisions for the journey found.

**236. So karohi dīpam-attano,
khippaṃ vāyama paṇḍito bhava,
niddhantamalo, anaṅgaṇo,
dibbaṃ ariyabhūmim-ehisi.**

One should make an island oneself,
soon should the wise one endeavour,

removing the stain, blemishless,
you will go to the noble realm. {3.336}

At the end of the teaching the lay disciple was established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.³¹⁶

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: “Venerable Sir, this food which we have presented to you is the food whereby our father lives; render thanks therefore to him alone.” So the Teacher thanked him, pronouncing the two following verses: {3.337}

**237. Upanītavayo ca dāni ’si,
sampayāto ’si Yamassa santike,
vāso pi ca te natthi antarā,
pātheyyam-pi ca te na vijjati.**

You are now quite advanced in age,
you have come to Yama’s presence,
there is nowhere to dwell, with no
provisions for the journey found.

**238. So karoḥi dīpam-attano,
khippaṃ vāyama paṇḍito bhava,
niddhantamalo anaṅgaṇo,
na punaṃ jātijaraṃ upehisi.**

One should make an island oneself,
soon should the wise one endeavour,
removing the stain, blemishless,
you will not come to birth again. {3.338}

The path of Non-returning was explained by the verses above, but here the path of Arahatsip is explained. Thus, just as when a king has filled his own mouth with a morsel of food, when he offers it to his son, the prince takes it to the size of his own mouth. So too, although the Teacher taught the Dhamma by means of the higher path, the lay devotee only attained the fruition of Stream-entry by means of his own supporting conditions, and at the end of the rejoicing he

³¹⁶ AJ: missing from Burlingame’s translation.

attained the fruition of Non-returning. The rest of the assembly also had benefit from the Dhamma teaching.³¹⁷

18.2 The Story about a Certain Brahmin

Aññatarabrāhmaṇavatthu

Dhp 239

Burlingame: Little by Little

A Brahmin saw the bhikkhus waiting to go for alms, and each day improved the conditions where they gathered, until eventually he built a hall for them, and invited the Buddha and the bhikkhus for a meal; when the Buddha heard of his endeavours he spoke a verse.

Keywords: Offerings, Merit

“**The sage gradually,**” [30.119] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahmin.

It seems that early one morning this Brahmin went out of the city, stopped at the place where the bhikkhus 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 bhikkhus put on his robe, the skirt of the robe dragged through the grass and became wet with drops of dew. Thought the Brahmin: {3.339} “The grass should be cleared away from this place.”

So on the following day he took his mattock, went there, 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 bhikkhus put on their robes, he observed that the skirt of the robe of one of the bhikkhus dropped to the ground and dragged in the dust. Thought the Brahmin: “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 bhikkhus put on their robes, sweat poured from their bodies. Thought the Brahmin: “Here I ought to cause a pavilion to be erected.” Accordingly he caused a pavilion to be erected.

³¹⁷ AJ: This whole paragraph was missing from Burlingame’s translation.

18. The Chapter about Stains, Malavagga - 831

Again one day, early in the morning, it rained. On this occasion also, as the Brahmin watched the bhikkhus, he noticed that their robes got wet from the drops of rain. Thought the Brahmin: “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 Saṅgha of bhikkhus presided over by the Buddha, {3.340} seated the bhikkhus 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. “Venerable Sir,” he said, “as I stood in this place when the bhikkhus 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: “Brahmin, a wise man by doing good works, time after time, little by little, [30.120] gradually removes the stains of his own bad deeds.” So saying, he pronounced the following verse:

**239. Anupubbena medhāvī, thokathokaṃ khaṇe khaṇe,
kammāro rajatasseva, niddhame malam-attano.**

The intelligent person gradually,
little by little, moment by moment,
like a smith removes the stain from silver
should surely remove the stain from himself. {3.341}

At the end of the teaching that Brahmin was established in the fruition of Stream-entry, and many people also had benefit from the Dhamma teaching.

18.3 The Story about the Elder Tissa Tissattheravatthu

Dhp 240

Burlingame: The Louse That Would Have His Own

A bhikkhu was so attached to his robes that when he died he was reborn as a louse in them; the bhikkhus went to divide his things, but the Buddha asked them to wait; after the bhikkhu was reborn again the Buddha told the bhikkhus to divide the robes, explained what had happened, and spoke a verse.

Keywords: Discipline, Death, Craving, Similes

**

“As a rust stain arises from iron,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a bhikkhu named Elder Tissa.

It seems that a certain youth of respectable family, who lived at Sāvattthī, went forth, and took his higher ordination, 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 Invitation, 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 fiber, and, spinning fine yarn, had it woven into a robe-cloth. The elder procured thread and needles, and assembling some young bhikkhus 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.” – “Venerable 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: “Venerable 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 robe was finished, gave them an extra allowance. Tissa

looked at the robe and took a liking to it. He said: “Tomorrow I [30.121] will wear this robe as an upper garment.” So he folded it and laid it on the bamboo rack.

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 bhikkhus, rolled on the ground, and wept. When the bhikkhus 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 Saṅgha of bhikkhus; let us divide it among us.” Thereupon that louse screamed: “These bhikkhus 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 the element of the Divine Ear, 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 Tusita Realm. {3.343} On the eighth day the Teacher issued the following order: “Let the bhikkhus now divide Tissa’s robe and take their several portions.” The bhikkhus did so.

Having so done, the bhikkhus 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: “Bhikkhus, what are you discussing now as you sit here all gathered together?” When they told him, he said: “Bhikkhus, 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 wrong would have been reborn in Niraya Hell. That is the reason why I directed that the robe should be laid aside. But now he has been reborn in the Tusita Realm, and for this reason I have permitted you to take the robe and divide it among you.”

Again the bhikkhus said: “Venerable Sir, a grievous matter indeed is this thing which is called craving.” – “Yes, bhikkhus,” 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 Niraya

Hell and plunges [30.122] them into ruin.” So saying, the Teacher pronounced the following verse:

**240. Ayasā va malaṃ samuṭṭhitam,
taduṭṭhāya tam-eva khādati,
evaṃ atidhonacārinam –
sakakammāni nayanti duggatim.**

As a rust stain arises from iron,
and arisen it then eats it away,
so with one who is overindulgent –
his deeds lead him to a bad destiny.

At the end of the teaching many reached the fruition of Stream-entry and so on.

18.4 The Story about the Elder Lāḷudāyi

Lāḷudāyittheravatthu

Dhp 241

CST4: Lāḷudāyittheravatthu

Burlingame: Pride Goeth before a Fall

Compare: Dhp-a 11.7; Ja 153

Elder Lāḷudāyi was jealous of the Chief Disciples and declared himself also a Dhamma teacher; but when asked he didn't know even one verse; when the Buddha found out, he related a previous life story in which Lāḷudāyi also promoted himself unjustly and then he spoke a verse.

Keywords: Listening to Dhamma, Jealousy, Cheating, Past Lives, Bodhisatta, Animals

This Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Lāḷudāyi. {3.344}

At Sāvattḥī, we are told, 50 million 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 Dhamma. When they departed, after listening to the Dhamma, they praised the virtues of elders Sāriputta and Moggallāna. The Elder Udāyī overheard their talk and said to them: “It is because you have heard only these elders teach the Dhamma that you talk as you do; I wonder what you would say if you were to hear me teach the Dhamma.” Those who heard his remark thought to themselves: “This must be some teacher of the Dhamma; we ought without fail to hear this elder also

18. The Chapter about Stains, Malavagga - 835

teach the Dhamma.” So one day they made the following request of the elder: “Venerable Sir, today is the day when we are wont to go and listen to the Dhamma. After we have presented alms to the Saṅgha of bhikkhus, be good enough, venerable Sir, to teach the Dhamma to us by day.” The elder accepted the invitation.

When it was time for them to listen to the Dhamma, they went to the elder and said: “Venerable Sir, teach the Dhamma to us.” So Elder Udāyī 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 Dhamma, said: “I will intone the sacred word; let some one else teach the Dhamma.” So saying, he descended from the seat. The disciples caused someone else to teach the Dhamma, 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 teaching, said: “I will recite the sacred word at night; let some one else intone the sacred word now.” The disciples therefore 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: “Blind fool, 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 Lāludāyī listened to our praise of the virtues of elders Sāriputta and Moggallāna, he became jealous, declared himself to be a teacher of the Dhamma, and when people rendered him honor and said to him: ‘We would hear the Dhamma,’ he sat down in the Dhamma seat four times, although he knew not a single word suitable to recite. Then, when we said to him: ‘Yet you put yourself on an level 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: “Bhikkhus, what are you talking about now, as you sit here all gathered together?” When they told him, he said: “Bhikkhus, 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 told the following:

Story of the Past: The Birth Story about the Boar³¹⁸

In the past, when Brahmadata was king of Benares, the Bodhisatta was a lion who dwelt in a mountain cave in the Himālayas. Hard by were a multitude of boars, living by a lakeside; and beside the same lake lived a company of ascetics in huts made of leaves and the branches of trees.

One day it so happened that the lion had brought down a buffalo or elephant or some such game; and, after eating what he wished, he went down to drink at this lake. Just as he came out, a sturdy boar happened to be feeding by the side of the water. “He’ll make a meal for me some other day,” thought the lion. But fearing that if the boar saw him, he might never come there again, the lion, as he came up out of the water, slunk away to the side. This the boar saw; and at once the thought came into his mind: “This is because he has seen me, and is afraid! He dare not come nigh me, and off he runs for fear! This day shall see a fight between me and a lion!” So he raised his head, and made challenge against the lion in the first verse:

“I am four-footed, friend,
you are four-footed, friend,
come, friend, turn back,
why do you run away in fear?”

The lion gave ear. “Friend boar,” he said, “today there will be no fight between you and me. But this day next week let us fight it out in this very spot.” And with these words, he departed.

The boar was highly delighted in thinking how he was to fight a lion; and he told all his kith and kin about it. But the tale only terrified them. “You will be the bane of us all,” they said, “and yourself to boot. You know not what you can do, or you would not be so eager to do battle with a lion. When the lion comes, he’ll be the death of you and all of us as well; do not be so violent!” These words made the boar fear on his part. “What am I to do, then?” he asked. Then the other boars advised him to roll about in the ascetics’ dunghill for the next seven days, and let the muck dry on his body; then on the seventh day he should moisten himself with dewdrops, and be first at the trysting place; he must find how the wind should lie, and get to the windward; and the

³¹⁸ AJ: Ja 153, the commentary gives only the verses, I include the whole story here.

18. The Chapter about Stains, Malavagga - 837

lion, being a cleanly creature, would spare his life when he had a whiff of him.

So accordingly he did; and on the day appointed, there he was. No sooner had the lion scented him, and smelt the filth, he says: “Friend boar, a pretty trick this! Were you not all besmeared with filth, I should have had your life this very day. But as it is, I cannot bite you, nor so much as touch you with my foot. Therefore I spare your life.” And then he repeated the second verse:

*“Your coat is foul, unclean,
you truly smell bad, boar,
if you desire to fight,
I give you victory, friend.” {3.347}*

Then the lion turned away, and procured his day’s food; and anon, after a drink at the lake, he went back again to his cave on the mountain. And the boar told his kindred how he had beaten the lion! But they were terrified for fear the lion should come again another day and be the death of them all. So they ran away and took themselves to some other place.

After relating this Birth Story about the Boar 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: “Bhikkhus, Udāyī had learned only the merest fragment of the Dhamma, 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 verse:

**241. Asajjhāyamalā mantā, anuṭṭhānamalā gharā,
malaṃ vaṇṇassa kosajjaṃ, pamādo rakkhato malaṃ.**

Lack of repetition is the ruin of chants,
a lack of maintenance is the ruin of homes,
indolence is the ruin of one’s appearance,
heedlessness is the ruin of the one on guard. {3.348}

At the end of the teaching many reached the fruition of Stream-entry and so on.

18.5 The Story about a Certain Youth of Good Family

Aññatarakulaputtavatthu

Dhp 242-243

Burlingame: The Wickedness of Women

Compare: Ja 65

A youth got married but his wife was given to adultery and put the young man to shame; when he met the Buddha the latter reminded him that in a previous existence also he was betrayed by his wife, and then he taught him with a verse.

Keywords: Women, Adultery, Past Lives, Bodhisatta

**

“**Bad conduct is a woman’s stain,**” [30.124] this Dhamma teaching was given by the Teacher while he was in residence at Veļuvana with reference to a certain youth of respectable family.

It seems 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 Birth Story about Discontent:³¹⁹

In the past when Brahmadata was reigning in Benares, the Bodhisatta was a teacher of world-wide reputation. And a pupil of his, finding his wife unfaithful, was so affected by the discovery that he stayed away for some days, but being asked one day by his teacher what was the reason of his absence, he made a clean breast of it. Then said his teacher: “My son, there is no private property in women: they are common to all. And therefore wise

³¹⁹ AJ: Ja 65, the commentary gives only the verse, I include the whole story here.

18. The Chapter about Stains, Malavagga - 839

men knowing their frailty, are not excited to anger against them.” And so saying, he repeated this verse for his pupil’s edification:

Just like rivers and highways,
taverns, assembly halls and cisterns,
so are women in the world –
the wise do not get angry with them.

Such was the instruction which the Bodhisatta imparted to his pupil, who thenceforward grew indifferent to what women did. And as for his wife, she was so changed by hearing that the teacher knew what she was, that she gave up her naughtiness thenceforth.

So too that lay brother’s wife, when she heard that the Teacher knew what she was, gave up her naughtiness thenceforth.

“For,” said the Teacher, “bad conduct is a stain on a woman; stinginess is a stain on the giver of alms; wicked actions, because of the destruction they cause, both in this world and the next, are stains on all living beings; but of all stains, ignorance is the worst stain.” So saying, the Teacher pronounced the following verses:

**242. Malitthiyā duccaritaṃ, maccheraṃ dadato malaṃ,
malā ve pāpakā dhammā asmiṃ loke paramhi ca.**

Bad conduct is a woman’s stain,
stinginess is a giver’s stain,
wicked actions are indeed stains
both in this world and in the next.

**243. Tato malā malataraṃ, avijjā paramaṃ malaṃ,
etaṃ malaṃ pahatvāna, nimmalā hotha, bhikkhavo!**

A stain that is worse than that stain,
ignorance is the supreme stain,
after abandoning that stain,
be without stains, O monastics! {3.351}

At the end of the teaching many reached the fruition of Stream-entry and so on.

18.6 The Story about Culla Sāri Cullasārivatthu

Dhp 244-245

CST4: Cūḷasārivatthu

Burlingame: Courtesy and Rudeness

Elder Culla Sāri gave medical treatment to others in exchange for a portion of food, which is against the right ways of earning his livelihood as laid down by the Buddha; when the Buddha heard of his behaviour he gave a teaching in some verses.

Keywords: Discipline, Medicine

**

“**Life is light for one without shame,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Culla Sāri, a co-resident of Elder Sāriputta. [30.125]

It seems that one day this bhikkhu 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: “Venerable 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 bhikkhus went to the monastery and reported the matter to the Teacher. The Teacher said: “Bhikkhus, 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 wrong, lives in sorrow.” So saying, he pronounced the following verses:

**244. Sujīvaṃ ahirikena, kākasūrena dhaṃsinā,
pakkhandinā pagabbhena, saṅkiliṭṭhena jīvitāṃ.**

Life is light for one without shame,
with the bold courage of a crow,
living a life with backbiting,
recklessness, and with defilements. {3.352}

**245. Hirīmatā ca dujjīvaṃ, niccaṃ sucigavesinā,
alīnenāpagabbhena, suddhājīvena passatā.**

Life is hard when endowed with shame,
for the one seeking purity,
for one sincere, and not reckless,
looking for purity of life.

At the end of the teaching many reached the fruition of Stream-entry and so on.

18.7 The Story about Five Hundred Lay Disciples Pañcasata-Upāsakavatthu

Dhp 246-248

PTS: Pañcasata-Upāsakavatthu, the Story about Five Hundred Lay Disciples

Burlingame: All of the Precepts are Hard to Keep

Some laymen were arguing as to which of the precepts is the hardest to keep; the Buddha told them they are all hard to keep, and explained the matter further with some verses.

Keywords: Precepts

**

“**The one who kills living beings,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to five lay disciples.³²⁰ {3.355}

For 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 verses:

**246. Yo pāṇam-atipāteti, musāvādañ-ca bhāsati,
loke adinnañ ādiyati, paradārañ-ca gacchati,**

The one who kills living beings,
and speaks a word that is not true,
who takes what is not given here,
and who goes to another’s wife, {3.356} [30.126]

³²⁰ AJ: PTS reads 500, which does not fit the story.

**247. surāmerayapānañ-ca yo naro anuyuñjati,
idhevam-eso lokasmiñ mūlañ khaṇati attano.**

that person who is devoted
to a drink of liquor, beer and wine,
digs up his own root in the world.

**248. Evañ bho purisa jānāhi, pāpadhammā asaññatā,
mā tañ lobho adhammo ca cirañ dukkhāya randhayuñ.**

Know it thus, dear sir, a lack of
restraint is a bad thing, let not
greed and corruption oppress you
with suffering for a long time.

At the end of the teaching the five hundred lay disciples were established in the fruition of Stream-entry, and those who had assembled also had benefit from the teaching.

18.8 The Story about the Young Bhikkhu Tissa Tissadaharavatthu

Dhp 249-250

Burlingame: The Fault-Finding Novice

Compare: Ja 80; Ja 125

The young bhikkhu Tissa was always finding fault with the almsgiving of Anāthapiṇḍaka, Visākhā and other faithful disciples, and boasted his family gave better alms than they did; the bhikkhus found out he was the son of a lowly gatekeeper; the Buddha showed the bhikkhus how he tried to fool people in a previous life too, and taught them with a verse.

Keywords: Vanity, Rich Men, Past Lives, Bodhisatta

“**The people give according to faith,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the young bhikkhu Tissa.³²¹ {3.357}

It is said 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 50

³²¹ AJ: *Tissadaharam*; *dahara* is consistently used in this text to indicate a young monk, under five years seniority.

million 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 bhikkhus 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 bhikkhus 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, on his arrival at Sāvattḥī and went forth. When the bhikkhus 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: “Friend, where do your kinsfolk live?” – “In such and such a village,” replied Tissa. The bhikkhus accordingly sent a few young bhikkhus there to investigate. The young bhikkhus went there and asked the villagers who provided them with seats and food in the rest-house: “There is a young bhikkhu named Tissa [30.127] who came from this village and went forth; who are his kinsfolk?” Thought the villagers: “There is no youth who has left any gentleman’s household in this village and gone forth; what are these young bhikkhus saying?” So they said to the young bhikkhus: “Venerable Sirs, we have heard of a certain gatekeeper’s son who traveled with a company of carpenters and went forth; without doubt he is the young bhikkhu you have reference to.” When the young bhikkhus learned that Tissa had no kinsfolk of consequence there, they returned to Sāvattḥī and informed the bhikkhus what they had learned, saying: “Venerable Sirs, Tissa goes around chattering without sufficient cause.” The bhikkhus reported the matter to the Realised One.

The Teacher said: “Bhikkhus, 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 bhikkhus, the Teacher related the following

Story of the Past: The Birth Story about the Deceitful Secretary Kaṭāhaka³²²

In the past when Brahmadaṭṭa was reigning in Benares, the Bodhisatta was a rich man, and his wife bore him a son. And the self-same day a maidservant in his house gave birth to a boy, and the two children grew up together. And when the rich man's son was being taught to write, the young slave used to go with his young master's tablets and so learned at the same time to write himself. Next he learned two or three handicrafts, and grew up to be a fair-spoken and handsome young man; and his name was Kaṭāhaka (Vessel).

Being employed as private secretary, he thought to himself: "I shall not always be kept at this work. The slightest fault and I shall be beaten, imprisoned, branded, and fed on slave's fare. On the border there lives a merchant, a friend of my master's. Why should I not go to him with a letter purporting to come from my master, and, passing myself off as my master's son, marry the merchant's daughter and live happily ever afterwards?"

So he wrote a letter, saying: "The bearer of this is my son. It is meet that our houses should be united in marriage, and I would have you give your daughter to this my son and keep the young couple near you for the present. As soon as I can conveniently do so, I will come to you." This letter he sealed with his master's private seal, and came to the border-merchant with a well-filled purse, handsome dresses, and perfumes and the like. And with a bow he stood before the merchant. "Where do you come from?" said the merchant. "From Benares." – "Who is your father?" – "The rich man of Benares." – "And what brings you here?" – "This letter will tell you," said Kaṭāhaka, handing it to him. The merchant read the letter and exclaimed, "This gives me new life." And in his joy he gave his daughter to Kaṭāhaka and set up the young couple, who lived in great style. But Kaṭāhaka gave himself airs, and used to find fault with the victuals and the clothes that were brought him, calling them 'provincial.' "These misguided provincials," he would say, "have no idea of dressing. And as for taste in scents and garlands, they've got none."

Missing his slave, the Bodhisatta said: "I don't see Kaṭāhaka. Where has he gone? Find him." And off went the Bodhisatta's people in quest of him, and searched far and wide till they found him. Then back they came without Kaṭāhaka recognizing them, and told the Bodhisatta. "This will never do,"

³²² BG: Ja 125. AJ, the commentary gives only the verse, I include the whole story here.

said the Bodhisatta on hearing the news. "I will go and bring him back." So he asked the king's permission, and departed with a great following. And the tidings spread everywhere that the rich man was on his way to the borders.

Hearing the news Kaṭāhaka fell to thinking of his course of action. He knew that he was the sole reason of the rich man's coming, and he saw that to run away now was to destroy all chance of returning. So he decided to go to meet the rich man, and conciliate him by acting as a slave towards him as in the old days. Acting on this plan, he made a point of proclaiming in public on all occasions his disapprobation of the lamentable decay of respect towards parents which showed itself in children sitting down to meals with their parents, instead of waiting upon them. "When my parents take their meals," said Kaṭāhaka, "I hand the plates and dishes, bring the spittoon, and fetch their fans for them. Such is my invariable practice." And he explained carefully a slave's duty to his master, such as bringing the water, and ministering to him when he went forth. And having already schooled folk in general, he had said to his father-in-law shortly before the arrival of the Bodhisatta: "I hear that my father is coming to see you. You had better make ready to entertain him, while I will go and meet him on the road with a present." – "Do so, my dear boy," said his father-in-law.

So Kaṭāhaka took a magnificent present and went out with a large retinue to meet the Bodhisatta, to whom he handed the present with a low obeisance. The Bodhisatta took the present in a kindly way, and at breakfast time made his encampment and went forth for the purposes of nature. Stopping his retinue, Kaṭāhaka took water and approached the Bodhisatta. Then the young man fell at the Bodhisatta's feet and cried: "Oh, sir, I will pay any sum you may require; but do not expose me."

"Fear no exposure at my hands," said the Bodhisatta, pleased at his dutiful conduct, and entered into the city, where he was feted with great magnificence. And Kaṭāhaka still acted as his slave.

As the rich man sat at his ease, the border-merchant said: "My lord, upon receipt of your letter I duly gave my daughter in marriage to your son." And the rich man made a suitable reply about 'his son' in so kindly a way that the merchant was delighted beyond measure. But from that time forth the Bodhisatta could not bear the sight of Kaṭāhaka.

One day the Great Being sent for the merchant's daughter and said: "My dear, please look my head over." She did so, and he thanked her for her much-

18. The Chapter about Stains, Malavagga - 846

needed services, adding: “And now tell me, my dear, whether my son is a reasonable man in weal and woe, and whether you manage to get on well with him.” – “My husband has only one fault. He will find fault with his food.”

“He has always had his faults, my dear; but I will tell you how to stop his tongue. I will tell you a text which you must learn carefully and repeat to your husband when he finds fault again with his food.” And he taught her the lines and shortly afterwards set out for Benares. Kaṭāhaka accompanied him part of the way, and took his leave after offering most valuable presents to the rich man. Dating from the departure of the Bodhisatta, Kaṭāhaka waxed prouder and prouder.

One day his wife ordered a nice dinner, and began to help him to it with a spoon, but at the first mouthful Kaṭāhaka began to grumble. Thereon the merchant’s daughter remembering her lesson, repeated the following verse:

*Should he, having gone to another country, boast
excessively, returning back he would spoil it:
enjoy your wealth Kaṭāhaka.*

Having related this Story about the (Deceitful Secretary) Kaṭāhaka in detail, the Teacher said: “Bhikkhus, 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 absorption or insight or the paths and the fruitions.” So saying, he taught the Dhamma by pronouncing the following verses:

**249. Dadāti ve yathāsaddhaṃ, yathāpasādanaṃ jano,
tatha yo maṅku bhavati paresaṃ pānabhojane
na so divā vā rattiṃ vā, samādhim adhigacchati.**

The people give according to faith,
according to their confidence,
the one who is dejected through
food and drink given to others,
does not, either by day or night,
attain to good concentration.

**250. Yassa cetāṃ samucchinnaṃ, mūlaghaccaṃ samūhataṃ,
sa ve divā vā rattiṃ vā, samādhim adhigacchati.**

For the one in whom dejection
is cut off, destroyed at the root,

dug up, does, by day and by night,
attain to good concentration.

At the end of the teaching many reached the fruition of Stream-entry and so on.

18.9 The Story about Five Lay Disciples

Pañca-Upāsakavatthu

Dhp 251

Burlingame: The Inattentive Laymen

Compare: Dhp-a 26.25

While the Buddha was teaching the Dhamma, one lay follower fell asleep, another scratched the earth, one shook a tree, another looked at the sky and only one listened attentively; the Buddha explained they were a snake, an earthworm, a monkey, an astrologer and a student of the Vedas in their previous births and behave accordingly now, and then he spoke a verse.

Keywords: Listening to Dhamma, Rich Men, Similes, Past Lives

“**There is no fire quite like passion,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to five lay disciples. {3.360}

It seems that these five men went to the monastery desiring to hear the Dhamma, and having worshipped 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 noble, this man is a Brahmin, this is a rich man, this is a poor man; I will teach the Dhamma 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 teach the Dhamma. They place reverence for the Dhamma before all else, and teach the Dhamma as though they were bringing down the celestial river from the sky.

But though the Realised One taught the Dhamma 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 Dhamma. As Elder Ānanda stood there fanning the Teacher, he observed the conduct of the five men and said to the Teacher: “Venerable Sir, you are teaching the Dhamma even as thunders the thunder which accompanies a heavy rain, but even as you teach the Dhamma,

these men sit doing this and that.” – “Ānanda, do you not know these men?” – “No, venerable 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, venerable 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 Brahmin who sits there gazing at the sky was reborn in five [30.129] hundred successive states of existence as an astrologer, and therefore today 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 Dhamma was reborn in five hundred successive states of existence as a Brahmin versed in the Three Vedas, devoted to the repetition of the Sacred Texts, and therefore listens attentively today also, as though he were putting together a Sacred Text.”

“But, venerable Sir, your teaching of the Dhamma cleaves the skin and penetrates to the marrow of the bones. Why is it that while you are teaching the Dhamma, they do not listen attentively?” – “Ānanda, you evidently imagine that my Dhamma is easy to listen to.” – “Why, venerable Sir, do you mean that it is difficult to listen to?” – “Precisely so, Ānanda.” {3.362} – “Why is that, venerable Sir?” – “Ānanda, these living beings, during countless thousands of aeons of time, never heard of the Buddha, the Dhamma, and the Saṅgha, and therefore are unable now to listen to this Dhamma which I teach. 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 Dhamma.” – “But, venerable Sir, for what reason is it that they are unable to listen to the Dhamma?”

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 passion, 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 passion, there is no time when the fire of passion does not burn. Therefore I say that there is no fire like the fire of passion, nothing that takes hold like hatred, no snare like delusion, and no flood like craving.” So saying, the Teacher pronounced the following verse:

**251. Natthi rāgasamo aggi, natthi dosasamo gaho,
natthi mohasamañ jālāñ, natthi taṇhāsamā nadī.**

There is no fire quite like passion,
nothing that takes hold like hatred,
there is no snare like delusion,
and there is no flood like craving. {3.363}

At the end of the teaching the lay disciple who listened respectfully was established in the fruition of Stream-entry, and those assembled also had benefit from the teaching.

18.10 The Story about the Rich Man Meṇḍaka Meṇḍakasetṭhivatthu

Dhp 252

Burlingame: The Treasurer Meṇḍaka

Compare: Vin Mv 5.34; Divy 9-10

The rich man Meṇḍaka wanted to see the Buddha when he was passing through, but the outside ascetics tried to persuade him not to by telling him falsely that he teaches there is no result of actions; Meṇḍaka went anyway and the Buddha taught him with a verse.

Cast: Meṇḍaka, Candapadumā, Dhanañjaya, Sumanā Devī, Visākhā, Puṇṇa, Buddha Vipassī, Avaroja

Keywords: Epics, Rich Men, Offerings, Paccekabuddhas, Famines, Psychic Power, Merit, Past Lives

“**Easy to see are others’ faults,**” [30.130] this Dhamma teaching was given by the Teacher while he was in residence at Jātiyāvana near Bhaddiya with reference to the rich man Meṇḍaka.

10a Frame-Story: The Buddha Visits the Rich Man Meṇḍaka

As the Teacher journeyed through the country of the Āṅguttaras, he observed that the supporting conditions for attaining Stream-entry were possessed by the rich man Meṇḍaka, and his wife Candapadumā, and his son the rich man Dhanañjaya, and his daughter-in-law Sumanā Devī, his granddaughter Visākhā, and his servant Puṇṇa. After making this observation he continued his journey to the city Bhaddiya, and took up his residence at Jātiyāvana. The rich man Meṇḍaka heard that the Teacher had arrived. {3.364}

But how did the rich man Meṇḍaka get his name?

10b Digression: The Rich Man Meṇḍaka and His Golden Rams

Behind his house, it seems, in a yard eight acres 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 the rich man Meṇḍaka 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 Jambudīpa. This is how he came to be called the rich man Menḍaka.

But what was his deed in a previous birth?

10c Story of the Past: 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 Realised One an elephant-stable, employing the seven precious minerals for the purpose. Over the elephant-stable was a bowl 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 Dhamma seat, 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 Dhamma seat, 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 6,800,000 bhikkhus, gave alms for four months, and on the last day gave a set of three

robes to each of the bhikkhus. The cost of the robes presented to each novice coming to 100,000 coins.

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 Devas and the world of humans, he was reborn in this present dispensation at Bārāṇasī in the household of a rich man possessed of great wealth, becoming known later as the rich man of Bārāṇasī. [30.132]

10d Story of the Past: Psychic Power

One day as he was on his way to the royal palace to wait upon the king, he met the king's Brahmin chaplain 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?" – "There is to be a famine." – "When will it happen?" – "Three years hence." When the rich man heard this, he caused more abundant crops to be sown than ever before, spent all the wealth he possessed buying grain, caused 1,250 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 rich man had a single steward, a servant named Puṇṇa, who remained behind with him. The rich man'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 rich man's wife broke in pieces the clay which still remained in the walls, moistened it, obtained from the clay half an measure of rice, pounded it, and obtained therefrom a pound of rice. Then thinking to herself: "In time of famine there are many thieves," for fear of

18. The Chapter about Stains, Malavagga - 853

thieves, she put the rice in a jar, closed the jar, and dug a hole in the earth and buried it.

When the rich man 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 pound 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 a pot a portion sufficient to fill the rich man’s bowl, she set it before him.

At that moment on Mount Gandhamādana a Paccekabuddha {3.368} arose from a state of absorption.

When a Paccekabuddha is in a state of absorption, by reason of the state of absorption the pangs of hunger do not oppress him; but so soon as he has arisen from a state of absorption, 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 there. Persons who give alms to Paccekabuddhas on a day when they arise from a state of absorption may attain thereby the post of commander-in-chief or some other grade of advancement.

When, therefore, this Paccekabuddha had with supernatural vision surveyed the world, he thought: “A dreadful famine has arisen in Jambudīpa, and in the rich man’s house five persons have only a pound 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 rich man.

When the rich man saw the Paccekabuddha, 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 Paccekabuddha it will be beneficial in countless millions of aeons of time.” With this thought in his mind he removed the bowl of rice, approached the Paccekabuddha, saluted him with the five limbs,

18. The Chapter about Stains, Malavagga - 854

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 Paccekabuddha.

When he had poured half of the rice into the bowl of the Paccekabuddha, the Paccekabuddha covered the bowl with his hand. {3.369} Said the rich man: “Venerable Sir, we five persons possessed [30.134] a pound 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 aspiration as he did so: “Venerable 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 Jambudīpa. May I never be obliged to work for my living. Having caused my 1,250 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 servant.”

The rich man’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 Paccekabuddha, making the following aspiration: “Venerable 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 Jambudīpa; 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 servant.”

The rich man’s son also gave his own portion of boiled rice to the Paccekabuddha, making the following aspiration: “May I never again behold such a famine as this. May I have the power with a single purse of a thousand coins to give money to all the inhabitants of Jambudīpa; 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 servant.”

18. The Chapter about Stains, Malavagga - 855

The rich man's daughter-in-law also gave her own portion of boiled rice to the Paccekabuddha, making the following aspiration: "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 Jambudīpa; 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 servant."

The servant also gave his own portion of boiled rice to the Paccekabuddha, making the following aspiration: "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 a full measure wide." Although the servant 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 aspiration: "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 Paccekabuddha said: "So be it," and pronounced the words of thanksgiving in the form of the verses proper to a Paccekabuddha. 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." Straightaway 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 Paccekabuddhas. By virtue of his supernatural power the boiled rice sufficed for all. The five persons still stood and watched.

When midday was past, the rich man's wife washed the pot in which she had boiled the rice, placed the cover on it, and put it away. The rich man, 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 rich man's wife saw what had happened, her body was suffused with joy. She said 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 servant Puṇṇa.

But in spite of the fact that rice was taken out of a pot 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 rich man caused the following proclamation to be made throughout the city: "Rice has appeared in the rich man's house; let all those who require seed-rice come and take it." Thereupon men came to the rich man's house and received seed-rice, all the inhabitants of Jambudīpa obtaining seed-rice at his hands.

The rich man passed from that state of existence, and after passing through the rounds of birth and rebirth in the worlds of the Devas and the world of humans, was reborn in the dispensation of the present Buddha in the city Bhaddiya in the family of the rich man. 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 rich man. 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 servant his former servant.

10e The Rich Man Menḍaka and His Family Exhibit Psychic Power

One day the rich man decided to test the power of his merit. Accordingly he caused his 1,250 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 red 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 servant: "You also test the power of your own merit." So his wife adorned herself with all her adornments, and before the very eyes of

18. The Chapter about Stains, Malavagga - 857

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 Saṅgha of bhikkhus 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 bhikkhus 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 Saṅgha of bhikkhus and had walked back and forth, giving water to the bhikkhus; 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 (Moon-Lotus).

His son likewise bathed his head, took a purse containing a thousand coins, {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 coins 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 servant 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 Jambudīpa 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.

10f Frame-Story Concluded: Meṇḍaka Meets the Buddha

When the rich man of great power 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 sectarians who said to him: “Householder, how comes it that you, who believe in deeds and their results, go to the ascetic Gotama, who does not?” Thus did the sectarians seek to dissuade him from his purpose. But instead of paying any attention to them, he went and worshipped the Teacher {3.375} and seated himself respectfully on one side. Thereupon the Teacher taught the Dhamma to him in orderly sequence. At the conclusion of the Teacher’s discourse the rich man attained the fruition of Stream-entry. He then informed the Teacher of the attempt of the sectarians to turn him back by uttering dispraise of the Teacher.

The Teacher said: “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 verse:

**252. Sudassaṃ vajjam-aññesaṃ, attano pana duddasaṃ,
paresaṃ hi so vajjāni opuṇāti yathā bhusaṃ,
attano pana chādeti, kaliṃ va kitavā saṭho.**

Easy to see are others’ faults,
but one’s own fault is hard to see,
for one sifts other peoples’ faults
like chaff, but conceals one’s own faults,
like a cheat conceals his defeat.

At the end of the teaching many reached the fruition of Stream-entry and so on.

18.11 The Story about the Elder Ujjhānasaññī Ujjhānasaññīttheravatthu

Dhp 253

Burlingame: The Fault-Finding Monk

Elder Ujjhānasaññī was always finding fault with the others, so the bhikkhus asked the Buddha about it; he remarked that one who is scrupulous is doing well, but one who enjoys finding fault, makes no progress, and he taught them with a verse.

Keywords: Discipline, Blame

**

“**One who looks for another’s faults,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to an elder named Ujjhānasaññī (Fault-Finder). {3.376}

It seems that this elder used to go about finding fault with the bhikkhus, saying: “Thus does this bhikkhu put on his undergarment, thus does he put on his upper garment.” The bhikkhus reported the matter to the Teacher, saying: “Venerable Sir, Elder So-and-so is doing so and so.”

The Teacher replied: “Bhikkhus, he who attends strictly to whatever comes under the head of duty and admonishes others to do likewise, the same is not a fault-finder. 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 distinctions such as the absorptions; only the pollutants increase within him.” So saying, he pronounced the following verse:

**253. Paravajjānupassissa niccaṃ ujjhānasaññīno,
āsavā tassa vadḍhanti, ārā so āsavakkhayā.**

One who looks for another’s faults,
who is an abject complainer,
for him the pollutants increase,
he is far from their destruction. {3.377}

At the end of the teaching many reached the fruition of Stream-entry and so on.

18.12 The Story about the Wanderer Subhadda

Subhaddaparibbājakavatthu

Dhp 254

Burlingame: Is There a Path through the Air?

Compare: DN 16³²³

Because of past deeds the wanderer Subhadda did not go to meet the Buddha until the latter was on his death-bed; Elder Ānanda wanted to stop him, but the Buddha allowed him to approach, and he asked three questions, the verses here being the reply; Subhadda was the last person ordained while the Buddha yet lived and he soon became an Arahāt.

Keywords: Offerings, Past Lives

**

“**There is no footprint in the sky,**” [30.139] this Dhamma teaching was given by the Teacher with reference to the Wanderer Subhadda. It was while the Teacher was lying on the Parinibbāna bed in the Sāla-forest of the Mallas at Upavattana in the city of Kusinārā.

It seems 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 he did give alms. As the result of this, he failed to see the Teacher both in the first period after Awakening and in the second. In the last period of Awakening, however, when the Teacher was come to the time of the Parinibbāna, he thought to himself: “I have entertained doubts on three points and have asked the old wanderers to resolve my doubts for me. But because I have looked upon the ascetic Gotama as a youngster, I never asked him. {3.378} Now, however, the time of his Parinibbāna 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: “Good ascetic, is there such a thing as a path through the air? Can one be called an

³²³ BG: This story is derived from DN 2.148-153. Here, as elsewhere, the redactor makes such alterations in the story as serve his purpose.

18. The Chapter about Stains, Malavagga - 861

ascetic who is an outsider? Are the conditions constant?” Thereupon the Teacher informed him that these things have no real existence, expounding the Dhamma in the following verses:

**254. Ākāse va padaṃ natthi, samaṇo natthi bāhire,
papañcābhiratā pajā, nippapañcā Tathāgatā.**

There is no footprint in the sky,
no ascetic on the outside,
folk delight in impediments,
the Realised are free of them.

**255. Ākāse va padaṃ natthi, samaṇo natthi bāhire,
saṅkhārā sassatā natthi, natthi Buddhānam-iñjitaṃ.**

There is no footprint in the sky,
no ascetic on the outside,
there are no constant conditions,
no disturbance for the Buddhas.

At the end of the teaching Subaddha was established in the fruition of Non-returning, and the assembly had benefit from the Dhamma teaching.

19. The Chapter about One Who Stands by Dhamma, Dhammaṭṭhavagga

19.1 The Story about the Ministers of Justice Vinicchayamahāmatṭavattṭhu

Dhp 256-257

Burlingame: The Unjust Judges

After their almsround the bhikkhus noticed that judges were accepting bribes, and depriving people of their property; they reported this to the Buddha who spoke a verse advising on who is a real judge.

Keywords: Justice, Righteousness, Ministers

“**One who would hastily settle a case,**” [30.140] {3.380} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the ministers of justice.

For on a certain day the bhikkhus made their rounds for alms in a settlement at the north gate of Sāvattṭhī, 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 the ministers 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, worshipped the Teacher, and sitting respectfully on one side, informed him of the incident. The Teacher said: “Bhikkhus, they that yield to wicked desires and decide a cause arbitrarily, are not properly called justices; {3.381} they only that penetrate within a wrong and without arbitrarily render judgment according to the wrong committed, are properly called justices.” So saying, he pronounced the following verses:

**256. Na tena hoti Dhammaṭṭho yenatthaṃ sahasā naye,
yo ca atthaṃ anattañ-ca ubho niccheyya paṇḍito.**

One who would hastily settle a case
is thereby not one who stands by Dhamma,

the wise one should discriminate the two:
what is the case and what is not the case.

**257. Asāhasena dhammena samena nayatī pare,
Dhammassa gutto medhāvī, Dhammaṭṭho ti pavuccati.**

The one who settles for other people
without haste, justly and impartially,
the sagacious one, protecting Dhamma,
is said to be one who stands by Dhamma. {3.382}

At the end of the teaching many reached the fruition of Stream-entry and so on.

19.2 The Story about the Group of Six Chabbaggiyavatthu

Dhp 258

Burlingame: Not Therefore is a Man called Wise for His Much Speaking

The group of six bhikkhus, who were notorious for their bad behaviour, went around the monasteries creating havoc and boasting about themselves in the refectories; when this matter was reported to the Buddha he gave a teaching in a verse.

Keywords: Discipline

**

“One is not a wise person,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the bhikkhus of the Group of Six. [30.141]

It seems that the bhikkhus of the Group 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 bhikkhus and novices, after eating breakfast in the village, came to the monastery. The bhikkhus asked them: “Friends, how did you like the refectory?” The visitors replied: “Friends, do not ask us. The bhikkhus of the Group of Six say to themselves: ‘We alone are intelligent, we alone are wise. We will smite these bhikkhus 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 bhikkhus went to the Teacher and reported the matter to him.

The Teacher said: “Bhikkhus, 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 verse:

**258. Na tena paṇḍito hoti yāvatā bahu bhāsatī;
khemī averī abhayo, paṇḍito ti pavuccatī.**

One is not a wise person
merely because of speaking much;
being safe, hatred-free, fearless,
one is called a wise one.

At the end of the teaching many reached the fruition of Stream-entry and so on.

19.3 The Story about the Elder Ekudāna Ekudānattheravatthu

Dhp 259

PTS: Ekuddānattheravatthu

CST4: Ekudānakhīṇāsavatttheravatthu, the Story about the Elder Ekudāna Who Had Destroyed the Pollutants

Burlingame: Not Therefore is a Man Praised for His Much Speaking

Compare: Ud 4.7; Thag-a 68

Elder Ekudāna knew but one verse, which he recited on the fast-day, and all the Devatās applauded; when two learned bhikkhus, with their followings, came by they recited the Three Baskets, but received no applause; the Buddha explained that a monastic who knows one verse, and practised accordingly, is better than someone who knows all the words but practices not.

Keywords: Practice, Recitation, Devatās

“**One is not a Dhamma-bearer,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Ekudāna,³²⁴ an Arahat. {3.384}

It seems that Elder Ekudāna dwelt quite alone in a certain forest-grove and that he knew but this one exalted utterance:

For one with higher mind, the heedful one,
the sage training in the path of wisdom,

³²⁴ AJ: PTS prints *Ekuddāna*, One Summary Verse, but it is clear from the story it should be *Ekudāna*, One Exalted Utterance, as CST4 has it, as even PTS says he knows but *ekudāna*, one exalted utterance. This should evidently then also apply to the name.

there are no griefs for such a one, for the
peaceful one, one who is always mindful.

On Observance Days Elder Ekudāna himself alone sounded the call to attend the teaching of the Dhamma and uttered this verse, whereupon the Devatās shouted applause with a noise like that of the earth splitting open.

Now it so happened that on a certain Observance Day two bhikkhus versed in the Three Baskets came to his place of abode, attended by a retinue of five hundred bhikkhus each. When he saw them, his heart was filled with joy, and he said to them: “You have done well to come here; today {3.385} we will listen to the Dhamma.” – “But, friend, there [30.142] are no persons here to listen to the Dhamma.” – “Yes, there are, venerable Sirs; on a day when the Dhamma is expounded, this forest-grove is filled with the noise of the shouts of applause of the Devatās.”

One of the elders recited the Dhamma and the other expounded the Dhamma, but not even a single Devatā gave applause. Said the elders: “Friend, you said to us: ‘On a day when the Dhamma is expounded, the Devatās in this forest-grove give applause with a loud noise,’ what does this mean?” – “Friends, on other days there has been just such a noise; I do not know what is the matter today.” – “Well then, friend, you teach the Dhamma.” Elder Ekudāna took the fan, and sitting in his seat, pronounced that one verse. The Devatās shouted applause with a loud noise.

Now the bhikkhus who gathered round were highly offended at the Devatās and said: “The Devatās in this forest-grove show respect of persons in giving applause. Though bhikkhus versed in the Three Baskets uttered so much of the Dhamma, they gave not so much as a world of approval; but just because a certain old elder recited a single verse, they shouted applause with a loud noise.” And going to the monastery, they reported the incident to the Teacher. {3.386}

The Teacher said: “Bhikkhus, I call him versed in the Dhamma not one who knows or utters much of the Dhamma; but whosoever masters even a single verse and clearly understands the Truths, such a man is verily and indeed versed in the Dhamma.” So saying, he pronounced the following verse:

**259. Na tāvatā Dhammadharo yāvatā bahu bhāsati,
yo ca appam-pi sutvāna, Dhammaṃ kāyena passati,
sa ve Dhammadharo hoti, yo Dhammaṃ nappamajjati.**

One is not a Dhamma-bearer
merely through speaking much, but the

one who, having heard a little,
sees Dhamma for himself, is one
who bears Dhamma, the one who is
not heedless regarding Dhamma.

At the end of the teaching many reached the fruition of Stream-entry and so on.

19.4 The Story about the Elder Lakuṇṭaka Bhaddiya Lakuṇṭakabhaddiyattheravatthu

Dhp 260-261

Burlingame: Can a Young Monk be an “Elder”?

The young-looking dwarf Elder Lakuṇṭaka Bhaddiya one day went to attend to the duties for the Buddha; as he was leaving some thirty bhikkhus arrived and the Buddha asked them if they saw an elder on the way, they replied they only saw a young novice; then the Buddha gave this teaching.

Keywords: Old Age, Understanding

**

“**One is not an elder,**” {3.387} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Lakuṇṭaka Bhaddiya.

For on a certain day this elder went to wait upon the Teacher. As he departed, thirty forest bhikkhus saw him. The bhikkhus 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, venerable Sir, we did not.” – “You did not?” – “We saw a certain novice, venerable Sir.” – “Bhikkhus, he was no novice; he was an elder.” – “He was exceedingly small, venerable Sir.” – “Bhikkhus, 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 non-violent with others, he is an elder indeed.” So saying, he pronounced the following verses:

**260. Na tena thero hoti yenassa palitaṃ siro,
paripakko vayo tassa moghajiṇṇo ti vuccati.**

One is not an elder because
one’s head has grey hair, for the one
who is only matured, aged,
is said to be grown old in vain.

**261. Yamhi saccañ-ca Dhammo ca ahimsā saṃyamo damo,
sa ve vantamalo dhīro thero iti pavuccati.**

In whom is truth, Dhamma, restraint,
non-violence, and good training,
the wise one who throws out the stain
is truly one called an elder.

At the end of the teaching those bhikkhus were established in Arahatsip.

19.5 The Story about a Company of Bhikkhus Sambahulabhikkhuvatthu

Dhp 262-263

Burlingame: What is an Accomplished Gentleman?

Some learned bhikkhus, jealous of other bhikkhus having disciples who carried out their duties for them, went to the Buddha and asked for others to be forbidden to teach until they had undertaken training under their tutelage; the Buddha understood their intentions and taught them with a verse.

Keywords: Jealousy, Vanity, Gains and Fame

**

“Not by eloquence only,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a company of bhikkhus. {3.388}

For once upon a time certain elders saw some young bhikkhus and novices dyeing robes and performing the other duties for their preceptors. Thereupon they said 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: ‘Venerable Sir, when it comes to the letter of the sacred word, we too are expert; give orders to the young bhikkhus and novices as follows: “Even though you have learned the Dhamma 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 dispensation, 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 bad qualities have been [30.144] uprooted by the path of Arahantship, he alone is truly accomplished.” So saying, he pronounced the following verses:

**262. Na vākkaraṇamattena vaṇṇapokkharatāya vā
sādhurūpo naro hoti, issukī maccharī saṭho;**

Not by eloquence only, or
by a beautiful complexion,
is a person honourable,
if jealous, selfish, deceitful;

**263. yassa cetam samucchinnam, mūlaghaccaṃ samūhataṃ,
sa vantadoso medhāvī sādhurūpo ti vuccati.**

the one in whom this is cut-off,
destroyed at the root and dug up,
that sage who has thrown out hatred
is said to be honourable.

At the end of the teaching many reached the fruition of Stream-entry and so on.

19.6 The Story about Hatthaka Hatthakavatthu

Dhp 264-265

Burlingame: It is Not Tonsure that Makes the Monk

Elder Hatthaka defeated his opponents by lying about the time of the debate, making them late, and telling the people that they dare not face him; when the Buddha heard what he was doing he gave a teaching in some verses.

Keywords: Debates, Sectarians

**

“**Not through a shaven head,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Hatthaka. {3.390}

It seems 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 sectarians 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 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 bhikkhu merely because he goes about with his head shaved and so on. But he that conquers wrongs both small and great, is a bhikkhu indeed.” So saying, he pronounced the following verses:

**264. Na muṇḍakena samaṇo, abbato alikaṃ bhaṇaṃ,
icchālobhasamāpanno, samaṇo kiṃ bhavissati?**

Not through a shaven head is one
an ascetic, if one lacks vows,
speaks lies, and has greed and desire,
how will one be an ascetic?

**265. Yo ca sameti pāpāni, aṇuṃ-thūlāni sabbaso –
samitattā hi pāpānaṃ samaṇo ti pavuccati.**

The one who quenches wicked deeds,
small and great, in every way –
through the quenching of wicked deeds
he’s said to be an ascetic.

At the end of the teaching many reached the fruition of Stream-entry and so on.

19.7 The Story about a Certain Brahmin

Aññatarabrāhmaṇavatthu

Dhp 266-267

Burlingame: What Is It That Makes the Monk?

A Brahmin who ordained in an outside order collected his almsfood through begging; later he went to the Buddha and asked to be addressed as a bhikkhu, like the Buddha's own disciples; but the Buddha explained with some verses that it is not the form that counts, but the cleansing of the mind.

Keywords: Almsrounds, Sectarrians

**

“**One is not a monastic,**” [30.145] {3.392} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahmin.

It seems that this Brahmin went forth in a sectarian order. As he went about on his rounds for alms, he thought to himself: “The ascetic Gotama addresses as ‘bhikkhus’ his own disciples who go about on rounds for alms;³²⁵ he ought to address me also as a bhikkhu.” Accordingly he approached the Teacher and said to him: “Dear Gotama, I also support life by going about on rounds for alms; address me also as a bhikkhu.”

But the Teacher said to him: “Brahmin, I do not call a man a bhikkhu merely because he receives alms. For a man who adopts and practices all the forms is not therefore a bhikkhu. But he that weighs well all the conditions and acts accordingly, he is a bhikkhu indeed.” So saying, he pronounced the following verses:

**266. Na tena bhikkhu hoti yāvatā bhikkhate pare,
vissaṃ Dhammaṃ samādāya bhikkhu hoti na tāvatā.**

One is not a monastic merely through
eating others' almsfood,
the one who undertakes a false Dhamma
to that extent is not a monastic.

**267. Yodha puññañ-ca pāpañ-ca bāhetvā brahmacariyavā,
saṅkhāya loke carati sa ce, bhikkhū ti vuccati.**

³²⁵ AJ: alms in Pāli is *bhikkha*, hence *bhikkhu*, one who goes collects almsfood.

Warding off both merit and demerit,
the one who lives the spiritual life,
if he wanders with discrimination,
that one is said to be a monastic.

At the end of the teaching many reached the fruition of Stream-entry and so on.

19.8 The Story about the Sectarrians

Titthiyavatthu

Dhp 268-269

Burlingame: It Is Not Silence That Makes the Sage

The Buddha gave an allowance for the monastics to give thanks after the meal they had received; the sectarians complained that the monastics talk too much, while they keep silence; the Buddha explained who is a true seer with some verses.

Keywords: Sectarrians, Thanksgiving, Wisdom

“**Not through silence,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the sectarians.

It seems that whenever the sectarians took a meal in a given place, {3.394} they would say to their hosts: “May you be safe, may you be happy, 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 after Awakening, before the saying of thanksgivings had been enjoined, the bhikkhus 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 sectarians, but the venerable ones depart in utter silence.” The bhikkhus reported this matter to the Teacher.

The Teacher said: “Bhikkhus, 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

19. The Chapter about One who stands by Dhamma, Dhammaṭṭhavaggo - 872

bhikkhus to take meals in their houses, and went about bestowing abundant offerings upon them.

Then were the sectarians offended and said: “We are sages and keep silence, but the disciples of the ascetic Gotama deliver lengthy discourses in refectories and other such places.”

When the Teacher heard their remarks, he said: “Bhikkhus, I do not call a man a sage merely because he keeps silence.³²⁶ For there are some men who say nothing because of ignorance, others 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 wickedness.” So saying, he pronounced the following verses:

**268. Na monena munī hoti mūḷharūpo aviddasu,
yo ca tulaṃ va paggayha, varam-ādāya paṇḍito.**

Not through silence is a poor fool
considered to be a sage,
the wise one, like one holding the
balance, takes up what is noble.

**269. Pāpāni parivajjeti sa munī tena so muni;
yo munāti ubho loke muni tena pavuccati.**

The seer who rejects wicked deeds
through that is considered a sage;
whoever understands both worlds
because of that is called a seer.

At the end of the teaching many reached the fruition of Stream-entry and so on.

³²⁶ AJ: in Pāḷi there is a relation between the words *mona*, silence, and *muni*, a sage, or wise person.

19.9 The Story about the Fisherman Named Ariya

Ariyabālisikavatthu

Dhp 270

CST4: Bālisikavatthu

Burlingame: Noble Is as Noble Does

A fisherman named Ariya was going about his business one day when the Buddha and the bhikkhus walked by; the Buddha asked him his name, and on reply told him that only one who does not hurt other beings should be called noble.

Keywords: Killing, Wrong Livelihood

**

“**Through not hurting living beings,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain fisherman named Ariya (Noble). {3.397}

For one day the Teacher, perceiving that this fisherman had the supporting conditions for the path of Stream-entry, after making his almsround in a settlement near the north gate of Sāvattḥī, set out thence to return, accompanied by the Saṅgha of bhikkhus. At that moment this fisherman [30.147] was engaged in catching fish with hook and line. But when he saw the Saṅgha of bhikkhus 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?” – “Venerable Sir, my name is Ariya (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 Ariya. Ariyans are rather those who never injure others.” So saying, he pronounced the following verse:

**270. Na tena ariyo hoti yena pāṇāni hiṃsati,
ahiṃsā sabbapāṇānaṃ ariyo ti pavuccati.**

Through not hurting living beings
one is an Ariya, the one who does

not hurt any living beings
is truly said to be an Ariya.

At the end of the teaching that fisherman was established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

19.10 The Story about a Company of Bhikkhus Endowed with Virtue and So On

Sambahulasīlādisampannabhikkhuvatthu

Dhp 271-272

Burlingame: Be Not Puffed Up

Some bhikkhus who had attained various stages of the holy life approached the Buddha declaring they could become Arahats at any moment, and have that confidence; the Buddha encouraged them to keep striving to the end with some verses.

Keywords: Discipline, Attainments, Striving

**

“**Not merely through virtue or vows,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a company of bhikkhus who maintained their virtue and so on. {3.398}

It seems that some of these bhikkhus considered thus within themselves: “We have acquired virtue; we have taken upon ourselves the ascetic practices; we are exceedingly learned; we dwell in places of abode that are solitary and remote; we have developed the absorptions. For us it would be no hard matter to attain Arahatsip; indeed we can attain Arahatsip any day we wish.” Likewise those of the bhikkhus who had attained Non-returning, 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, bhikkhus, have you brought your religious duties to consummation?” The bhikkhus replied: “Venerable 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: “Bhikkhus, it is never proper for a bhikkhu, merely because he has kept the precepts whole and

19. The Chapter about One who stands by Dhamma, Dhammaṭṭhavaggo - 875

undefiled, or because he has attained the happiness of a Non-returner, to think: ‘But little suffering is involved in our present existence.’ On the contrary, not until he has attained destruction of the pollutants, should he allow himself to think: ‘I have attained true happiness.” So saying, he pronounced the following verses:

**271-272. Na sīlabbatamattena, bāhusaccena vā pana,
atha vā samādhilābhena, vivittasayanena vā,
phusāmi nekkhammasukhaṃ, aputhujjanasevitaṃ;
bhikkhu vissāsa’ māpādi appatto āsavakkhayaṃ.**

Not merely through virtue or vows,
or through great learning, or through the
attainment of concentration,
or through a secluded dwelling,
do I attain the happiness
not practised by worldly people;
let a monk not be confident
as long as the destruction of
the pollutants is unattained.

At the end of the teaching those bhikkhus were established in Arahatsip, and those who had assembled also had benefit from the Dhamma teaching.

20. The Chapter about the Path, Maggavagga

20.1 The Story about Five Hundred Bhikkhus Pañcasatabhikkhuvatthu

Dhp 273-276

Burlingame: The Eightfold Path is the Best of Paths

Five hundred bhikkhus were discussing the many paths they had trod while on walking tour when the Buddha asked them their topic of discussion; on finding out, he advised them with some verses not to worry about those paths but to follow the best of paths.

Keywords: Noble Eightfold Path

**

“**The eightfold is the best of paths,**” [30.149] {3.401} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to five hundred bhikkhus.

It seems that once upon a time the Teacher, after journeying through the country, returned to Sāvattthī and seated himself in the attendance hall. When he had taken his seat, these five hundred bhikkhus 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 had the supporting conditions for Arahatsip, went to the attendance hall, and seating himself in the seat already prepared for him, asked: “Bhikkhus, what is the present subject of discussion as you sit here together?” When they told him, he said: “Bhikkhus, this is a path foreign to our interests; one who is a bhikkhu 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 verses: {3.402}

**273. Maggānaṭṭhaṅgiko seṭṭho, saccānaṃ caturo padā,
virāgo seṭṭho dhammānaṃ, dipadānaṃ-ca Cakkhumā.**

The eightfold is the best of paths,
four principles the best of truths,

passionlessness the best of states,
the Visionary the best of men.

**274. Eso va maggo natthañño, dassanassa visuddhiyā,
etaṃ hi tumhe paṭipajjatha, Mārassetam pamohanaṃ.**

This the path, there is no other,
for insight and for purity,
you should enter upon this path,
this, the confounding of Māra.

**275. Etaṃ hi tumhe paṭipannā dukkhassantaṃ karissatha,
akkhāto ve mayā maggo, aññāya sallasanthanaṃ.**

Having entered upon this path
you make an end to suffering,
the path was declared by me, the
removal of darts by knowledge.

**276. Tumhehi kiccaṃ ātappaṃ akkhātāro Tathāgatā,
paṭipannā pamokkhanti jhāyino Mārabandhanā.**

Your duty is to have ardour
declare the Realised Ones, on
this path meditators will be
released from the bonds of Māra.

At the end of the teaching those bhikkhus were established in Arahatsip, and those who had assembled also had benefit from the Dhamma teaching.

20.2 The Story about the Characteristic of Impermanence Aniccalakkhaṇavatthu

Dhp 277

Burlingame: Impermanence

Five hundred bhikkhus strove hard but were unable to attain Arahatsip, so they approached the Buddha for further teaching; seeing into their past lives and knowing they had previously meditated on impermanence, the Buddha gave them this teaching, after hearing which, they became Arahats.³²⁷

Keywords: Insight, Past Lives

**

“**All conditions are impermanent,**” [30.150] {3.405} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to five hundred bhikkhus.

It seems that these five hundred bhikkhus, 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 enquired within himself: “What will be the most profitable subject of meditation for these bhikkhus?” Then he considered within himself: “In the dispensation of the Buddha Kassapa these bhikkhus 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 verse which I shall pronounce.” And he said to them: “Bhikkhus, in the sphere of sensual existence and in the other spheres of existence all the conditions, because they become non-existent, are impermanent.” So saying, he pronounced the following verse:

**277. Sabbe saṅkhārā aniccā ti, yadā paññāya passati,
atha nibbindatī dukkhe – esa maggo visuddhiyā.**

All conditions are impermanent,
when one sees this with deep wisdom,

³²⁷ AJ: this and the next two verses have very weak stories attached to them, while being some of the most profound verses in the collection. One can’t help thinking it would have been better if the story at Dhp-a 20.9 had been used to introduce them.

then one grows tired of suffering,
this is the path to purity. {3.406}

At the end of the teaching those bhikkhus were established in Arahatship, and those who had assembled also had benefit from the Dhamma teaching.

20.3 The Story about the Characteristic of Suffering Dukkhalakkhaṇavattu

Dhp 278

Burlingame: Suffering

Five hundred bhikkhus strove hard but were unable to attain Arahatship, so they approached the Buddha for further teaching; seeing into their past lives and knowing they had previously meditated on suffering, the Buddha gave them this teaching, after hearing which, they became Arahats.

Keywords: Insight, Past Lives

**

“All conditions are suffering,”³²⁸ [30.150] *this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to five hundred bhikkhus.*

It seems that these five hundred bhikkhus, 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 Arahatship, returned to the Teacher for the purpose of obtaining a subject of meditation better suited to their needs.

The Teacher enquired within himself: “What will be the most profitable subject of meditation for these bhikkhus?” Then he considered within himself: “In the dispensation of the Buddha Kassapa these bhikkhus devoted themselves for twenty thousand years to meditation on the characteristic of suffering; therefore the characteristic of suffering shall be the subject of the single verse which I shall pronounce.”

On this occasion the Fortunate One, knowing that these bhikkhus had devoted themselves to meditation on the characteristic of suffering, said to them:

³²⁸ AJ: the commentary only says: *Dutiyaḡāthāya pi evarūpam-eva vatthu*; the story is the same for the second verse. I write it out here, with the appropriate changes.

“Bhikkhus, all the aggregates press hard upon us, and are suffering.” So saying, he pronounced the following verses:

**278. Sabbe saṅkhārā dukkhā ti, yadā paññāya passati,
atha nibbindatī dukkhe – esa maggo visuddhiyā.**

All conditions are suffering,
when one sees this with deep wisdom,
then one grows tired of suffering,
this is the path to purity.

At the end of the teaching those bhikkhus were established in Arahatsip, and those who had assembled also had benefit from the Dhamma teaching.

20.4 The Story about the Characteristic of Non-Self Anattalakkhaṇavatthu

Dhp 279

Burlingame: Unreality

Five hundred bhikkhus strove hard but were unable to attain Arahatsip, so they approached the Buddha for further teaching; seeing into their past lives and knowing they had previously meditated on non-self, the Buddha gave them this teaching, after hearing which, they became Arahats.

Keywords: Insight, Past Lives

**

“All aggregates are without self,”³²⁹ [30.151] *this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to five hundred bhikkhus.*

It seems that these five hundred bhikkhus, 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 enquired within himself: “What will be the most profitable subject of meditation for these bhikkhus?” Then he considered within himself: “In the dispensation of the Buddha Kassapa these bhikkhus devoted themselves for

³²⁹ AJ: again this story is only referred to in the commentary. I write it out here, with the appropriate changes.

twenty thousand years to meditation on the characteristic of non-self; therefore the characteristic of non-self shall be the subject of the single verse which I shall pronounce.”

Only on this occasion the Fortunate One said to them: “Bhikkhus, the aggregates are not under our control, and are without self.” So saying, he pronounced the following verse: {3.407}

**279. Sabbe dhammā anattā ti, yadā paññāya passati,
atha nibbindatī dukkhe – esa maggo visuddhiyā.**

All aggregates are without self,
when one sees this with deep wisdom,
then one grows tired of suffering,
this is the path to purity.

At the end of the teaching those bhikkhus were established in Arahatsip, and those who had assembled also had benefit from the Dhamma teaching.

20.5 The Story about the Elder Padhānakammika Tissa

Padhānakammikatissattheravatthu

Dhp 280

Burlingame: Do Not Postpone until Tomorrow

Compare: Ja 71

Five hundred bhikkhus were given a meditation subject and went to the forest to practice, but one of them dropped out straight away; later the diligent bhikkhus became Arahats and were invited to a meal; the lazy bhikkhu fell during the night and broke his thigh and the others missed their meal; the Buddha explained they were delayed in a previous life by the same person, and then spoke a verse.

Keywords: Offerings, Laziness, Energy, Past Lives

“**The one who has not timely energy,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Padhānakammika Tissa (Exertion-Maker Tissa).

It seems that five hundred youths of Sāvattihī went forth, became bhikkhus 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 Sāvatthī, 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 Sāvatthī, 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 bhikkhu who had been their fellow and had then fallen away thought to himself: “The Teacher lacks sufficient words with which to exchange [30.152] friendly greetings with these bhikkhus. But to me, since I have not attained the paths and the fruitions, he vouchsafes never a word. I will attain Arahatship this very day, and having so done, will approach the Teacher and cause him to speak to me.”

The bhikkhus took leave of the Teacher, saying: “Venerable Sir, as we were on our way here, we were invited by a certain lay disciple to be his guests on the morrow. Tomorrow, early in the morning, we shall go there.” As for their fellow bhikkhu, 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 bhikkhus, recognizing the sound of his voice, ran here and there 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.

The Teacher said to them: “Bhikkhus, did you not go to the village to receive the promised offerings?” – “No, venerable Sir,” replied the bhikkhus, and told him of the incident. Then said the Teacher: “Bhikkhus, {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 bhikkhus, the Teacher related the following

Story of the Past: The Birth Story about the Temple Tree³³⁰

In the past at Taxila in the kingdom of Gandhāra the Bodhisatta was a teacher of world-wide fame, with 500 young Brahmins as pupils. One day these pupils

³³⁰ BG: Ja 71. AJ: The commentary only had the verse. I have included the whole story.

set out for the forest to gather firewood for their master, and busied themselves in gathering sticks. Amongst them was a lazy fellow who came on a huge forest tree, which he imagined to be dry and rotten. So he thought that he could safely indulge in a nap first, and at the last moment climb up and break some branches off to carry home. Accordingly, he spread out his outer robe and fell asleep, snoring loudly.

All the other young Brahmins were on their way home with their wood tied up in faggots, when they came upon the sleeper. Having kicked him in the back till he awoke, they left him and went their way. He sprang to his feet, and rubbed his eyes for a time. Then, still half asleep, he began to climb the tree. But one branch, which he was tugging at, snapped off short; and, as it sprang up, the end struck him in the eye. Clapping one hand over his wounded eye, he gathered green boughs with the other. Then climbing down, he corded his faggot, and after hurrying away home with it, flung his green wood on the top of the others' faggots.

That same day it chanced that a country family invited the master to visit them on the morrow, in order that they might give him a Brahmin-feast. And so the master called his pupils together, and, telling them of the journey they would have to make to the village on the morrow, said they could not go fasting. "So have some rice-gruel made early in the morning," said he, "and eat it before starting. There you will have food given you for yourselves and a portion for me. Bring it all home with you."

So they got up early next morning and roused a maid to get them their breakfast ready betimes. And off she went for wood to light the fire. The green wood lay on the top of the stack, and she laid her fire with it. And she blew and blew, but could not get her fire to burn, and at last the sun got up. "It's broad daylight now," they said, "and it's too late to start." And they went off to their master.

"What, not yet on your way, my sons?" said he. "No, sir; we have not started." – "Why, pray?" – "Because that lazy so-and-so, when he went wood-gathering with us, lay down to sleep under a forest tree; and, to make up for lost time, he climbed up the tree in such a hurry that he hurt his eye and brought home a lot of green wood, which he threw on the top of our faggots. So, when the maid who was to cook our rice-gruel went to the stack, she took his wood, thinking it would be dry; and no fire could she light before the sun was up. And this is what stopped our going."

20. The Chapter about the Path, Maggavagga - 884

Hearing what the young Brahmin had done, the master exclaimed that a fool's doings had caused all the mischief, and repeated this verse:

One who before had duties, and
later still desires to do them,
like the one who broke off
the Varuṇa branch, regrets it later.

Having related the Birth Story in detail, the Teacher said: “At that time these bhikkhus were the five hundred youths, the lazy youth was this bhikkhu, and the teacher was the Realised One.”

After relating the Dhamma teaching the Teacher said: “Bhikkhus, whoever does not rise when it is time to rise, whoever is weak of will and indolent, such a man never develops the absorptions or any other of the distinctions.” So saying, he pronounced the following verse:

**280. Uṭṭhānakālamhi anuṭṭhahāno,
yuvā balī, ālasiyaṃ upeto,
saṃsannasaṅkappamano kusīto –
paññāya maggaṃ alaso na vindati.**

The one who has not timely energy,
youthful, strong, but given to laziness,
lacking right intention and indolent –
the lazy one does not find wisdom's path. {3.410}

At the end of the teaching many reached the fruition of Stream-entry and so on.

20.6 The Story about the Pig Peta

Sūkarapetavatthu

Dhp 281

Burlingame: The Pig-Ghost

Compare: SN 19.2; Pv-a 1.3

Elder Moggallāna saw a Peta with a pig's head and reported it to the Buddha who explained that in a previous life he was someone who broke up a sincere friendship, and after arising in Avīci, the hell of relentless suffering, was later reborn as a Peta with a pig's head because of his misdeed, and then the Buddha spoke a verse.

Elder Mahā Moggallāna, Elder Lakkhaṇa, Buddha Kassapa,

Keywords: Chief Disciples, Slander, Anger, Past Lives, Previous Buddhas, Retribution

“Verbally guarded,” [30.153] this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to a pig Peta.

For one day Elder Mahā Moggallāna was descending from Mount Vulture's Peak with Elder Lakkhaṇa. Reaching a certain spot, he smiled. Thereupon Elder Lakkhaṇa asked him: “Friend, what is the cause of your smile?” Elder Mahā Moggallāna replied: “Friend, 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 Mahā Moggallāna, accompanied by Elder Lakkhaṇa, made an almsround in Rājagaha. And returning from his almsround, he went to Veḷuvana, worshipped the Teacher, and sat down.

Then Elder Lakkhaṇa asked him about the matter. Elder Mahā Moggallāna replied: “Friend, I saw a certain Peta. 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 creature before.’ It was because I saw that Peta that I smiled.”

The Teacher said: “Bhikkhus, they that are my disciples have indeed eyes to see. I also saw this creature as I sat on the Throne of Awakening. But I thought to myself: ‘Should men not believe me, it would be to their detriment.’ 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. Bhikkhus, Moggallāna has spoken the truth.”

When the bhikkhus heard those words of the Teacher, they asked him: “But, venerable Sir, what was his deed in a previous state of existence?” The Teacher replied: “Well then, bhikkhus, listen.” And with reference to the Peta’s former deed, he related the following [30.154]

6a. Story of the Past: The Destroyer of Friendships

It seems 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 had sixty years seniority, {3.412} and the other had 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 teacher of the Dhamma came to their place of residence. Now it was the day appointed for listening to the Dhamma. The two elders offered hospitality to the visitor and said to him: “Good man, teach the Dhamma to us.” So he taught the Dhamma to them. Their hearts were gladdened at the thought: “We have gained a teacher.”

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: “Friend, teach the Dhamma for a little while, beginning at the point where you stopped yesterday.” Thus did they cause him to teach the Dhamma to the people. The people, after listening to his teaching of the Dhamma, invited him for the following day also. In this manner they made an almsround in all the villages round about where they were accustomed to receive alms, taking him with them and spending two days in each.

The teacher of the Dhamma thought to himself: “These two elders are exceedingly feeble. 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 bhikkhus to rise and go, he returned, approached the senior elder, and said: “Venerable Sir, there is something I ought to say to you.” – “Say it, brother,” replied the senior elder. The teacher of the Dhamma thought a little and then said: “Venerable 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 teacher of the Dhamma

approached the senior elder and said to him: “Venerable 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 teacher of the Dhamma said: “But, venerable 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, venerable Sir?” – “That is so, friend.” – “Venerable 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 teacher of the Dhamma 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 the senior, and stopping at the attendance hall, while the senior elder followed after.

When the junior elder saw the senior, 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: “Venerable 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, venerable Sir, I also thought to myself: ‘I will not take your bowl and robe.’” The senior elder said: “Friend newcomer, do you think that I have any attachment for this monastery?” Said the junior elder: “But, venerable 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 teacher of the Dhamma said to them: “Do not so.” The [30.156] elders replied: “You remain, friend.” So the teacher of the Dhamma remained.

When the teacher of the Dhamma entered the neighboring village on the following day, people asked him: “Venerable Sir, where are the venerable bhikkhus?” – “Friends, do not ask me,” replied the teacher of the Dhamma. “The bhikkhus {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 fools 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 venerable bhikkhus; if they have been frightened away, they must have been frightened away by this bhikkhu.” 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 bhikkhu, 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 bhikkhu, he said to him: ‘Have nothing to do with this junior bhikkhu.’” 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 a credible thought,” he worshipped the elder and said: “Venerable 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, friend, I never did.” – “Then why did you say to the teacher of the Dhamma: ‘Have nothing to do with this man’?” – “Friend, I never said such a thing. I was told, however, that you said that very thing about me.” – “Venerable 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 teacher of the Dhamma 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 teacher of the Dhamma 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’s Peak with a body as described above.

When the Teacher had related his former deed, he said: “Bhikkhus, a bhikkhu ought to be tranquil in thought, word, and deed.” So saying, he pronounced the following verse: {3.417}

**281. Vācānurakkhī manasā susaṁvuto,
kāyena ca akusalaṁ na kayirā,
ete tayo kamma pathe visodhaye,
ārādhaye maggaṁ isippaveditaṁ.**

Verbally guarded, well-restrained in mind,
not doing demerit with the body,
one should purify three paths of action,
and undertake the path shown by seers.

At the end of the teaching many reached the fruition of Stream-entry and so on.

20.7 The Story about the Elder Poṭhila

Poṭhilattheravatthu

Dhp 282

CST4: Poṭṭhilattheravatthu

Burlingame: Poṭhila the Empty-Head

Elder Poṭhila had been a reciter of the Three Baskets under all seven Buddhas, but had never truly put the teaching into practice, so the Buddha started calling him Empty Poṭhila; taking the hint he went far away to practice meditation, and later the Buddha appeared to him and spoke a verse to encourage him.

Keywords: Practice, Recitation, Meditation, Pride, Insight, Radiant Image

“From effort arises wisdom,” this Dhamma teaching 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 Three Baskets’³³¹ through the dispensations of all Seven Buddhas, and recited the Dhamma to a company of five hundred bhikkhus. {3.418} One day the Teacher thought to himself: “It has not even occurred to this bhikkhu to win for himself escape from suffering; I will stir him up.” From that time forward, whenever that bhikkhu came to wait upon him, he would say to him: “Come, Empty Poṭhila; salute, Empty Poṭhila; sit, Empty Poṭhila; go, Empty Poṭhila,” and when Poṭhila had risen from his seat and gone, he would say: “Empty Poṭhila has gone.”

Poṭhila thought to himself: “I am versed in the Three Baskets and in the commentaries thereon; moreover I recite the Dhamma to [30.158] five hundred bhikkhus, eighteen great companies. Yet the Teacher addresses me always as Empty Poṭhila. It is doubtless because I have not developed the absorptions and so on that the Teacher thus addresses me.” Much stirred up, he said to himself: “I will straightaway 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 bhikkhu who was the last of all to master the Dhamma. The bhikkhus who sat in their cells repeating the Dhamma did not notice that it was their teacher.

³³¹ AJ: Pāli: Tepiṭaka.

Poṭhila went a distance of 120 leagues, finally arriving at a forest hermitage where thirty bhikkhus resided. Approaching the bhikkhus, he worshipped the elder of the community and said to him: “Venerable Sir, be my refuge.” – “Friend, you are a teacher of the Dhamma; it is we {3.419} who have something to learn from you. Why do you speak thus?” – “Venerable Sir, do not act thus; be my refuge.” As a matter of fact, all of those bhikkhus were Arahats. The senior elder thought to himself: “This bhikkhu, 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 bhikkhus 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.” – “Venerable 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: “Venerable 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, {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 here, venerable Sir.” No sooner did the novice speak than Poṭhila came and stood before him. Said the novice to [30.159] Poṭhila: “Venerable 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 bhikkhu, learned as he was, the words of the novice were as the lighting of a lamp. “Let that suffice, good sir,” he said; and concentrating his attention on the material body, he began to meditate. The Teacher, even as he sat at a distance of 120 leagues, surveyed that bhikkhu, and thinking to himself: “This bhikkhu must so establish himself as to become a man of great wisdom,” sent

forth a radiant image of himself, which went and spoke with the bhikkhu, as it were, pronouncing the following verse:

**282. Yogā ve jāyatī bhūri, ayogā bhūrisaṅkhayo,
etaṃ dvedhāpathaṃ ñatvā bhavāya vibhavāya ca,
tathattānaṃ niveseyya yathā bhūri pavaḍḍhati.**

From effort arises wisdom,
without effort wisdom is lost,
having understood these two paths
of development and decline,
one should then establish oneself
so that one's wisdom increases. {3.421}

At the end of the teaching the Elder Poṭhila was established in Arahatship.

20.8 The Story about a Company of Old Elders

Sambahulamahallakattheravatthu

Dhp 283-284

CST4: Pañcamahallakattheravatthu, the Story about Five Old Elders

Burlingame: The Old Monks and the Old Woman

Compare: Ja 146

Some laymen heard the Buddha teaching and ordained in old age, but even after ordaining they still visited their families for meals; when a former wife of one of them died they fell into deep lamentation; the Buddha explained they did that also in previous lives as crows, and gave the bhikkhus a teaching with some verses.

Keywords: Offerings, Death, Past Lives

“**Cut down the forest,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a company of old bhikkhus.

It seems that in the days when they were living in the world they were rich and wealthy householders of Sāvattḥī. Intimate friends one of another, they banded themselves together for the performance of good works. Hearing the Teacher teach the Dhamma, they said to themselves: “We are old men; why should we remain laymen any longer?” Accordingly they asked the Teacher to let them go forth, and they went forth. Now by reason of their advanced years they were unable to learn the Dhamma by heart, and therefore built a hermitage of leaves

and grass on the outskirts of the monastery, and lived there together. On their almsrounds they generally went to the houses of their sons and wives and there they took their meals. [30.160] {3.422}

Now one of the old bhikkhus had a former wife named Madhurapācīkā (Sweet Cook), 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 bhikkhus came running up from all quarters and asked: "Friends, what is the matter?" The old bhikkhus replied: "Venerable 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 bhikkhus fell to discussing the incident in the Dhamma Hall. In came the Teacher and asked: "Bhikkhus, what are you discussing now, as you sit here all gathered together?" When they told him, he said: "Bhikkhus, this is not the first time they have so conducted themselves; the same thing happened in a previous state of existence also.

8a Story of the Past: The Birth Story about the Crows

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 dry,
we must stop, not try to empty
the sea, which is full to the brim."

After the Teacher had related this Birth Story in detail, he addressed the bhikkhus as follows: "Bhikkhus, inasmuch as you have incurred this suffering because of the forest of lust, hatred, and delusion, it is necessary for you to cut down this forest; by so doing you will obtain release from suffering." So saying, he pronounced the following verses:

**283. Vanañ chindatha mā rukkhañ, vanato jāyatī bhayañ,
chetvā vanañ-ca vanathañ-ca, nibbanā hotha bhikkhavo.**

Cut down the forest and not just a tree,
from the forest arises a danger,
having cut down the forest and thicket,
you should be without forests, monastics. [30.161]

**284. Yāva hi vanatho na chijjati
aṇumatto pi narassa nārisu,
paṭibaddhamano va tāva so,
vaccho khīrapako va mātari.**

For as long as an atom of desire
of a man for a woman isn't cut down,
for just so long is his mind in bondage,
like calf is in bondage to mother's milk.

At the end of the teaching those five old elders were established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

20.9 The Story about the Elder Suvāṇṇakāra Suvāṇṇakārattheravatthu

Dhp 285

Burlingame: "The Grass Withereth, the Flower Fadeth"

Elder Sāriputta's young disciple made no progress with his meditation subject so he took him to the Buddha, who, understanding his inclinations, gave him a different subject: to look upon a lotus flower, which soon disintegrated, giving the young bhikkhu insight into impermanence; the Buddha then appeared and gave this instruction.

Keywords: Meditation, Insight, Radiant Image

"Cut off any affection for one's self," this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a bhikkhu who was a co-resident of Elder Sāriputta. {3.425}

It appears that a youth of handsome mien, the son of a goldsmith, went forth under Elder Sāriputta. The elder thought 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 bhikkhu, 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 bhikkhu returned to the elder, and when the latter asked him: "Friend, 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 bhikkhu could not develop anything in the way of distinction, 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 bhikkhu with the information that he had failed in his meditations again.

Thought the elder to himself: "An active bhikkhu, 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 bhikkhu 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 bhikkhu with him, he approached the Teacher in the evening, and told [30.162] him the whole story, saying: "Venerable Sir, this young bhikkhu 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 go forth?" Perceiving that it was from the family of goldsmiths, 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 bhikkhu 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 Arahathship 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 bhikkhu, saying: “Bhikkhu, 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 bhikkhu 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 hindrances vanished, and the preliminary absorption set in. Thereupon he developed the first absorption, and bringing it under control by the five modes, even as he sat there, attained the second and the third absorptions. When he had brought the fourth absorption under control, he sat there diverting himself with the diversion of the absorption. The Teacher, aware that he had entered upon the absorptions, considered within himself: “Will [30.163] he, by himself unaided, succeed in developing distinction to the uttermost?” Perceiving that he would not be able so to do, he commanded: “Let this lotus-flower wither.” Straightaway that lotus-flower turned as black as a withered lotus crushed in the hands.

The young bhikkhu, arising from absorption 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 characteristic of impermanence. {3.428} And so soon as he saw the characteristic of impermanence, he saw likewise the characteristic of suffering and the characteristic of non-self. And straightaway 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 bhikkhu 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 bhikkhu 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 characteristics of impermanence, suffering, and non-self.

The Teacher perceived within himself: “Now is the subject of his meditation fully manifested to this bhikkhu.” And even as he sat in the Perfumed Chamber, he sent forth a radiant image of himself which brushed the young bhikkhu’s face. “What was that?” thought the young bhikkhu. 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 verse:

**285. Uchinda sineham-attano,
kumudaṃ sārādikaṃ va pāṇinā,
santimaggam-eva brūhaya
Nibbānaṃ Sugatena desitaṃ.**

Cut off any affection for one’s self,
like an autumn lotus plucked with the hand,
develop fully the path to peace and
Nibbāna as taught by the Happy One. {3.429}

At the end of the teaching that bhikkhu was established in Arahatsip.

20.10 The Story about the Merchant Mahā Dhana

Mahāadhanavāṇijavatthu

Dhp 286

Burlingame: You Shalt Surely Die

The merchant Mahā Dhana arrived at Sāvatti to sell his goods, and thought he will stay there all year round; the Buddha, however, saw that the merchant would die in seven days and sent Elder Ānanda to warn him; the merchant then gave meals to the Buddha and the Saṅgha, and on hearing the teaching in a verse attained Stream-entry before dying.

Keywords: Merchants, Death, Offerings

“Here I will dwell,” [30.164] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the merchant Mahā Dhana (Great Wealth).

It seems that he loaded five hundred carts with cloths dyed with safflower, and set out from Bārāṇasī to trade. When, on his return to Sāvattī, he reached the bank of the river, he thought: “Tomorrow I will cross the river,” and unyoked his carts right there and spent the night. During the night a severe 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 rains, during the winter and summer, {3.430} doing my work and selling these cloths.”

As the Teacher made his almsround 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 the merchant Mahā Dhana?” – “Yes, venerable 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 venerable 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 death.”³³² So saying, the Teacher pronounced the following verses:³³³

Today itself make an effort
who knows when death will come,
there can be no bargaining with
death and his great armies.

Thus live making effort
day and night actively,
he surely has a fortunate night
and is known as a peaceful sage.

“Venerable Sir, I will go tell him.” – “By all means go, Ānanda.” The elder went to the enclosure formed by the carts and made his rounds 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?” – “Venerable 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.” – “Lay disciple, though the end of one’s life be near, yet is it hard to realize; one should be heedful.” – “Why, venerable Sir, is the end of my life at hand?” – “Yes, lay disciple, it is; only seven days more {3.431} will your life continue.”

Overcome with emotion, the merchant invited the Saṅgha of bhikkhus 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. The Teacher said, in pronouncing the words of thanksgiving: “Disciple, a wise man should never allow himself to think: ‘Right here will I dwell during the rains, 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 verse:

**286. “Idha vassaṃ vasissāmi, idha hemantagimhisu”,
iti bālo vicinteti, antarāyaṃ na bujjhati.**

“Here I will dwell during the rains,
here during winter and summer”,

³³² AJ: Burlingame unfortunately translated this as: ‘He will fall into the mouth of a fish,’ apparently reading *maccha* for *maccu*.

³³³ AJ: see MN 131.

20. The Chapter about the Path, Maggavagga - 900

in just such a way a fool thinks,
not understanding the danger.

At the end of the teaching the merchant was established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

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,” he said, 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.

20.11 The Story about Kisā Gotamī

Kisāgotamīvattu

Dhp 287

Burlingame: The Bereaved Mother and the Pinch of Mustard-Seed

Compare: Dhp-a 8.13; Thīg-a 63

Kisā Gotamī's child died, but she did not believe it, and went round trying to find a cure; someone sent her to the Buddha who asked her to bring mustard seeds from a house that has never seen death; she was unable to, of course, and realised death is pervasive; the Buddha then taught her with a verse and she became a Stream-enterer.

Keywords: Death, Insight

**

“**That person whose mind is attached,**” this Dhamma teaching 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 Chapter about the Thousands, and is related in detail in the commentary on this verse:

Dhp 114. One might live for a hundred years
without seeing the deathless state,
but a life of one day's better
for one seeing the deathless state.³³⁴ [30.166]

³³⁴ BG: See Dhp-a 8.13.

20. The Chapter about the Path, Maggavagga - 901

For at that time the Teacher said: “Kisā Gotamī, did you get a pinch of white mustard-seed?” – “Nay, venerable Sir, that did I not. In the entire village the dead are more in number than the living.”

Then said the Teacher: “Vainly did you imagine that you alone had lost a child. But all living beings are subject to an unchanging law, and it is this: The King of Death, like to a raging torrent, sweeps away into the sea of ruin all living beings; still are their longings unfulfilled.” So saying, he taught the Dhamma by pronouncing the following verse:

**287. Taṃ puttapasusammattaṃ byāsattamanasaṃ naraṃ,
suttaṃ gāmaṃ mahogho va maccu ādāya gacchati.**

That person whose mind is attached,
besotted by cattle and children,
is snatched away by death just as
a sleeping village by a flood. {3.433}

At the end of the teaching Kisā Gotamī was established in the fruition of Stream-entry,³³⁵ and those who had assembled also had benefit from the Dhamma teaching.

20.12 The Story about Paṭācārā Paṭācārāvattu

Dhp 288-289

Burlingame: The Woman Who Was Bereft of All Her Family

Compare: Dhp-a 8.12; AN-a 1.14.5.4; Thīg-a 47

After losing all her relatives in various disasters Paṭācārā also lost her mind; eventually she wandered into the presence of the Buddha who gave the teaching in this verse at which point she became a Stream-enterer.

Keywords: Death, Insight

**

This Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Paṭācārā.

The story of Paṭācārā is contained in the Chapter about the Thousands and is related in detail in the commentary on this verse:

³³⁵ AJ: later in the teaching recorded in Dhp-a 8.13 she attains Arahatsip.

Dhp 113. One might live for a hundred years
without seeing rise and fall,
but a life of one day's better
for the one seeing rise and fall.³³⁶

Now at that time the Teacher, perceiving that the sorrow of Paṭācārā was assuaged, said to her: “Paṭācārā, to one that is on his way to the world beyond, neither 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 purify his conduct, and so for himself make clear the path that leads to Nibbāna.” So saying, he taught the Dhamma by pronouncing the following verses:

**288. Na santi puttā tāpāya, na pitā na pi bandhavā,
Antakenādhīpannassa natthi nātisu tāpatā.**

Children are not a true refuge,
nor fathers, and not kin, for one
overcome by the End-Maker
there's no refuge in relatives. [30.167]

**289. Etam-atthavaśaṃ nātvā, paṇḍito sīlasaṃvuto,
Nibbānagamaṇaṃ maggaṃ khīppam-eva visodhaye.**

Understanding the truth of this
the wise one, endowed with virtue,
should quickly purify the path
that is leading to Nibbāna. {3.435}

At the end of the teaching Paṭācārā was established in the fruition of Stream-entry, and many others reached the fruition of Stream-entry and so on.

³³⁶ BG: See Dhp-a 8.12.

21. The Miscellaneous Chapter, Pakiṇṇakavagga

21.1 The Story about Ascending the Ganges Gaṅgārohaṇavatthu

Dhp 290

CST4: Attanopubbakammavatthu, the Story of His Own Former Deed

Burlingame: The Ascent of the Ganges

Compare: Khp-a 6; Ja 163³³⁷

The Bodhisatta's son in a previous life met some Paccekabuddhas, attained Awakening and later died; when his father found out he honoured his grave; through the power of that merit, when in this life he became the Buddha, he received similar great honours; he taught the monastics with a verse.

Cast: Licchavis, King Bimbisāra, Mahāli, Sakka, Elder Ānanda, Saṅkha, Susīma

Keywords: Merit, Protective Chanting, Amanussa, Past Lives, Bodhisatta, Epics, Nāgas, Bhummaṭṭhaka Devatās, Offerings

“If, by renouncing a small good,” [30.168] this Dhamma teaching 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 of Vesālī 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 7,707 princes of the nobles, who reigned by turns. Each of the 7,707 princes was provided with a separate place of residence; so many palaces were there, so many pinacled halls, and, that each might take his pleasure out of doors, so many parks and pools.

³³⁷ BG: This story is taken almost word for word from Khp-a 6: 160²²-165¹⁰, 196²²-201⁶. Khp-a 163¹⁹⁻²¹ and 164² are lacking in Dhammapada Commentary. Dhp-a 3.443⁶-444²¹ is more diffuse than Khp-a 197⁹⁻²¹. The author of Khp-a says of the story (164¹⁵⁻¹⁷): This version is taken from older commentaries, *evam . . . porāṇehi vaṇṇiyati*. Cf. Mahāvastu, i: 253 ff.

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 Amanussa. Afflicted by the Amanussa, 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 dangers arise: the danger of famine, the danger of Amanussa, and the danger of disease.

Thereupon the inhabitants of the city met together and said to the king: “Great king, three dangers have arisen in this city; during the reigns of the past seven kings no such dangers as these have arisen; no such dangers 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 unrighteousness in me, you judge.” Thereupon the inhabitants of Vesālī enquired 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 dangers 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 dangers. Others suggested the following plan of action: “There are six teachers possessed of great supernatural power; let them but come here and the dangers will instantly subside.”

Others said: “A Perfect Sambuddha has arisen in the world, for he, the Fortunate One, teaches the Dhamma which avails for the welfare of all living beings, {3.438} and he possesses great psychic power and great supernatural power; if he but come here these dangers will instantly subside.” All applauded the suggestion of these last and said: “Where does this Fortunate 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 Rājagaha), 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 Stream-entry with King Bimbisāra, was seated in that assembly. Therefore the residents of Vesālī prepared splendid presents and sent the Licchavi prince Mahāli to the king, together with the son of the Brahmin chaplain, saying to them: “Obtain the favor of King Bimbisāra and fetch here the Teacher.” Accordingly the Licchavi prince Mahāli and the son of the

Brahmin chaplain 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 Fortunate One, saluted him, and made the following request of him: “Venerable Sir, three dangers have arisen at Vesālī. If you but go there, they will subside. Come, venerable Sir, let us go there.” The Teacher listened to their request, and pondering within himself, became aware of the following: “So soon as the opening words of the Discourse on the Treasures are recited at Vesālī, the protection it affords will touch hundreds of thousands of millions of worlds. At the conclusion of the Discourse, 84,000 living beings {3.439} will obtain comprehension of the Dhamma and the danger will subside.” So he acceded to their request. [30.170]

When King Bimbisāra heard that the Teacher had consented to visit Vesālī, he caused the news to be proclaimed throughout the city, and approaching the Teacher, asked him: “Venerable Sir, is it true that you have consented to visit Vesālī?” – “Yes, great king,” replied the Teacher. “In that case, venerable 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 bhikkhus.

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 Fortunate One; likewise he caused a white parasol to be held over the head of each bhikkhu. 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 Vesālī: “Let them prepare a road and come forth to meet the Teacher.” Thereupon the inhabitants of Vesālī thought: “We will render the Teacher twice the honors rendered by the king.” So between Vesālī 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 bhikkhus 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 Fortunate One seated himself therein, and when the bhikkhus 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: “Venerable Sir, until the Fortunate 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 river, the Teacher reached the boundary of those living in Vesālī.

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 Vesālī.

Sakka, the Lord of the Devas, drew near, accompanied by a troop of Devas. With the gathering together of Devas so powerful, the Amanussa 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 Discourse on the Treasures and recite it as a protection within the three walls of the city Vesālī, making the rounds of the city with the Licchavi princes.” The elder received the Discourse on the Treasures 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.

Beginning with the aspiration for Buddhahood, and thinking of the Realised One’s ten perfections, ten minor perfections, ten great perfections – altogether thirty perfections – his five great sacrifices, three ways of conduct, descent into the womb for his final existence, birth, great renunciation, life of effort, sitting cross legged at the Bodhi tree, his victory over Māra, penetration and knowledge of omniscience, and his nine supermundane attainments, and after

considering all these Buddha qualities, going round the three walls of Vesālī, during the three watches of the night, he recited the Discourse on the Treasures as a protection.

The moment he uttered the word: “Whatever” (Yaṃ kiñci) and threw the water upwards, it fell upon the Amanussa. From that verse on, drops of water resembling tiny balls of silver rose into the air and fell upon the sick men. Straightaway 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: “Whatever” was uttered, the Amanussa 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 ready. So the Teacher seated himself in the seat prepared for him, and the Saṅgha of bhikkhus and the host of Licchavi princes sat down in a circle about the Teacher, and Sakka, the Lord of the Devas, surrounded by a company of Devas, stood in a suitable place.

The elder went about the entire city, returned with a great multitude whose diseases had been cured, and having worshipped the Teacher, sat down. The Teacher surveyed the company and recited the Discourse on the Treasures once more. At its close, 84,000 living beings had comprehension of the Dhamma. Thus in like manner on the following day and for seven days thereafter he recited the same Discourse. And then, perceiving that all the dangers had been abated, he addressed himself to the host of Licchavi princes, and departed from Vesālī. 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 Realised One; 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: “Venerable Sir, be

favorable to us likewise.” Thereupon Devas one and all, beginning with the Bhummaṭṭhaka Devatās and extending to the Devas of the highest Brahma-world, said to themselves: “Both men and Nāgas are rendering honor to the Realised One; shall we not do the same?” Accordingly Devas 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 Bhummaṭṭhaka Devatās dwelling in trees and jungles and mountains, and Devas dwelling in the sky; from the world of the Nāgas to the world of Brahma, the Devas contained within the circle of the universe 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 Devaputtas adorned with all the adornments, in festive array, soared through the sky making loud acclaim.

Tradition has it that there have been three great assemblies, the assembly on the occasion of the Twin Miracle, the assembly on the occasion of the descent of the Devas, and this assembly 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 Fortunate 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 Devas, he put forth his psychic power and created in each boat a Nimitta Buddha³³⁸ with a retinue of five hundred bhikkhus. 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 Bhummaṭṭhaka Devatās, he created by supernatural power a Nimitta Buddha with his proper retinue. Thus there was, as it were, one festival and one holiday within the whole circle of the universe; in gracious condescension, as a favor to the Nāgas, a Buddha embarked in each jeweled boat; and as a favor to the bhikkhus, a Buddha embarked in each jeweled boat.

The Nāga kings escorted the Saṅgha of bhikkhus presided over by the Buddha into the Abode of the Nāgas, and listened all night long to a discourse on the Dhamma delivered by the Teacher, and on the following day served the Saṅgha

³³⁸ AJ: a mind-created Buddha.

of bhikkhus presided over by the Buddha with celestial food both hard and soft. After delivering the thanksgiving, the Teacher departed from the abode of the Nāgas, and with five hundred boats crossed the river Ganges, honored by the Devatās of all the universes. 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 bhikkhus had returned from their rounds for alms, as they sat together in the evening in the Dhamma Hall, they began the following discussion: “Oh, how great is the supernatural power of the Buddhas! Oh, how firm is the faith of Devas and humans 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: “Bhikkhus, what is it that you are discussing now as you sit here together?” When they told him, he said: “Bhikkhus, 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 Devas and Brahma; 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 bhikkhus asked him what he meant; and in response to their request to make the matter plain, he related the following

1a. Story of the Past: The Birth Story about (King) Susīma

Once upon a time, long, long ago, there dwelt at Takkasilā a Brahmin named Saṅkha, 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 Bārāṇasī and rehearse the sacred word.” His father said to him: “Very well, my dear son; such and such a Brahmin 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 Bārāṇasī, approached that Brahmin, and told him that his father had sent him.

The Brahmin, 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 Paccekabuddhas 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 has not gone forth; if you want to know the end, go forth.” {3.447} – “Very well,” replied the youth, consenting, and forthwith went forth in 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 supporting conditions, he attained in but a short time the enlightenment of a Paccekabuddha. His fame spread throughout the city of Bārāṇasī 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 Parinibbāna in but a short time. The Paccekabuddhas 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 Brahmin 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 Bārāṇasī. 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, Brahmin, we know. He studied the Three Vedas under such and such a Brahmin, went forth, attained the Paccekabuddha Awakening, and passed into Parinibbāna; this shrine which has been erected here is his shrine.”

Thereupon the Brahmin smote the earth with his hand, and weeping {3.448} and lamenting, went to the enclosure about the shrine. He tore up the grass, brought sand in his outer garment and spread it over the enclosure about the shrine, sprinkled the ground with water from his waterpot, 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.

When the Teacher had related this Story of the Past, he said: “At that time, bhikkhus, I was the Brahmin Saṅkha, and it was I who uprooted the grass which grew in the enclosure about the shrine of the Paccekabuddha 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 waterpot; and as the fruit of this act of mine, there was a shower of rain in Vesālī. 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 universe as far as the highest heaven had one mass of flags and banners, with parasol after parasol. Bhikkhus, these offerings and honors did not accrue to me through my supernatural power as Buddha, nor yet through the supernatural power of Nāgas and Devas and Brahmas; 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 Dhamma by pronouncing the following verse: {3.449}

**290. Mattāsukhapariccāgā, passe ce vipulaṃ sukhaṃ,
caje mattāsukhaṃ dhīro, sampassaṃ vipulaṃ sukhaṃ.**

If, by renouncing a small good,
one might see a good that is large,

the wise should renounce that small good,
seeing the good that is larger.

At the end of the teaching many reached the fruition of Stream-entry and so on.

21.2 The Story about a Woman Who Ate Chicken Eggs Kukkuṭa-Aṇḍakhādikāvatthu

Dhp 291

Burlingame: “Not Hatred for Hatred”

Compare: Dhp-a 1.5

A young girl stole a hen’s eggs, and the hen, when reborn killed the girl’s offspring; through their hateful connection they were reborn together and destroyed each other’s children in five hundred existences; when the Buddha met them he taught them with a verse, and their hatreds were appeased.

Keywords: Killing, Yakkhinīs

“**One who desires happiness,**” this Dhamma teaching 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.

It seems that in a certain village named Paṇḍupura, not far from the city of Sāvattthī, there dwelt a certain fisherman. One day as he was on his way to Sāvattthī, he saw some tortoise’s eggs lying on the bank of the river Aciravatī. Taking these with him, he went to [30.177] Sāvattthī, 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.

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 aspiration: “When I have passed out of this state of existence, may I be reborn as a Yakkhinī 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.

21. The Miscellaneous Chapter, Pakiṇṇakavagga - 913

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 a Yakkhinī and the other as a young woman of station at Sāvattthī.

From this point on the story runs the same as that given in the Commentary on the verse beginning: “For not by hatred do hatreds cease.”³³⁹

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 Yakkhinī disguised herself as a dear friend of the young woman and went to see her. “Where is my friend?” said the Yakkhinī. “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 Yakkhinī 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 a Yakkhinī has devoured two sons of mine and escaped. This time I intend to go to the house of my parents to give birth to my child.” Now at this time that Yakkhinī was away doing her turn at drawing water.

The moment the Yakkhinī was released from her turn at drawing water she went quickly to the young wife's house and enquired: “Where is my friend?” – “Where you will not see her. There is a Yakkhinī 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 Yakkhinī 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

³³⁹ AJ: Dhp-a 1.4, the commentary gave only a summary, I include the story here.

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 Yakkhinī 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 Yakkhinī!” Not daring to wait until her husband came, she turned and dashed into the monastery.

Now at this time the Teacher was teaching the Dhamma in the midst of the assembly. The young wife laid her boy at the feet of the Realised One and said: “I give you this child; spare the life of my son.” The Deva Sumana, who resided in the embattled chamber over the gate, prevented the Yakkhinī from entering. The Teacher addressed the Elder Ānanda, saying: “Go, Ānanda, summon that Yakkhinī within.” The elder summoned her within. The young wife said: “Here she comes, venerable Sir.” Said the Teacher: “Let her come; make no noise.”

When the Yakkhinī 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 mongoose, who trembled and quaked with enmity, like the crows and the owls. Why do you return hatred for hatred? Hatred is quenched by non-hatred, not by hatred.” And when he had thus spoken, he pronounced the following verse:

*For not by hatred do hatreds
cease at any time in this place,
they only cease with non-hatred,
this truth is surely eternal.*

In this case the Teacher, after pronouncing the words: “For not by hatred do hatreds cease,” expounded the Dhamma for the benefit of both women by pronouncing the following verse:

**291. Paradukkhūpadānena attano sukham-icchati,
verasaṃsaggasaṃsaṭṭho, verā so na parimuccati.**

*One who desires happiness for oneself
by causing suffering for another,
being associated thus with hatred,
is not fully released from that hatred. {3.451}*

At the end of the teaching, the Yakkhinī became established in the refuges, took upon herself the five precepts, and was freed from hatred. The other was

established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

21.3 The Story about the Bhikkhus of Bhaddiya Bhaddiyabhikkhuvatthu

Dhp 292-293

Burlingame: The Monks Who Were Given to Vanities

Compare: Vin Mv 5.8

The bhikkhus of Bhaddiya were very keen on decorating their shoes, and wearing shoes of many different and fancy kinds; when the bhikkhus reported this matter to the Buddha he laid down regulations about footwear, and then taught them with some verses.

Keywords: Discipline

**

“That to be done is rejected,” [30.178] this Dhamma teaching was given by the Teacher while he was in residence at Jāṭiyāvana near Bhaddiya with reference to the bhikkhus of Bhaddiya.

It seems that these bhikkhus were in the habit of ornamenting their shoes, even as it says:³⁴⁰

“Now at that time the bhikkhus of Bhaddiya were in the habit of wearing ornamental shoes of various kinds. They made or caused to be made shoes of grass; they made or caused to be made shoes of thatch; they made or caused to be made shoes of reeds, of the leaves of the date-palm; they made or caused to be made shoes of bulrush; they made or caused to be made woolen shoes. They neglected instruction, inquiry, higher morality, higher meditation, higher wisdom.” {3.452}

When the bhikkhus learned that these bhikkhus were given to this mode of conduct, they were offended and informed the Teacher. Thereupon the Teacher rebuked those bhikkhus, saying to them: “Bhikkhus, you came here for one purpose, but have devoted yourselves to another.” So saying, he taught the Dhamma to them by pronouncing the following verses:

³⁴⁰ AJ: quoting Vin Mv 5.8.

**292. Yaṃ hi kiccaṃ tad-apaviddhaṃ, akiccaṃ pana kayirati,
unnalānaṃ pamattānaṃ, tesāṃ vaḍḍhanti āsavā.**

That to be done is rejected,
what is not to be done is done,
for the insolent, the heedless,
their pollutants only increase.

**293. Yesañ-ca susamāradhā niccaṃ kāyagatā sati
akiccaṃ te na sevanti, kicca sātaccakārino,
satānaṃ sampajānānaṃ, atthaṃ gacchanti āsavā.**

But those who always properly
undertake body-mindfulness
don't practice what's not to be done,
persisting in what's to be done,
for the mindful, fully aware,
the pollutants are laid to rest. {3.453}

At the end of the teaching, those bhikkhus were established in Arahatship, and those who had assembled also had benefit from the Dhamma teaching.

21.4 The Story about the Elder Lakuṇṭaka Bhaddiya Lakuṇṭakabhaddiyattheravatthu

Dhp 294-295

Burlingame: The Monk Who Had Killed His Mother and Father

When Elder Lakuṇṭaka Bhaddiya was passing by, the Buddha spoke a cryptic saying to the effect that this bhikkhu had killed both mother and father; the bhikkhus were astonished, but the Buddha was speaking metaphorically.

Keywords: Killing, Similes

**

“Destroying mother and father,” this Dhamma teaching 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 bhikkhus 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 Fortunate One.

The Teacher, knowing the disposition of mind of those bhikkhus, looked at the elder and said to the bhikkhus: “Look, bhikkhus! There is a bhikkhu who has

killed mother and father and free from pain he goes!” – “What is this the Teacher says?” exclaimed those bhikkhus, looking each other in the face, while doubt sprang up within them. And they said to the Teacher: “Venerable Sir, what say you?” Then the Teacher taught the Dhamma to them by pronouncing the following verse:

**294. Mātaraṃ pitaraṃ hantvā, rājāno dve ca khattiye,
raṭṭhaṃ sānucaraṃ hantvā, anīgho yāti brāhmaṇo.**

Destroying mother and father,
and two noble kings, destroying
a kingdom and its followers,
the Brahmin proceeds untroubled.³⁴¹ {3.454}

At the end of the teaching those bhikkhus were established in Arahatship.

The story relating to the second verse is like the preceding. At that time also the Teacher spoke with reference to Elder Lakuṇṭaka. Teaching the Dhamma to those bhikkhus, the Teacher pronounced the following verse:

**295. Mātaraṃ pitaraṃ hantvā, rājāno dve ca sotthiye,
veyyagghapaṇcamaṃ hantvā, anīgho yāti brāhmaṇo.**

Destroying mother and father,
and two prosp'rous kings, destroying
a vicious tiger as the fifth,
the Brahmin proceeds untroubled.³⁴²

³⁴¹ AJ: the commentarial interpretation of this verse is: Destroying craving and conceit, and the two: eternalism and annihilationism, destroying passionate delight in the twelve sense spheres, one without pollutants proceeds untroubled.

³⁴² AJ: commentarial interpretation: Destroying craving and conceit, and the two: eternalism and annihilationism, destroying the five hindrances having doubt as fifth, one without pollutants proceeds untroubled.

21.5 The Story about a Son of a Wagon Driver

Dārusākaṭikaputtavatthu

Dhp 296-301

Burlingame: The Youth and the Demons

A youth became very practised at the recollection of the Buddha, so when he was attacked by Amanussas he called out: ‘Homage to the Buddha’, which forced the Amanussas to serve him; when the king found out he asked the Buddha if only this recollection was an effective protection, and the Buddha taught six types of meditation.

Keywords: Amanussa, Meditation, Protective Chanting

“**Gotama’s disciples always awake,**” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to the son of a wagon driver. {3.455}

There lived at Rājagaha two youths who spent most of their time playing ball. One of them was the son of someone with right view, the other the son of someone with wrong view. The son of someone with right view 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 sectarians and would say as he threw the ball: “Praise be to the Arahats!” Of the two youths, the son of someone with right view 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 wagon and set out to procure firewood, taking his son with him. After filling his wagon with firewood in the forest, he set out to return. On his way back he stopped outside of the city near a charnel 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 wagon-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 wagon all by himself and fell asleep.

Now Rājagaha was ordinarily haunted by many Amanussas, and it was near a charnel ground that the youth lay down to sleep. As he lay there, two Amanussa caught sight of him. One of them preyed upon the charnel ground and was a holder of wrong views, while the other was a holder of right views. Said the holder of wrong views to the holder of right views: “This man is our prey; let us eat him.” The holder of right views replied: “Enough! Get rid of that idea!” But in spite of the efforts of the holder of right views to prevent him, the holder of wrong 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: “Homage be to the Buddha!” Thereupon the Amanussa, terrified with great fear, stepped back. Said the holder of right views: “We have done what we ought not to have done; we shall pay the penalty for this.” So saying, the holder of right views stood guard over the youth, while the holder of wrong views entered the city, filled the king’s dish with food, and brought it back with him. Then both of the Amanussa 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 Yakkhas, 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 wagon, they stood guard over the wagon 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 wagon. 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. “Venerable Sir,” he asked: “Is meditation on the Buddha alone a protection, or are meditation on the Dhamma 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 types of meditation have no need of any other protection or means of defense, nor of spells or herbs.” So saying, he enumerated the six types of meditation by pronouncing the following verses:

**296. Suppabuddhaṃ pabujjhanti sadā Gotamasāvakā,
yesaṃ divā ca ratto ca niccaṃ Buddhagatā sati.**

Gotama’s disciples always
awake to a good wakening,
those who day and night constantly
have mindfulness of the Buddha.

**297. Suppabuddhaṃ pabujjhanti sadā Gotamasāvakā,
yesaṃ divā ca ratto ca niccaṃ Dhammagatā sati.**

Gotama’s disciples always
awake to a good wakening,
those who day and night constantly
have mindfulness of the Dhamma.

**298. Suppabuddhaṃ pabujjhanti sadā Gotamasāvakā,
yesaṃ divā ca ratto ca niccaṃ Saṅhagatā sati.**

Gotama’s disciples always
awake to a good wakening,
those who day and night constantly
have mindfulness of the Saṅgha.

**299. Suppabuddhaṃ pabujjhanti sadā Gotamasāvakā,
yesaṃ divā ca ratto ca niccaṃ kāyagatā sati.**

Gotama’s disciples always
awake to a good wakening,
those who day and night constantly
have mindfulness of the body.

**300. Suppabuddhaṃ pabujjhanti sadā Gotamasāvakā,
yesaṃ divā ca ratto ca ahimsāya rato mano.**

Gotama’s disciples always
awake to a good wakening,

those who day and night have a mind
that delights in non-violence.

**301. Suppabuddhaṃ pabujjhanti sadā Gotamasāvaka
yesaṃ divā ca ratto ca bhāvanāya rato mano.**

Gotama's disciples always
awake to a good wakening,
those who day and night have a mind
that delights in cultivation.

At the end of the teaching the youth, together with his mother and father, was established in the fruition of {3.460} Stream-entry. Later, after ordaining, they all reached Arahatsip. The assembly also had benefit from the Dhamma teaching.

21.6 The Story about the Vajjian Bhikkhu Vajjiputtakabhikkhuvatthu

Dhp 302

Burlingame: The Vajjian Prince Who Became a Monk

Compare: SN 9.9; Thag-a 62

A Vajjian prince ordained, but hearing music and festivities coming from Vesālī, he was dissatisfied and asked: 'Who is worse off than we monastics?' The Buddha taught him the various kinds of suffering there are in births and deaths with some verses.

Keywords: Discontent, Festivals, Devatās

“The going-forth is hard,” [30.182] this Dhamma teaching was given by the Teacher while he was in residence at Mahāvana near Vesālī with reference to a certain Vajjian prince who became a bhikkhu.

The story concerning him is as follows: A certain Vajjian prince who had gone forth took up his residence at Vesālī in a certain forest-grove. It so happened that at that time there was a festival in progress at Vesālī which lasted through the night. When this bhikkhu heard the noise and tumult of the beating of drums and the playing of musical instruments at Vesālī, he wept and lamented, and uttered on that occasion the following verse:

We live in wilderness alone,
just like wood rejected in the forest,

21. The Miscellaneous Chapter, Pakiṇṇakavagga - 922

on a kind of night like this who
is known to be worse off than us?

It appears that this bhikkhu had formerly been a prince in the kingdom of the Vajjians, and that when his turn came to rule, he renounced his kingdom and went forth. {3.461} On the night of full moon of the month Kattika in November, the entire city of Vesālī 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 7,707 princes of Vesālī, 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 us?”

Under ordinary circumstances he possessed the merits and virtues of a forest-dweller, but on this occasion he was oppressed with discontent, and therefore spoke thus. Thereupon the Devatā who inhabited [30.183] that forest-grove formed the resolution: “I will stir up this bhikkhu,” and uttered in reply the following verse:

Alone you live in wilderness,
like wood rejected in forest,
many are those that envy you,
like hell-beings those going to heaven.

The discontented bhikkhu heard this verse, 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 verse:

**302. Duppabbajjaṃ durabhiramaṃ, durāvāsā gharā dukhā,
dukkhosamaṇasaṃvāso, dukkhānupatitaddhagū,
tasmā na caddhagū siyā, na ca dukkhānupatito siyā.**

The going-forth is hard, it is
hard to find real delight therein,

but it is also hard to dwell
in households that are suffering;
always dwelling together with
those different is suffering;
travellers in the round of births
are affected by suffering;
therefore don't be a traveller,
don't be oppressed by suffering.

At the end of the teaching that bhikkhu, seeing the five kinds of suffering, dispassionately breaking through the five lower and the five higher fetters, was established in Arahatship.

21.7 The Story about the Householder Citta Cittagahapativatthu

Dhp 303

Burlingame: Citta the Faithful Lay Disciple

Compare: Dhp-a 5.14

After being taught by Elder Sāriputta, Citta the Householder attained Non-returning, and determined to go and see the Buddha; he arranged a great caravan and provided for all who wished to accompany him; he emptied his carts on the way, but upon leaving, the residents filled them with jewels; the Buddha reflected on what had happened with a verse.

Keywords: Householders, Faith, Gains, Honour

**

“The faithful one,” this Dhamma teaching 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 Chapter about Fools in the commentary on the verse beginning: “The bad man may wish for respect.”³⁴³ The verse likewise occurs there.

For it is there said: “Now, venerable 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

³⁴³ AJ: Dhp-a 5.14.

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, he pronounced the following verse:

**303. Saddho sīlena sampanno yasobhogasamappito,
yaṃ yaṃ padesaṃ bhajati, tattha tattheva pūjito.**

The faithful one who is endowed
with virtue, and has wealth and fame,
whatever place he resorts to,
right there and then he is worshipped. {3. 465}

At the end of the teaching many reached the fruition of Stream-entry and so on.

21.8 The Story about Cullā Subhaddā

Cullasubhaddāvatthu

Dhp 304

CST4: Cūḷasubhaddāvatthu

Burlingame: Cullā Subhaddā the Virtuous³⁴⁴

Compare: Dhp-a 4.8

Cullā Subhaddā, the daughter of Anāthapiṇḍika, was married into a far-away family who supported the naked ascetics; but through modesty she refused to serve them, and spoke to her mother-in-law about the Buddha and the Saṅgha; asked to invite him for a meal she went to a mountain top and threw flowers into the air; the Buddha, knowing her intention, accepted the invitation and, when questioned how he knew of the invitation, spoke a verse.

Cast: Cullā Subhaddā, Anāthapiṇḍika, Ugga, Sakka, Vissakamma, Elder Anuruddha

Keywords: Rich Men, Marriages, Festivals, Naked Ascetics, Offerings

“**The good are visible from far,**” [30.184] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Cullā Subhaddā, daughter of Anāthapiṇḍika.

It seems that from the time Anāthapiṇḍika was a mere boy, he had as his most intimate friend, a rich man’s son named Ugga, who lived in the city of Ugga.

³⁴⁴ BG: This story is referred to at Mil 350¹⁴.

They acquired the arts in the house of the same teacher, and while 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 Rich Man, each in his own city.

Now on a certain occasion the Rich Man Ugga set out for Sāvattthī 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 the Rich Man 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 the Rich Man 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 wrong views, and therefore Anāthapiṇḍika told the One of Ten Strengths about the matter. The Teacher, seeing that the rich man Ugga possessed the supporting conditions, gave his consent. So the Rich Man Anāthapiṇḍika, after talking the matter over with his wife, accepted the offer of the rich man Ugga and set the day for the marriage of his daughter. [30.185]

As did the Rich Man Dhanañjaya,³⁴⁵ when he gave his daughter Visākhā in marriage and sent her away, so also did the Rich Man Anāthapiṇḍika give splendid gifts. And addressing his daughter Subhaddā, he gave her ten admonitions, just as the rich man Dhanañjaya gave his daughter³⁴⁶ Visākhā ten

³⁴⁵ AJ: see Dhp-a 4.8.

³⁴⁶ AJ: I have filled out the advice here, only the first is given in the commentary, followed by “... and so on.”

admonitions,³⁴⁷ saying: “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; 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.*”

Likewise he provided his daughter with eight laymen as sponsors, saying to them: “If, in the place to which my daughter is going, any fault is charged against my daughter, you are to sort it out.” And on the day when he sent her away, he gave splendid gifts to the Saṅgha of bhikkhus 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 bhikkhus.” 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 rich man. Her father-in-law told his wife about the matter, saying: “This woman refuses to do reverence to my ascetics, because she says they lack modesty.” Thereupon his

³⁴⁷ BG: see Dhp-a 4.8. AJ: the text here gives only the first of the admonitions, I include the rest from the earlier story.

wife said: “What manner of men are these ascetics of hers, that she praises them so highly?” And summoning Subhaddā, she said to her:³⁴⁸

Of what kind are your ascetics
that you praise them excessively?
What are their practices, what their
conduct, explain to me when asked. [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:

At peace their senses, at peace their minds,
at peace their going and standing,
with eyes cast down, speaking moderately
such are my ascetics.

Their deeds by the body are good,
the deeds by the voice are serene,
their deeds by mind are very pure,
such are my ascetics. {3.468}

Without stain, like shining conches,
they are faultless within, without,
complete with things that are faultless,
such are my ascetics.

The world is elated by gain,
and is depressed through loss,
indifferent to gain and loss,
such are my ascetics.

The world is elated by fame,
and is depressed through ill-repute,
indifferent to fame and ill-repute,
such are my ascetics.

The world is elated by praise,
and is depressed through blame,
balanced regarding praise and blame,
such are my ascetics.

³⁴⁸ AJ: the first two verses are found in the commentary to AN 4.24.

The world is elated by ease,
and is depressed through suffering,
unmoved by ease and suffering,
such are my ascetics.

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 bhikkhus?” – “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 Saṅgha of bhikkhus 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 limbs, 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: “Venerable Sir, I invite the Saṅgha of bhikkhus presided over by the Buddha for tomorrow; 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 taught the Dhamma in the midst of the fourfold assembly.

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, venerable Sir,” replied Anāthapiṇḍika, “no one [30.186] came here before me; whose invitation did you accept?” The Teacher said: “Cullā Subhaddā invited me, householder.” – “But, venerable Sir, does not Cullā Subhaddā live a long way off, a matter of 120 leagues from here?” – “Yes,” he said, “but the good, even though they dwell afar off, manifest themselves as if they stood face to face.” So saying, he pronounced the following verse:

**304. Dūre santo pakāśenti, himavanto va pabbato,
asantettha na dissanti, rattim khittā yathā sarā.**

The good are visible from far,
like a mountain covered in snow,
but the wicked are not seen here,
just like arrows shot in the night. {3.470}

At the end of the teaching many reached the fruition of Stream-entry and so on.

Sakka, the Lord of the Devas, aware that the Teacher had accepted Cullā Subhaddā's invitation, gave the following order to the god Vissakamma: "Create five hundred gabled halls, and on the morrow conduct the Saṅgha of bhikkhus presided over by the Buddha to the city of Ugga." So on the following day the god Vissakamma created five hundred gabled halls and took his stand at the gate of Jetavana.

The Teacher selected five hundred pure ones, who had destroyed the pollutants, and together with his retinue seated in gabled halls, proceeded through the air to the city of Ugga. The rich man Ugga too, with his retinue, as Subhaddā directed, stood looking down the road by which the Realised One 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, taught the Dhamma to him. Beginning with the rich man Ugga, 84,000 living beings had comprehension of the Dhamma. 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 Sāvattthī. From that time on, that town was endowed with faith.

21.9 The Story about the Elder Ekavihārī

Ekavihārittheravattu

Dhp 305

Burlingame: The Solitary Monk

Elder Ekavihārī was a forest dwelling bhikkhu who lived alone in every way, when the monastics reported his way of life to the Buddha, he praised the elder in a verse.

Keywords: Solitude, Good Example

**

"**Sitting alone**," this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a bhikkhu named Elder Ekavihārī (One Who Lives Alone).

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] bhikkhus told the Realised One about him, saying: "Venerable Sir, such and such is the practice of

21. The Miscellaneous Chapter, Pakiṇṇakavagga - 930

this elder.” – “Well done! Well done!” exclaimed the Teacher, {3.472} applauding him. “He that is a bhikkhu ought to live as a solitary.” And praising the life of solitude, he pronounced the following verse:

**305. kāsaṇaṃ ekaseyyaṃ, eko caram-atandito,
eko damayaṃ-attānaṃ vanante ramito siyā.**

Sitting alone, lying alone,
walking alone and diligent,
the solitary one who trains himself
will delight in the edge of a forest.

At the end of the teaching many reached the fruition of Stream-entry and so on, and starting from then on many people desired to live a solitary life.

22. The Chapter about Niraya Hell, Nirayavagga

22.1 The Story about the Wanderer Sundarī Sundarīparibbājikāvatthu

Dhp 306

Burlingame: Murder of Sundarī

Compare: Ud 4.8; Ja 285; Dhp-a 13.9³⁴⁹

The wandering nun Sundarī was used to try and set up the Buddha and the Saṅgha and was then murdered by the sectarians; when people started falsely accusing the Saṅgha members of her murder the Buddha taught the monastics to recite a verse, and soon the matter was settled and the truth was revealed.

Keywords: Slander, Killing, Funerals, Kings

“**The one who speaks falsely,**” [30.189] {3.474} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the wandering nun Sundarī.

The story is given at length in the Udāna, beginning with the words: “Then at that time the Fortunate One was venerated, respected, revered, honoured, esteemed,” the following is a synopsis thereof:

It is said that when the Fortunate One and the Saṅgha of bhikkhus were receiving gain and honor equal in extent to the mighty flood formed by the confluence of the five great rivers, the sectarians, who had by reason of him lost the gain and honor which had been theirs before and who had now become as lusterless as fireflies at the time of the rising of the sun, assembled and took counsel together as follows: “From the time when the ascetic 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 ascetic Gotama in such wise as to

³⁴⁹ BG: This story is almost word for word the same as the Introduction to Ja 285. The Jātaka version is in turn derived from Ud 4.8. Ja 2. 415¹³ refers to the Vin Mv 1.24. 6 (cf. Ud 45⁵⁻⁷). Cf. the story of Ciñcā, Dhp-a 13.9; also Feer’s comparative study of the stories of Ciñcā and Sundarī in JA., 1897, 288-317.

22. The Chapter about the Underworld, Nirayavagga - 932

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 sectarians 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 ascetic Gotama going about doing us harm and depriving us of the gain and honor which we formerly received?" – "What ought I to do in this matter?" – "Sister, you are exceedingly beautiful and fair to look upon. Bring disgrace upon the ascetic 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, pungent fruits, and so forth. When they asked her: "Where are you going?" she would reply: "To the ascetic 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 sectarians, 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 ascetic Gotama in the Perfumed Chamber, and having permitted him to take his fill of pleasure, I am now on my way back."

After a few days had passed, the sectarians {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 ascetic Gotama." The villains did as they were commanded. Thereupon the sectarians 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 sectarians 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

22. The Chapter about the Underworld, Nirayavagga - 933

litter, they carried it into the city and then went and made the following report to the king: “The disciples of the ascetic Gotama thought to themselves: ‘We will cover up the wicked deed committed by the Teacher.’ Therefore they caused Sundarī to be killed and threw her body among the withered garlands and rubbish.” The king said: “Very well, go through the streets of the city.”

Thereupon the sectarians went through the streets of the city crying out: “Behold the deed of the bhikkhus who are the disciples of the Sakyan prince!” This and much else to the same effect did the sectarians 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 charnel ground, and set a guard over it. [30.191]

Most of the people of Sāvattihī, except the noble disciples, took up the cry: “Behold the deed of the bhikkhus 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 bhikkhus. The bhikkhus reported the matter to the Realised One. The Teacher said: “Well then, do you thus reprove these men.” So saying, he pronounced the following verse:

**306. Abhūtavādī Nirayaṃ upeti,
yo vāpi katvā ‘Na karomī’ ti cāha,
ubho pi te pecca samā bhavanti
nihīnakammā manujā parattha.**

The one who speaks falsely goes to
Niraya Hell, and he who says:
‘I did not do’ what he has done,
both of these are just the same when
they have gone to the hereafter,
they are humans who did base deeds. {3.478}

At the end of the teaching many reached the fruition of Stream-entry and so on. 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! Let it be! Let it be!”

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?” – “Some sectarians, your majesty.” Thereupon the king caused the sectarians 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 our desire to cast reproach upon the ascetic Gotama; there is no fault in the ascetic Gotama, or in the disciples of Gotama.’” The sectarians did as they were commanded, and then the foolish multitude believed. The sectarians received the punishment for murder, and from that time on, the honor rendered to the Buddhas increased the more.

22.2 The Story about the Fruits and Powers of People’s Bad Conduct

Duccaritaphalānubhāvasattavatthu

Dhp 307

Burlingame: The Skeleton-Ghost

Compare: SN 29.1

Elder Moggallāna saw a Peta dressed as a bhikkhu flying through the air with body all on fire and reported it to the Buddha, who told that previously the Peta had been a bhikkhu under Buddha Kassapa, but had not lived accordingly, and then he spoke a verse.

Keywords: Chief Disciples, Petas, Previous Buddhas

“**Many wearing the robe,**” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to people oppressed by the power of the fruit of their bad conduct. {3.479}

For as venerable Mahā Moggallāna was descending Mount Vulture’s Peak with Elder Lakkhaṇa, he saw, among others, forms of [30.192] Petas consisting of skeletons, and smiled at the sight of them. When Elder Lakkhaṇa asked him why he smiled, he said: “Friend, this is not the proper time for you to ask me such a question. Wait until we are in the presence of the Realised One and then ask me.” So when they were in the presence of the Realised One, Elder Lakkhaṇa repeated his question. In reply, Elder Mahā Moggallāna told him that he had seen Petas consisting of skeletons.

“Friend,” he said, “just now, as I was descending Mount Vulture’s Peak, I saw a bhikkhu soaring through the air, and his body was all aflame.” Continuing in the

22. The Chapter about the Underworld, Nirayavagga - 935

same strain, he mentioned five of their associates whom he had seen on fire, bowls, robes, girdles, and all. Thereupon the Teacher told the bhikkhus of the wickedness of certain bhikkhus who went forth in the dispensation of the Buddha Kassapa and failed to act accordingly. And pointing out the fruit of wicked deeds to the bhikkhus who at that moment sat there before him, he pronounced the following verse:

**307. Kāsāvakaṇṭhā bahavo pāpadhammā asaṇṇatā,
pāpā pāpehi kammehi Nirayaṃ te upapajjare.**

Many wearing the robe around
their necks are wicked, unrestrained,
the wicked through their wicked deeds
arise in the Niraya Hell.

At the end of the teaching many reached the fruition of Stream-entry and so on.

22.3 The Story about the Bhikkhus Who Lived on the Banks of the Vaggumudā Vaggumudātīriyabhikkhuvatthu

Dhp 308

Burlingame: Magic for Meat

Compare: Vin Pār 4

The bhikkhus who lived on the banks of the Vaggumudā went around praising each other and saying they had attained states they had not in order to get better almsfood; the Buddha restrained those bhikkhus and spoke a verse.

Keywords: Discipline

**

This Dhamma teaching was given by the Teacher while he was in residence at Mahāvana near Vesālī with reference to the bhikkhus who lived on the banks of the Vaggumudā. {3.480}

This story occurs in the Pārājika, in the section entitled: “Laying False Claim to Supernormal Attainments.”³⁵⁰

³⁵⁰ AJ: Vinaya Pārājika 4, I include the story here in Ajahn Brahmāli’s translation, with suitable adjustments.

22. The Chapter about the Underworld, Nirayavagga - 936

At one time when the Buddha was staying in the hall with the peaked roof in the Great Wood near Vesālī, a number of monks who were friends had entered the rainy-season residence on the banks of the river Vaggumudā. At that time Vajjī was short of food and afflicted with hunger, with crops affected by whiteheads and turned to straw.

It was not easy to get by on almsfood.

The monks considered the difficult circumstances, and they thought: “How can we have a comfortable rains, live in peace and harmony, and get almsfood without trouble?”

Some said: “We could work for the householders, and they’ll support us in return.”

Others said: “There’s no need to work for the householders. Let’s instead take messages for them, and they’ll support us in return.”

Still others said: “There’s no need to work or take messages for them. Let’s instead talk up one another’s superhuman qualities to the householders: ‘That monk has the first absorption, that monk the second absorption, that monk the third, that monk the fourth; that monk is a Stream-enterer, that monk a Once-returned, that a Non-returned, that an Arahāt; that monk has the three true insights, and that the six super knowledges.’ Then they’ll support us. In this way we’ll have a comfortable rains, live together in peace and harmony, and get almsfood without trouble. This is the way to go.”

Then those monks did just that. And the people there thought, “We’re so fortunate that such monks have come to us for the rainy-season residence. Such virtuous and good monks have never before entered the rains residence with us.” And they gave such food and drink to those monks that they did not even eat and drink themselves, or give to their parents, to their wives and children, to their slaves, servants, and workers, to their friends and companions, or to their relatives. Soon those monks had a good color, bright faces, clear skin, and sharp senses.

Now it was the custom for monks who had completed the rainy-season residence to go and visit the Buddha. And so, when the three months were over and they had completed the rains residence, those monks put their dwellings in order, took their bowls and robes, and set out for Vesālī. When they eventually arrived, they went to the hall with the peaked roof in the Great Wood. There they approached the Buddha, bowed, and sat down.

22. The Chapter about the Underworld, Nirayavagga - 937

At that time the monks who had completed the rains residence in that region were thin, haggard, and pale, with veins protruding all over their bodies. Yet the monks from the banks of the Vaggumudā had a good color, bright faces, clear skin, and sharp senses. Since it is the custom for Buddhas to greet newly arrived monks, the Buddha said to them: “I hope you’re keeping well, monks, I hope you’re getting by? I hope you had a comfortable and harmonious rains, and got almsfood without trouble?”

“We’re keeping well, Sir, we’re getting by. We had a comfortable and harmonious rains, and got almsfood without trouble.” When Buddhas know what is going on, sometimes they ask and sometimes not. They know the right time to ask and when not to ask. Buddhas ask when it is beneficial, otherwise not, for Buddhas are incapable of doing what is unbeneficial. Buddhas question the monks for two reasons: To give a teaching or to lay down a training rule.

And the Buddha said to those monks: “In what way, monks, did you have a comfortable and harmonious rains? And how did you get almsfood without trouble?”

They then told him.

At that time the Teacher said to those bhikkhus: “But, bhikkhus, is it true that for the sake of the belly you have praised each other before laymen as possessors of supernormal gifts?” – “Yes, venerable Sir,” they replied. Thereupon the Teacher reproved those bhikkhus in varied terms, and having so done, pronounced the following verse: {3.481}

**308. Seyyo ayoguḷo bhutto tatto, aggisikhūpamo,
yañ-ce bhuñjeyya dussīlo raṭṭhapiṇḍaṃ asaṇṇato.**

It’s better to eat a glowing
iron ball, like a flame of fire,
than that the monastic who is
unrestrained and unvirtuous
should enjoy the country’s almsfood.

22.4 The Story about Khema

Khemavatthu

Dhp 309-310

Burlingame: The Man Whom Women Loved

One of the merchant Anāthapiṇḍika's nephews, Khema, was so handsome all the women fell in love with him, and he was frequently caught in adultery; the king didn't punish Khema, due to his affection for his father, so his father took his son to the Buddha who taught him in some verses the destiny of those who dally with other men's wives.

Keywords: Rich Men, Adultery, Kings, Past Lives, Previous Buddhas

**

“**There are four states,**” [30.193] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Khema, a rich man'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 elder rich man.” So without saying a word to him, he let him go. But for all that, Khema did not abandon his wicked ways. {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 elder rich man heard what had happened, he went to the Teacher with his son, made him tell his story, and said to the Teacher: “Venerable Sir, teach the Dhamma to this youth.” Thereupon the Teacher aroused his conscience and showed him the wrong involved in running after other men's wives by pronouncing the following verses:

**309. Cattāri ṭhānāni naro pamatto,
āpajjatī paradārūpasevī:
apuññalābhaṃ, nanikāmaseyyaṃ,
nindaṃ tatīyaṃ, Nirayaṃ catutthaṃ.**

There are four states the man who is heedless,
the man who consorts with other men's wives,
undergoes: demerit, a rough bed, blame,
and rebirth in Niraya Hell as fourth.

310. Apuññalābho ca gatī ca pāpikā,
bhītassa bhītāya ratī ca thokikā,
rājā ca daṇḍaṃ garukaṃ paṇeti,
tasmā naro paradāraṃ na seve.

Gaining demerit, a bad destiny,
and only the very small delight of
a scared man with a scared woman, and kings
who apply heavy punishment – a man
should not consort with another man's wife. {3.483}

At the end of the teaching Khema was established in the fruition of Stream-entry.

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 aspiration: "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.

22.5 The Story about a Stubborn Bhikkhu

Dubbacabhikkhuvatthu

Dhp 311-313

Burlingame: The Presumptuous Monk

A bhikkhu broke off the tip of a blade of grass and was worried whether he had broken a rule, so he asked another bhikkhu who told him it was of no account as he could confess his fault, and to emphasise his point he broke off a clump of grass; the Buddha strongly rebuked them both with some verses.

Keywords: Discipline

**

"As jagged grass, wrongly grasped," [30.194] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain stubborn bhikkhu.

It seems that a certain bhikkhu thoughtlessly broke off a single blade of grass. His conscience troubled him about it, and so he went to a certain other bhikkhu, told him what he had done, and asked him the following question: "Friend, what

22. The Chapter about the Underworld, Nirayavagga - 940

happens to a bhikkhu who breaks off a blade of grass?” The other bhikkhu 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 both his hands and pulled it up.

The bhikkhus reported the incident to the Teacher. The Teacher rebuked that bhikkhu soundly, and teaching the Dhamma, pronounced the following verses:

**311. Kuso yathā duggahito hattham-evānukantati,
sāmaññaṃ dupparāmaṭṭhaṃ Nirayāyupakaḍḍhati.**

As jagged grass, wrongly grasped,
cuts into the hand, so does the
ascetic life, wrongly grasped,
drag one down to Niraya Hell.

**312. Yaṃ kiñci sithilaṃ kammaṃ saṅkiliṭṭhaṃ-ca yaṃ vataṃ,
saṅkassaraṃ brahmacariyaṃ na taṃ hoti mahapphalaṃ.**

Whatever lax deed there is and
that vow which is defiled, know that
a holy life that is doubtful
does not have great fruit for that one.

**313. Kayiraṇ-ce kayirāthenaṃ, daḷham-enaṃ parakkame,
saṭhilo hi paribbājo bhiyyo ākirate rajaṃ.**

If he would do what should be done,
he should be firm in his effort,
for the wanderer who is lax
spreads a lot of impurity.

At the end of the teaching many reached the fruition of Stream-entry and so on, and that bhikkhu was steady in restraint, and after developing insight he reached Arahatsip.

22.6 The Story about the Woman Jealous by Nature

Issāpakata-Itthivatthu

Dhp 314

Burlingame: The Jealous Woman

A jealous woman found out her husband had been unfaithful with one of their maidservants, and had her nose and ears cut off, threw her into a dungeon and then went to listen to the Dhamma; one of her relatives discovered the matter and informed the Buddha, who gave the teaching in a verse.

Keywords: Cruelty, Servants, Listening to Dhamma

**

“**Better undone is wrong-doing,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain jealous woman. {3.486}

It seems that the husband of this woman had intercourse 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 deed which she had committed, she said to her husband: “Come, good husband, let us go to the monastery and listen to the Dhamma.” And taking her husband with her, she went to the monastery, and sat down and listened to the Dhamma. [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 One of Ten Strengths 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 wicked deed which I have committed.’ Even though no one else knows about it, one should do only that which is good. For a wicked deed, even though one hide it, brings remorse afterwards, but a good deed produces nothing but happiness.” So saying, he pronounced the following verse:

**314. Akataṃ dukkataṃ seyyo, pacchā tapati dukkataṃ,
katañ-ca sukataṃ seyyo, yaṃ katvā nānutappati.**

Better undone is wrong-doing,
wrong-doing one later regrets,

22. The Chapter about the Underworld, Nirayavagga - 942

better done is what is well-done,
which, when done, one does not regret. {3.487}

At the end of the teaching the lay disciple and his wife were established in Stream-entry, and then and there they freed the servant and made her a follower of the Dhamma.

22.7 The Story about a Company of Bhikkhus Sambahulabhikkhuvatthu

Dhp 315

Burlingame: Fortify Yourself Like a City

Some bhikkhus spent the Rains Retreat in the border country, but after some time the village was attacked and the inhabitants had to spend all their time reinforcing the village, and did not look after the bhikkhus well; later they reported the matter to the Buddha, who taught them with a verse.

Keywords: Thieves, Monastics

**

“**As a border town is guarded,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a company of visiting bhikkhus.

It seems that these bhikkhus went to a certain frontier country, entered upon the Rains Retreat, 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 bhikkhus. The result was that the bhikkhus spent their Rains Retreat in great discomfort.

When they had completed the Rains Retreat, they returned to Sāvattthī to see the Teacher, {3.488} worshipped the Teacher, and sat down respectfully on one side. The Teacher, after exchanging the usual friendly [30.196] greetings with them, asked them: “Bhikkhus, did you pass the time pleasantly?” – “Venerable Sir,” replied the bhikkhus, “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

22. The Chapter about the Underworld, Nirayavagga - 943

found no opportunity to minister properly to our needs. The result was that we had a very uncomfortable time.”

The Teacher said: “Never mind, bhikkhus; be not disturbed. It is a difficult matter to obtain a pleasant dwelling at all times. But just as those men guarded their city, so ought a bhikkhu to guard himself.” So saying, he pronounced the following verse:

**315. Nagaraṃ yathā paccantaṃ guttaṃ santarabāhiraṃ,
evaṃ gopetha attānaṃ, khaṇo vo mā upaccagā,
khaṇātītā hi socanti Nirayamhi samappitā.**

As a border town is guarded
on the inside and the outside,
so one should watch over oneself,
and should not let the moment pass,
for when the chance has passed they grieve,
when consigned to Niraya Hell. {3.489}

At the end of the teaching those bhikkhus, with spiritual urgency aroused, were established in Arahatsip.

22.8 The Story about the Nigaṇṭhas Nigaṇṭhānaṃ Vatthu

Dhp 316-317

Burlingame: Degrees of Nakedness

Some bhikkhus saw the Nigaṇṭhas and spoke of them as having some modesty as they wear a small covering at the front, the Nigaṇṭhas however declared they do so not out of modesty, but to protect the lives of dust-beings; when reported to the Buddha he spoke a verse about them.

Keywords: Sectarians, Naked Ascetics, Shame

**

“**Ashamed of what is not shameful,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the Nigaṇṭhas (Jainas).

For one day the bhikkhus, seeing the Nigaṇṭhas, began the following discussion: “Friends, 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

22. The Chapter about the Underworld, Nirayavagga - 944

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, and there was a long discussion. Afterwards the bhikkhus approached the Teacher, and having sat down, told him of the incident.

The Teacher said: “Bhikkhus, 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 a bad future state.” So saying, he taught the Dhamma by pronouncing the following verses: [30.197]

**316. Alajjitāye lajjanti, lajjitāye na lajjare,
micchādiṭṭhisamādānā sattā gacchanti duggatim.**

Ashamed of what is not shameful,
not ashamed of what is shameful,
undertaking wrong views, beings
will go to a bad destiny.

**317. Abhaye bhayadassino, bhaye cābhayadassino,
micchādiṭṭhisamādānā sattā gacchanti duggatim.**

Seeing fear in what's not fearful,
not seeing fear in what's fearful,
undertaking wrong views, beings
will go to a bad destiny.

At the end of the teaching many Nigaṇṭhas, with spiritual anxiety in mind, went forth,³⁵¹ and those who had assembled also had benefit from the Dhamma teaching.

³⁵¹ AJ: presumably this means in the Buddhist Saṅgha.

22.9 The Story about the Sectarian Disciples Titthiyasāvakavatthu

Dhp 318-319

Burlingame: Children Visit the Buddha

Some children of the families of sectarians were forbidden to go to Jetavana, but when thirst overtook them one day they went anyway; the Buddha gave them an appropriate teaching and they converted; later they went to the monastery to ordain and the Buddha taught them with some verses.

Keywords: Sectarians, Listening to Dhamma

**

“Finding blame in what is blameless,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to some disciples of the sectarians. {3.492}

For once upon a time some disciples of the sectarians saw their own children and their children’s playmates playing with the children of those with right view. When their children returned home, they said to them: “Henceforth you are forbidden to salute the Sākiyan ascetics 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, worshipped 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 a drink. Then the Teacher summoned them all about him, and choosing a subject suited to their understanding, taught the Dhamma 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, taught the Dhamma to them. After they had listened to the Dhamma, they said: “We will commit these boys to the care of the ascetic Gotama alone.”

And forthwith, attended by a large throng of kinsfolk, they conducted them to the monastery. [30.198]

The Teacher, surveying the disposition of their minds, taught the Dhamma to them by pronouncing the following verses:

**318. Avajje vajjamatino, vajje cāvajjadassino,
micchādiṭṭhisamādānā sattā gacchanti duggatiṃ.**

Finding blame in what is blameless,
not seeing blame in what is blamed,
undertaking wrong views, beings
will go to a bad destiny.

**319. Vajjañ-ca vajjato ñatvā, avajjañ-ca avajjato,
sammādiṭṭhisamādānā sattā gacchanti suggaṭiṃ.**

Knowing blame in the blameable,
and no blame in what is blameless,
undertaking right views, beings
will go to a good destiny.

At the end of the teaching all of them, being established in the three refuges, while constantly listening to the Dhamma, were established in the fruition of Stream-entry.

23. The Chapter about the Elephant, Nāgavagga

23.1 The Story about Speaking and Rousing Oneself Attānaṃ Ārabbha Kathikavatthu

Dhp 320-322

CST4: Attadantavatthu, the Story about One Who Tamed Himself

Burlingame: The Sectaries Insult the Buddha

Compare: Dhp-a 2.1

Queen Māgandiyā, who had been rejected by the Buddha, bribed the crowd and slaves to abuse him and the bhikkhus when they came to town; Elder Ānanda urged the Buddha to go elsewhere but the Buddha answered that they should be resolute and spoke about himself in these verses.

Keywords: Reviling, Similes

“**Like an elephant in battle,**” [30.199] {4.1} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to himself.

The story is related in detail in the commentary on the first verses of the Appamādavagga.³⁵² For it is there said: Unable to do anything to them, Māgandiyā thought to herself: “At any rate I will do to the ascetic Gotama what ought to be done.” So she bribed the citizens and said to them: “When the ascetic Gotama comes into the city and walks about, instigate slaves to revile him and abuse him and drive him out of the city.” So sectarians 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, a fool, deluded, a camel, an ox, an ass, a denizen of hell, a 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 him with the ten terms of abuse.

Venerable Ānanda heard this and said to the Teacher: “Venerable Sir, these citizens are reviling and abusing us. Let us go elsewhere.” – “Where shall we go, Ānanda?” – “To some other city, venerable Sir.” – “If men revile us there, where

³⁵² AJ: Dhp-a 2.1.

23. The Chapter about the Elephant, Nāgavagga - 948

shall we go then, Ānanda?” – “To yet another city, venerable Sir.” – “If men revile us there, where shall we go then?” – “To still another city, venerable Sir.” – “Ānanda, one should not speak thus. Where a difficulty arises, right there it should be settled. Only under those circumstances is it permissible to go elsewhere. But who are reviling you, Ānanda?” – “Venerable 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, [30.200] precisely so it is my duty to endure with patience the words spoken by many wicked men.” {4.3} So saying, he taught the Dhamma with reference to himself by pronouncing the following verses:

**320. Ahaṃ nāgo va saṅgāme cāpāto patitaṃ saraṃ
ativākyam titikkhissam, dussīlo hi bahujjano.**

Like an elephant in battle
endures an arrow shot from bow
so will I endure abuse, for
many people are unvirtuous.

**321. Dantaṃ nayanti samitiṃ, dantaṃ rājābhirūhati,
danto seṭṭho manussesu, yotivākyam titikkhati.**

They lead one trained into a crowd,
a king mounts one who has been trained,
amongst humans one trained is best,
the one who can endure abuse.

**322. Varam-assatarā dantā, ājānīyā ca Sindhavā,
kuñjarā ca mahānāgā, attadanto tato varam.**

Noble are the well-trained horses,
the well-bred horses from Sindh,
and the great tusker elephants,
and even more noble than that
is the one who has trained himself. {4.5}

At the end of the teaching all of those many people who had been bribed to stand in the streets and at the crossroads, abusing and reviling, reached the fruition of Stream-entry and so on.

23.2 The Story about the Bhikkhu Who Had Been an Elephant-Trainer

Hatthācariyabhikkhuvatthu

Dhp 323

CST4: Hatthācariyapubbakabhikkhuvatthu, the Story about the Bhikkhu Who Had Formerly Been an Elephant-Trainer

Burlingame: The Monk Who Had Been an Elephant-Trainer

A bhikkhu who had previously been an elephant-trainer saw a man struggling to train an elephant and successfully advised him on his task; when the Buddha heard about it he rebuked him and advised him on what really needs to be trained.

Keywords: Animals, Training

**

“**Not by vehicles can one go,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain bhikkhu who had previously been an elephant-trainer.

It seems that one day this bhikkhu 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 bhikkhu said to some other bhikkhus who stood near: “Friends, 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 bhikkhus reported the matter to the Teacher. The Teacher caused that bhikkhu to be summoned before him and asked him: “Is it true that you said this?” – “Yes, venerable Sir, it is true.” Thereupon the Teacher rebuked him and said: “Vain man, what have you to do either with an elephant or with any other tamed animal? For it is not on such vehicles 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 these?” So saying, he pronounced the following verse:

**323. Na hi etehi yānehi gaccheyya agataṃ disaṃ,
yathattanaṃ sudantena, danto dantena gacchati.**

23. The Chapter about the Elephant, Nāgavagga - 950

Not by vehicles can one go
to the place beyond destinations,
as one through training himself well,
being trained by the training, goes.

At the end of the teaching many reached the fruition of Stream-entry and so on.

23.3 The Story about the Old Brahmin's Sons

Parijññabrāhmaṇaputtavatthu

Dhp 324

Burlingame: The Old Brahmin and His Sons

Compare: SN 7.13; Dhp-a 8.14³⁵³

Some children who were previously negligent later gave a meal to the Buddha and the Saṅgha, and related how they now took care of their father; the Buddha recited a Birth Story relating how he too had cared for his parents, and spoke a verse showing how he would not eat until he was allowed to attend to his duties.

Keywords: Marriages, Sectarrians, Offerings, Filial Piety, Past Lives, Bodhisatta

“**The tusker Dhanapālaka**,” this Dhamma teaching was given by the Teacher while he was in residence at Sāvattthī with reference to the sons of a certain old Brahmin. {4.7}

It seems that there lived in Sāvattthī a certain Brahmin who had four sons and whose wealth amounted to 800,000 coins. When his sons reached marriageable age, he arranged marriages for them and gave them 400,000 coins. After the sons had married, the Brahmin's wife died, whereupon the sons took counsel together, saying: “If this Brahmin 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

³⁵³ BG: This story is an elaboration of SN 7.13. Dhp-a 4.8¹⁷-9¹⁶ is word for word the same as SN 1.175³⁴-176³⁴. Cf. Dhp-a 8.14.

separate houses. Said they: “We will wait upon you after this manner so long as you live; give us the rest of your wealth also.” In compliance with their request the Brahmin gave each of them 100,000 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 coins more than you gave your other sons? You certainly gave each of your sons 200,000 coins. Do you not know the way to the house of any of your other sons?” The Brahmin 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.

Having gone forth in the (Brahminical) Paṇḍaraṅga ordination, begging his food from door to door, in 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 ascetic 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 ascetic 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 Fortunate One, even as it is said:³⁵⁴

Now a certain Brahmin, a man who had formerly possessed wealth and social position, rough, clad in rough garments, drew near to where the Fortunate One was, and having drawn near, sat down respectfully on one side. And as he sat respectfully on one side, the Fortunate One greeted him in a pleasant manner and said this to him: “How comes it, {4.9} Brahmin, that you are rough and clad in rough garments?” – “Dear

³⁵⁴ AJ: see SN 7.13.

23. The Chapter about the Elephant, Nāgavagga - 952

Gotama, I have four sons living in the world, but instigated by their wives, they have driven me out of their houses.” – “Well then, Brahmin, learn these verses 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:

Those at whose birth I rejoiced, and
those whose existence I desired,
they, at the behest of their wives
ward me off like a pig.

Wicked and wretched, it is said,
they call on me: “Father, father!” [30.203]
Rakkhasas in the form of sons,
they reject me when old in years.

Like a horse aged and useless,
is led away from sustenance,
an old father of the foolish,
begs in the houses of strangers.

Better for me the staff, it seems,
than disobedient children,
which keeps off savage bulls,
and keeps off savage dogs.

In the dark he was earlier,
in the deep he gained firm footing,
by the power of staff
he stands after stumbling. {4.10}

The Brahmin, taught by the Teacher, learned these verses by heart. On the day appointed for the Brahmins to assemble, the sons of the Brahmin 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 Brahmins. Thereupon the Brahmin said to himself: “Now is my opportunity.” So he entered the hall, made his way into the midst of the assembly, lifted up his hand, and said: “I desire to recite certain verses to you; pray listen to me.” – “Recite them, Brahmin; we are listening.” So the Brahmin stood there and recited the verses 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.

23. The Chapter about the Elephant, Nāgavagga - 953

Therefore the sons of that Brahmin 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 Brahmin 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 Brahmin 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 ascetic Gotama." So desiring to make him a present, he took a pair of cloths and went to the Fortunate 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 Fortunate One, and said to him: "Dear Gotama, we Brahmins 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 Brahmin, the Teacher accepted the present which he had brought, and taught the Dhamma to him. At the conclusion of the sermon the Brahmin was established in the refuges. Thereupon the Brahmin said to the Teacher: "Dear Gotama, my sons provide me regularly with four meals; two of these I give to you." The Teacher replied: "That is well, Brahmin; but we shall go only to such houses as we please." So saying, he dismissed him.

The Brahmin went home and said to his sons: "Dears, the ascetic {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 almsround and stopped at the door of the house of the Brahmin's oldest son. When the Brahmin'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

23. The Chapter about the Elephant, Nāgavagga - 954

choicest of food. On the succeeding days the Teacher went to the houses of the other sons in order, and in all of them he received respect.

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 Brahmin replied: “The ascetic Gotama is my friend, and I know no others.” – “Well then, invite him for tomorrow with his five hundred bhikkhus.” The Brahmin did so.

So on the following day the Teacher came to the house with his attendant bhikkhus. The house was smeared with fresh cow-dung and decked in festive array. The Brahmin provided seats within the house for the Saṅgha of bhikkhus 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 Brahmin’s four sons seated themselves before the Teacher and said to him: “Dear 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 Birth Story,³⁵⁵ found in the Eleventh Book, in which the story is told of how the olibane and [30.205] the kuṭaja plant grew up and blossomed in the absence of the elephant. Having so done, he pronounced the following verse:

**324. Dhanapālako nāma kuṅjaro
kaṭukappabhedano dunnivārayo,
baddho kabalaṃ na bhuñjati,
sumarati nāgavanassa kuṅjaro.**

The tusker Dhanapālaka
in rut, difficult to restrain,
bound, he doesn’t eat a morsel,
the tusker remembers the forest.³⁵⁶

As the Teacher related this previous life, his hearers shed floods of tears, and by reason of the softness of their hearts allowed their ears to droop. Thus did the Fortunate One, knowing full well what would be of advantage to them, proclaim the Truths and teach the Dhamma.

³⁵⁵ BG: Ja 455.

³⁵⁶ AJ: Burlingame included a translation of the word commentary to the verse here, against his normal practice. I have removed it in anticipation of providing a full translation of this part of the commentary.

At the end of the teaching the Brahmin, together with his sons and daughters-in-law, was established in the fruition of Stream-entry.

23.4 The Story about Pasenadi Kosala Pasenadikosavattū

Dhp 325

Burlingame: On Moderation in Eating

Compare: Dhp-a 15.6; SN 3.2.3

King Pasenadi, at one time in his life, always overate and suffered the consequences of torpidity and drowsiness; he went to the Buddha who taught him with a verse; he also taught another verse for his attendant to recite which would remind the king not to eat so much.

Keywords: Greed, Kings

**

“**When one is torpid,**” [30.206] this Dhamma teaching 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 overeating, 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, venerable Sir,” replied the king, “but I always suffer greatly after eating a meal.” Then said the Teacher to him: “Great king, overeating always brings suffering in its train.” So saying, he pronounced the following verse,

**325. Middhī yadā hoti mahagghaso ca,
niddāyitā samparivattasāyī,
mahāvarāho va nivāpapuṭṭho,
punappunaṃ gabbham-upeti mando.**

When one is torpid, overeats,
sleepy and rolling on the bed,
like a great pig fed on fodder,
that fool comes to the womb again. {4.17}

23. The Chapter about the Elephant, Nāgavagga - 956

At the end of the teaching the Teacher, desiring to help the king, said:³⁵⁷

For the person who is always mindful,
knowing the measure in regard to food,
his unpleasant feelings become fewer,
slowly he ages, protecting his life.

The Teacher taught this verse to the young Brahmin Uttara and said to him: “Whenever the king sits down to eat, you must recite this verse to him, and by this means you 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, many people reached a great distinction.

23.5 The Story about the Novice Sāṇu Sānusāmaṇḍavattṭhu

Dhp 326

Burlingame: The Novice and the Ogress

Compare: SN 10.5; Thag-a 44; Dhp-a 26.21

Sāṇu was a novice who, when he recited the texts, attracted even the Devas to listen, but when he reached manhood he grew discontent and purposed to disrobe; his mother persuaded him to continue in the monastic life and take his higher ordination; this is the teaching the Buddha gave urging him to control his thoughts.

Keywords: Novices, Merit, Yakkhinīs, Devatās, Discontent, Possession, Ordination

“**Formerly this wandering mind wandered,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the novice Sāṇu. {4.18}

Sāṇu, we are told, was the only son of a certain female lay disciple, who went forth when he was a mere boy. From the day of his taking higher ordination, he was virtuous and faithful to duty. He performed faithfully all of the duties to a teacher, to a preceptor, and to visiting bhikkhus. On the eighth day of the month

³⁵⁷ AJ: see SN 3.13.

he would rise early in the morning, and after placing water in the enclosure reserved for water, would sweep the hall in which the Teacher taught, 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 Dhamma.

The bhikkhus, 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 Dhamma seat and intone the sacred word as though he were bringing the celestial river down from the sky; and then he would descend and say: “All the merit I 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 a Yakkhinī. And she used to come with the Devatās and listen to the Dhamma. 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 bhikkhu who keeps the precepts perfectly is dear both to the worlds of the Devas and to the world of humans.” Therefore it was that the Devatās, full of respect and reverence for the novice, esteemed him even as Great Brahma or as a flame of fire; and by reason of their reverence for the novice, revered and praised also the Yakkhinī, [30.208] his mother. When the Yakkhas assembled to hear the Dhamma, it was always to the Yakkhinī, the Mother of Sānu, that they gave the first seat and the first water and the first ball of rice. Even powerful Yakkhas, 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, {4.20} hitherto it has been your practice to come here with your teacher and your preceptor, or with other young bhikkhus and novices; why is it that you come here today 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

23. The Chapter about the Elephant, Nāgavagga - 958

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, 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 Yakkhinī 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 lay disciple, 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 Devatās; I will therefore go to the novice and prevent him from returning to the life of a lay disciple.” Accordingly the Yakkhinī 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 there, bringing offerings. But the female lay disciple wept and lamented and pronounced the following verses:

The fourteenth, and fifteenth,
and eighth days of the month,
the extra holidays,
complete with eight factors,
observing the Observance Day,
those who live the celibate life.

The Yakkhas do not play around,
so I heard from the Arahats,
but today I see the Yakkhas
are indeed playing with Sānu.

Having heard the lay disciple’s word, the Yakkhinī replied:

The fourteenth, and fifteenth,
and eighth days of the month,

23. The Chapter about the Elephant, Nāgavagga - 959

the extra holidays,
complete with eight factors,
observing the Observance Day,
those who live the celibate life.

The Yakkhas do not play around,
those Arahats have heard it well.

Having listened, she said:

Sānu, do not reject the Awakened,
this is the word of the Yakkhas,
do not do wicked deeds, whether
in the open or in secret.

If you do wicked deeds, either
now or in the future, there will
be no release from suffering,
though you fly up and flee away. {4.22}

Thus if you do wicked deeds, you will not win release, even though, like a bird,
you fly up into the air and flee away.”

So saying, the Yakkhinī 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 a Yakkhinī, 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:

Mother, they weep for the dead, or
for those living, but seen no more.
Mother, they see I am living,
Mother, why do you weep for me?

Then his mother pointed out to him the bad consequences of setting out to return
to the world after once going forth and renouncing the pleasures of the world
and the pleasures of sense. She said: [30.210]

My son, they weep for the dead, or
for those living, but seen no more,
and for those who, having renounced
pleasure, return to the life again.

23. The Chapter about the Elephant, Nāgavagga - 960

My son they indeed weep for him,
who, though living, has died again. {4.23}

His mother, having thus spoken, compared the household life to a bed of hot ashes, even to the underworld, and pointing out once more the disadvantages of the household life, said:

My dear, there are hot ashes on both sides,
do you want to fall into hot ashes?
My dear, there is hell on both sides
do you want 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 went forth in the dispensation of the Buddha, desires again to burn in the household life. Hurry here 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 verse:

You must hurry here, lucky one,
to who else can we make complaint?
Though like goods removed from burning,
you desire to burn once 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 Saṅgha, she provided him with a set of three robes. With bowl and robes complete he received the higher ordination.

The Teacher, since the youth had but recently received the higher ordination, urged him to make strenuous effort to control his thoughts, {4.24} and said to him: “If a man allows his thoughts to wander here and there for a long time, dwelling on all manner of objects, and makes no effort to control them, it is impossible for him to attain safety. 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 verse:

**326. Idam pure cittam-acāri cārikam
yenicchakam yatthakāmaṃ yathāsukhaṃ,
tad-ajjaham niggaheṣāmi yoniso,
hatthim-pabbhinnaṃ viya añkusaggaho.**

23. The Chapter about the Elephant, Nāgavagga - 961

Formerly this wandering mind wandered
through desire, pleasure, happiness,
but today I will control it wisely,
like one with goad an elephant. [30.211] {4.25}

At the end of the teaching many Devatās who came with Sānu to hear the Dhamma, had comprehension of the Dhamma.

Venerable Sānu mastered the Three Baskets, the word of the Buddha. He became a mighty teacher of the Dhamma, lived to 120 years, and having stirred up the whole Jambudīpa, passed into Parinibbāna.

23.6 The Story about the Elephant Baddheraka Baddherakahatthivatthu

Dhp 327

CST4: Pāveyyakahatthivatthu, the Story about the Elephant Pāveyyaka

Burlingame: An Elephant Sticks Fast in the Mud

An old elephant waded into a lake one day and didn't have the strength to extricate himself until his former trainer dressed in battle array and beat the drum; the pride of the elephant was such that he immediately pulled himself from the water; on hearing of the incident the Buddha urged the monastics also to draw themselves out of the quagmire of the pollutants with a verse.

Keywords: Animals, Kings, Similes

**

This Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to an elephant named Baddheraka, which belonged to the king of Kosala.

It seems 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

23. The Chapter about the Elephant, Nāgavagga - 962

was immediately aroused. He rose quickly, walked up out of the lake, and stood on dry land.

The bhikkhus saw the occurrence and told the Teacher. The Teacher said: “Bhikkhus, 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 pollutants. Therefore strive with all your might to extricate yourselves therefrom.” So saying, he pronounced the following verse:

**327. Appamādaratā hotha, sacittam-anurakkhatha,
duggā uddharathattānaṃ paṅke sanno va kuṇjaro.**

You should delight in heedfulness,
you should always protect your mind,
raise yourself up from this quagmire,
like the tusker sunk in the mud.

At the end of the teaching those bhikkhus were established in Arahatsip.

23.7 The Story about a Company of Bhikkhus Sambahulabhikkhuvatthu

Dhp 328-330

Burlingame: An Elephant Waits Upon the Buddha

Compare: Dhp-a 1.5b

Owing to the Kosambī bhikkhus falling into an argument, the Buddha went to Pārileyyaka forest and was served by an elephant; after the Rains Retreat Elder Ānanda, being urged by the great disciples, went to invite the Buddha to return to Sāvatthi; the Buddha explained that he had a good companion in the elephant, but without such-like it is better to live alone, and he spoke some verses.

Cast: Elder Ānanda, Anāthapiṇḍika, Visākhā, Pārileyyaka

Keywords: Animals, Solitude

“If you find a prudent, wise friend,” this Dhamma teaching was given by the Teacher while he was in residence at Protected Forest near Pārileyyaka, [30.212] with reference to a company of bhikkhus. {4.27}

23. The Chapter about the Elephant, Nāgavagga - 963

The story occurs in the Chapter about the Pairs in the commentary on the verses beginning with the words: “The others do not understand.”³⁵⁸

It became known over all Jambudīpa that the Teacher was residing in Protected Forest, attended by a noble elephant. From the city of Sāvattihī, Anāthapiṇḍika, Visākhā, the eminent female lay disciple, and other such great personages sent the following message to the Elder Ānanda: “Venerable Sir, obtain for us the privilege of seeing the Teacher.” Likewise five hundred bhikkhus 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 Dhamma from the lips of the Fortunate One. We should like, friend Ānanda, if you please, to have the privilege of hearing a discourse on the Dhamma from the lips of the Fortunate One.”

So the elder took those bhikkhus with him and went to Protected Forest. When he reached the forest, he thought to himself: “The Realised One 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 bhikkhus as these.” Accordingly he left those bhikkhus 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 an attendant 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, {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 bhikkhus. “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 bhikkhus.

³⁵⁸ AJ: see Dhpa 1.5 The Story about those from Kosambī.

23. The Chapter about the Elephant, Nāgavagga - 964

Then the bhikkhus said to the Teacher: [30.212] “Venerable Sir, the Fortunate 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 bathing the face or to perform any of the other duties for you.”

The Teacher replied: “Bhikkhus, the elephant Pārileyyaka 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 for him.” So saying, he pronounced these three verses in the Chapter about the Elephant:

**328. Sace labhetha nipakaṃ sahāyaṃ
saddhiṃcaraṃ sādhuvihāridhīraṃ,
abhibhuyya sabbāni parissayāni
careyya tenattamano satīmā.**

If you find a prudent, wise friend
or companion who lives well,
overcoming all your troubles,
live with that one, glad and mindful.

**329. No ce labhetha nipakaṃ sahāyaṃ
saddhiṃcaraṃ sādhuvihāridhīraṃ,
rājā va raṭṭhaṃ vijitaṃ pahāya
eko care mātaṅgaraññe va nāgo.**

If you find a prudent, wise friend
or companion who lives well,
like a king who abandons his
conquered kingdom, live alone, like
an elephant in the forest. {4.29}

**330. Ekassa caritaṃ seyyo, natthi bāle sahāyatā,
eko care na ca pāpāni kayirā,
appossukko mātaṅgaraññe va nāgo.**

It is better to live alone,
there is no friendship with a fool,
one should live alone and not do
wicked things, unconcerned like
an elephant in the forest. {4.31}

At the conclusion of the verses the five hundred bhikkhus were established in Arahatship.

23.8 The Story about Māra

Māravatthu

Dhp 331-333

Burlingame: Māra Tempts the Buddha

Compare: SN 4.20³⁵⁹

The Buddha was reflecting on whether it is possible for kings to rule the world with justice; Māra, finding this out, came to the wrong conclusion, and tried to tempt him; the Buddha explained what is truly good with some verses.

Keywords: Kings, Temptation

“**Friends are good whenever 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 Fortunate 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 Wicked One perceived within himself the thought that was passing through the mind of the Fortunate One, and thought thus: “The ascetic 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 Wicked One approached the Teacher and said: “Venerable Sir, let the Fortunate 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.”

³⁵⁹ BG: Cf. E. Windisch, *Māra und Buddha*, pp. 107-109.

23. The Chapter about the Elephant, Nāgavagga - 966

The Teacher said to Māra: “Wicked One, what do you see in me that makes you speak thus to me?” Māra said to the Teacher: “Venerable Sir, the Fortunate One has developed to the full the four bases of psychic power. For should the Fortunate One resolve: ‘Let the Himālaya, king of mountains, be turned to gold,’ that mountain would be gold. 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:

A mountain made solely of gold,
the finest gold, even twice as
much would not be enough for one.
Knowing this, live equanimous. {4.33}
He who has seen suffering, and
what it is based on, how can a person
incline towards sensual pleasures?
Knowing attachment is a bond,
he should train for its removal.

With these verses did the Teacher arouse and alarm the Wicked One. Then he said to him: “I will admonish you yet again. Wicked One, I have nothing in common with you. Thus do I admonish you.” So saying, he pronounced the following verses:

**331. Atthamhi jātamhi sukhā sahāyā,
tuṭṭhī sukhā yā itarītarena,
puññaṃ sukhaṃ jīvitasaṅkhayamhi,
sabbassa dukkhassa sukhaṃ pahāṇaṃ.**

Friends are good whenever need arises,
being content with everything is good,
at the break-up of life merit is good,
abandoning of suffering is good.

**332. Sukhā mattheyyā loka, atho petteyyatā sukhā,
sukhā sāmaññatā loka, atho brahmaññatā sukhā.**

Having respect for one’s mother is good,
having respect for one’s father is good,
having respect for ascetics is good,
having respect for true Brahmins is good.

**333. Sukhaṃ yāva jarā sīlaṃ, sukhā saddhā paṭiṭṭhitā,
sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ sukhaṃ.**

23. The Chapter about the Elephant, Nāgavagga - 967

Virtuous conduct till old age is good,
the establishing of faith is good,
the acquisition of wisdom is good,
doing nothing wicked is also good.

At the end of the teaching many Devatās had comprehension of the Dhamma.

24. The Chapter about Craving, Taṇhāvagga

24.1 The Story about Kapilamaccha Kapilamacchavatthu

Dhp 334-337

Burlingame: Redfish

Compare: Ud 3.3; Thag-a 178

In the time of the Buddha Kassapa one Kapila went forth and was renowned as a great teacher, but would pronounce other bhikkhus wrong even when they were right just to disparage them; at the time of our Lord Buddha he was reborn as a fish with foul breath; he was caught and brought to the Buddha, who explained his fate and then spoke some verses.

Cast: Buddha Kassapa, Sodhana, Kapila, Sādhinī, Tāpanā,

Keywords: Pride, Reviling, Gains, Schism, Thieves, Animals, Past Lives, Devaputtas

“**For a human who lives life heedlessly,**” [30.215] {4.37} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Kapilamaccha (Tawny Fish).

1a. Story of the Past: The Insolent Bhikkhu. The Bandits

It seems that in times long past, when the Fortunate One Kassapa passed into Parinibbāna, two brothers of respectable family went forth and became bhikkhus under their disciples. The name of the older brother was Sodhana, and that of the younger was Kapila. Likewise their mother Sādhinī and their younger sister Tāpanā went forth and became bhikkhunīs. After the two brothers had become bhikkhus, they performed regularly and faithfully the major and minor duties to their teachers and their preceptors.

One day they asked the following question: “Venerable Sir, how many duties are there in this dispensation?” and received the following answer: “There are two duties: the duty of study and the duty of meditation.” Thereupon the older brother said: “I will fulfill the duty of meditation,” and for five years kept residence with his teacher and his preceptor. Obtaining a subject of meditation

leading to Arahatsip, he entered the forest, and after striving and struggling with might and main, attained Arahatsip.

Said the younger brother: “I am young yet; when I am old, I will fulfill the duty of meditation.” {4.38} Accordingly he assumed the duty of study and learned by heart the Three Baskets. 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 guilty; even when guilty, to be innocent. The kindly bhikkhus used to say to him: “Friend Kapila, do not speak [30.216] thus,” and would admonish him, quoting to him the Dhamma and the Discipline. But Kapila would reply: “What do you know, empty-fists?” and would go about snubbing and disparaging others.

The bhikkhus reported the matter to his brother, Elder Sodhana. Sodhana went to him and said: “Friend 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, friend, you will become notorious for your doings.” {4.39} And from that time on, the rest of the kindly bhikkhus would have nothing to do with him.

Thus did he adopt a bad mode of conduct and go about with companions confirmed like himself in a bad mode of conduct. One day he said to himself: “I will recite the Pātimokkha in the Observance Hall.” So taking a fan and seating himself in the Dhamma seat, he recited the Pātimokkha, asking the usual question: “Friends, are there, among the bhikkhus who are here gathered together, any who have anything to confess?” The bhikkhus thought: “What is the use of giving this fellow an answer?” Observing that the bhikkhus all remained silent, he said: “Friends, there is no Dhamma 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 the Fortunate Kassapa.

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 Mahā Niraya Hell

of Avīci. Kapila's mother and sister followed his example, reviled and abused the kindly bhikkhus, and were reborn in that same Niraya 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: "Venerable Sir, be our refuge." The elder replied: "For you there is no refuge like the precepts. {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 precepts, or entertain mental corruption." – "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 Deva Realm; the leader of the bandits became the leading Devaputta of the group.

1b. Story of the Present: The Fishermen and the Fish with Stinking Breath

After passing through the round of existences forward and backward in the Deva Realm 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 Sāvattthī.

The leader of the band of Devas received a new conception in the house of the leader of the fishermen, and the other Devas 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 today?" 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," he thought, 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 Niraya Hell during the period of an interval between two Buddhas, and through the fruit of his wicked 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.

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 of Jetavana stank. The king asked the Teacher: “Venerable 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 the Fortunate One Kassapa, this fish was a bhikkhu 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 dispensation of the Fortunate Kassapa, {4.42} and was therefore reborn in the Avīci Hell, and because the fruit of his wicked deed has not yet been exhausted, has just been reborn as a fish. Now since for a long time he taught 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 bhikkhus, for this cause he has come to have a stinking breath. I will let him speak for himself, great king.” – “Venerable Sir, by all means let him speak for himself.”

So the Teacher asked the fish: “Are you Kapila?” – “Yes, venerable Sir, I am Kapila.” – “Where have you come from?” – “From the Mahā Niraya Hell of Avīci, venerable Sir.” – “What became of your older brother Sodhana?” – “He passed into Parinibbāna, venerable Sir.” – “But what became of your mother Sādhinī?” – “She was reborn in Niraya Hell, venerable Sir.” – “And what became of your younger sister Tāpanā?” – “She was reborn in the Mahā Niraya Hell, venerable Sir.” – “Where shall you go now?” – “Into the Mahā Niraya Hell of Avīci, venerable Sir.” So saying, the fish, overcome with remorse, struck his head against the boat, died then and there, and was reborn in Niraya Hell. The multitude that stood by were greatly excited, insomuch that the hair of their bodies stood on end. At that moment the Fortunate One, perceiving the disposition of mind of the company assembled there, taught the Dhamma in a way suiting the occasion:

24. The Chapter about Craving, Taṇhāvagga - 972

A Dhamma-life, a Brahma-life,
this, they say, is the highest wealth,³⁶⁰
*if he is one who goes forth from
the home unto the homeless life.*

Beginning with these words, the Teacher recited in full the Kapila Discourse,
found in the Anthology of Discourses.

*But if he is loud-mouthed,
delights in vexation, beastly,
his life only gets worse
as his defilements grow.*

*The monk who delights in quarrels,
who is hindered by delusion,
not knowing what is declared in
the Dhamma taught by the Buddha,
who irritates the cultivated,
who is beset by ignorance,
who does not know the defilements,
that is the path that goes to Niraya.*

*Entering the place of destruction,
womb to womb, darkness to darkness,
a bhikkhu such as this, after
his death, goes on to suffering.*

*For one who is like a cesspit,
which is full with years of usage,
the one who is like this
is hard to clean, he is defiled.*

*Know that the one like this, bhikkhus,
who's attached to living at home,
has bad wishes, bad intentions,
bad behaviour, and wrong resort.*

*Coming together in harmony
all of you should expel that one,*

³⁶⁰ BG: Kapila (or Dhammacariya) Sutta, Snp 2.6. AJ: only the first two lines are quoted in the commentary, I include the other two lines here, and a translation of the rest of the verses just below.

*you should remove the rubbish,
you should put aside the impure.*

*Therefore remove the useless one,
who is not an ascetic, as he thinks,
removing one of bad wishes,
bad behaviour, and wrong resort.*

*The pure should associate with the pure,
you should live on, being mindful,
intelligent, harmonious:
you will make an end to suffering.*

Having so done, he pronounced the following verses: {4.43 }

**334. Manujassa pamattacārino
taṇhā vaḍḍhati māluvā viya,
so palavatī hurāhuraṃ
phalam-icchaṃ va vanasmi' vānaro.**

For a human who lives life heedlessly
craving increases like clinging creeper,
he rushes from one place to another
like a monkey desiring forest fruit. [30.219]

**335. Yaṃ esā sahatī jammī taṇhā loke visattikā,
sokā tassa pavaḍḍhanti abhivaṭṭhaṃ va bīraṇaṃ.**

That one who is overcome by
these low cravings and attachments
in the world, for him griefs increase
like grass that has had heavy rain.

**336. Yo cetaṃ sahatī jammiṃ taṇhaṃ loke duraccayaṃ,
sokā tamhā papatanti udabindu va pokkharā.**

Whoever overcomes craving
in the world, which is difficult
to get past, griefs fall from him like
drops of water from a lotus.

**337. Taṃ vo vadāmi: “Bhaddaṃ vo yāvantettha samāgatā”,
taṇhāya mūlaṃ khaṇatha, usīrattho va bīraṇaṃ,
mā vo naḷaṃ va soto va Māro bhañji punappunaṃ.**

This I say to you: “Good luck to
as many as have assembled,”

dig up the root of craving, like
one seeking the root digs up grass,
do not let Māra push you down
like a stream pushes down the reed.

At the end of the teaching those five hundred fishermen had spiritual urgency, and desiring to put an end to suffering, having gone forth in the Teacher's presence, in no long time, having made an end of suffering, together with the Teacher they each enjoyed the state of the attainment of living imperturbably.

24.2 The Story about the Young Sow

Sūkarapotikāvatthu

Dhp 338-343

Burlingame: The Young Sow

One day the Buddha saw a sow and smiled; when Elder Ānanda asked him the reason for his smile he told of the various forms of existence that the sow had been through, including being reborn in the Brahma worlds in the life before this one; he then taught the monastics on the wickedness of craving with some verses.

Cast: Elder Ānanda, Buddha Kakusandha, Princess Ubbarī, Sumanā, Lakuṇṭaka Atimbara, King Duṭṭhagāmaṇī, Elder Anula, Elder Mahā Tissa

Keywords: Animals, Listening to Dhamma, Meditation, Past Lives, Rich Men, Bhikkhunis

“Just as when the root remains untroubled,” this Dhamma teaching 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}

It seems 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: “Venerable Sir, what is the cause of your smile?” The Teacher said to him: “Ānanda, do you see that young sow?” – “Yes, venerable Sir.”

“In the dispensation of the Fortunate One Kakusandha she was a hen that lived in the neighborhood of a certain Assembly Hall. She used to listen to a certain bhikkhu who lived the life of contemplation, as he repeated a meditation subject leading to insight. Merely from hearing the sound of those sacred

24. The Chapter about Craving, Taṇhāvagga - 975

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 absorption. 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 Brahma. 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 bhikkhus led by Elder Ānanda listened to the Teacher, they [30.220] were moved by spiritual urgency. The Teacher, having created urgency, proclaimed the dangers of craving, and even as he stood there in the middle of the street, pronounced the following verses:

**338. Yathā pi mūle anupaddave daḷhe
chinno pi rukkho, punar-eva rūhati,
evam-pi taṇhānusaye anūhate
nibbattatī dukkham-idaṃ punappunaṃ.**

Just as when the root remains untroubled
though the tree was cut down, it grows again,
so when craving is not rooted out, this
suffering appears again and again.

**339. Yassa chattimsatī sotā manāpassavanā bhusā,
vāhā vahanti duddiṭṭhiṃ saṅkappā rāganissitā.**

He in whom the thirty-six streams
flow pleasantly and strong, the one
with wrong view, is carried away
by his passionate intentions.

**340. Savanti sabbadhī sotā, latā ubbhijja tiṭṭhati,
tañ-ca disvā lataṃ jātaṃ mūlaṃ paññāya chindatha.**

Streams are flowing everywhere,
the creepers remain where they grow,
seeing this, cut the creeper's root
that has arisen with wisdom.

**341. Saritāni sinehitāni ca
sōmanassāni bhavanti jantuno,**

**te sātasiṭā sukhesino,
te ve jātijarūpagā narā.**

There are flowing streams of affection and
mental happinesses for a person,
pleasure-dependent they seek happiness,
those people undergo birth and old age.

**342. Tasiṇāya purakkhatā pajā
parisappanti saso va bādhito,
saṃyojanasaṅgasattakā
dukkham-upenti punappunam cirāya.**

People surrounded by craving
crawl round like a hare in a trap,
attached and clinging to fetters
they come back again and again
to suffering for a long time. {4.48}

**343. Tasiṇāya purakkhatā pajā
parisappanti saso va bādhito,
tasmā tasiṇam vinodaye –
bhikkhu ākaṅkha' virāgam-attano.**

People surrounded by craving
crawl round like a hare in a trap,
therefore he should remove craving –
the monk who longs for dispassion. {4.50}

At the end of the teaching many reached the fruition of Stream-entry and so on.
The young sow, after passing out of that state of existence, was reborn in
Suvāṇṇabhūmi in the royal household. Passing from that state of existence, she
was reborn at Bārāṇasī; passing from that state of existence, she was reborn at
Suppāraka Port in the household of a dealer in horses, then at Kāvīra 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 Southern 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.
There 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 rounds for alms, and seeing her, spoke thus to the bhikkhus: “Friends, what a wonderful thing that a young sow should become the wife of Lakuṇṭaka Atimbara, the prime minister of the king!” {4.51}

When she heard his words, having learned about her past lives, she remembered her previous births. [30.221] Instantly she was moved by spiritual urgency, and obtaining the permission of her husband, she went forth amongst the elders with the five strengths in great glory.

After listening to the recitation of the Long Discourse about the Ways of Attending to Mindfulness³⁶¹ in Tissa Mahā Vihara, she was established in the fruition of Stream-entry. 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 Discourse having the Simile about the Snakes³⁶² in Kallaka Mahā Vihara, she attained Arahatsip.

On the day when she passed into Parinibbāna, questioned by the bhikkhus and bhikkhunīs, she related this whole story to the community of bhikkhunīs from the beginning to the end; likewise in the midst of the assembled community of bhikkhus, associating herself with the Elder Mahā Tissa, a reciter of the Dhamma Verses and a resident of Maṇḍalārāma, she related the story as follows: “In former times I fell from the 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, went forth, and became a wandering nun, and was reborn in the world of the first absorption.³⁶³ Passing from that state of existence, I was reborn in the household of a rich man. 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 Suvāṇṇabhūmi; passing from that state of existence, I was reborn at Bārāṇasī; passing from that state of existence, I was reborn at Suppāraka Port; passing from that state of existence, I was reborn at Kāvīra

³⁶¹ AJ: DN 22.

³⁶² AJ: SN 35.238.

³⁶³ AJ: it means one of the first three levels of the Brahma worlds.

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, went forth, and attained Arahatship. Everyone of you, work out your salvation with heedfulness.” Having said this, having created spiritual urgency in the four assemblies, she passed into Parinibbāna.

24.3 The Story about the Runaway Bhikkhu Vibbhantabhikkhuvatthu

Dhp 344

Burlingame: The Renegade Monk

A young bhikkhu who had high concentration attainments was enchanted by golden objects and decided to leave the monastic life; unable to find work he became a thief and was caught and sentenced to death; on his way to the execution ground he attained the fourth absorption; the Buddha appeared to him and taught him with a verse, and he became an Arahat and escaped his punishment.

Keywords: Thieves, Meditation, Kings, Radiant Image, Insight

“**The one who is free from desires,**” {4.52} this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to a certain bhikkhu who returned to the world. [30.222]

It seems that this bhikkhu, a fellow-resident of Elder Mahā Kassapa, after entering into the four absorptions, 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 wicked companions, and made a living by going about stealing. 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 rounds for alms, saw the runaway bhikkhu 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 runaway bhikkhu complied with his admonition, applied himself to meditation, and developed the fourth absorption once more. His

captors led him to the place of execution, and 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 thief 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 Teacher sent forth a radiant image of himself, and teaching the Dhamma, pronounced the following verse:

**344. Yo nibbanatho vanādhimutto,
vanamutto vanam-eva dhāvati,
taṃ puggalam-etha passatha,
mutto bandhanam-eva dhāvati.**

The one who is free from desires,
who is intent on the forest,
though free, runs back to the forest,
come here and look at that person,
though free, he runs back to bondage.

Now on hearing this doctrinal instruction, the runaway bhikkhu, even as he lay on the tips of the spikes, surrounded by the king’s men, began to meditate on birth and death, having insight into the three characteristics, and understanding the conditions, he attained the fruition of Stream-entry. And experiencing the bliss of attainment, he rose into the air, proceeded through the air to the Teacher, worshipped the Teacher, [30.223] and in the midst of the assembled company, which included the king, attained Arahatsip.

24.4 The Story about the Prison House

Bandhanāgāravatthu

Dhp 345-346

Burlingame: The Prison-House

Compare: Ja 201

Some bhikkhus while on almsround saw various criminals in the prison house where they were bound with ropes and chains; they reported it to the Buddha who explained that these bonds are paltry compared to the bonds of craving, and he taught them further with some verses.

Keywords: Kings, Thieves, Craving, Past Lives

“That bondage is not so strong,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the prison house.

It seems 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 bhikkhus, desiring to see the Teacher, came and saw the Teacher, saluted him and took their leave.

On the following day, as they went about Sāvattthī 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: “Venerable Sir, today, 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: “Bhikkhus, what do these bonds amount to? Consider the bond of the defilements, the bond which is called 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, went forth.” So saying, he related the following

4a. Story of the Past: The Birth Story about the Prison³⁶⁴

In times long past, when Brahmadaṭṭa was ruling at Bārāṇasī, the Bodhisatta 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 go forth.” {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 go forth.” – “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 go forth.” 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 go forth 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 went forth in the seers’ going forth. Having developed the analytic knowledges and the super knowledges, he dwelt there, diverting himself with the diversion of the absorptions. And as he dwelt there, he thought to himself: “I have broken this bond which is so hard to break, the bond of the pollutants, the bond of attachment for son and wife.” So saying, he breathed forth an exalted utterance.

Having related this Story of the Past, the Teacher, making plain the exalted utterance uttered by him, pronounced the following verses:

**345-346. Na taṃ daḥhaṃ bandhanam-āhu dhīrā,
yad-āyaṣaṃ dārujaṃ pabbajañ-ca,
sārattarattā maṇikuṇḍalesu**

³⁶⁴ AJ: Ja 201.

puttesu dāresu ca yā apekhā –
etaṃ dalhaṃ bandhanam-āhu dhīrā,
ohārinaṃ sithilaṃ, duppamuñcaṃ,
etaṃ-pi chetvāna paribbajanti
anapekkhino, kāmasukhaṃ pahāya.

That bondage is not so strong say the wise,
that is made of iron or wood or reeds,
impassioned and excited they seek out
jewels and earrings and children and wives –
that bondage is really strong say the wise,
dragging down the lax, hard to get free from,
having cut this down they wander about,
seeking nothing, abandoning pleasure. {4.57}

At the end of the teaching many reached the fruition of Stream-entry and so on.

24.5 The Story about the Elder Khemā

Khemātherīvatthu

Dhp 347

Burlingame: Beauty Is But Skin-Deep

Compare: Dhp-a 11.5; AN-a 1.14.5.2; Thīg-a 52; AN-a 1.14.5.6; Thīg-a 41

Queen Khemā, who was married to King Bimbisāra, was so intoxicated with her own beauty she would not visit the Buddha, but eventually she was persuaded into his presence by praise of the Bamboo Grove, where he was residing; the Buddha caused the image of a beautiful woman to go through the stages of decay in front of her, and then he taught her with a verse, upon hearing which, she became an Arahāt.

Keywords: Women, Foremost Disciples

“Those who are impassioned,” [30.225] this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to Khemā, chief consort of King Bimbisāra.

Khemā, we are told, as the result of an aspiration 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. The Teacher, knowing that she was coming, created, even as he sat in the midst of the assembly, teaching the Dhamma, 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 Sambuddha 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 taught the Dhamma, she stood there, her gaze riveted on that woman.

The Teacher, noticing how much she thought of this apparition, transformed the apparition 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 essence in this [30.226] material form!” The Teacher perceived the course of her thoughts and said to her: “Khemā, you falsely think: ‘There is an essence in beauty of form.’ Behold now the lack of essence!” So saying, he pronounced the following verse:

Diseased, impure, stinking,
see, Khemā, this body,
overflowing, trickling,
desired only by fools.

At the conclusion of the verse Khemā was established in the fruition of Stream-entry. Then the Teacher said 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 teaching the Dhamma, he pronounced the following verse:

**347. Ye rāgarattānupatanti sotāṃ
sayamkattaṃ makkaṭako va jālaṃ,**

**etam-pi chetvāna vajanti dhīrā,
anapekkhino sabbadukkhaṃ pahāya.**

Those who are impassioned follow the stream
like a spider a web made by itself,
having cut this away the wise proceed,
seeking nothing, abandoning suffering. {4.59}

At the end of the teaching Khemā was established in Arahatsip, and many people also had benefit from the Dhamma teaching.

The Teacher said to the king: “Great king, Khemā ought either to go forth or pass into Parinibbāna.” The king replied: “Venerable Sir, let her go forth; enough of Parinibbāna!” She went forth and became one of the Teacher’s foremost female disciples.³⁶⁵

24.6 The Story about Uggasena

Uggasenavatthu

Dhp 348

Burlingame: The Youth Who Married a Female Acrobat

The merchant’s son Uggasena fell in love with an acrobat whom he saw performing, but her father would only give her to him if he joined them, which he readily agreed to do; later he learned acrobatics himself and performed in Rājagaha; this is the teaching the Buddha gave him, by which he became an Arahāt.

Uggasena, Elder Moggallāna, Buddha Kassapa

Keywords: Acrobat, Marriages, Rich Men, Listening to Dhamma, Past Lives, Previous Buddhas

“**Be free of the past,**” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to Uggasena.

It seems that once a year, or once every six months, five hundred acrobats 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

³⁶⁵ AJ: unfortunately Burlingame translated this as: “She retired from the world and became one of the Teacher’s foremost female lay disciples.” She was the bhikkhunī disciple who was declared foremost in wisdom.

gifts tossed at them from time to time. The people stood on benches piled on top of benches, and watched the acrobats perform their feats.

One day a certain female acrobat 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 rich man's son, accompanied by a companion, stood on top of a pile of benches watching her. The grace and skill with which she managed her hands and feet attracted his attention, and he straightaway 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 acrobat'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 friend, gave him a thousand coins, and sent him off, saying to him: "Tell the acrobat to take this money and give his daughter to my son."

"I will not give my daughter for money," replied the acrobat, "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 acrobat.

The acrobat 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 acrobat, 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. Straightaway he perceived within himself: “It is because of her skill as a acrobat.” So he thought to himself: “Very well! I will learn acrobatic 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 rich man’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?” Straightaway he became aware of the following: “The rich man’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 verse consisting of four lines. Hearing this verse, 84,000 living beings will reach comprehension of the Dhamma, 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 Saṅgha of bhikkhus, 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. He thought: “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.”

24. The Chapter about Craving, Taṇhāvagga - 987

The Teacher, perceiving the thought that was passing through his mind, addressed [30.229] Elder Moggallāna as follows: “Moggallāna, go inform the rich man’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 rich man’s son, pronounced the following verse:

Please look, Uggasena,
acrobat of great strength,
make a stage for the crowd,
make many 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 verse:

Please look, Moggallāna, one of
great wisdom, one of great power,
I make a stage for the crowd,
I make many 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 aggregates 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 verse:

**348. Muñca pure, muñca pacchato,
majjhe muñca, bhavassa pārāgū,
sabbattha vimuttamānaso,
na punaṃ jātijaraṃ upehisi.**

Be free of the past, future and present,
after crossing over all existence,
with mind liberated in ev’ry way,
you will not return to birth and old age. {4.63}

At the end of the teaching 84,000 living beings had comprehension of the Dhamma. The rich man’s son, even as he stood poised on the tip of the pole, attained Arahathship together with the analytic knowledges.

The rich man’s son straightaway descended from the pole, advanced to the Teacher, worshipped him with the five limbs, and requested the Teacher to let him go forth. The Teacher stretched out his right hand and said to him: “Come,

24. The Chapter about Craving, Taṇhāvagga - 988

bhikkhu!” At that moment he was supernaturally provided with the eight requisites, and took on the form of an elder of sixty years. The bhikkhus asked him: “Friend Uggasena, had you no fear as you descended from that pole sixty cubits in height?” Uggasena replied: “Friends, I had no fear.” The bhikkhus said to the Teacher: “Venerable Sir, Uggasena says: ‘I have no fear,’ he says that which is not true, he utters falsehood.”

The Teacher said: “Bhikkhus, those bhikkhus who, like my son Uggasena, have [30.230] severed the fetters, have no fear or perturbation.” So saying, he pronounced the following verse: {4.64}

Dhp 397. Whoever has cut off all the
fetters surely does not tremble,
surmounting attachments, detached,
that one I say is a Brahmin.

Again one day the bhikkhus began the following discussion in the Dhamma Hall: “Friends, how did it happen that a bhikkhu, endowed as was this bhikkhu with the supporting conditions for the attainment of Arahatsip, traveled about with acrobats for the sake of an acrobat’s daughter? And how did it happen that he was endowed with the supporting conditions for the attainment of Arahatsip?”

The Teacher drew near and asked them: “Bhikkhus, what is the subject you are discussing as you sit here all gathered together?” When they told him, he said: “Bhikkhus, both of these things happened through one and the same circumstance.” And to make the matter clear, he related the following

6a. Story of the Past: Seeing into the Future

It seems that in times long past, while the golden shrine for the relics of the Buddha Kassapa was being built, the children of certain respectable families living in Bārāṇasī 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 aspiration: “Venerable Sir, may we be partakers of the Truth you have seen.”

Now this elder was an Arahat, and therefore looked into the future to see whether their aspiration 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.

Remaining in this state of existence during the term of life allotted [30.231] to them, they were reborn in the Deva Realm, and passing from that state of existence in the dispensation of the present Buddha, that woman was reborn in the household of a acrobat, the man in the household of a rich man. Because he returned the reply: “He must be indeed, my dear wife,” he traveled about with acrobats; and because he gave a portion of food to an elder who was an Arahat, he attained Arahatship. The acrobat’s daughter said to herself: “Whatsoever future estate my husband shall attain, that will I also attain.” So saying, she went forth and became established in Arahatship.

24.7 The Story about the Wise Archer Culla Dhanuggaha Culladhanuggahapaṇḍitavatthu

Dhp 349-350

CST4: Cūḷadhanuggahapaṇḍitavatthu

Burlingame: Young Archer the Wise

Compare: Ja 374; Ja 425³⁶⁶

When Elder Culla Dhanuggaha obtained water from the house of a young maiden she soon started giving him porridge also and striking up a conversation, and eventually he began to feel discontent; when the Buddha heard of the situation he described how this woman murdered him at the drop of a hat in a previous existence and further gave him a teaching in a verse.

Keywords: Discontent, Past Lives, Thieves, Animals, Women

“**For a person who is crushed by his thoughts,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain young bhikkhu, Culla Dhanuggaha (Little Archer) the wise.

³⁶⁶ BG: This story is a free version of Ja 374. Cf. also Ja 425; and Tibetan Tales, xii: 227-235.

24. The Chapter about Craving, Taṇhāvagga - 990

It seems that once upon a time a young bhikkhu 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. “Venerable 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} “Venerable 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 bhikkhu became discontented.

One day some visiting bhikkhus saw him and asked him: “Friend, how comes it that you are so very yellow?” – “Friends, 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: “Bhikkhu, is it true that you are discontent?” – “It is true,” replied the young bhikkhu. Then the Teacher said: “Bhikkhu, how comes it that after going forth in the dispensation of a Buddha so vigorous as I, instead of causing it to be said of you that you have attained Stream-entry or Once-returning, you allow it to be said of you that you are discontent? You are guilty of a grievous wrong.” Continuing, the Teacher asked the young bhikkhu: “Why are you discontent?” – “Venerable Sir, a certain woman said this and that to me.”

“Bhikkhu, 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 archer in all Jambudīpa, and conceiving a passion for a certain bandit on the spur of the moment, slew her husband.” The bhikkhus asked the Teacher to make the matter clear, and in compliance with their request, he related the following

7a. Story of the Past: The Birth Story about Culla Dhanuggaha

In times past there lived a certain wise man named Culla Dhanuggaha. He acquired the arts and crafts at Takkaṣilā under a world-renowned teacher. His teacher was so pleased with the progress he made that he gave him his daughter in marriage. Culla Dhanuggaha took his wife and set out for Bārāṇasī. At the entrance to the forest he slew fifty bandits with fifty arrows.

24. The Chapter about Craving, Taṇhāvagga - 991

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 straightaway slew Culla Dhanuggaha. 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 while I carry your ornaments across.” Then and there he left her. When the woman discovered that the bandit had left her, she said:

Taking along all of my goods,
crossing to other side, Brahmin,
quickly, swiftly come back to me,
cross back over, right now. [30.233]

*The bandit replied:*³⁶⁷

Unacquainted with me, unacquainted for long,
bartering what is unstable for the stable,
you just might barter me also for another,
from here I will depart much further way.

In order to put the woman to shame, Sakka went to the river accompanied by his charioteer and his musician. Sakka took the form of a jackal, the charioteer that of a fish, and the musician that of a bird. The jackal took a piece of meat in his mouth and stood in front of the woman. The fish leapt out of the water, and the jackal sprang forward to catch the fish, dropping the piece of meat. The bird seized the piece of meat and flew up into the air. The fish disappeared in the water. Thus the jackal lost both fish and flesh. The woman laughed loudly. The jackal said:

Who is it, in this cassia
thicket that is laughing out loud?
Though none sing or dance here,
or plays percussion, well composed?

³⁶⁷ AJ: the commentary gives only the verses, the text in italic was supplied by Burlingame.

24. The Chapter about Craving, Taṇhāvagga - 992

You bitch, at a time of crying
why do you laugh radiantly?

The woman replies:

You foolish and stupid jackal,
you jackal of little wisdom,
deprived of both fish and of meat,
you brood like a pauper.

The jackal said:

Another's fault is easy to see,
but one's own are hard to see,
deprived of lover and husband,
I think that you will also brood.

The woman said:

Thus it is, king of animals,
it is as you say, you jackal,
having gone a long way from here,
I will be obedient to my lord.

The jackal said:

You who carry off a clay plate,
you who carry off a brass plate,
the wickedness that's done by you,
you will do it again, again.

When the Teacher had related at length this Birth Story about Culla Dhanuggaha, he said: "At that time you were the wise Culla Dhanuggaha, the woman was this {4.68} maiden here, and the Lord of the Devas 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 Jambudīpa.

Bhikkhu, uproot and destroy the desire which has sprung up within you for this woman."

Having thus admonished the bhikkhu, he expounded the Dhamma further, pronouncing the following verses: [30.234]

**349. Vitakkapamathitassa jantuno
tibbarāgassa, subhānupassino,**

**bhiyyo taṇhā pavaḍḍhati,
esa kho daḷhaṃ karoti bandhanaṃ.**

For a person who is crushed by his thoughts,
and pierced by passion, contemplating
the attractive, craving increases,
this surely makes the bond more firm.

**350. Vitakkupasame ca yo rato
asubhaṃ bhāvayatī sadā sato,
esa kho vyantikāhiti,
esacchechhati Mārabandhanaṃ.**

Whoever delights in calming of thoughts,
who cultivates what is unattractive,
will surely abolish all this craving,
he will then cut off the bond of Māra.

At the end of the teaching that bhikkhu was established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

24.8 The Story about Māra Māravatthu

Dhp 351-352

Burlingame: Māra Seeks in Vain to Frighten Rāhula

One night because of the arrival of several great elders Elder Rāhula, who was eight years old at the time, gave up his room and slept near the Buddha's hut; Māra thought to frighten him and took the form of a great elephant and trumpeted near him; the Buddha explained with some verses that Elder Rāhula was an Arahant and was therefore unafraid.

Keywords: Novices, Great Disciples

“**Having gone to the end,**” this Dhamma teaching 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 Realised One's Perfumed

24. The Chapter about Craving, Taṇhāvagga - 994

Chamber. This venerable elder, although he was newly ordained, had already attained Arahatsip.

As Māra Vasavattī, keeping his natural form, beheld this venerable lying in front of the Perfumed Chamber, he thought to himself: “The son of the ascetic Gotama lies outside the Perfumed Chamber, as though his finger hurt him; he 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 100,000 like yourself, it would be impossible for you to frighten my son. My son is unafraid, devoid of craving, having great energy and great wisdom.” So saying, he pronounced the following verses:

**351. Niṭṭham gato asantāsī, vītataṇho anaṅgaṇo,
acchindī bhavasallāni, antimoyaṃ samussayo.**

Having gone to the end, without
trembling, craving, impurity,
cutting the darts of existence,
this one is his final body.

**352. Vītataṇho anādāno, niruttipadakovido,
akkharānaṃ sannipātaṃ jaññā pubbaparāni ca,
sa ve antimasārīro mahāpañño (mahāpuriso) ti vuccati.**

Without craving and attachment,
skilled in words and explanation,
knowing how syllables are arranged,
which come before and which after,
the one in his final body
is said to be of great wisdom. {4.71} [30.235]

At the end of the teaching many reached the fruition of Stream-entry and so on. Māra the Wicked One said to himself: “The ascetic Gotama knows me,” and then and there he disappeared.

24.9 The Story about the Ājīvaka Upaka

Upakājīvakaavatthu

Dhp 353

Burlingame: The Skeptical Ascetic

Compare: Vin Mv 1.6; MN 26; Thīg-a 68

After the Buddha had attained Awakening and decided to teach he set out for Bārāṇasī and on the way came across the Ājīvaka Upaka who expressed his admiration of the Buddha's appearance, and then asked him who his teacher was; the Buddha gave a reply in a verse.

Keywords: Ājīvakas, Doubts

**

“**All-Conquering, All-Wise am I,**” this Dhamma teaching was given by the Teacher with reference to the Ājīvaka 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 Bārāṇasī eighteen leagues distant, that he might there set in motion the Wheel of the Dhamma.

As he walked along the road, he saw a certain lay disciple of the Ājīvakas. When the Ājīvaka saw the Teacher, he asked him: “Friend, your senses are tranquil, your complexion is bright and clear. In whose name have you gone forth? Who is your teacher? Whose doctrine do you profess?” The Teacher replied: “I have no preceptor or teacher.” So saying, he pronounced the following verse:

**353. Sabbābhibhū sabbavidūham-asmi,
sabbesu dhammesu anūpalitto,
sabbañjaho taṇhakkhaye vimutto,
sayam abhiññāya, kam-uddiseyyam.**

All-Conquering, All-Wise am I,
undefiled regarding all things,
having given up ev'rything,
liberated through craving's end,
when having deep knowledge myself,
who should I point to as Teacher?

At the end of the teaching the Ājīvaka Upaka expressed neither approval nor disapproval of the Realised One's words, but shaking his head and wagging his tongue, set out on a narrow path, and went to the abode of a certain hunter.

24.10 The Story about Sakka's Question

Sakkapañhavatthu

Dhp 354

Burlingame: The Summum Bonum

Compare: DN 11³⁶⁸

The Devas led by Sakka had four questions which none of them was able to answer, they therefore went to the Buddha at Jetavana with their questions and the Buddha told them it was in order to answer these sorts of questions that he strove to attain Awakening, and he answered them with a verse.

Keywords: Devas, Doubts, Merit

“The gift of the Dhamma surpasses other gifts,” [30.236] {4.73} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Sakka, the Lord of the Devas.

For once upon a time the Devatās assembled in the Realm 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 Devatā was able to answer the questions; but one asked another, and he another, and so on, until each of them had asked the other. For twelve years they went the length and breadth of the ten thousand world-system, but in all this time they were unable to obtain an answer to their questions.

Finally all the Devatās of the ten thousand worlds met together and went to the Four Great Kings. The Four Great Kings said: “Friends, why this great gathering together of Devatās?” The Devatās said: “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 destruction of craving the thing of all other things

³⁶⁸ BG: Cf. the last half of the *Kevaḍḍha Sutta*, DN 11.

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 Devas, the Four Great Kings went to Sakka, the Lord of the Devas.

Said Sakka, the Lord of the Devas: “Friends, why this great concourse of Devas?” 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 Devas, Sakka went by night, illuminating the whole Jetavana, {4.74} he approached the Teacher, saluted him, and stood on one side. The Teacher said: “Great king, why have you come with a great company of Devas?” – “Venerable Sir,” said Sakka, “these questions have been raised by this company of Devas, and there is none other that can understand them but only you; make their meaning plain to us.”

The Teacher said: “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 Dhamma is the best of all gifts, the flavor of the Dhamma is the best of all flavors, delight in the Dhamma is the best of all delights; as for the destruction of craving, inasmuch as it is that which enables men to attain Arahatsip, it is the thing of all other things supreme.” So saying, he pronounced the following verse:

**354. Sabbadānaṃ Dhammadānaṃ jināti,
sabbaṃ rasaṃ Dhammaraso jināti,
sabbaṃ ratiṃ Dhammaratiṃ jināti,
taṇhakkhayaṃ sabbadukkhaṃ jināti.**

The gift of the Dhamma surpasses other gifts,
the taste of the Dhamma surpasses other tastes,

the love of the Dhamma surpasses other loves,
craving's destruction overcomes all suffering.³⁶⁹ [30.239]

Thus with this verse did the Teacher explain the meaning, and 84,000 living beings had comprehension of the Dhamma. When Sakka had heard the Teacher's exposition of the Dhamma, he worshipped the Teacher and said: "Venerable Sir, if the gift of the Dhamma is so precious, why do you not cause the merit thereof to be bestowed upon us? Henceforth, when you teach the Dhamma to the Saṅgha of bhikkhus, cause the merit thereof to be bestowed upon us, venerable Sir."

When the Teacher heard Sakka's request, he gathered together the Saṅgha of bhikkhus and said to them: "Bhikkhus, from this day forth, whenever a festival sermon is taught, 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."

24.11 The Story about the Childless Rich Man Aputtakaseṭṭhivatthu

Dhp 355

Burlingame: Treasurer Childless

Compare: SN 3.20; Ja 390

In a previous life a rich man gave a meal to a Paccekabuddha but almost instantly regretted it; later, out of greed, he also killed his brother's son; when reborn, because of his gift he was again rich, but because of his bad deed he was childless, lived as a miser and was unable to enjoy his riches; when he died all his wealth went to the king; the Buddha explained the situation with a verse.

Keywords: Kings, Rich Men, Paccekabuddhas, Killing, Past Lives

"Riches destroy the stupid one," this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a rich man named Aputtaka (Childless). {4.77}

³⁶⁹ AJ: Burlingame included a translation of the word commentary to the verse here, against his normal practice. I have removed it in anticipation of providing a full translation of this part of the commentary.

It seems that when King Pasenadi Kosala heard of his death, he enquired: “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. The Teacher said to the king: “Well, great king, why do you come at this noon-day hour?” The king replied: “Venerable Sir, here in Sāvattthī a householder who was a rich man 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 Discourse about the Childless.³⁷⁰

The king said: “It seems 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:

11a. Story of the Past: The Selfish Rich Man

Great king, in times long past, this rich man, this householder, provided a Paccekabuddha named Tagarasikhi with alms. “Give alms to the ascetic,” he said, and rising from his seat, went his way. It seems that as this unbelieving fool 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. Today I will fulfill the wish of my heart and give alms.” So taking the bowl of the Paccekabuddha, and filling it with the choicest food, she presented it to him.

As the rich man returned, he met the Paccekabuddha. “Ascetic, did you get anything?” he said. Taking the bowl, he looked at it and saw the choice food. Straightaway he was filled with regret, {4.78} for, he thought to himself: “It would be better if my slaves and servants had this food to eat. For if they had

³⁷⁰ AJ: SN 3.20.

24. The Chapter about Craving, Taṇhāvagga - 1000

this food to eat, they would work hard for me. But this ascetic will take this food and eat it and then lie down and go to sleep. My food has been given away for nothing.”

Moreover this rich man deprived of life the only son of his brother, for the sake of the property which his nephew inherited. It seems that as the nephew walked about, holding the finger of his uncle the rich man, he would say such things as these: “This carriage is the property of my father, and this ox is his ox.” The rich man 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 wicked deed he committed in a previous state of existence.

Therefore it is said in the discourse:³⁷¹

Inasmuch, great king, as this rich man, this householder, caused the Paccekabuddha Tagarasikhi to be provided with food, through the ripening of this good deed he was reborn seven [30.241] times in heaven; and because the fruit of this same good deed was not yet exhausted, in seven existences he exercised the prerogatives of a rich man of this same city of Sāvatthī.

On the other hand, great king, inasmuch as this rich man, this householder, afterwards regretted the good deed which he had done and said: “It would have been better if my slaves and servants had this food to eat,” through the ripening of this wicked 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 strands of sense-pleasure.

Moreover, great king, inasmuch as this rich man, this householder, deprived of life the only son of his brother for the sake of his inheritance, through the ripening of this wicked deed, he suffered torment in Niraya 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 wicked deed still remained, in seven successive

³⁷¹ AJ: SN 3.20.

24. The Chapter about Craving, Taṇhāvagga - 1001

existences he died childless, 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 rich man, this householder, has been exhausted, and he has accumulated no new merit, today, great king, this rich man, this householder, suffers torment in the Mahā Roruva Niraya Hell.

When the king heard these words of the Teacher, he said: “Venerable Sir, how grievous was the fault of this rich man 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, great king. Even so, when foolish men get riches, they seek not Nibbāna, but the cravings which arise within them because their riches plague them for a long time.” So saying, he pronounced the following verse:

**355. Hananti bhogā dummedhaṃ no ve pāragavesino,
bhogataṇhāya dummedho hanti aññe va attanaṃ.**

Riches destroy the stupid one
who does not seek the way beyond,
through his craving the stupid one
destroys both others and himself.

At the end of the teaching many reached the fruition of Stream-entry and so on.

24.12 The Story about Aṅkura

Aṅkuravatthu

Dhp 356-359

Burlingame: The Greater and the Lesser Gift

Compare: Dhp-a 14.2f

Aṅkura was a good Brahmin who set up many fire places and worshipped the gods for ten thousand years, yet his position in the heavens was less than Indaka who gave just one spoonful of rice to Elder Anuruddha; the Buddha explained with some verses that one should give with discrimination, as gifts given to those who are free of defilements yield great fruit.

Keywords: Offerings, Devatās

**

“**Fields are ruined by grassy weeds,**” [30.242] this Dhamma teaching 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 verse: “Those wise ones intent on meditation,”³⁷² for it is said there with reference to Indaka: It seems 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 Indaka spoke as he did.

Thereupon the Teacher said: “Aṅkura, one should use discrimination in giving alms. In that way alms, like seed sown on good soil, yield abundant fruit.” But you did not do so. {4.81} Hence your alms did not become fruitful. To make the matter clearer he said:

Giving gifts discerningly to
those worthy of gifts here in the
world is praised by the Happy One,
in what is given is great fruit,
like seeds that are sewn in good soil.

³⁷² AJ: Dhp 181 above, Dhp-a 14.2f.

24. The Chapter about Craving, Taṇhāvagga - 1003

Having thus spoken, he expounded the Dhamma further by pronouncing the following verses:

**356. Tiṇadosāni khetṭāni, rāgadosā ayaṃ pajā,
tasmā hi vītarāgesu dinnam hoti mahapphalaṃ.**

Fields are ruined by grassy weeds,
people are ruined by passion,
therefore there is great fruit for that
given to those without passion.

**357. Tiṇadosāni khetṭāni, dosadosā ayaṃ pajā,
tasmā hi vītadosesu dinnam hoti mahapphalaṃ.**

Fields are ruined by grassy weeds,
people are ruined by hatred,
therefore there is great fruit for that
given to those without hatred.

**358. Tiṇadosāni khetṭāni, mohadosā ayaṃ pajā,
tasmā hi vītamohesu dinnam hoti mahapphalaṃ.**

Fields are ruined by grassy weeds,
people are ruined by delusion,
therefore there is great fruit for that
given to those without delusion.

**359. Tiṇadosāni khetṭāni, icchādosā ayaṃ pajā,
tasmā hi vīgaticchesu dinnam hoti mahapphalaṃ.**

Fields are ruined by grassy weeds,
people are ruined by desire,
therefore there is great fruit for that
given to those without desire.

At the end of the teaching Aṅkura and Indaka were established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

25. The Chapter about Bhikkhus, Bhikkhuvagga

25.1 The Story about Five Bhikkhus Pañcabhikkhuvatthu

Dhp 360-361

Burlingame: Guard the Doors of the Senses

Compare: Ja 132; Ja 96³⁷³

A group of bhikkhus argued about which sense door was the hardest to restrain; the Buddha told them that in a previous life they were unable to restrain their senses and were devoured by a Yakkhinī, he then taught them these verses as the way to attain release from suffering.

Keywords: Sense-Restraint, Past Lives, Yakkhinīs

“The restraint of the eye is good,” [30.215] {4.83} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to five bhikkhus.

It appears that each of these five bhikkhus 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 most difficult to guard! It is I who guard the door which is most 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: “Venerable 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 any of the bhikkhus in a position inferior to that of his fellows and said in reply: “Bhikkhus, all of these doors are difficult to guard. But this is not the first time you have failed to control yourselves in

³⁷³ BG: The Story of the Past is a brief outline of Ja 96. The title given to this Jātaka in Fausböll’s edition is *Telapatta*: but it is referred to, both at Dhp-a 4.83¹⁷ and at Jātaka, 1.470¹ as the Takkasilā Jātaka.

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, venerable Sir?” asked the five bhikkhus.

1a. Story of the Past: The Birth Story about Takkasilā

Complying with their request, the Teacher related in detail the Birth Story about Takkasilā, {4.84} telling them how, in the distant past, after the household of a king had been destroyed by Yakkhinīs, 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 exalted utterance:

Skilful advice, with firm resolution,
without turning back through fear and through fright,
we came not under Rakkhasīs’ control,
I found a state of safety from great fear.

Having recited this verse, the Teacher summarized the Birth Story 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 Yakkhinīs 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 Yakkhinīs; 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 Yakkhinī 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 Birth Story, the Teacher said: “A bhikkhu 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 verses: {4.85}

**360-361. Cakkhunā saṁvaro sādhu, sādhu sotena saṁvaro,
ghāṇena saṁvaro sādhu, sādhu jivhāya saṁvaro,
kāyena saṁvaro sādhu, sādhu vācāya saṁvaro,**

**manasā saṁvaro sādhu, sādhu sabbattha saṁvaro,
sabbattha saṁvuto bhikkhu sabbadukkhā pamuccati.**

The restraint of the eye is good,
the restraint of the ear is good,
the restraint of the nose is good,
the restraint of the tongue is good,
the restraint of body is good,
the restraint of the speech is good,
the restraint of the mind is good,
restraint is always good,
a monastic who is
restrained everywhere
is free from all the suffering.

At the end of the teaching those five bhikkhus were established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

25.2 The Story about the Goose-Killing Bhikkhu

Hamsaghātakabhikkhuvatthu

Dhp 362

Burlingame: The Goose-Killing Monk

Compare: Ja 276; Ja 107

Two friends went forth and became bhikkhus together; one day, after bathing, they saw two geese flying through the air, and one of the bhikkhus said he could hit one of the geese in both eyes, and threw a pebble which hit its mark and brought the goose down; when the Buddha heard about it he taught them a Birth Story about scrupulous laymen, and then taught them further with a verse.

Cast: Dhanañjaya, Kaliṅga, Añjanasannibha, Elder Uppalavaṇṇā, Elder Puṇṇa, Elder Kaccāna, Elder Kolita, Elder Sāriputta, Elder Anuruddha, Elder Kassapa, Nanda, Mother of Rāhula, Māyā Devī, Bodhisatta

Keywords: Animals, Killing, Rich Men, Kings, Restraint, Past Lives

“**One who controls his hands,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain goose-killing bhikkhu. {4.87} [30.345]

25. The Chapter about Monastics, Bhikkhuvagga - 1007

It seems that two residents of Sāvattthī went forth, and were admitted to full membership in the Saṅgha, 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 bhikkhus, 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 bhikkhu 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 bhikkhus.

Some bhikkhus who stood near saw it and said to the bhikkhu who had killed the goose: “Friend, after going forth in the dispensation of the Buddha, you have done a most unbecoming thing in taking the life of a living creature.” And taking the two bhikkhus with them, they arraigned them before the Realised One. The Teacher asked the bhikkhu who had killed the goose: “Bhikkhu, is it true that you have taken the life of a living creature?” – “Yes, venerable Sir,” replied the bhikkhu, “it is true.”

The Teacher said: “Bhikkhu, how comes it that after going forth in such a dispensation as mine, which leads out, 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 went forth in the dispensation of the Buddha, have felt no scruples at all.” And in response to a request of the bhikkhus the Teacher related the following

2a. Story of the Past: The Birth Story about the Kuru Morality

In times long past, when Dhanañjaya ruled over the kingdom of Kuru in the city of Indapattana, the Bodhisatta 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

25. The Chapter about Monastics, Bhikkhuvagga - 1008

throne. He kept inviolate the ten virtues of a king, and likewise practiced the Kuru morality.³⁷⁴ The Kuru morality are the five precepts, and these the Bodhisatta kept whole and undefiled. And even as the Bodhisatta practiced the Kuru morality, so also did his mother, his principal queen, his younger brother the viceroy, the Brahmin chaplain, the courtier who was his driver, his charioteer, his rich man, 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 Kalinga ruled over the kingdom of Kalinga 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 (Like Collyrium), an animal of great merit, and the inhabitants of the kingdom of Kalinga, 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 Brahmins to fetch this elephant. So the Brahmins went and asked the Great Being for the elephant. The Teacher, in order to make clear the reason for their request, said:{4.89}

Knowing your faith and your virtue,
ruler of the people, we did
exchange gold in Kalinga with
the collyrium-coloured one.

But even after the elephant had been brought to the kingdom of Kalinga, no rain fell. The king of Kalinga thought to himself: “The king of Kuru practices the Kuru morality, and it is for this reason that rain falls in his kingdom.” So Kalinga said to his Brahmins and courtiers: “Inscribe on a golden plate the Kuru morality which the king of Kuru practices, and bring the plate to me.” So saying, he sent them back to the king of Kuru.

So Kalinga’s courtiers and Brahmins 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 Brahmins 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 Brahmins and courtiers returned with the golden plate, and Kalinga saw the Kuru morality inscribed thereon, he took

³⁷⁴ AJ: *Kurudhamma*.

25. The Chapter about Monastics, Bhikkhuvagga - 1009

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.

When the Teacher had related this Story of the Past, the Teacher joined the connection:

Uppalavaṇṇā was the courtesan,
Puṇṇa the porter, and the driver was
Kaccāna; Kolita, the measurer;
the rich man, Sāriputta; he who drove
the chariot, Anuruddha; and the priest
was Kassapa the elder; he that was
the viceroy, now is Nandapaṇḍita;
Rāhula's mother has the queen-consort,
the queen-mother was Māyā; and the king
was the Bodhisatta. Thus is it clear. {4.90}

Bhikkhu, thus did wise men of old, although their faults were the merest trifles, they had scruples concerning their observance of the precepts. But as for you, although you have gone forth in the dispensation of a Buddha like me, you have committed the grievous wrong of taking the life of a living creature. A bhikkhu ought always to control his hand and his feet and his tongue.” So saying, he pronounced the following verse:

**362. Hatthasaṃyatō pādasam̐yatō,
vācāya sam̐yatō sam̐yatuttamo,
ajjhatarato samāhito,
eko santusito: tam-āhu bhikkhuṃ.**

One who controls his hands, controls his feet,
controls his speech, controls the mind supreme,
with delight, composure, solitary,
content: that one do they call a bhikkhu.

At the end of the teaching many reached the fruition of Stream-entry and so on.

25.3 The Story about Kokālika

Kokālikavatthu

Dhp 363

Burlingame: The Monk Who Failed to Hold His Tongue

Compare: Ja 481; SN 6.10; AN 10.89; Snp 3.10; Ja 215³⁷⁵

Elder Kokālika once spent the Rains Retreat with the two Chief Disciples, but was not honoured as they were, and then went about abusing them, saying they were full of defilements; the Buddha tried to restrain him but he fell into the Lotus Niraya Hell; the Buddha then explained how a bhikkhu should behave with a verse.

Keywords: Reviling, Slander, Past Lives, Animals

“That monastic who controls his mouth,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Kokālika. The story occurs in the Discourse beginning with the words: “Now the bhikkhu Kokālika drew near to where the Fortunate One was,” and its meaning is to be understood as explained in the commentary thereon.³⁷⁶ {4.91} [30.248]

During one rainy season the two chief disciples, desiring to leave the multitude and to dwell apart, took leave of the Teacher, and went into the kingdom where Kokālika was. They repaired to the residence of Kokālika, and said this to him: “Friend Kokālika, since for us it is delightful to dwell with you, and for you to dwell with us, we would abide here three months.” – “How,” said the other, “will it be delightful for you to dwell with me?” They answered: “If you tell not a soul that the two chief disciples are dwelling here, we shall be happy, and that will be our delight in dwelling with you.” – “And how is it delightful for me to dwell with you?” – “We will teach the Dhamma to you for three months in your home, and we will discourse to you, and that will be your delight in dwelling

³⁷⁵ BG: The Jātaka version of the story of Kokālika is contained in the Introduction to Ja 481. 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 SN 6.10, or to Snp 3.10. The Story of the Past, The Talkative Tortoise, is derived from Ja 215. Dhp-a 4.91¹⁶-92⁸ is identical with Jātaka, 2.176²⁻¹⁸. The rest of the story is given more briefly. For a discussion of the motif, see Bloomfield, JAOS., 36. 60.

³⁷⁶ AJ: I include the story as retold in the introduction to Ja 481.

25. The Chapter about Monastics, Bhikkhuvagga - 1011

with us.” – “Dwell here, bhikkhus,” he said, “so long as you will,” and he allotted a pleasant residence to them. There they dwelt in the fruition of the attainments, and no man knew of their dwelling in that place.

When they had thus passed the rains they said to him: “Monk, now we have dwelt with you, and we will go to visit the Teacher,” and asked his leave to go. He agreed, and went with them on the rounds for alms in a village over against the place where they were. After their meal the elders departed from the village. Kokālika leaving them, turned back and said to the people: “Lay brethren, you are like brute animals. Here the two chief disciples have been dwelling for three months in the monastery opposite, and you knew nothing of it: now they are gone.” – “Why did you not tell us, sir?” the people asked.

Then they took ghee and oil and medicines, raiment and clothes, and approached the elders, saluting them and saying: “Pardon us, sirs we knew not you were the chief disciples, we have learned it but today by the words of the venerable bhikkhu Kokālika. Pray have compassion on us, and receive these medicines and clothes.” Kokālika went after the elders with them, for he thought: “The elders are frugal, and content with little; they will not accept these things, and then they will be given to me.” But the elders, because the gift was offered at the instigation of a bhikkhu, neither accepted the things themselves nor had them given to Kokālika. The lay folk then said: “Sirs, if you will not accept these, come here once again to bless us.” The elders promised, and proceeded to the Teacher’s presence.

Now Kokālika was angry, because the elders neither accepted those things themselves, nor had them given to him. The elders, however, having remained a short while with the Teacher, each chose five hundred monks as their following, and with these thousand monks went on pilgrimage seeking alms, as far as Kokālika’s country. The lay folk came out to meet them, and led them to the same monastery, and showed them great honour day by day.

Great was the store given to them of clothes and of medicines. Those monks who went out with the elders dividing the garments gave of them to all the monks which had come, but to Kokālika gave none, neither did the elders give him any. Getting no clothes Kokālika began to abuse and revile the elders, saying: “Sāriputta and Moggallāna are full of wicked desires; they would not accept before what was offered them, but these things they do accept. There is no satisfying them, they have no regard for others.” But the elders, perceiving that the man was harbouring evil on their account, set out with their followers to

25. The Chapter about Monastics, Bhikkhuvagga - 1012

depart; nor would they return, not though the people begged them to stay yet a few days longer.

Then a young bhikkhu said: “Where shall the elders stay, laymen? Your own particular elder does not wish them to stay here.” Then the people went to Kokālika, and said: “Sir, we are told you do not wish the elders to stay here. Go to! Either appease them and bring them back, or away with you and live elsewhere!” In fear of the people this man went and made his request to the elders. “Go back, bhikkhu,” answered the elders, “we will not return.” So he, being unable to prevail upon them, returned to the monastery. Then the lay folk asked him whether the elders had returned. “I could not persuade them to return,” said he. “Why not, monk?” they asked. And then they began to think it must be no good bhikkhus would dwell there because the man did wrong, and they must get rid of him. “Sir,” they said, “do not stay here; we have nothing here for you.”

Thus dishonoured by them, he took bowl and robe and went to Jetavana. After saluting the Teacher, he said: “Venerable Sir, Sāriputta and Moggallāna are full of wicked desires, they are in the power of wicked desires!” The Teacher replied, “Say not so, Kokālika; let your heart, Kokālika, have confidence in Sāriputta and Moggallāna; learn that they are good bhikkhus.” Kokālika said: “You believe in your two chief disciples, sir; I have seen it with my own eyes; they have wicked desires, they have secrets within them, they are wicked men.” So he said thrice, then rose from his seat, and departed. Even as he went on his way there arose over all his body boils of the size of a mustard seed, which grew and grew to the size of a ripe seed of the wood apple tree, burst, and blood ran all over him. Groaning he fell by the gate of Jetavana, maddened with pain.

A great cry arose, and reached even to the Brahma Realm: “Kokālika has reviled the two chief disciples!” Then his spiritual teacher, the Brahma Tudu by name, learning the fact, came with the intent of appeasing the elders, and said while poised in the air: “Kokālika, a cruel thing this you have done; make your peace with the chief disciples.” – “Who are you, brother?” the man asked. “Tudu Brahma, is my name,” said he. “Have you not been declared by the Fortunate One,” said the man, “a Non-returner? That word means that such come not back to this earth. You will become a Yakkha upon a dunghill!” Thus he upbraided the Mahā Brahma. And as he could not persuade the man to do as he advised, he replied to him: “May you be tormented according to your own word.” Then he returned to his abode of bliss. And Kokālika after dying was

born again in the Lotus Hell. That he had been born there the great and mighty Brahma Sahampati told to the Tathāgata, and the Teacher told it to the monks.

Now after Kokālika had been reborn in the Lotus Niraya Hell, the bhikkhus in the Dhamma Hall began a discussion of the occurrence, saying: “Alas, the bhikkhu 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: “Bhikkhus, what subject are you discussing now as you sit here all gathered together?” When they told him, he said: “Bhikkhus, 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 bhikkhus immediately desired to hear all about the matter. In compliance with their requests, to make the matter clear, the Teacher related the following

3a. Story of the Past: The Birth Story about the Talkative Turtle³⁷⁷

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 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 on his mind. Now the geese were flying very swiftly, and by this time they had reached a point directly over the royal palace in Bārāṇasī city. So when the tortoise let go of the stick, he fell to the ground right in the

³⁷⁷ AJ: Ja 215.

25. The Chapter about Monastics, Bhikkhuvagga - 1014

middle of the palace court, and the moment he struck the ground, split into two pieces.

The tortoise by letting out an
utterance surely killed himself,
while having a good grip on a
stick, by speaking he killed himself. [30.249]

Having seen this, chief of vigorous men,
speak a word that is wholesome and concise.
You see, by talking much too much,
the tortoise came to disaster.

Having related this Birth Story about One Who Talks Too Much,³⁷⁸ found in the Second Book, the Teacher said: “Bhikkhus, a bhikkhu should control his tongue, should live tranquilly, should not allow himself to become puffed up, and his mind should be passionless.” So saying, he pronounced the following verse:
{4.93 }

**363. Yo mukhasaṃyato bhikkhu, mantabhāṇī anuddhato,
atthaṃ Dhammaṇ-ca dīpeti, madhuraṃ tassa bhāsitam.**

That bhikkhu who controls his mouth,
who speaks well, and who is modest,
who explains the meaning of the
Dhamma, his speech is surely sweet.

At the end of the teaching many reached the fruition of Stream-entry and so on.

³⁷⁸ AJ: *Bahubhāṇijātaka*, otherwise known as the *Kacchapajātaka*.

25.4 The Story about the Elder Dhammārāma

Dhammārāmattheravattu

Dhp 364

Burlingame: By Righteousness Men Honor the Buddha

Compare: Dhp-a 12.10; Dhp-a 15.7

When Elder Dhammārāma heard the Buddha declare his intention to finally pass away in four months time, rather than attend on the Buddha, he went to the forest to practice the teaching; the Buddha lauded him and said this is how one truly honours him, and spoke a verse.

Keywords: Listening to Dhamma, Solitude, Practising

**

“**The one who finds pleasure in the Dhamma,**” this Dhamma teaching 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 Parinibbāna,” bhikkhus by the thousand spent their time in attendance upon the Teacher. Those who had not yet attained Stream-entry were unable to restrain their tears; those who had attained Arahatsip experienced spiritual urgency; all went about in little groups, saying: “What are we to do?” {4.94}

But a single bhikkhu named Dhammārāma, went nowhere near the other bhikkhus. And when they asked him: “Why, friend?” he gave them no answer. For Dhammārāma thought to himself: “The Teacher has announced that four months hence he will pass into Parinibbāna, 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 Dhamma taught by the Teacher.

The bhikkhus reported to the Realised One: “Venerable Sir, Dhammārāma is devoid of affection for you. Since he heard us say: ‘Four months hence the Teacher will pass into Parinibbāna; 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, venerable Sir, it is true.” – “Why have you so done?” – “This is the thought in

25. The Chapter about Monastics, Bhikkhuvagga - 1016

my mind: ‘You have announced that four months hence you are to will pass into Parinibbāna, and I have not yet freed myself from the bondage of desire; therefore while you yet remain alive, I will attain Arahātship.’ I am considering and pondering and calling to mind the Dhamma which you have taught.” – “Good! Good!” exclaimed the Teacher, applauding him.

Then the Teacher said to the bhikkhus: “Bhikkhus, every other bhikkhu should show his affection for me just as Dhammārāma has done. For they that honor me with garlands, perfumes, and the like, do not honor me; but they that practice the Dhamma in conformity with the Dhamma, they alone truly honor me.” So saying, he pronounced the following verse:

**364. Dhammārāmo Dhammarato, Dhammaṃ anuvicintayaṃ,
Dhammaṃ anussaraṃ bhikkhu, Saddhammā na parihāyati.**

The one who finds pleasure in the Dhamma,
delights in Dhamma, reflects on Dhamma,
the bhikkhu who remembers the Dhamma,
does not then abandon the Good Dhamma. {4.95}

At the end of the teaching that bhikkhu was established in Arahātship; the assembly also had benefit from the Dhamma teaching.

25.5 The Story about a Treacherous Bhikkhu Vipakkhasevakabhikkhuvatthu

Dhp 365-366

Burlingame: The Traitor Monk

Compare: Ja 26

One bhikkhu of Devadatta’s faction persuaded another bhikkhu to share in the rich offerings they were receiving; even though he disagreed with Devadatta he joined them for the food; later when he returned to the Buddha he was reproved for not being content, and the Buddha taught the bhikkhus with some verses.

Keywords: Gains, Offerings, Kings, Animals, Thieves, Past Lives, Bodhisatta

“One should not despise one’s own gains,” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to a treacherous bhikkhu.

25. The Chapter about Monastics, Bhikkhuvagga - 1017

This bhikkhu, it appears, had as an intimate friend a certain bhikkhu who belonged to the faction of Devadatta. One day as he was returning from his breakfast, after accompanying his brother bhikkhus on their rounds for alms, the schismatic bhikkhu 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 bhikkhu did as his friend suggested, tarried with Devadatta’s bhikkhus for several days, and then returned to his own community. {4.96}

The bhikkhus reported his offense, saying: “Venerable Sir, this bhikkhu has been enjoying the gifts and offerings bestowed upon Devadatta; he is a partisan of Devadatta.” The Teacher [30.251] caused the bhikkhu to be summoned before him and asked him: “Is the report true that you have done thus and so?” – “Yes, venerable Sir, I tarried with Devadatta’s bhikkhus for a few days on account of a young bhikkhu who is a personal friend of mine, but I do not favor Devadatta’s views.”

The Fortunate One said: “Granted that you do not hold erroneous views; yet you rove about as though you held the views of everyone 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 bhikkhus: “Venerable 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

5a. Story of the Past: The Birth Story about Mahilāmukha, the Mad Elephant³⁷⁹

In the past when Brahmadatta was reigning in Benares, the Bodhisatta became his minister. In those days the king had a state elephant, named Mahilāmukha (Damsel-Face), who was virtuous and good, and never hurt anybody.

Now one day some burglars came close up to the elephant’s stall by night and sat down to discuss their plans in these words: “This is the way to tunnel into a house; this is the way to break in through the walls; before carrying off the plunder, the tunnel or breach in the walls ought to be made as clear and open as a road or a ford. In lifting the goods, you shouldn’t stick at murder; for thus there will be none able to resist. A burglar should get rid of all goodness and virtue, and be quite pitiless, a man of cruelty and violence.”

³⁷⁹ AJ: Ja 26. The commentary had only the verse, I include the full story here.

25. The Chapter about Monastics, Bhikkhuvagga - 1018

After having schooled one another in these counsels, the burglars took off. The next day too they came, and many other days besides, and held like converse together, till the elephant came to the conclusion that they came expressly to instruct him, and that he must turn pitiless, cruel, and violent. And such indeed he became. No sooner did his mahout appear in the early morning than the elephant took the man in his trunk and dashed him to death on the ground. And in the same way he treated a second, and a third, and every person in turn who came near him.

The news was brought to the king that Mahilāmukha had gone mad and was killing everybody that he caught sight of. So the king sent the Bodhisatta, saying: “Go, sage, and find out what has perverted him.”

The Bodhisatta went, and soon satisfied himself that the elephant showed no signs of bodily ailment. As he thought over the possible causes of the change, he came to the conclusion that the elephant must have heard persons talking near him, and have imagined that they were giving him a lesson, and that this was what had perverted the animal. Accordingly, he asked the elephant-keepers whether any persons had been talking together recently near the stall by night. “Yes, my lord,” was the answer, “some burglars came and talked.”

Then the Bodhisatta went and told the king, saying: “There is nothing wrong, sire, with the elephant bodily; he has been perverted by overhearing some burglars talk.” – “Well, what is to be done now?” – “Order good men, sages and Brahmins, to sit in his stall and to talk of goodness.” – “Do so, my friend,” said the king. Then the Bodhisatta set good men, sages and Brahmins, in the stall, and bade them talk of goodness. And they, taking their seats nearby the elephant, spoke as follows: “Neither maltreat nor kill. The good should be long-suffering, loving, and merciful.” Hearing this the elephant thought they must mean this as a lesson for him, and resolved thenceforth to become good. And good he became.

“Well, my friend,” said the king to the Bodhisatta, “is he good now?” – “Yes, your majesty,” said the Bodhisatta, “thanks to wise and good men the elephant who was so perverted has become himself again.” And so saying, he repeated this verse:

*Considering the former thieves’ word,
Mahilāmukha roamed round lashing out,
considering the word of the restrained,
the elephant supreme was firm in all virtues.*

25. The Chapter about Monastics, Bhikkhuvagga - 1019

When the Teacher had related this Birth Story about Mahilāmukha, the Mad Elephant, he said: “Bhikkhus, anyone who is a bhikkhu 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 absorption nor spiritual insight nor the paths and fruitions, 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 to him.” So saying, he expounded the Dhamma, pronouncing the following verses:

**365. Salābhaṃ nātimaññeyya, nāññesaṃ pihayaṃ care,
aññesaṃ pihayaṃ bhikkhu samādhim nādhigacchati.**

One should not despise one's own gains,
don't live envious of others,
the bhikkhu who is envious
does not attain concentration.

**366. Appalābho pi ce bhikkhu salābhaṃ nātimaññati,
taṃ ve devā pasaṃsanti suddhājīvaṃ atanditaṃ.**

If a bhikkhu gains but little,
he should not despise his gains, for
even the gods will praise the one
of pure life who is diligent.

At the end of the teaching many reached the fruition of Stream-entry and so on.

25.6 The Story about the Brahmin Pañcaggadāyaka Pañcaggadāyakabrāhmaṇavatthu

Dhp 367

Burlingame: The Brahmin Who Gave the Gifts of First-Fruits

Compare: Snp-a 1.12; Dhp-a 8.1c

A Brahmin became well known for giving of the first fruits of the harvest before he would take his own food; one day as he was taking his meal the Buddha appeared at the door, and the Brahmin offered him the remainder of his meal and asked him to teach what were the characteristics of a true bhikkhu.

Keywords: Offerings, Radiant Image, Insight, Previous Buddhas

“The one who does not have fondness,” [30.252] {4.98} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a Brahmin Pañcaggadāyaka.

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 a pot, he gave the first-fruits of a pot; when it was heaped upon the dish, he gave the first-fruits of the dish. Thus did he give the five gifts of the first-fruits, tasting not a morsel himself until he had given to whoever was present. For this reason he came to be called Pañcaggadāyaka (Giver of the Five First-Fruits).

The Teacher, perceiving that the Brahmin and his wife possessed the supporting conditions for the attainment of the three fruitions, went and stood at the door of the Brahmin’s house at meal-time. The Brahmin 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 Brahmin’s wife, as she served her husband with food, saw the Teacher and thought to herself: “This Brahmin, after giving the five gifts of the first-fruits, is eating his meal, and now comes the ascetic Gotama and stands at his door. If the Brahmin 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.

25. The Chapter about Monastics, Bhikkhuvagga - 1021

Thus did she stand, watching the Teacher with half an eye and wondering to herself: “Has he gone or not?” The Teacher remained standing where he was. The Brahmin’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, the Brahmin’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 Brahmin, 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 supporting conditions. When the Brahmin saw the Teacher, he said to his wife: “Wife, I am ruined! When the prince 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: “Dear 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 leftover,” said: “Brahmin, 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, Brahmin, we are like the Petas that subsist on food given to others.” So saying, he pronounced the following verse:

From the top, the middle or from the remainder,
when one living on food given by another
receives a rice-ball, it is not enough to praise
or disparage it – the wise sense he is a sage. {4.100}

The Brahmin, hearing these words, rejoiced inwardly and said: “How wonderful it is that the prince, the master of the directions, instead of saying: ‘I have no use for the leftovers of your food,’ should speak as he does!”

Remaining standing at the door, he asked the Teacher the following question: “Good Gotama, you call your own disciples bhikkhus. What is it that makes a bhikkhu?” The Teacher considered within himself: “How can I teach the

25. The Chapter about Monastics, Bhikkhuvagga - 1022

Dhamma 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 mind and body; I ought not to let this opportunity go to teach to them about the mind and body.” Accordingly he said: “Brahmin, a bhikkhu is one who is not attracted or fettered or bound by mind and body.” So saying, he pronounced the following verse:

**367. Sabbaso nāmarūpasmiṃ yassa natthi mamāyitaṃ,
asatā ca na socatī, sa ve bhikkhū ti vuccatī.**

The one who does not have fondness
at all for mind and body, who
grieves not for what does not exist,
he is surely called a bhikkhu. {4.101}

At the end of the teaching both husband and wife were established in the fruition of Non-returning, and those who had assembled also had benefit from the Dhamma teaching.

25.7 The Story about a Company of Bhikkhus

Sambahulānaṃ Bhikkhūnaṃ Vatthu

Dhp 368-376

CST4: Sambahulabhikkhuvatthu

Burlingame: The Conversions of a Pack of Thieves

Compare: Vin Mv 5.13; Ud 5.6; Ud-a 5.6; Thag-a 208; AN-a 1.14.7.8

After Soṇa Kūṭikaṇṇa received ordination he recited Dhamma to the Buddha who praised him for it, which also caused the Devas to rejoice; on hearing about it, Soṇa's mother invited her son to teach her Dhamma also, and wouldn't leave the teaching even when she heard nine hundred thieves had broken into her house; seeing her piety, the thieves converted and went forth; this is the teaching the Buddha gave at that time.

Cast: Mahā Kaccāna, Soṇa Kūṭikaṇṇa

Keywords: Great Disciples, Listening to Dhamma, Devatās, Thieves, Meditation, Radiant Image

“That monastic who has loving-kindness,” [30.254] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a company of bhikkhus.

25. The Chapter about Monastics, Bhikkhuvagga - 1023

For once upon a time, while venerable Mahā Kaccāna 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 Dhamma by the teaching of the elder, expressed a desire to go forth under the elder. The elder said: “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 go forth, and on asking the elder the third time, he went forth. On account of the scarcity of bhikkhus in the South, he spent three years in that country, and then took his higher ordination. 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 worshipped 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 Chapter of the Eights.³⁸⁰ {4.102} When he had completed his recitation of the text, the Teacher thanked him and applauded him, saying: “Well done, well done, bhikkhu!” Hearing the applause bestowed upon him by the Teacher, the Devas, beginning with the Bhummaṭṭhaka Devatās, Nāgas and the Supaṇṇas, and extending to the world of Brahma, gave a shout of applause.

At that moment also the Devatā 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 120 leagues from the Jetavana, gave a loud shout of applause. The female lay disciple said to the Devatā: “Who is this that gives applause?” The Devatā replied: “It is I, sister.” – “Who are you?” – “I am the Devatā resident in your [30.255] house.” – “You have never before bestowed applause upon me; why do you do so today?” – “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?”

“Today, your son, residing alone with the Teacher in the Perfumed Chamber, recited the Dhamma to the Teacher. The Teacher, pleased with your son’s recitation of the Dhamma, bestowed applause upon him; therefore I also

³⁸⁰ AJ: *Aṭṭhakavagga*, now found as the 4th chapter of the *Suttanipāta*.

25. The Chapter about Monastics, Bhikkhuvagga - 1024

bestowed applause upon him. For when the Devas heard the applause bestowed upon your son by the Sambuddha, all of them, from Bhummatṭhaka Devatās to the world of Brahma, gave a shout of applause.” – “Master, do you really mean that my son recited the Dhamma to the Teacher? Did not the Teacher recite the Dhamma to my son?” – “It was your son who recited the Dhamma to the Teacher.”

As the Devatā thus spoke, the five kinds of joy sprang up within the lay 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 Dhamma to him, {4.103} he will be able to recite the Dhamma to me also. When my son returns, I will arrange for a hearing of the Dhamma and will listen to his teaching of the Dhamma.”

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 higher ordination to be given by just five bhikkhus in the borderlands, of whom one was a bhikkhu versed in the Vinaya.³⁸¹ 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 the elder took Elder Soṇa with him and set out on his rounds 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 Dhamma to the Teacher?” – “Lay disciple, who told you that?” – “Dear son, the Devatā who resides in this house gave a loud shout of applause, and when I asked: ‘Who is this that gives applause?’ the Devatā 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 Dhamma to the Teacher, he will be able to recite the Dhamma to me also.’ Dear son, since you have recited the Dhamma to the Teacher, you will be able to recite it to me also. Therefore on

³⁸¹ AJ: in the Middle Lands this requires ten bhikkhus.

25. The Chapter about Monastics, Bhikkhuvagga - 1025

such and such a day I will arrange for a hearing of the Dhamma, and will listen to your teaching of the Dhamma.” He consented.

The female lay disciple gave alms to the company of bhikkhus and rendered honor to them. Then she said to herself: “I will hear my son teach the Dhamma.” 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 Dhamma. Within the city, in a pavilion erected for the hearing of the Dhamma, her son ascended the gloriously adorned Dhamma Seat and began to teach the Dhamma.

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 on the 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 maidservant 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 teaches the Dhamma. Do not spoil the Dhamma 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

25. The Chapter about Monastics, Bhikkhuvagga - 1026

maidservant 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 Dhamma 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 maidservant 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 teaches the Dhamma; 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, a 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 the Dhamma protects whoever walks in the Dhamma. Therefore the Fortunate One said:³⁸²

The Dhamma protects one living by it,
the Dhamma well-practised brings happiness,
this is the advantage of the Dhamma:
it does not lead to bad destinations.

The thieves went to the pavilion and listened to the Dhamma. As the night grew bright, the elder finished his recitation of the Dhamma and descended from the Dhamma seat. 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 going forth under your son.”

³⁸² AJ: Thag vs. 303.

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 Dhamma, that they desire to go forth; please let them go forth.” – “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, had them go forth, and established them in the precepts. When they had made their higher ordination, he gave to each one of them a separate subject of meditation. Then those nine hundred bhikkhus 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, 120 leagues away, scrutinized those bhikkhus, 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 verses:

**368. Mettāvihārī yo bhikkhu, pasanno Buddhasāsane,
adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ.**

That bhikkhu who lives with loving-kindness,
with faith in the Buddha’s dispensation,
should surely attain to the state of peace,
the joy in the stilling of conditions.

**369. Siṅha bhikkhu imaṃ nāvaṃ, sittā te lahum-essati,
chetvā rāgañ-ca dosaṇ-ca, tato Nibbānam-ehisi.**

You must bail out this boat, bhikkhu,
when bailed out it will go lightly,
cutting off passion and hatred,
from here one goes to Nibbāna.

**370. Pañca chinde, pañca jahe, pañca cuttaribhāvaye,
pañca saṅgātigo bhikkhu oghatiṇṇo ti vuccati.**

One should cut off five, abandon
five and then cultivate five more,
the bhikkhu who surmounts the five
attachments is called flood-crosser.³⁸³ {4.107}

³⁸³ AJ: the commentarial interpretation of this verse is: One should cut off the five lower destinations, abandon the five lower fetters, cultivate five spiritual faculties; the

**371. Jhāya, bhikkhu, mā ca pāmado,
mā te kāmagaṇe bhamassu cittaṃ,
mā lohagaḷaṃ gilī, pamatto,
mā kandi: ‘Dukkham-idan’-ti ḍayhamāno.**

Meditate, bhikkhu, and don’t be heedless,
don’t let your mind swirl in strands of desire,
don’t, heedless, swallow a hot iron ball,
do not, burning, cry: ‘This is suffering.’

**372. No More jhānaṃ apaññassa, paññā natthi ajhāyato,
yamhi jhānaṃ-ca paññā ca sa ve Nibbānasantike.**

There’s no meditation for one without wisdom,
there’s no wisdom for one without meditation,
the one who has both meditation and wisdom
is indeed in the presence of Nibbāna.

**373. Suññāgāraṃ pavitṭhassa, santacittassa bhikkhuno,
amānusi ratī hoti sammā Dhammaṃ vipassato.**

For the one in an empty place,
a bhikkhu with a peaceful mind,
there is superhuman delight
from insight into true Dhamma.

**374. Yato yato sammasati khandhānaṃ udayabbayaṃ
labhatī pītipāmojjaṃ, amataṃ taṃ vijānataṃ.**

Whoever has right mindfulness
regarding mind and body
gains joy and happiness, that is
the deathless state for one who knows. [30.259]

**375. Tatrāyam-ādi bhavati idha paññassa bhikkhuno:
indriyagutti santuṭṭhī, pātimokkhe ca saṃvaro.**

This is the very beginning
for the bhikkhu who is wise here;
contentment, guarding the senses,
restraint in the regulations.

**376. Mitte bhajassu kalyāṇe suddhājīve atandite,
paṭisanthāravuttassa ācāraḥkusalo siyā,
tato pāmojjabahulo, dukkhassantaṃ karissati.**

One should resort to spiritual friends,
ones of pure life, ones who are diligent,
one should be of friendly disposition,
one who will be skilful in his conduct,
having much happiness from that reason,
one will then make an end to suffering.

Then, when the Teacher had taught these verses, at the conclusion of each of the verses, one by one, the hundred bhikkhus,³⁸⁴ while sitting right there, attained Arahatship, together with the analytic knowledges. After rising up onto the sky, all of those bhikkhus, after going through the air and crossing that desert for 120 leagues, while praising and extolling the golden body of the Realised One, worshipped at his feet.

25.8 The Story about the Five Hundred Bhikkhus

Pañcasatabhikkhuvatthu

Dhp 377

Burlingame: “The Grass Withereth, the Flower Fadeth”

Compare: Dhp-a 20.9

Five hundred bhikkhus who had received instructions from the Buddha saw jasmine flowers fading away and determined to attain Awakening before the flowers dropped from the stems; the Buddha projected an image of himself and gave them this teaching, after hearing which, they became Arahats.

Keywords: Meditation, Insight, Radiant Image

“Just as striped jasmine,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to five hundred bhikkhus. {4.112}

It seems that these bhikkhus obtained a subject of meditation from the Teacher, went forth to the forest, and applied themselves to meditation. While thus engaged, they saw jasmine flowers which had blossomed that very morning,

³⁸⁴ AJ: the story spoke of 900.

25. The Chapter about Monastics, Bhikkhuvagga - 1030

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 bhikkhus and said: “Bhikkhus, even as a flower is released from its stem, even so should a bhikkhu strive to obtain release from the pain of birth and rebirth.” And even as he sat within the Perfumed Chamber, he sent forth a light³⁸⁵ and pronounced the following verse:

**377. Vassikā viya pupphāni maddavāni pamuñcati,
evaṃ rāgañ-ca dosaṃ-ca vippamuñcetha bhikkhavo.**

Just as striped jasmine casts
off its withered flowers,
just so, bhikkhus, cast off
all passion and hatred. {4.113}

At the end of the teaching, all those bhikkhus were established in Arahatsip.

25.9 The Story about the Elder Santakāya Santakāyattheravatthu

Dhp 378

Burlingame: The Monk Whose Mother Was a Lioness

Elder Santakāya was said to have been born from the womb of a lioness, and lions are renowned for the dignity of their bearing; the bhikkhus praised him in front of the Buddha for being so calm and composed; the Buddha affirmed that this is just as a monastic should be with a verse.

Keywords: Animals, Similes

**

“**Calm in body**,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Santakāya (Calm in Body).

It is said of this bhikkhu 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

³⁸⁵ AJ: the terminology differs here, but it is clear a radiant image is meant (*āloka* here, *obhāsa* normally).

25. The Chapter about Monastics, Bhikkhuvagga - 1031

always carried himself with composure and dignity. It seems 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 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 bhikkhu issue forth.

The composure and dignity of this bhikkhu attracted the attention of the other bhikkhus, and they said to the Teacher: “Venerable Sir, we have never seen such a bhikkhu 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: “Bhikkhus, he that is a bhikkhu should be, like Elder Santakāya, composed in action, speech, and thought.” So saying, he pronounced the following verse:

**378. Santakāyo santavāco, santavā susamāhito,
vantālokāmisso bhikkhu upasanto ti vuccati.**

Calm in body and calm in speech,
having calmness and composure,
having thrown off worldly gain
the bhikkhu is said to be one at peace.

At the end of the teaching that elder was established in Arahantship, and those who had assembled also had benefit from the Dhamma teaching.

25.10 The Story about the Elder Naṅgalakula

Naṅgalakulatheravatthu

Dhp 379-380

Burlingame: The Monk and the Ragged Garment

Compare: Dhp-a 10.10

The poor man Naṅgalakula was ordained, but became discontented, and thought to return to the lay life; but finding his previous rags he took them as a meditation subject and soon became an Arahat; the Buddha confirmed it to the bhikkhus and spoke some verses.

Keywords: Poverty, Livelihood

“By oneself one should censure self,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Naṅgalakula. {4.115}

It seems that there was a certain poor man who made his living by working for other people. One day a bhikkhu saw him going along, clad only in a ragged loin-cloth, with his plow on his shoulder. [30.261] Said the bhikkhu to the plowman: “If this is the way you make your living, why shouldn’t you go forth?” – “Venerable Sir, who would make a bhikkhu of a man that gets his living as I do?” – “If you will consent to go forth, I will make a bhikkhu of you.” – “Very well, venerable Sir; if you will make a bhikkhu of me, I will go forth.” So that elder took him to Jetavana, bathed him with his own hands, and causing him to stand within the enclosure, made a bhikkhu 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 enclosure. On making his higher ordination, he received the name Elder Naṅgalakula (Plowman).

After living for some time on the rich gifts and offerings which are bestowed upon the Buddhas, Elder Naṅgalakula 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}

25. The Chapter about Monastics, Bhikkhuvagga - 1033

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 bhikkhus observed that he went repeatedly to the foot of the tree. So they asked him: “Friend Naṅgalakula, why do you go there?” – “Venerable Sirs, I go there to visit my teacher.” After a few days he attained Arahatship. Then the bhikkhus made sport of him and said: “Friend 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, venerable 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 bhikkhus heard this, they reported the matter to the Teacher, saying: “This bhikkhu, having spoken what is not true, declares something false.”

The Teacher said: “Bhikkhus, what he says is quite true. My son has admonished himself by himself, and has thus reached the consummation of the spiritual life.” So saying, he taught the Dhamma by pronouncing the following verses: [30.262]

**379. Attanā codayattānaṃ, paṭimāsettam-attanā,
so attagutto satimā sukhaṃ bhikkhu vihāhisi.**

By oneself one should censure self,
by oneself one should be controlled,
the one who guards himself, mindful,
that bhikkhu will live happily.

**380. Attā hi attano nātho, attā hi attano gati,
tasmā saṃyamayattānaṃ assaṃ bhadraṃ va vāṇijo.**

Self is the protector of self,
self is the refuge of the self,
therefore one should restrain oneself,
as a merchant his noble horse.

At the end of the teaching many reached the fruition of Stream-entry and so on.

25.11 The Story about the Elder Vakkali

Vakkalitttheravatthu

Dhp 381

Burlingame: “Whosoever Beholds the Dhamma, He Beholds Me”

Compare: SN 22.87; AN-a 1.14.2.10; Thag-a 205; Iti 5.3³⁸⁶

Elder Vakkali was obsessed with the Buddha’s body and even gave up his meditation to spend his time gazing at the Buddha; the Buddha sent him to spend the Rains Retreat elsewhere, and he was on the verge of suicide when the Buddha appeared to him and his sorrow vanished; the Buddha then taught him with a verse.

Keywords: Suicide, Radiant Image, Foremost Disciples

“**The bhikkhu, having much happiness,**” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to Elder Vakkali. {4.118}

This venerable elder, we are told, was reborn at Sāvattḥī in the household of a Brahmin. One day after he had reached manhood he saw the Realised One 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 Realised One.” He therefore went forth under the Teacher.

He always stood where he could see the One of Ten Strengths, 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 Dhamma, he beholds me.”³⁸⁷ Thus did the Teacher admonish Elder Vakkali.

But in spite of the Teacher’s admonition, Vakkali could not let the Teacher out of his sight or leave the Teacher’s presence. Finally the Teacher thought to

³⁸⁶ BG: The author of Thag-a names the AN-a 1.14.2.10 about Vakkali and the Dhp-a as his authorities.

³⁸⁷ AJ: See SN 22.87.

himself: “Unless this bhikkhu 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 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’s Peak.

The Teacher, perceiving that he was depressed and weary of the world, thought to himself: “If this bhikkhu receives no comfort nor consolation from me, he will destroy his predispositions to the attainment of the paths and the fruitions.” Accordingly he sent forth a radiant image of himself and displayed himself before the gaze of the bhikkhu. The moment the bhikkhu 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 bhikkhu, and pronounced the following verse: {4.119}

**381. Pāmojjabahulo bhikkhu, pasanno Buddhasāsane,
adhigacche padaṃ santaṃ, saṅkhārūpasamaṃ sukhaṃ.**

The bhikkhu, with much happiness,
with faith in the dispensation,
could attain to peace, happy in
the stilling of all conditions.

Having pronounced this verse, the Teacher stretched forth his hand to Elder Vakkali and said:

Come, Vakkali, do not fear,
look upon the Realised One,
I will pull you out, like an
elephant sunk in the mud.
Come, Vakkali, do not fear,
look upon the Realised One,
I will release you, just like
the sun freed from Rāhu’s grasp.
Come, Vakkali, do not fear,
look upon the Realised One,

I will release you, just like
the moon freed from Rāhu's grasp.

Elder Vakkali thought: "I have seen the One of Ten Strengths, and he speaks to me, saying: 'Come!'" Straightaway he experienced profound joy. "How pray shall I go?" he thought. And standing there on the mountain-top, though he saw no path, he sprang into the air face to face with the One of Ten Strengths, on hearing the first words of the verse. And as he soared through the air, pondering the verses pronounced by the Teacher, he completely suppressed the emotion of joy and attained Arahatship together with the analytic knowledges.

Praising the Realised One, 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 were inclined to faith.

25.12 The Story about the Novice Sumana

Sumanasāmaṇḍavattū

Dhp 382

Burlingame: The Novice and the Dragon

Compare: Thag-a 219; AN-a 1.14.1.5; Dhp-a 1.12a

Elder Anuruddha gave the young boy Sumana the going-forth and he soon became an Arahat; through his power the novice overcame a Nāga who then became his servant; when bhikkhus who did not know who he was started making fun of the novice the Buddha decided to let him demonstrate his power and sent him to Lake Anotatta in the Himalayas to bring water; the Buddha pointed him out flying through the air and spoke a verse.

Cast: Annabhāra, Sumana, Buddha Padumuttara, Paccekabuddha Upariṭṭha, Amitodana the Sakyan, Mahānāma, Elder Anuruddha, Mahā Muṇḍa, Mahā Sumana, Culla Sumana, Paṇṇaka, Sakka, Suyāma, Santusita, Paranimmitavasavattī, Elder Ānanda

Keywords: Past Lives, Rich Men, Foremost Disciples, Offerings, Paccekabuddhas, Merit, Devatās, Novices, Nāgas

"That young Bhikkhu who is devoted," [30.264] {4.120} this Dhamma teaching 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:

12a. 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 bhikkhu the place of foremost of those who possess the divine eye. Desiring the same attainment for himself, he invited the Teacher to be his guest, gave alms for seven days to the Saṅgha of bhikkhus presided over by the Buddha, and made the following aspiration: “Venerable Sir, may I also in time to come, under the dispensation of some Buddha, become foremost of those who possess the divine eye.” The Teacher surveyed 100,000 aeons of time, and seeing that his aspiration would be fulfilled, made the following prophecy: “100,000 aeons of time from now, under the dispensation of the Buddha Gotama, this youth will be foremost of those who possess the divine eye, 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 Parinibbāna, he asked the bhikkhus to tell him the procedure preliminary to the attainment of the divine eye. Causing many thousand torches to be set up in a circle about the golden shrine of the Teacher, seven leagues in extent, he honored him with the offering of light.

Passing from that state of existence, he was reborn in the Deva Realm, and after passing from one state of existence to another during 100,000 aeons of time, he was reborn in this age of the world at Bārāṇasī in the household of a poor man. He made his living as a grass-carrier for the rich man Sumana, and his name was Annabhāra (Food-Bearer). The rich man Sumana constantly gave large gifts in this city. [30.265]

Now one day a Paccekabuddha named Upariṭṭha arose from the attainment of cessation in Gandhamādana, {4.121} and considered within himself: “To whom shall I show favor today?” Straightaway the thought came to him: “Today 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: “Venerable Sir, have you received no food?” The Paccekabuddha replied: “It is my expectation to receive food, man of great merit.” – “Well then, venerable Sir, wait a moment,” said Annabhāra.

25. The Chapter about Monastics, Bhikkhuvagga - 1038

Throwing down his grass carrying-pole, 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 Paccekabuddha 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. Today, 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 Paccekabuddha, and made the following aspiration: “Venerable 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 (*natthi*). The Paccekabuddha returned thanks, saying: “So be it, man of great merit,” and went his way.

The Devatā residing in the rich man Sumana’s parasol exclaimed: “Oh, the gift, supreme gift, well bestowed on Upariṭṭha!” {4.122} and thrice applauded him. Said the rich man to him: “Have you not seen me giving gifts all along?” The Devatā 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 rich man. “All this time I have given alms, and yet have not succeeded in winning applause from this Devatā. 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 rich man caused Annabhāra to be summoned [30.266] and asked him: “Did you give alms to anybody today?” – “Yes, master, I gave my portion of boiled rice to the Paccekabuddha Upariṭṭha today.” – “Here, take this penny and give me this portion of alms.” – “I will not give it, master.” The rich man gradually increased his offer to a thousand coins, but Annabhāra refused to give his portion of alms. Then said the rich man: “Very well, sir, if you will not give me the portion of alms, take a thousand coins 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 Paccekabuddha and asked him: “Venerable Sir, the rich man Sumana has offered me a thousand coins, asking me to make over to him the merit I acquired by giving you a portion of alms. What shall I do?”

25. The Chapter about Monastics, Bhikkhuvagga - 1039

The Paccekabuddha answered with 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?” – “Venerable 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 rich man, that one portion of alms has become two, of which one belongs to you and the other to him.”

“Very well, venerable Sir,” said Annabhāra. And taking leave of the Paccekabuddha, he went to the rich man and said: “Master, receive the merit of the portion of alms which I gave.” – “Well then, take these coins.” – “I will not sell the portion of alms I gave. I give you the merit thereof out of faith.” – “Then give it to me out 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 an attainment 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 a Rich Man.

Thus did Annabhāra become a friend of the rich man Sumana. After performing works of merit to the end of his life, he passed from that state of existence and was reborn in the Deva Realm.

After passing from one state of existence to another in the worlds of the Devas and the world of humans, {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 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.

12b. Story of the Present: Anuruddha Goes Forth

It seems that one day six nobles 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 nobles 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 (*natthi*) cake to send.” When Anuruddha received her message, having never before heard the word *natthi*, he imagined to himself: “These must be *natthi* cakes.” So he sent the man back, saying to him: “Go fetch some *natthi* cakes.” When his mother received the message: “My lady, send me some *natthi* cakes,” she thought to herself: “My son has never heard the word *natthi*. How can I teach him what *natthi* 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 Devatās of the city thought: “In our master’s previous existence as Annabhāra he gave food that was his own portion to the Paccekabuddha Upariṭṭha, {4.125} making the aspiration: ‘May I never hear the word *natthi*.’ 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 nobles, 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 *natthi* 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 *natthi* 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 Devatās 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 *natthi* 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,

25. The Chapter about Monastics, Bhikkhuvagga - 1041

and send it to him, and the Devatās 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 *natthi* and lived altogether on celestial cakes.

Now when one after another the sons of families belonging to the Sakya clan had gone forth to form the Teacher's retinue, Mahānāma the Sakyan said to his younger brother Anuruddha: "Dear brother, no member of our family has yet gone forth. Either you or I ought to go forth." Anuruddha replied: "I have been delicately nurtured; I shall never be able to go forth and live the life of a bhikkhu." – "Well then, you take up farming, and I will go forth." – "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 a pot." It seems that one day Bhaddiya saw food being taken out of a pot. So he imagined: "Food comes from a pot," 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 a pot 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?

Mahānāma said: "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 go forth. And joining the five Sakyan princes, he went forth from the city with them, went to Anupiya Mango Grove, approached the Teacher, and went forth.

25. The Chapter about Monastics, Bhikkhuvagga - 1042

Having gone forth, he walked in the way of Dhamma, and in due time realized threefold knowledge. Reclining on his solitary couch, able now by the divine eye to survey the thousand worlds as easily as emblic myrobalans placed on the palm of the hand, he breathed forth the following exalted utterance:

I know my previous lives, I
have purified the divine eye,
I have attained the three knowledges,
and the supernormal powers,
I have done the Buddha's teaching.

“What did I do to win this attainment?” thought Anuruddha. Straightaway he perceived: “In the dispensation of the Buddha Padumuttara I made an aspiration; and at a later time, as I passed through the rounds of birth and rebirth, I was reborn at Bārāṇasī at such and such a time, and gained my living by working for hire for the rich man Sumana. Annabhāra was my name.” And he said: {4.128}

Previously I was Annabhāra,
a poor man, who cut grass,
alms food was given by me
to such a one, Upariṭṭha.

Then the following thought occurred to him: “Where has my friend the rich man Sumana been reborn, he that offered me money for the portion of alms I gave to Upariṭṭha, and received the merit thereof?” Straightaway 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. The rich man 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 go forth, 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.

12c. Story of the Present: The Novice Sumana and the Nāga

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

25. The Chapter about Monastics, Bhikkhuvagga - 1043

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 the Great Invitation (Mahā Pavāraṇā) he brought treacle, oil, rice, and the like, placed them at the elder’s feet, and said to him: “Accept these, venerable Sir.” – “Enough, lay disciple, I have no use for these.” – “Venerable 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, venerable Sir?” – “I have no novice to attend me.” – “Well then, venerable Sir, my son Mahā Sumana will be your novice.” – “Lay disciple, I have no use for Mahā Sumana.” – “Well then, venerable Sir, let Culla Sumana go forth.” – “Very well,” replied the elder, consenting, and he let Culla Sumana go forth. Culla Sumana attained Arahātship in the tonsure hall. 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 (Wilderness Hut).

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: “Venerable Sir, what ails you?” – “I am troubled with indigestion.” – “Have you ever before been troubled with it, venerable Sir?” – “Yes, friend.” – “What will cure you, venerable Sir?” – “Friend, drinking-water brought from Lake Anotatta will cure me.” – “Well then, venerable Sir, I will fetch you some.” – “Can you do so, novice?” – “Yes, venerable Sir.” – “Well then, Paṇṇaka, king of the Nāgas, 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 Nāgas had laid his plans to disport himself in the water in company with some dancing Nāgas. When therefore he saw the novice approaching, he became very angry. He said 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,

25. The Chapter about Monastics, Bhikkhuvagga - 1044

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 pot with a great dish. The novice observed the manner of the king of the Nāgas, and perceiving within himself: “He is angry,” pronounced the following verse:

Listen to me, king of Nāgas,
one of great heat, one of great strength,
give to me a jar of water,
I have come here for medicine.

Hearing this, the king of the Nāgas pronounced the following verse:

In the eastern direction,
is a great river called Ganges,
it flows into the great ocean,
you go and fetch water from there.

When the novice heard this, he thought to himself: “This Nāga 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 Nāgas: “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 verse: [30.272]

From here I take drinking water,
this is all that I seek,
if you have power and strength, you
can hold me back, king of Nāgas.

The king said of the Nāgas to the novice:

Novice, if you are a strong man,
I rejoice in your words,
carry off my drinking water!

Then said the novice to the king of the Nāgas: “Thus, mighty king, will I take the water.” The king said of the Nāgas: “Take it if you can.” – “Very well,” said the novice, “make up your mind for certain.” Three times did the novice exact an acknowledgement from the king of the Nāgas. Then he thought to himself: “I had best manifest the power of the dispensation of the Buddha in taking this water.” So he went to the Devatās who dwell in the sky. They approached, saluted him, and said: “What do you wish, venerable Sir?” – “There is going to

25. The Chapter about Monastics, Bhikkhuvagga - 1045

be a battle between me and Paṇṇaka, king of the Nāgas, 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 Protectors of the World, and to Sakka, Suyāma, Santusita, Paranimmitavasavattī, and told them what was about to happen. Then he went farther to each one of the Brahma worlds, nine in number. The Brahma of each of these worlds {4.132} approached, saluted him, and asked: “What do you wish, venerable 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 Devatās except the Unconscious Devas and the Formless Brahmas, and told the Devatās what was about to happen. Hearing his words, all of the Devatās 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 Devatās had assembled, the novice, poised in the air, spoke thus to the king of the Nāgas:

Listen to me, king of Nāgas,
one of great heat, one of great strength,
give to me a jar of water,
I have come here for medicine.

The king of the Nāgas replied:

Novice, if you are a strong man,
I rejoice in your words,
carry off my drinking water!

Having thrice exacted an acknowledgement from the king of the Nāgas, the novice, poised in the air, assumed the form of Brahma, twelve leagues in height, and descending from the sky, trod upon the hood of the [30.273] king of the Nāgas, 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 Nāga, folds formed in the Nāga’s hood the size of spoons, and slipped away. And from every place from which the folds of the Nāga’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 Devas gave their applause. The king of the Nāgas was overwhelmed with shame, and filled with anger towards the novice, and his eyes took on the color of red berries. The king said of the Nāgas to himself: “This fellow has gathered together a host of Devas, 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

25. The Chapter about Monastics, Bhikkhuvagga - 1046

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, venerable Sir.” The king of the Nāgas came up behind him and said to the preceptor: “Venerable Anuruddha, your novice took water I did not give him and brought it to you; do not drink it.” – “Novice, is this true?” – “Drink, venerable Sir; the water I have brought to you was given to me by the king of the Nāgas 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 Nāga said to the elder: “Venerable Sir, your novice assembled the host of the Devas, one and all, and put me to 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 Nāgas knew without anybody 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 rounds. The Teacher, knowing that the elder was on his way, sat in Migāramātā’s mansion, waiting for the elder to come. When the bhikkhus 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 bhikkhus 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, worshipped 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 waterpots to the novices and bid them fetch water.” {4.135}

25. The Chapter about Monastics, Bhikkhuvagga - 1047

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 waterpot, go to Lake Anotatta, and fetch water from thence.” – “I cannot do it, venerable 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 Arahatship? 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 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 waterpot 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: “Venerable 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 casket with a capacity of sixty waterpots of water. He said 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 Nāgas saw him approaching, and advancing to meet him, {4.136} took the casket, placed it on his shoulder, and said to the novice: “Venerable 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 casket with water, he lifted it up himself and said to the novice: “You go ahead, venerable Sir; I myself will carry the water.” – “Remain where you are, great king,” replied the novice, “I have received a command from the Sambuddha.” So saying, he caused the king of the Nāgas to turn back; and grasping the casket with his hand by the rim, he soared away into the air.

The Teacher saw him approaching and addressed the bhikkhus as follows: “Bhikkhus, behold the grace of the novice! He soars through the air with grace equal to that of a royal goose.” The novice set down the casket of water and worshipped the Teacher. The Teacher said to the novice: “How old are you, Sumana?” – “I am seven years old, venerable Sir.” – “Well then, Sumana, from

25. The Chapter about Monastics, Bhikkhuvagga - 1048

this day forth be a bhikkhu.” So saying, the Teacher bestowed on him the inheritance of admission to full membership in the Saṅgha. It is said that but two novices ever received admission to full membership in the Saṅgha 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 Saṅgha, the bhikkhus began the following discussion in the Dhamma Hall: “How wonderful it is, friends! 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 bhikkhus: “Bhikkhus, what is the subject that engages your attention now as you sit here all gathered together?” When they told him, he said: “Bhikkhus, such is the attainment that even a young bhikkhu wins in my dispensation, if he walk in righteousness.” {4.137} So saying, he pronounced the following verse:

**382. Yo have daharo bhikkhu yuñjati Buddhasāsane,
sō imaṃ lokam pabhāseti, abbhā mutto va candimā.**

That young bhikkhu who’s devoted
to the Buddha’s dispensation,
surely shines forth in this world, like
the moon that is freed from a cloud.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26. The Chapter about Brahmins, Brāhmaṇavagga

26.1 The Story about the Brahmin Pasādabahula Pasādabahulabrāhmaṇavatthu

Dhp 383

Burlingame: Brahmin Great-Joy

The Brahmin Pasādabahula heard the Buddha teach and became a devotee; he used to invite bhikkhus to his house for meals and would always address them as Arahats, which nobody was happy about; the Buddha advised him with a verse to strive to become an Arahats himself.

Keywords: Offerings, Faith

**

“Strive and cut off the stream,” [30.276] {4.138} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Brahmin Pasādabahula (Great Confidence).

It seems that this Brahmin once heard the Fortunate One teach the Dhamma, and was so confident in his mind that he thereafter gave food regularly to sixteen bhikkhus at his house. When the bhikkhus 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 bhikkhus with the title “Arahats.” Now those of the bhikkhus who had not yet attained Stream-entry thought to themselves: “This lay disciple thinks that there are Arahats among us,” and those who had attained Arahatship thought to themselves: “This lay disciple does not know that we have attained Arahatship.” The result was that all of the bhikkhus became dissatisfied and stopped going to his house.

This made the lay disciple very sad and sorrowful. “Why pray do the noble bhikkhus no longer come to my house?” he thought. So he went to the monastery, worshipped the Teacher, and told him what had happened. Then the Teacher addressed the bhikkhus and asked them: “Bhikkhus, what does this mean?” The bhikkhus told him what had happened. The Teacher said: “But, bhikkhus, do you not like to have him greet you as ‘Arahats’?” – “No, venerable Sir, we do not like it.” – “Nevertheless, bhikkhus, this is only an expression of

26. The Chapter about Brahmins, Brāhmaṇavagga - 1050

the confidence which men feel; {4.139} and no fault can be found with an expression of confidence. Now the love of the Brahmin 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 Arahatsip.” So saying, he taught the Dhamma by pronouncing the following verse:

**383. Chinda sotam parakkamma, kāme panuda, brāhmaṇa,
saṅkhārānaṃ khayam űatvā, akataññūsi, brāhmaṇa.**

Strive and cut off the stream, remove
desire, Brahmin, knowing the
destruction of the conditioned,
know that which is not made, Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.2 The Story about a Company of Bhikkhus Sambahulabhikkhuvatthu

Dhp 384

Burlingame: What Are the “Two States”?

During a visit by thirty bhikkhus who had come in from the countryside, Elder Sāriputta, believing they were ready to become Arahats, asked the Buddha to explain what were the two things he had heard spoken about, and the Buddha told they were calm and insight, and exhorted the bhikkhus with a verse.

Keywords: Insight, Meditation

**

“**When a Brahmin has ... crossed over,**” [30.277] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a company of bhikkhus. {4.140}

For one day thirty bhikkhus who resided in foreign parts came and worshipped the Teacher and sat down. Elder Sāriputta, knowing that they possessed the supporting conditions for the attainment of Arahatsip, went to the Teacher and, without sitting down, asked him the following question: “Venerable 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 verse:

**384. Yadā dvayesu dhammesu pāragū hoti brāhmaṇo,
athassa sabbe saṃyogā attham gacchanti jānato.**

26. The Chapter about Brahmins, Brāhmaṇavagga - 1051

When a Brahmin has, through
two states, crossed over, then
for one who knows, all his
fetters are laid to rest.

At the end of the teaching all of those bhikkhus were established in Arahatship.

26.3 The Story about Māra Māravatthu

Dhp 385

Burlingame: What Is the “Far Shore”?

Māra disguised himself and approached the Buddha asking about the far shore; the Buddha recognised and rebuked him, and then spoke a verse.

Keywords: Māra

**

“**For whom the near shore,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Māra. {4.141}

It seems that Māra one day assumed a disguise, approached the Teacher, and asked him: “Venerable 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: “Wicked One, what have you to do with the ‘far shore’? That may be gained only by those who have freed themselves from the passions.” So saying, he pronounced the following verse:

**385. Yassa pāraṃ apāraṃ vā pārāpāraṃ na vijjati,
vītaddaraṃ viśaṃyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

For whom the near shore, the far shore,
or both do not exist, free of
anxiety, being detached,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.4 The Story about a Certain Brahmin

Aññatarabrāhmaṇavatthu

Dhp 386

Burlingame: What Is a Brahmin?

A Brahmin by birth noticed that the Buddha referred to his disciples as Brahmins, and thought he should apply the title to him also; the Buddha explained that he used the word not because of birth, but only for one who was an Arahāt, and then he spoke a verse.

Keywords: Brahmins

**

“**The meditator sitting down,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahmin. [30.278]

It seems that one day this Brahmin thought to himself: “The Teacher calls his own disciples Brahmins, {4.142} now I am by birth and lineage a Brahmin; 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 Brahmin merely because of his birth and lineage; I call by this title only that man who has reached the supreme goal, Arahātship.” So saying, he pronounced the following verse:

**386. Jhāyīm virajam-āsīnaṃ, katakiccaṃ anāsavaṃ,
uttamatthaṃ anuppattaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

The meditator sitting down,
dustless, who has done his duty,
without pollutants, who has reached
the supreme good, that one
I say is a Brahmin.

At the end of the teaching that Brahmin was established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

26.5 The Story about the Elder Ānanda Ānandattheravatthu

Dhp 387

Burlingame: The Buddhas Shine Both Day and Night

One day Elder Ānanda saw the sun set, the moon rise, the king in his mantle, Elder Kāḷudāyi meditating and the Buddha, who outshone them all; the Teacher explained that Buddhas outshine the others both by day and by night, and spoke a verse.

Keywords: Similes

**

“**The sun shines by day,**” this Dhamma teaching was given by the Teacher while he was in residence at Migāramāṭā’s mansion with reference to Elder Ānanda.

It seems that, on the Great Invitation, 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 assembly, having entered into a state of absorption. 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 radiance of the body of the Realised One. The Teacher far outshone the radiance of all the others.

The elder worshipped the Teacher and said: “Venerable Sir, as today 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.”

The Teacher said 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 in absorption. But the Buddhas shine both by night and by day, and shine with fivefold brightness.” So saying, he pronounced the following verse: [30.279]

**387. Divā tapati ādicco, rattim ābhāti candimā,
sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo,
atha sabbam-ahorattim Buddhho tapati tejasā.**

26. The Chapter about Brahmins, Brāhmaṇavagga - 1054

The sun shines by day, the moon shines by night,
the accoutred noble is radiant,
the meditating Brahmin's radiant,
then every day and night the Buddha
is radiant through his shining power.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.6 The Story about a Certain One Gone Forth

Aññatarapabbajitavatthu

Dhp 388

CST4: Aññatarabrāhmaṇapabbajitavatthu

Burlingame: What Is a Monk?

A Brahmin who ordained in an outside sect noticed that the Buddha referred to his disciples as ones who had gone forth, and thought he should apply the title to him also; the Buddha explained that he used the word not of one who had left home, but only of one who had driven out the defilements, and then he spoke a verse.

Keywords: Brahmins

**

“**Warding wickedness one’s called a Brahmin,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain bhikkhu.

The story is told of a certain Brahmin that went forth under a teacher other than the Buddha, and having so done, thought to himself: “The ascetic Gotama says of his own disciples that they have gone forth, {4.145} I too have gone forth, and he ought to apply that title to me too.” So he approached the Teacher and asked him about the matter. The Teacher said: “It is not alone for the reason which you have given me that I say someone has gone forth. But it is because the defilements and impurities have gone forth from him that a man is called one who has gone forth.” So saying, he pronounced the following verse:

**388. Bāhitapāpo ti brāhmaṇo,
samacariyā samaṇo ti vuccati,
pabbājayam-attano malaṃ
tasmā pabbajito ti vuccati.**

Warding wickedness one’s called a Brahmin,
an austere one is called an ascetic,

because of driving forth all stain from oneself
one is said to be one who has gone forth.

At the end of the teaching that Brahmin was established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

26.7 The Story about the Elder Sāriputta Sāriputtattheravatthu

Dhp 389-390

Burlingame: The Patient Subdues the Violent

A Brahmin thought Elder Sāriputta didn't get angry because he had never been tested, so he walked up behind him and landed a great blow on his back; Elder Sāriputta was unperturbed, the Brahmin asked forgiveness and asked him to accept a meal, which he did; the Buddha commented on the incident in some verses.

Keywords: Brahmins, Forgiveness

**

“A Brahmin shouldn't hit a Brahmin,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Sāriputta.

It seems 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 Brahmin who held wrong 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, Brahmin.” – “Well then, I will provoke him to anger.” – “Provoke him to anger if you can!” – “Trust me!” said the Brahmin, “I know just what to do to him.”

Just then the elder entered the city for alms. When the Brahmin [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 Brahmin's body. “Oh, how noble are the qualities with which the elder is endowed!” exclaimed the Brahmin. And prostrating himself at the elder's feet, he said: “Pardon me, venerable Sir.” – “What do you mean?” asked the elder. “I wanted to try your patience and struck you.” – “Very well, I pardon you.” – “If, venerable Sir, you are willing to pardon me, hereafter sit and receive

your food only in my house.” So saying, the Brahmin took the elder’s bowl, the elder yielding it willingly, and conducting him to his house, served him with food.

The bystanders were filled with anger. “This fellow,” said they, “struck with his staff³⁸⁸ 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 Brahmin’s house. As the elder rose from his seat to go, he placed his bowl in the hand of the Brahmin. When the bystanders saw the Brahmin going out with the elder, they said: “Venerable Sir, order this Brahmin who has taken your bowl to turn back.” – “What do you mean, lay disciples?” {4.147} – “That Brahmin struck you and we are going to do for him after his deserts.” – “What do you mean? Did he strike you or me?” – “You, venerable Sir.” – “If he struck me, he begged my pardon; go your way.” So saying, he dismissed the bystanders, and permitting the Brahmin to turn back, the elder went back again to the monastery.

The bhikkhus were highly offended. “What sort of thing is this!” they exclaimed, “a Brahmin struck the Elder Sāriputta a blow, and the elder straightaway went back to the house of the very Brahmin 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. “Bhikkhus,” he said, “what is the subject that engages your attention now as you sit here all gathered together?” – “This was the subject we were discussing.” The Teacher said: “Bhikkhus, no Brahmin ever strikes another Brahmin; it must have been a householder-Brahmin who struck an ascetic-Brahmin; for when a man attains the fruition of Non-returning, all anger is utterly destroyed in him.” So saying, he expounded the Dhamma, pronouncing the following verses: [30.281]

**389. Na brāhmaṇassa pahareyya, nāssa muñcetha brāhmaṇo,
dhī brāhmaṇassa hantāraṃ, tato: dhī yassa muñcati.**

A Brahmin shouldn’t hit a Brahmin
and nor should he abandon him,

³⁸⁸ AJ: just above it says he struck him with his fist (*pāṇi*), and here with a staff (*daṇḍa*).

woe to one who strikes a Brahmin,
woe to one who abandons him.

**390. Na brāhmaṇass’ etad-akiñci seyyo:
yadā nisedho manaso piyehi,
yato yato hiṃsamano nivattati,
tato tato sammati-m-eva dukkham.**

It is no little good for the Brahmin:
when the mind is held back from what is dear,
whenever mind turns back from violence,
then there is a calming of suffering.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.8 The Story about Mahā Pajāpatī Gotamī

Mahāpajāpatigotamīvattu

Dhp 391

Burlingame: Mahā Pajāpatī Gotamī Receives the Precepts

Compare: Vin Cv 10.1

After Elder Mahāpajāpatī Gotamī was ordained by the acceptance of the eight serious rules, the other bhikkhunīs were ordained by the bhikkhus; later they were in doubt about her ordination and reported the matter to the Buddha who confirmed her ordination, and rebuked the bhikkhunīs with a verse.

Keywords: Bhikkhunīs, Ordination, Discipline

“For whom there is no wrong-doing,” this Dhamma teaching 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 serious rules, the Fortunate 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 Fortunate One himself. Thus did she receive her higher ordination.

On a subsequent occasion the members of her retinue commented on the manner in which this bhikkhunī took higher ordination, saying: “Mahā Pajāpatī Gotamī

26. The Chapter about Brahmins, Brāhmaṇavagga - 1058

has no teacher or preceptor; by herself alone and with her own hand she received the yellow robes.” On hearing this, the other bhikkhunīs were dissatisfied and thenceforth refused to keep Observance Day or to celebrate the Invitation with her. And going to the Realised One, they reported the matter to him.

The Teacher listened to what they had to say and then replied: “I myself conferred the eight serious rules on Mahā Pajāpatī Gotamī. I alone am her teacher; I alone am her preceptor. They that have renounced the wrong bodily deeds and so on, those without pollutants, such persons should never entertain feelings of dissatisfaction.” And teaching the Dhamma, he pronounced the following verse: {4.150}

**391. Yassa kāyena vācāya manasā natthi dukkataṃ,
saṃvutaṃ tīhi ṭhānehi, tam-ahaṃ brūmi brāhmaṇaṃ.**

For whom there is no wrong-doing
by body, by voice or by mind,
being restrained in these three things,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.9 The Story about the Elder Sāriputta Sāriputtattheravattu

Dhp 392

Burlingame: Reverence to Whom Reverence Is Due

Elder Sāriputta would always bow in the direction where he knew his first Dhamma teacher Elder Assaji was living; the bhikkhus thought he was worshipping the cardinal points and reported the matter to the Buddha who explained the situation, and then taught them with a verse.

Keywords: Respect, Teachers

**

“**That one from whom one learned Dhamma,**” [30.282] this Dhamma teaching 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 Dhamma from the lips of Elder Assaji; and from the day when he attained Stream-entry, in whatever quarter he heard that Elder Assaji was residing, in that direction he would extend his

26. The Chapter about Brahmins, Brāhmaṇavagga - 1059

clasped hands in an attitude of reverent supplication, in that direction he would turn his head when he lay down to sleep. The bhikkhus said to each other: “Elder Sāriputta holds wrong views; on this very day he is going about doing reverence to the cardinal points,” and reported the matter to the Realised One.

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} – “Venerable Sir, whether or not I am going about doing reverence to the cardinal points you know yourself.”

Then said the Teacher: “Bhikkhus, Sāriputta is not doing reverence to the cardinal points. The fact is that he first heard the Dhamma from the lips of Elder Assaji, and that from the day when he attained Stream-entry, he has revered his own teacher. For a bhikkhu should reverence the teacher through whom he has learned the Dhamma with the same degree of reverence with which a Brahmin reverences the sacred fire.” So saying, he taught the Dhamma, pronouncing the following verse:

**392. Yamhā Dhammaṃ vijāneyya Sammāsambuddhadesitaṃ,
sakkaccaṃ taṃ namasseyya, agghuttaṃ va brāhmaṇo.**

That one from whom one learned Dhamma
taught by the Perfect Sambuddha,
with respect you should honour him,
like Brahmin at fire-sacrifice.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.10 The Story about the Brahmin with Matted Hair

Jaṭilabrāhmaṇavatthu

Dhp 393

Burlingame: What Is a Brahmin?

Compare: Dhp-a 26.13

A Brahmin by birth noticed that the Buddha referred to his disciples as Brahmins, and thought he should apply the title to him also; the Buddha explained that he used the word not because of matted hair, family or birth, but only of one who had penetrated the truth, and then he spoke a verse.

Keywords: Brahmins

**

“**Not because of matted hair,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahmin who wore matted hair. {4.152}

It seems that this Brahmin one day said 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 Brahmin. Now the ascetic Gotama calls his own disciples Brahmins. He ought to apply the same title to me too.” So the Brahmin went to the Teacher and asked him about the matter.

The Teacher said to the Brahmin: “Brahmin, I do not call a man a Brahmin 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 Brahmin.” So saying, he pronounced the following verse:

**393. Na jaṭāhi na gottena, na jaccā hoti brāhmaṇo,
yamhi saccañ-ca Dhammo ca, so sucī so va brāhmaṇo.**

Not because of matted hair, family
or birth is one a true Brahmin,
in whom there is truth and Dhamma,
that one is pure, and a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.11 The Story about the Fraudulent Brahmin

Kuhakabrāhmaṇavatthu

Dhp 394

Burlingame: The Trickster Brahman

Compare: Ja 325; Ja 138; Ja 277

A Brahmin ascetic who had taken on a bat-vow hung upside down from a tree outside Vesālī, and threatened the city with destruction if they did not give him all he wanted. The bhikkhus, noticing this, told the Buddha, who related a story of the past in which the ascetic was equally fraudulent, and summed it up in this verse.

Keywords: Sectarrians, Past Lives, Killing, Animals, Bodhisatta

“Why do you have your hair matted,” this Dhamma teaching was given by the Teacher while he was in residence at Gabled Hall with reference to a certain fraudulent Brahmin who had taken a bat-vow. {4.153}

This Brahmin, so it seems, used to climb a certain Arjuna tree that grew close to the gate of the city of Vesālī, 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 farthings! Give me coins! Give me a handmaiden! 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 Realised One, accompanied by the Saṅgha of bhikkhus, entered the city, the bhikkhus saw this Brahmin 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 bhikkhus saw the fraudulent Brahmin wandering about in the neighborhood of the monastery, bellowing like a cow, and immediately recognized him. “Brahmin,” they asked, “did you get what you [30.284] asked for?” – “Yes,” replied the Brahmin, “I got what I asked for.” The bhikkhus reported the incident to the Realised One within the monastery.

The Teacher said: “Bhikkhus, this is not the first time this Brahmin has been a fraud and a thief; he was a fraud 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 bhikkhus, the Teacher related the following

11a. Story of the Past: The False Ascetic and the King of the Lizards

Once upon a time a certain fraudulent ascetic lodged near a certain village of farmers. 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 for taste. “What kind of meat is that?” he asked. “Lizard-meat,” was the reply. Having made his rounds 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 today,” 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]

Thinking himself an ascetic,
having a lack of self-control,
you beat me with a stick,
like a false ascetic.

26. The Chapter about Brahmins, Brāhmaṇavagga - 1063

Why do you have your hair matted,
stupid one, and why your deer-skin?
Within you there is a jungle,
you only polish the outside.

Then said the ascetic to the lizard, seeking to tempt him with his possessions:

Come, lizard, and turn back around,
enjoy the good, clean rice,
I have salt, I have oil,
and my pepper is abundant.

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 verse:

I will enter repeatedly
this ant-hill of a hundred men,
you praise the oil and the salt, but
pepper’s unsuitable for me.

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 hair 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.”

When the Teacher had related this Story of the Past, he summed up the Birth Story, identifying the people as follows: “At that time this fraud was the ascetic, but the king of the lizards was I myself.”

And making plain the circumstance of the rebuking of the fraudulent Brahmin by the wise lizard, the Teacher recited the following verse:

**394. Kiṃ te jaṭāhi dummedha, kiṃ te ajinasāṭṭiyā?
Abbhantaraṃ te gahanaṃ, bāhiraṃ parimajjasi.**

Why do you have your hair matted,
stupid one, and why your deer-skin?
Within you there is a jungle,
you only polish the outside.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.12 The Story about Kisā Gotamī

Kisāgotamīvattu

Dhp 395

Burlingame: Kisā Gotamī, Wearer of Refuse-Rags

Compare: Dhp-a 26.20

One day Sakka visited the Buddha to listen to his teachings, and at that time Elder Kisā Gotamī came flying through the air to pay her respects to the Buddha, and quickly departed; Sakka asked who it was, and the Buddha told him and spoke a verse about her.

Keywords: Foremost Disciples

**

“**That one who wears discarded clothes,**” this Dhamma teaching was given by the Teacher while he was in residence at Mount Vulture’s 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 Devas, drew near the Teacher, worshipped the Teacher, sat down respectfully on one side, and listened to the Teacher as he taught the Dhamma in his usual pleasing manner.

At that moment Kisā Gotamī said to herself: “I will go and see the Teacher,” and proceeded there through the air. But when she saw Sakka, she turned back. Sakka saw her worship the Teacher and turn back, and straightaway asked the Teacher: “Venerable 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 bhikkhunīs who wear refuse-rags.” So saying, he pronounced the following verse:

**395. Paṃsukūladharaṃ jantuṃ, kisaṃ dhamanisanthataṃ,
ekaṃ vanasmiṃ jhāyantaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

That one who wears discarded clothes,
who is lean with protruding veins,
who meditates in the forest,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.13 The Story about One Brahmin

Ekabrāhmaṇavatthu

Dhp 396

Burlingame: What is a Brahman?

Compare: Dhp-a 6.10

A Brahmin by birth noticed that the Buddha referred to his disciples as Brahmins, and thought he should apply the title to him also; the Buddha explained that he used the word not because of matted hair, family or birth, but only of one who was unattached, and then he spoke a verse.

Keywords: Brahmins

**

“**I do not call one a Brahmin,**” {4.158} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to one Brahmin.

It seems that this Brahmin one day said to himself: “The ascetic Gotama calls his own disciples Brahmins. Now I was reborn in the womb of a Brahmin mother; therefore he ought to apply this title to me too.” So he approached the Teacher and asked him about the matter.

The Teacher said to the Brahmin: “I do not call a man a Brahmin merely because he received a new existence in the womb of a Brahmin mother. But he that is without worldly possessions, he that grasps not after the things of this world, him alone I call a Brahmin.” So saying, he pronounced the following verse:

**396. Na cāhaṃ brāhmaṇaṃ brūmi yonijaṃ mattisambhavaṃ,
bhovādī nāma so hoti sace hoti sakiñcano;
akiñcanaṃ anādānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

I do not call one a Brahmin
because of being born from a
certain womb, that one is just one
who says ‘bho’ if he is attached;
having nothing and unattached,
that one I say is a Brahmin.

At the end of the teaching that Brahmin was established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

26.14 The Story about Uggasena

Uggasenavatthu

Dhp 397

Burlingame: Uggasena the Acrobat

Compare: Dhp-a 24.6

The merchant's son Uggasena fell in love with an acrobat whom he saw performing, but her father would only give her to him if he joined them, which he readily agreed to do; later, after he had ordained and become an Arahat, the bhikkhus thought he was falsely claiming to be without fear, but the Buddha confirmed his attainment with a verse.

Keywords: Rich Men, Acrobat, Marriages, Past Lives

“Whoever has cut off all the fetters,” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with [30.287] reference to Uggasena. {4.159}

This story was told at length in the commentary on the verse: “Be free of the past, future and present.”³⁸⁹

It seems that once a year, or once every six months, five hundred acrobats 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 benches piled on top of benches, and watched the acrobats perform their feats.

One day a certain female acrobat climbed a pole, turned somersaults thereon, and balancing herself on the tip of the pole, danced and sang as she trod the air. Now on this occasion a certain rich man's son, accompanied by a companion, stood on top of a pile of benches watching her. The grace and skill with which she managed her hands and feet attracted his attention, and he straightaway 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 acrobat'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

³⁸⁹ AJ: Dhp 348; Dhp-a 24.6. I include the story here.

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 friend, gave him a thousand coins, and sent him off, saying to him: “Tell the acrobat to take this money and give his daughter to my son.”

“I will not give my daughter for money,” replied the acrobat, “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 acrobat.

The acrobat 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 acrobat, 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.

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.” – “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. Straightaway he perceived within himself: “It is because of her skill as a acrobat.” So he thought to himself: “Very well! I will learn acrobatic 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 rich man’s son will exhibit his art to the residents of the city.” The residents of the city caused

26. The Chapter about Brahmins, Brāhmaṇavagga - 1068

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?” Straightaway he became aware of the following: “The rich man’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 verse consisting of four lines. Hearing this verse, 84,000 living beings will reach comprehension of the Dhamma, 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 Saṅgha of bhikkhus, 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, 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. He thought: “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 Elder Moggallāna as follows: “Moggallāna, go and inform the rich man’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 rich man’s son, pronounced the following verse:

*Please look, Uggasena,
acrobat of great strength,
make a stage for the crowd
make many 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 verse:

26. The Chapter about Brahmins, Brāhmaṇavagga - 1069

*Please look, Moggallāna, one of
great wisdom, one of great power,
I make a stage for the crowd,
I make many 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 aggregates 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 verse:

*Dhp 348. Be free of the past, future and present,
after crossing over all existence,
with mind liberated in ev’ry way,
you will not return to birth and old age.*

At the end of the teaching 84,000 living beings had comprehension of the Dhamma. The rich man’s son, even as he stood poised on the tip of the pole, attained Arahatsip together with the analytic knowledges.

The rich man’s son straightaway descended from the pole, advanced to the Teacher, saluted him with the five limbs, and requested the Teacher to let him go forth. The Teacher stretched out his right hand and said to him: “Come, bhikkhu!” At that moment he was supernaturally provided with the eight requisites, and took on the form of an elder of sixty. The bhikkhus asked him: “Friend Uggasena, had you no fear as you descended from that pole sixty cubits in height?” Uggasena replied: “Friends, I have no fear.”

At that time, when the bhikkhus said to the Teacher: “Venerable Sir, Uggasena says: ‘I have no fear,’ without a doubt he says that which is not true, utters falsehood,” the Teacher replied: “Bhikkhus, those who, like my son, have severed the attachments, have no fear.” So saying, he pronounced the following verse:

**397. Sabbasaṃyojanaṃ chetvā yo ve na paritassati,
saṅgātigaṃ viṣaṃyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

*Whoever has cut off all the
fetters surely does not tremble,
surmounting attachments, detached,
that one I say is a Brahmin.*

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.15 The Story about Two Brahmins

Dviṇṇaṃ Brāhmaṇānaṃ Vatthu

Dhp 398

CST4: Dvebrāhmaṇavatthu

Burlingame: A Tug of War

Two Brahmins were trying to find out who had the strongest ox by making them carry heavy loads, but their thongs broke as they tried; the bhikkhus reported the matter to the Buddha, who said that thongs breaking was natural, but they should strive to cut the thongs of anger and the strap of craving, and taught them with a verse.

Keywords: Brahmins, Similes, Animals

**

“Whoever has cut off the thong,” {4.160} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to two Brahmins.

It seems that one of these two Brahmins had an ox named Culla Rohita (Little Tawny), and the other had an ox named Mahā Rohita (Big Tawny). One day they fell to arguing about the comparative strength of their respective oxen, saying: “My ox is the stronger one! My ox is the stronger 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 bhikkhus came to the bank of the river for the purpose of bathing. The Brahmins whipped up their oxen, but the cart stirred not an inch. Suddenly the straps and the thongs broke. The bhikkhus³⁹⁰ saw the whole proceeding, and when they returned to the monastery, told the Teacher all about it. The Teacher said: “Bhikkhus, those are the external straps and thongs, which anyone may cut. But a bhikkhu must cut the internal strap of anger and the thong of craving.” So saying, he pronounced the following verse:

**398. Chetvā naddhiṃ varattañ-ca, sandānaṃ sahanukkamaṃ,
ukkhattapalighaṃ buddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever has cut off the thong,
the strap, the rope, together with

³⁹⁰ AJ: Burlingame mistakenly wrote Brahmins here.

the bridle, who has thrown off the
obstacle and is awakened,
that one I say is a Brahmin.³⁹¹ {4.161}

At the end of the teaching those 500 bhikkhus were established in Arahatsip,
and those who had assembled also had benefit from the Dhamma teaching.

26.16 The Story about the Insolent Bhāradvāja

Akkosabhāradvājavatthu

Dhp 399

Burlingame: The Patient Subdues the Insolent

Compare: SN 7.11

A Brahmin was angry because his wife constantly called on the Buddha, so he went and abused the Awakened One, but the Buddha converted him with his wisdom; later the exact same scene unfolded with regard to his three brothers; the bhikkhus spoke about it, and the Buddha explained that he possessed the power of endurance with a verse.

Keywords: Brahmins, Reviling

“Whoever, being pure, forbears,” [30.288] this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to an insolent Bhāradvāja.³⁹²

For this insolent Bhāradvāja had a brother named Bhāradvāja, and a wife named Dhanañjayanī who had attained Stream-entry. Whenever she sneezed or coughed or stumbled, she would breathe forth the exalted utterance: “Reverence to him, the Fortunate One, the Arahāt, the Perfect Sambuddha!” One day, {4.162} while distribution of food to Brahmins was in progress, she stumbled, and immediately breathed forth that exalted utterance as usual with a loud voice.

The Brahmin 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 little ascetic in this fashion.” And he said to her: “Now, vile woman, I will go

³⁹¹ AJ: the commentarial interpretation of this verse: Whoever has cut off hatred, craving and the sixty-two views together with the tendencies, and also thrown off ignorance, that one I call a Brahmin.

³⁹² AJ: Bhāradvāja is a Brahminical clan name.

26. The Chapter about Brahmins, Brāhmaṇavagga - 1072

and worst that Teacher of yours in an argument.” His wife replied: “By all means go, Brahmin; I have never seen the man who could worst the Fortunate One in an argument. Nevertheless, go ask the Fortunate One a question.” The Brahmin went to the Teacher, and without even saluting him, stood on one side and asked him a question, pronouncing the following verse:³⁹³

Having cut off what does one live at ease?
Having cut off what does one not sorrow?
What is the single thing do you
approve of killing, Gotama?

In answer, the Teacher pronounced the following verse,

Having cut off anger one lives at ease;
having cut off anger one sorrows not.
A poisonous root is anger,
sweet at the beginning, Brahmin,
the noble ones praise its killing,
for having cut it off one sorrows not. {4.163}

The Brahmin believed in the Teacher, went forth, and attained Arahatsip.

Now his younger brother, who was the insolent Bhāradvāja, heard the report: “Your brother has gone forth,” 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, went forth, and attained Arahatsip.

Likewise the insolent Bhāradvāja’s two younger brothers, Sundari Bhāradvāja and Bilaṅgika Bhāradvāja, abused the Teacher, but the Teacher subdued them, and they too went forth and attained Arahatsip.

One day in the Dhamma Hall the bhikkhus 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. “Bhikkhus,” he said, “what is the subject that engages your attention now as you sit here all gathered together?” – “Such and such,” replied the bhikkhus.

³⁹³ AJ: see SN 7.11.

Then said the Teacher: “Bhikkhus, because I possess the power of patience, because I am without wrong among the wrongful, I am established amongst many people.” So saying, he pronounced the following verse:

**399. Akkosam vadhbandhañ-ca aduṭṭho yo titikkhati,
khantībalaṃ balāṇikaṃ, tam-aham brūmi brāhmaṇaṃ.**

Whoever, being pure, forbears
with punishment, bondage, abuse,
having the strength of endurance,
and having an army of strengths,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.17 The Story about the Elder Sāriputta Sāriputtattheravatthu

Dhp 40

Burlingame: Sāriputta is Reviled by His Mother

When Elder Sāriputta was in his village he went to his own home and was offered almsfood by his mother, who roundly abused him for being a beggar; however, the elder did not get angry or say a word, after this was reported to the Buddha, he spoke a verse.

Keywords: Great Disciples, Offerings, Reviling

“**Whoever is controlled of mind,**” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to Elder Sāriputta. {4.164}

At that time, so it seems, the elder, accompanied by five hundred bhikkhus, while making his rounds for alms in the village of Nālaka, 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 800 million of wealth and went forth! You have ruined me! Eat now!” {4.165} Likewise when she gave food to the bhikkhus, 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]

26. The Chapter about Brahmins, Brāhmaṇavagga - 1074

Venerable Rāhula invited the Teacher to eat. The Teacher said: “Rāhula, where did you go?” – “To the village where my grandmother lives, venerable Sir.” – “And what did your grandmother say to your preceptor?” – “Venerable Sir, my grandmother abused my preceptor roundly.” – “What did she say?” – “This and that, venerable Sir.” – “And what reply did your preceptor make?” – “He made no reply, venerable Sir.”

When the bhikkhus heard this, they began to talk about it in the Dhamma Hall. They said: “Friends, 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 bhikkhus: “Bhikkhus, what is the subject that engages your attention now as you sit here all gathered together?” – “Such and such.”

Then said the Teacher: “Bhikkhus, they that have rid themselves of the pollutants are free from anger.” So saying, he pronounced the following verse:

**400. Akkodhanam vatavantam, silavantam anussutam,
dantam antimasārīram, tam-aham brūmi brāhmaṇam.**

Whoever is controlled of mind,
dutiful, virtuous, taint-free,
well-trained and in his last body,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.18 The Story about the Elder Uppalavaṇṇā Uppalavaṇṇattherīvātthu

Dhp 401

Burlingame: Are Not the Arahats Creatures of Flesh and Blood?

Compare: Dhp-a 5.10

After the rape of Elder Uppalavaṇṇā the bhikkhus were discussing whether those who had become an Arahāt still enjoyed the pleasures of the flesh; when this was reported to the Buddha he said it was not so, and – affirming her purity of mind – he spoke a verse explaining the situation.

Keywords: Bhikkhunīs, Passion

**

“**Like water on the lotus leaf,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the bhikkhunī Uppalavaṇṇā. {4.166} The story has been related at length in the commentary on the verse beginning with the words: “The fool thinks it sweet.”³⁹⁴

For it is there said: Some time later, the throng in the Dhamma Hall began the following discussion: “To be sure those that have rid themselves of the pollutants gratify their passions. Why should they not? For they are not hollow trees or ant-hills, but are living creatures with bodies of moist flesh. Therefore they also like the pleasures of sense.”

At that moment the Teacher drew near. “Bhikkhus,” he enquired, “what is the subject that engages your attention now as you sit here all gathered together?” – “Such and such,” was the reply.

The Teacher said: “No, [30.291] bhikkhus, they that have rid themselves of the pollutants neither like the pleasures of sense 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 the twofold sensual desire clings not to the heart of one that has rid himself of the pollutants or remain there.” And joining the connection, he taught the Dhamma, pronouncing the following verse:

³⁹⁴ AJ: Dhp 69, Dhp-a 5.10.

**401. Vāri pokkharapatte va, āragge-r-iva sāsapo,
yo na lippati kāmesu, tam-ahaṃ brūmi brāhmaṇaṃ.**

Like water on the lotus leaf,
like a mustard seed on needle,
he who is unsmeared by desires,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.19 The Story about a Certain Brahmin

Aññatarabrāhmaṇavatthu

Dhp 402

Burlingame: A Slave Lays Down His Burden

Before the rule against ordaining runaway slaves was promulgated one slave ran away from his Brahmin master, ordained and soon became an Arahāt; when the Brahmin came looking for him the Buddha explained he had already put down the burden, and then spoke a verse.

Keywords: Brahmins, Slaves

**

“**Whoever knows here and now,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain Brahmin.

It seems that at a time previous to the promulgation of the precept forbidding the admission of slaves to the Saṅgha, a certain slave of this Brahmin, went forth, and attained Arahātship. The Brahmin searched everywhere, but failed to find his slave. One day, as the former slave was entering the city with the Teacher, the Brahmin saw him in the gateway, and took firm hold of his robe.

The Teacher turned around and asked: “What do you mean by this, Brahmin?” – “This is my slave, good {4.168} Gotama.” – “His burden has fallen from him, Brahmin.” When the Teacher said: “His burden has fallen from him,” the Brahmin understood at once that his meaning was: “He is an Arahāt.” Therefore he addressed the Teacher again, saying: “Is that so, good Gotama?” – “Yes, Brahmin,” replied the Teacher, “his burden has fallen from him.” So saying, he pronounced the following verse:

**402. Yo dukkhassa pajānāti idheva khayam-attano,
pannabhāraṃ visamīyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

26. The Chapter about Brahmins, Brāhmaṇavagga - 1077

Whoever knows here and now the
destruction of his suffering,
putting down the burden, detached,
that one I say is a Brahmin.

At the end of the teaching that Brahmin was established in the fruition of Stream-entry, and those who had assembled also had benefit from the Dhamma teaching.

26.20 The Story about the Bhikkhunī Khemā Khemābhikkhunīvattu

Dhp 403

Burlingame: Khemā the Wise

Compare: Dhp-a 26.12

One day Sakka visited the Buddha to listen to his teachings, and at that time Elder Khemā came flying through the air to pay her respects to the Buddha, and quickly departed; Sakka asked who it was, the Buddha told him and spoke a verse about her.

Keywords: Bhikkhunīs, Foremost Disciples

**

“**The deeply wise sagacious one,**” [30.292] this Dhamma teaching was given by the Teacher while he was in residence on Mount Vulture’s Peak with reference to the bhikkhunī Khemā.

For one day, immediately after the first watch, Sakka, the Lord of the Devas, came with his retinue of Devas, sat down, and listened to the Teacher as he discoursed in his usual pleasant manner on the Dhamma. At that moment the bhikkhunī Khemā said to herself: “I will go see the Teacher,” and drew near to the presence of the Teacher. {4.169} But when she saw Sakka, she worshipped the Teacher, poised in the air as she was, turned around, and departed. Sakka saw her and asked the Teacher: “Who was that, venerable 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 verse:

**403. Gambhīrapaññaṃ medhāvīṃ,
maggāmagassa kovidāṃ,**

**uttamatthaṃ anuppattaṃ,
tam-ahaṃ brūmi brāhmaṇaṃ.**

The deeply wise sagacious one,
skilled in what is path and not path,
who has reached the ultimate good,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.21 The Story about the Elder Pabbhāravāsī Tissa Pabbhāravāsītissattheravatthu

Dhp 404

CST4: Pabbhāravāsītissattheravatthu

Burlingame: The Monk and the Goddess

Compare: Dhp-a 23.5

Elder Pabbhāravāsī Tissa went forth to a certain rock cave in order to forward his meditation; the deity residing there moved out and tried to slander the elder; recalling his own virtue, however, the elder soon became an Arahāt; the bhikkhus could not believe he had not got angry with the deity, but the Buddha confirmed his purity with a verse.

Keywords: Meditation, Devatās, Amanussa, Anger

“Whoever does not mix with the householders,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Pabbhāravāsī Tissa Thera (Tissa Who Dwelt in a Mountain Cave).

It seems that this elder received a subject of meditation from the Teacher, {4.170} went forth 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. He thought 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 bhikkhu.”

Now the Devatā who resided in that rock cave thought to herself: “Hither has come a virtuous bhikkhu, 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 rounds for alms. A certain female 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 Devatā saw him approaching, she thought to herself: “Without a doubt someone must have invited him, and he will depart tomorrow 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 bhikkhu, 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 Devatā surveyed by the power of the divine eye the whole course of the bhikkhu’s life, from the day he stood within the enclosure and took higher ordination. 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 Devatā 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 Devatā, {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 Devatā: “If you cannot bring yourself to ask for licorice, tell the elder to put some resin 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.

26. The Chapter about Brahmins, Brāhmaṇavagga - 1080

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: “Venerable Sir, I wish to sprinkle this water on the head of the boy.” – “Well then, sprinkle it,” said the elder. Accordingly she did so.

Instantly the Devatā 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 32-fold nature. When the elder reached the entrance to the rock cave, the Devatā 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 Devatā 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 enclosure and took higher ordination, and perceiving not so much as a freckle or a black speck on his virtue, said to the Devatā: “I see no occasion when I have performed the work of a physician; why do you speak thus?”

Said the Devatā: “You see no occasion?” Said the elder: “Precisely so; I see no occasion.” – “I will inform you.” – “Yes, pray inform me.” – “Stand afar off for the moment. Was, or was there not, on this very day water with which your feet were bathed sprinkled on the head of the son of a female lay disciple who is your supporter, when he was seized by an Amanussa?” – “Yes, it was sprinkled.” – “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 Devatā 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 water with which my feet were bathed was sprinkled on the head of a boy.” 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 Devatā, he said: “Since you have foully assailed a bhikkhu like me whose virtue is pure and spotless, no longer

26. The Chapter about Brahmins, Brāhmaṇavagga - 1081

remain here in this place of residence; depart hence.” So saying, he breathed forth the following exalted utterance: {4.173 }

Surely my life is purified,
I am a stainless ascetic,
do not defame my purity,
you must depart from this forest.

The elder continued to reside there during the remainder of the rainy season and then returned to the Teacher. The bhikkhus asked him: “Friend, have you brought to a successful termination the duties which you took upon yourself as a bhikkhu?” Then the elder told the bhikkhus the whole story of his experiences, beginning at the day when he entered upon residence. “Friend,” said the bhikkhus, “when the Devatā spoke thus to you, were you not angry?” – “No, I was not angry.”

The bhikkhus said to the Realised One: “Venerable Sir, this bhikkhu utters a falsehood. He says that even when the Devatā said this and that to him, he did not get angry.”

The Teacher listened to what they had to say, and then replied: “No, bhikkhus, my son does not become angry. He holds converse neither with laymen nor with bhikkhus; he lives a life apart, desires but little, and is contented.” So saying, he pronounced the following verse:

**404. Asaṃsaṭṭhaṃ gahaṭṭhehi anāgārehi cūbhayaṃ,
anokasāriṃ appicchaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever does not mix with
the householders or the houseless,
wand’ring homeless, with few desires,
that one I say is a Brahmin. {4.174 }

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.22 The Story about a Certain Bhikkhu

Aññatarabhikkhuvatthu

Dhp 405

Burlingame: The Monk and the Woman

A bhikkhu was given a subject of meditation, went to the forest, and became an Arahāt; as he was travelling a woman who had quarrelled with her husband followed close behind; when the husband saw them he thrashed the bhikkhu; the bhikkhus could not believe he had not got angry with the man, but the Buddha confirmed his purity with a verse.

Keywords: Women, Anger

“Whoever has laid down the stick,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain bhikkhu.

It appears that this bhikkhu, upon receiving a subject of meditation from the Teacher, went forth 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 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} He thought: “This bhikkhu must have taken her away with him,” and went up to the bhikkhu and threatened him. Said the woman: “This good bhikkhu 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

26. The Chapter about Brahmins, Brāhmaṇavagga - 1083

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 bhikkhus who rubbed his body noticed the weals and asked him: "What does this mean?" He told them the whole story. Then the bhikkhus asked him: "Friend, but when this fellow struck you thus, what did you say? Did you get angry?" – "No, friends, I did not get angry." Thereupon the bhikkhus went to the Teacher and reported the matter to him, saying: "Venerable Sir, when we asked this bhikkhu: 'Did you get angry?' he replied: 'No, friends, 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: "Bhikkhus, they that have rid themselves of the pollutants have laid aside the rod; even for those that strike them, they cherish no anger." So saying, he pronounced the following verse:

**405. Nidhāya daṇḍaṃ bhūtesu tasesu thāvaṛesu ca,
yo na hantī na ghāteti, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever has laid down the stick
used against fearful and fearless
beings, who neither hurts nor kills,
that one I say is a Brahmin. {4.176}

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.23 The Story about the Four Novices

Catunnaṃ Sāmaṇerānaṃ Vatthu

Dhp 406

CST4: Sāmaṇerānaṃ Vatthu

Burlingame: The Four Novices

A Brahmin's wife sought for four Brahmins to give a meal to and was sent the four Arahāt novices Saṃkicca, Paṇḍita, Sopāka and Revata, whom she sat on the floor and would not serve; being alerted, Sakka came and convinced her to serve them; the bhikkhus could not believe the novices had not got angry with the woman, but the Buddha confirmed their purity with a verse.

Keywords: Chief Disciples, Novices, Offerings, Merit

“Being friendly with the hostile,” [30.297] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to four novices.

It seems that the wife of a certain Brahmin prepared food for four specially designated bhikkhus, and said to the Brahmin her husband: “Go to the monastery, have the steward pick out four venerable Brahmins, and bring them here.” The Brahmin went to the monastery and said: “Have four Brahmins picked out for me and give them to me.” There fell to him four seven-year-old novices who had attained Arahātship: Saṃkicca, Paṇḍita, Sopāka, and Revata.

The Brahmin'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: “Brahmin, go look out some venerable Brahmins and bring them here.”

The Brahmin 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 Brahmins 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 Brahmin's wife asked: “What did he say?” Her husband

26. The Chapter about Brahmins, Brāhmaṇavagga - 1085

replied: “He said: ‘These Brahmins sitting here ought to receive food. Bring me my bowl.’ So saying, he took his bowl and departed.” Said the Brahmin’s wife: “It must be that he did not wish to eat; go quickly, look out another Brahmin and bring him here.”

The Brahmin went back to the monastery, and seeing Elder Mahā Moggallāna, said the same thing to him, and brought him back home with him. When Elder Mahā Moggallāna saw the novices, he said the same thing as had Elder Sāriputta, and taking his bowl, departed. Then said the Brahmin’s wife to her husband: “These elders do not wish to eat; go to the sectarian Brahmins and bring back with you a single old Brahmin.” [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 Brahmin, worn out by old age, he went to the sectarian Brahmins and sat down on the most conspicuous seat of the Brahmins. {4.178} When the Brahmin 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 Brahmin’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 worshipped the four novices with the five limbs, 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 Brahmin’s wife saw him, she said to the Brahmin: “To be sure you have brought a Brahmin, 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 Brahmin 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 Brahmin’s wife said to her husband: “Come, Brahmin, you take hold of one arm and I will take hold of the other.” So the Brahmin 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.

26. The Chapter about Brahmins, Brāhmaṇavagga - 1086

When the Brahmin 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 Brahmin and his wife gave food to their guests. When those five persons had received food, they departed. One of the novices broke through the gable 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 bhikkhus asked them: “Friends, what was it like?” – “Pray don’t ask us,” replied the novices. “The Brahmin’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 venerable Brahmin.’ Our preceptor came, and seeing us, said: ‘These Brahmins who are sitting here ought to receive food.’ So saying, he ordered his bowl to be brought to him and departed.

Then the Brahmin’s wife said to her husband: ‘Bring another venerable Brahmin.’ Then the Brahmin brought Elder Mahā Moggallāna. When Elder Mahā Moggallāna saw us, he said the same thing as had Elder Sāriputta and departed. Then the Brahmin’s wife said to her husband: ‘These elders do not wish to eat; Brahmin, go to the sectarian Brahmins and bring back a single venerable Brahmin.’ The Brahmin went there and brought back Sakka, who came in the disguise of a Brahmin. When Sakka arrived, the Brahmin and his wife gave us food.”

“But were you not angry with them for what they did?” – “No, we were not angry.” When the bhikkhus heard their reply, they reported the matter to the Teacher, saying: “Venerable Sir, when these bhikkhus say: ‘We were not angry,’ they, having spoken what is not true, declare something false.”

The Teacher said: “Bhikkhus, they that have rid themselves of the pollutants oppose not them by whom they are opposed.” So saying, he pronounced the following verse: {4.180}

**406. Aviruddhaṃ viruddhesu, attadaṇḍesu nibbutaṃ,
sādānesu anādānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Being friendly with the hostile,
calm amongst those holding a stick,

26. The Chapter about Brahmins, Brāhmaṇavagga - 1087

not attached amongst those attached,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.24 The Story about the Elder Mahā Panthaka Mahāpanthakattheravatthu

Dhp 407

Burlingame: Did Mahā Panthaka Yield to Anger?

Compare: Dhp-a 2.3

When Elder Culla Panthaka could not remember even one verse even after three months of trying, and his elder brother, Elder Mahā Panthaka, asked him to leave the monastery, the bhikkhus could not believe Elder Mahā Panthaka had not been angry with his brother, but the Buddha confirmed his purity with a verse.

Keywords: Listening to Dhamma, Recitation, Foremost Disciples

**

“Whoever has dropped off passion,” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to Mahā Panthaka.

This venerable elder, when Culla Panthaka was unable in three months to learn by heart a single verse, expelled him from the monastery and closed the door, saying to him: “You lack the capacity [30.300] to receive Dhamma teaching, 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 bhikkhus began a discussion of the incident, saying: “Friends, Elder Mahā Panthaka did this and that. {4.181} Doubtless anger springs up sometimes even within those who have rid themselves of the pollutants.”

At that moment the Teacher drew near and asked them: “Bhikkhus, what is the subject that engages your attention now as you sit here all gathered together?” When the bhikkhus told him the subject of their conversation, he said: “No, bhikkhus, those who have rid themselves of the pollutants have not the defilements of lust and so on. What my son did he did because he put the meaning and the Dhamma before all other things.” So saying, he pronounced the following verse:

**407. Yassa rāgo ca doso ca māno makkho ca pātito,
sāsapo-r-iva āraggā, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever has dropped off passion
and hatred, conceit and anger,
like a mustard seed from needle,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.25 The Story about the Elder Pilindavaccha Pilindavacchattheravatthu

Dhp 408

Burlingame: The Force of Habit

Compare: Ud 3.6; AN-a 1.14.3.7; Dhp-a 18.9

Elder Pilindavaccha used to speak to everyone using abusive words which offended many of the bhikkhus; they asked the Buddha about it, and he understood that Elder Pilindavaccha was not angry, but was speaking like that habitually because he had been a Brahmin in five hundred previous existences; and then he spoke a verse about him.

Keywords: Reviling, Brahmins, Outcastes, Foremost Disciples

“Whoever speaks a word of truth,” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to Elder Pilindavaccha.

It seems that this venerable elder was in the habit of accosting both laymen and bhikkhus with the epithet commonly applied only to outcastes. “Come, outcaste! Go, outcaste,”³⁹⁵ he would say to everyone he met. {4.182} One day several bhikkhus complained about his conduct to the Teacher, saying: “Venerable Sir, venerable Pilindavaccha accosts the bhikkhus with an epithet applicable only to outcastes.” The Teacher caused him to be summoned before him. “Is it true, Vaccha,” said the Teacher, “that you accost the bhikkhus with an epithet applicable only to outcastes?” – “Yes, venerable Sir,” replied Pilindavaccha, “it is true.”

The Teacher called before his mind the previous abodes of that venerable elder and said to the bhikkhus: “Bhikkhus, be not offended with the bhikkhu Vaccha. Bhikkhus, it is not because Vaccha entertains feelings of hatred within him, that

³⁹⁵ AJ: *Ehi, vasali, yāhi, vasasli.*

he accosts his brother bhikkhus with [30.301] an epithet applicable only to outcastes. The fact is, the bhikkhu 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 Brahmin. 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 pollutants 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 Dhamma, pronouncing the following verse:

**408. Akakkasaṃ viññapaniṃ giraṃ saccaṃ udīraye,
yāya nābhisaṃ kañci, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever speaks a word of truth
that is informed and is not coarse,
through which no one would be angry,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.26 The Story about a Certain Elder

Aññatarattheravatthu

Dhp 409

Burlingame: The Monk Who Was Accused of Theft

A certain bhikkhu picked up a cloth one day thinking it was discarded, only to be accosted by its owner to whom he straightaway gave the cloth back; when the bhikkhus heard about it they teased him and reported it to the Buddha who confirmed he did not take what was not given as he was without attachments, and then spoke a verse about him.

Keywords: Discipline

“Whoever here does not take,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a certain elder. {4.183}

It seems that a certain Brahmin of wrong views who lived at Sāvattṥī, 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 bhikkhu who was an Arahat, on his way to the monastery after breakfast, saw that cloth, and looking about and seeing no

26. The Chapter about Brahmins, Brāhmaṇavagga - 1090

one, and therefore concluding that it had no owner, adopted it as a refuse-rag, and took it with him.

When the Brahmin saw him, he went up to him and abused him, saying: “Shaveling ascetic, you are taking my cloth.” – “Is this your cloth, Brahmin?” – “Yes, bhikkhu.” – “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 Brahmin back his cloth. Then he went to the monastery and related the incident to the bhikkhus in detail.

When the bhikkhus heard his story, they made fun of him, saying: “Friend, is the cloth you took long or short, coarse or fine?” – “Friends,” 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 bhikkhus heard his reply, they reported the matter to Realised One, saying: “Venerable Sir, this bhikkhu says what [30.302] is not true and utters falsehood.”

The Teacher said: “No, bhikkhus, what this bhikkhu says is quite true; they that have rid themselves of the pollutants do not take what belongs to others.” So saying, he pronounced the following verse: {4.184}

**409. Yodha dīghaṃ va rassaṃ vā aṇuṃ-thūlaṃ subhāsubhaṃ,
loke adinnaṃ nādiyati, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever here does not take what
is not given, long, short, small, large,
attractive or unattractive,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.27 The Story about the Elder Sāriputta

Sāriputtattheravatthu

Dhp 410

Burlingame: Sāriputta is Misunderstood

After Elder Sāriputta had spent the Rains Retreat with five hundred bhikkhus the lay people still hadn't donated the requisites; as he was leaving he asked for the requisites to be sent on, or that he be told; the bhikkhus reported it to the Buddha who explained it was concern for the donors and the young bhikkhus that made him ask so, and not craving, and then spoke a verse about the one without craving.

Keywords: Offerings, Discipline, Merit, Foremost Disciples

**

“For the one who has no longings,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to the Elder Sāriputta.

It seems that once upon a time Elder Sāriputta, accompanied by his retinue of five hundred bhikkhus, 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 Invitation, not all of the requisites had as yet arrived. So when he set out to go to the Teacher he said to the bhikkhus: “When the people bring the requisites for the young bhikkhus 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 bhikkhus immediately began to discuss the matter, saying: “Judging by what Elder Sāriputta said today, craving still persists within him. For when he went back, he said to the bhikkhus 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. “Bhikkhus,” he said, “what is the subject that engages your attention now as you sit here all gathered together?” – “Such and such,” was the reply.

The Teacher said: “No, bhikkhus, 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 righteous gain to the young bhikkhus and novices.’ This is the reason why he spoke as he did.” So saying, he pronounced the following verse:

410. Āsā yassa na vijjanti asmiṃ loke paramhi ca,
nirāsayaṃ visamyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.

For the one who has no longings
in this world or in the next world,
being without longings, detached,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.28 The Story about the Elder Mahā Moggallāna Mahāmoggallānattheravattḥu

Dhp 411

Burlingame: Moggallāna is Misunderstood

After Elder Moggallāna had spent the Rains Retreat with five hundred bhikkhus the lay people still hadn't donated the requisites; as he was leaving he asked for the requisites to be sent on, or that he be told; the bhikkhus reported it to the Buddha who explained it was concern for the donors and the young bhikkhus that made him ask so, and not craving, and then spoke a verse about the one without craving.

Keywords: Chief Disciples, Offerings, Discipline, Merit

“**For the one who has no desires,**” [30.303] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Mahā Moggallāna.

This story is similar to the preceding.³⁹⁶ *It seems that once upon a time Elder Moggallāna, accompanied by his retinue of five hundred bhikkhus, 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 Invitation, not all of the requisites had as yet arrived. So when he set out to go to the Teacher he said to the bhikkhus: “When the people bring the requisites for the young bhikkhus and novices, pray take them and send them on; should they not bring them, be good enough to send me word.” So saying, he went to the Teacher.*

The bhikkhus immediately began to discuss the matter, saying: “Judging by what Elder Moggallāna said today, craving still persists within him. For when he

³⁹⁶ AJ: I include the story with suitable changes.

26. The Chapter about Brahmins, Brāhmaṇavagga - 1093

went back, he said to the bhikkhus 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. “Bhikkhus,” he said, “what is the subject that engages your attention now as you sit here all gathered together?” – “Such and such,” was the reply.

The Teacher said: “No, bhikkhus, my son has no craving. {4.186} But the following thought was present to his mind: ‘May there be no loss of merit to the people, and no loss of righteous gain to the young bhikkhus and novices.’ This is the reason why he spoke as he did.” So saying, he pronounced the following verse:

**411. Yassālayā na vijjanti, aññāya akathaṅkathī,
amatogadham anuppattam, tam-aham brūmi brāhmaṇam.**

For the one who has no desires,
who, through knowledge, is without doubt,
who has reached unto the deathless,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.29 The Story about the Elder Revata Revatattheravatthu

Dhp 412

Burlingame: Renounce Both Good and Evil

Compare: Dhp-a 7.9

Elder Sāriputta’s youngest brother Revata escaped from the household life and became a bhikkhu, and soon after became an Arahat; after the Rains Retreat the Buddha visited him, and by psychic power Elder Revata transformed the thorn thickets he lived in into something well-equipped and quite delightful; the bhikkhus proclaimed his merit, but the Buddha explained the elder has overcome all merit and demerit and spoke a verse.

Keywords: Offerings, Merit, Foremost Disciples, Past Lives

“Whoever here has overcome clinging,” this Dhamma teaching 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

verse beginning with the words: “Whether in the village or wilds;” for it is there said:³⁹⁷

9a Revata Becomes a Bhikkhu

When the venerable Sāriputta renounced 870 million of treasure and went forth, three sisters of his, Cālā, Upacālā, and Sīsūpacālā, and two brothers, Canda and Upasena, entered the spiritual life and the youth Revata alone remained at home. His mother thought to herself: “My son Upatissa has renounced all this wealth and gone forth; three sisters of his and two brothers of his have gone forth; Revata alone remains at home. Should he make him go forth also, all this wealth will be lost and the family stock will be uprooted. I will tie him to the household life while he is yet a mere boy.”

On his return the Elder Sāriputta addressed the bhikkhus as follows: “Friends, should Revata come here desiring to go forth, you are to give him the going forth the moment he arrives; my mother and father hold wrong 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 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: “Dear, behold your grandmother here and now;³⁹⁸ may you live long, even as your grandmother.”

The youth Revata thought to himself: “What do they mean by ‘behold your grandmother here and now’?” And he asked them: “Which woman is her grandmother?” They said to him: “Sir, do you not see that woman 120 years old with broken teeth and gray hair, full of wrinkles, her body marked with moles, crooked as a 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 is necessary for me to run away and go forth.”

³⁹⁷ AJ: Dhp 98, Dhp-a 7.9. I include the story here.

³⁹⁸ AJ: Burlingame had: “May you behold the Truth your grandmother beheld...” which distorts the meaning considerably.

26. The Chapter about Brahmins, Brāhmaṇavagga - 1095

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 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,” he disappeared in the direction of a thicket. When his kinsmen heard him say: “I will follow after you,” they drove on ahead.

Now in this region lived thirty bhikkhus; and when Revata had made good his escape, he went to them, worshipped them, and said: “Venerable Sirs, give me the going forth.” – “Friend, 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 give you the going forth?” – “Don’t you recognize me, venerable Sirs?” – “We do not, friend.” – “I am the youngest brother of Upatissa.” – “Who is this ‘Upatissa’?” – “It is just as I say, venerable Sirs; the venerable bhikkhus 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, venerable Sir.” – “Well then, come! This is the very thing your brother enjoined upon us.” So they removed his jewels, gave him the going forth, and sent word to the elder.

When the elder received the message, he said to the Fortunate One: “Venerable Sir, since the forest-bhikkhus have sent me word: ‘Revata has gone forth,’ 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, my kinsmen will follow me and summon me to return home.” Therefore he obtained from the bhikkhus a meditation subject as far as Arahantship, took bowl and robe, and set out on walkabout. 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 analytic knowledges.

9b The Buddha Visits Revata

After the Invitation (Pavāraṇā) the Elder Sāriputta again requested the Teacher to permit him to go to his brother. The Teacher said: “We too will go, Sāriputta,” and set out with five hundred bhikkhus. When they had gone a little way, the Elder Ānanda, standing at a fork in the road, said to the Teacher: “Venerable 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 Amanussa; which one shall we take?” – “Well, Ānanda, did Sīvali accompany us?” – “Yes, venerable 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 bhikkhus 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 Devatās, 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 bhikkhus to go no farther than a league, they rose early in the morning, and taking heavenly broth, rice, and other provisions, they went about asking: “Where is the noble elder Sīvali seated?” The elder presented to the Saṅgha of bhikkhus 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 psychic power a Perfumed Chamber for the Fortunate One, and likewise for the bhikkhus 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 bhikkhus living there who, when the Teacher entered the acacia forest, said to themselves: “How will this bhikkhu 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.”

26. The Chapter about Brahmins, Brāhmaṇavagga - 1097

As the Teacher surveyed the world on the morning of that day, he saw those two bhikkhus 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 bhikkhus should forget to take with them their measure of oil and their water-vessel and their sandals. Accordingly when he came to depart, withdrawing just beyond the entrance to the monastery, he sent forth his psychic power.

Straightaway those bhikkhus 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 Saṅgha of bhikkhus remained for yet another month, enjoying the fruit of the merit of the Elder Sīvali, and then went into residence at Pubbārāma.³⁹⁹

Those two old bhikkhus 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: “Venerable Sirs, did you accompany the Teacher to the place where the Elder Revata resides?” – “Yes, lay disciple.” – “A charming place, venerable 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 bhikkhus 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 psychic power.” The lay disciple thought to herself: “The visiting bhikkhus who came first said one thing and these bhikkhus say quite another. It must be that when the Teacher sent forth his psychic power, the visiting bhikkhus who came first forgot something and had to go back again; on the other hand these bhikkhus must have gone there at the time when it was fashioned and perfected by psychic

³⁹⁹ AJ: back in Sāvattthī.

26. The Chapter about Brahmins, Brāhmaṇavagga - 1098

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 Saṅgha of bhikkhus, came to the house of Visākhā and sat down in the seats prepared for them. Visākhā reverently ministered to the Saṅgha of bhikkhus presided over by the Buddha and at the end of the meal worshipped the Teacher and asked him the following question: “Venerable Sir, some of the bhikkhus who accompanied you say: ‘The place where the Elder Revata resides is a forest, a 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 whatsoever place Arahats reside, that place is full of delight.” And joining the connection, he taught the Dhamma by pronouncing the following verse:

*Dhp 98. Whether in the village or wilds,
whether on low or on high ground,
wherever the Arahats live,
that ground is surely delightful.*

At the end of the teaching many reached the fruition of Stream-entry and so on.

At another time the bhikkhus began a discussion. “Friends, 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 Niraya 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.

9c Story of the Past: The Offering of Honey and the Siege of a City

Bhikkhus, 91 aeons of time ago the Fortunate Vipassī appeared in the world, and on a certain occasion making an almsround in the country, returned to the city of his father. The king prepared hospitable offerings for the Saṅgha of bhikkhus 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.”

26. The Chapter about Brahmins, Brāhmaṇavagga - 1099

But the king could not outdo the citizens, nor the citizens the king; the sixth time the citizens resolved: “Tomorrow 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, 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 coins.

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 bees away, he cut off the branch and taking honeycomb, branch and stick, he entered the city, intending 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 coin and give me the honey.” The countryman thought to himself: “This honeycomb is not worth even a farthing, but this man offers me a coin for it. I suppose he has a great many coins; I had best raise the price.” So he replied: “I will not give it to you for that.” – “Well then, take two coins.” – “I will not give it to you for so little as two coins.” The countryman continued to raise the price until finally the man offered him a thousand coins, whereupon he let him have the honey.

Then he said to the man: “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 coins 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 bhikkhus, 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 Saṅgha of bhikkhus 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 Saṅgha of bhikkhus over

26. The Chapter about Brahmins, Brāhmaṇavagga - 1100

which he presided. All took as much as they required and there was more than enough for all.

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 Deva Realm. After passing through the round of existence for a very long period of time, he passed at length from the Deva Realm and was reborn as the Prince of Bārāṇasī.

On the death of the king his father, he succeeded to the throne. Straightaway resolving: "I will take a certain city," he surrounded 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 fool. 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 Avīci. After suffering torment in this Niraya 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, bhikkhus, through the demerit acquired by Sīvali in besieging the city at that time, he was tormented in Niraya 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 bhikkhus 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 bhikkhus five hundred gabled residences!" The Teacher came in and asked them: "Bhikkhus, what is it that you are sitting here now talking about?" When they told him, he said to them: "Bhikkhus, my son {4.187} is attached neither to merit nor to demerit; he has renounced both." So saying, he pronounced the following verse:

**412. Yodha puññañ-ca pāpañ-ca ubho saṅgaṃ upaccagā,
asokaṃ virajaṃ suddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever here has overcome
clinging to merit, demerit,
who is griefless, dustless and pure,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.30 The Story about the Elder Candābha Candābhattheravattthu

Dhp 413

Burlingame: Elder Moonlight

Compare: Dhp-a 26.37

Because of a past deed a light shone from the torso of the boy Candābha and he was taken round the country giving blessings; when he entered into the presence of the Buddha, however, the light disappeared; he then ordained and soon became an Arahat; the bhikkhus doubted his attainment and asked the Buddha, who spoke a verse about him.

Keywords: Merchants, Offerings, Past Lives, Previous Buddhas

“**Whoever just like the moon is stainless,**” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with [30.304] reference to Elder Candābha (Moonlight). The story from beginning to end is as follows:

30a. Story of the Past: A Forester Presents a Moon-Disk

In times long past, a certain merchant living at Bārāṇasī said one day to himself: “I will go to the frontier and get 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, enquired of some youthful cowherds in the forest: “Is there anyone 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

26. The Chapter about Brahmins, Brāhmaṇavagga - 1102

the carriage, entered the house, and enquired 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, enquired 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 this garment too and this ornament.” The woman bestowed high honor on the merchant, and when her 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 Bārāṇasī, 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 Parinibbāna, and a golden shrine was set up over his relics. Then that forester took a large supply of sandalwood and came to Bārāṇasī. 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 being built 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.

30b. Story of the Present: Brahmin Moonlight

Having passed out of that state of existence, he was reborn in the Deva Realm, and after spending the single interval between Buddhas in that state, he was reborn in the dispensation of the present Buddha in the city of Rājagaha in the household of a wealthy Brahmin. From the circle of his navel proceeded forth a light like that of the moon's disk, and therefore they gave him the name Candābha (Moonlight). This, we are told, {4.190} was the result of his making a moon-disk and placing it within the shrine.

The Brahmins 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 Brahmin with his hand, such-and-such power and glory shall he receive." People would give a hundred coins, or a thousand coins, and thus receive the privilege of stroking the body of the Brahmin with their hand. Traveling thus from place to place, they finally came to Sāvattthī and took lodgings between the city and the monastery.

Now at Sāvattthī 50 million of noble disciples gave alms before breakfast; and after breakfast, bearing in their hands perfumes, garlands, garments, and medicaments, went to hear the Dhamma. When the [30.306] Brahmins saw them, they asked them: "Where are you going?" – "To the Teacher to hear the Dhamma." – "Come! What will you gain by going there? There is no supernatural power like the supernatural power possessed by our Brahmin Candābha: 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 Brahmin amount to? It is our Teacher alone who possesses great supernatural power." And straightaway they fell to arguing, but each of the two parties was unsuccessful in its efforts to convince the other. Finally the Brahmins said: "Let us go to the monastery and find out whether it is our Candābha 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 Candābha approached him, caused the moonlight to disappear. The result was that when Candābha stood in the presence of the Teacher, he resembled nothing so much as a crow in a basket of charcoal. The Brahmins took him to one side, and immediately the radiance reappeared, bright

as ever. Again they brought him into the presence of the Teacher, and straightaway the radiance disappeared, just as it had the first time. When Candābha 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 gone forth.”

Thereupon Candābha said to his fellow Brahmins: “As soon as I learn this charm, I shall be the foremost man in all Jambudīpa. You remain right here and I will go forth and in but a few days learn this charm.” So he asked the Teacher to give him the going forth, went forth, and subsequently took higher ordination. The Teacher taught him the meditation subject which consists of the 32-fold nature. “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 Arahatship. When the Brahmins came and asked him again, he made answer: “Depart you! Now have I reached [30.307] the state of one who will never return.” The bhikkhus reported the matter to the Realised One, saying: “Venerable Sir, this Brahmin, having spoken what is not true, declares something false.”

The Teacher said: “Bhikkhus, worldly joy has been extinguished for my son; he speaks the truth.” So saying, he pronounced the following verse: {4.192}

**413. Candaṃ va vimalaṃ suddhaṃ, vipasannam-anāvilāṃ,
nandībhavaparikkhīṇaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever, just like the moon, is
stainless, pure, clear, undisturbed, and
has destroyed joy in existence,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.31 The Story about the Elder Sīvali

Sīvalittheravatthu

Dhp 414

Burlingame: Seven Years in the Womb

Compare: Ud 2.8; Ja 100; Thag-a 60; AN-a 1.14.2.9; Dhp-a 7.9c⁴⁰⁰

Suppavāsā carried her child Sīvali for seven years in her womb and took seven days to deliver him; later he ordained and became an Arahat; one day the bhikkhus discussed how much suffering he had been through, and the Buddha confirmed he was now free of suffering and spoke a verse.

Keywords: Foremost Disciples, Birth

**

“He who has crossed the difficult path,” this Dhamma teaching was given by the Teacher while he was in residence at Kuṇḍadhāna Grove near Kuṇḍakoḷi with reference to the Elder Sīvali.

For once upon a time Suppavāsā, 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: “The Sambuddha, truly, is that Fortunate One who teaches a Dhamma for the putting

⁴⁰⁰ BG: Parallels: Ud 2.8; Ja 100; Thag-a, 60; AN-a 1.14.2.9 about Suppavāsā. The Udāna version is more detailed than the Jātaka version, and the Jātaka version more detailed than the Dhp-a version. Dhp-a 4.192¹⁵-193⁵ is almost word for word the same as Ud 15⁸⁻¹⁵, 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 Suppavāsā’s invitation. Dhp-a 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 Dhp-a very briefly. The author of Dhp-a has evidently used both the Udāna and the Jātaka as his authorities. With the account of the Buddha’s easing of Suppavāsā’s birth-pains by a benediction, cf. the account in Dhp-a 13.6 (MN 86) of Āṅgulimāla’s easing of a woman’s birth-pains by an act of truth. For Suppavāsā’s entertainment of the Buddha, see AN 2.62-63. For the story of Sīvali as recipient of offerings, see Dhp-a 7.9b; Thag-a 60; AN-a 1.14.2.9. For the story of Sīvali’s past deeds, see Dhp-a 7.9c; Ja 100; AN-a 1.14.2.9. The account in Thag-a 60 of Sīvali’s birth, retirement from the world, and reception of offerings, is evidently derived from at least three different sources; namely, Jātaka Commentary, Dhammapada Commentary and the Āṅguttara Commentary.

away of suffering such as this. {4.193} The Fortunate One's Saṅgha of disciples are truly good in their practice, those who practice for 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 Teacher said: "May Suppavāsā, 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, Suppavāsā brought forth a healthy son in health and happiness. Forthwith she invited the Saṅgha of bhikkhus 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 waterpot provided with a strainer and strained water for the Saṅgha of bhikkhus. After a time he went forth and attained Arahatship.

One day the bhikkhus began a discussion in the Dhamma Hall: "Only think, friends! So illustrious a bhikkhu 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 bhikkhu passed through!"

The Teacher drew near and asked: "Bhikkhus, what is the subject that engages your conversation now, as you sit here all gathered together?" When they told him, he said: "Bhikkhus, 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 verse: {4.194}

**414. Yo imaṃ palipathaṃ duggaṃ saṃsāraṃ moham-accagā,
tiṇṇo pāragato jhāyī, anejo akathaṅkathī,
anupādāya nibbuto, tam-ahaṃ brūmi brāhmaṇaṃ.**

He who has crossed the difficult
path through births, deaths and delusion,
the meditator, crossed over
to the further shore, free of lust
and doubt, unattached and cooled down,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.32 The Story about the Elder Sundarasamudda

Sundarasamuddattheravatthu

Dhp 415

Burlingame: A Courtesan tempts the Monk Ocean-of-Beauty

Compare: Ja 14; Ja 536; Thag-a 224⁴⁰¹

Sundarasamudda went forth and gave himself up to the ascetic life; his mother sent a courtesan to try and win him back to the house-life; she set herself up on the street he normally went on almsround and enticed him inside the house; the Buddha sent an image of himself and taught him with a verse.

Keywords: Courtesans, Seduction, Past Lives, Radiant Image, Kings, Animals

“Whoever, giving up desires,” this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Sundarasamudda (Ocean of Beauty). [30.309]

At Sāvattṭhī, we are told, in a great household possessing 400 million of treasure, was reborn a certain youth of station named 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 Dhamma, he asked: “Where are you going?” – “To the Teacher to hear the Dhamma,” they replied. “I will go too,” he said, and accompanying them, sat down in the outer circle of the assembly. The Teacher, knowing the thoughts of his heart, taught the Dhamma in orderly sequence. Sundarasamudda thought: “It is impossible to live the life of a householder and at the same time live the spiritual life, whereof a polished shell is the image and likeness.”

The Teacher’s discourse made him eager to go forth. Therefore, as the assembly departed, he asked the Teacher to give him the going forth. The Teacher said: “The Realised Ones admit no one to the Saṅgha who has not first obtained

⁴⁰¹ BG: The introductory part of this story (text: 4.194¹⁸-196²⁵) is a very free version of the Introduction to Ja 14. The account of the temptation of the monk is almost word for word the same as Ja 536, 5.433²⁸-434⁸. This story affords an unusually striking example of the literary methods of the author. The words “*Khalu samma Puṇṇamukha,*” appropriate enough at Jātaka, V. 433²⁸, are out of place here. From this story is derived Thag-a 224.

permission of his mother and father.” So Sundarasamudda 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 go forth. Having obtained their permission, he went forth in the presence of the Teacher. Subsequently he took his higher ordination. 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 Sāvaththī, and on that day Sundarasamudda’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?” – “He has gone forth amongst the bhikkhus.” – “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 Sāvaththī and has 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 rounds 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 rounds for alms, she gave him alms. After a few days had passed, she said to him: “Venerable 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: “Venerable Sir, right here is the most delightful spot to which you could come on your rounds 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: “Venerable 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 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: “Venerable 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] {4.197}

How Women Accost Men⁴⁰²

In forty ways, friend Puṇṇamukha, does a woman accost a man: 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 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 covers her eyes, lifts her eyebrows, scratches her lips, and dangles her tongue. She takes off her clothes, puts on her clothes, takes off her head-cover, and puts on her head-cover.

⁴⁰² BG: This paragraph is taken bodily from Jātaka, v. 433²⁸-434⁸. See the note above.

26. The Chapter about Brahmins, Brāhmaṇavagga - 1110

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 verse:

Dyed with haenna are her feet,
the courtesan wears slippers,
you are young, and you are mine,
I am young, and I am yours.
Let us both go forth when old,
and supported by a staff.

Thought the elder: “Alas, I have committed a grievous wrong! 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: “Venerable 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 bhikkhu Sundarasamudda and a courtesan.” – “Who is going to win, venerable Sir, and who is going to lose?” The Teacher replied: “Ānanda, Sundarasamudda is going to win, and the courtesan is going to lose.” Having thus proclaimed that the elder would win the victory, the Teacher, remaining seated where he was, sent forth a radiant image of himself and said: “Bhikkhu, renounce both sensual desires and be without expectation.” So saying, he pronounced the following verse: [30.312]

**415. Yodha kāme pahatvāna anāgāro paribbaje,
kāmaḥavaparikkhīṇaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever, giving up desires,
would wander homeless in the world,
destroying desires, existence,
that one I say is a Brahmin.⁴⁰³

At the end of the teaching the elder attained Arahatsip, rose into the air by psychic power, passing through the circular peak of the house; and returning once more to Sāvattihī, praised the body of the Teacher and worshipped the Teacher.

⁴⁰³ AJ: Burlingame included a translation of the word commentary to the verse here, against his normal practice. I have removed it in anticipation of providing a full translation of this part of the commentary.

26. The Chapter about Brahmins, Brāhmaṇavagga - 1111

The bhikkhus discussed the incident in the Dhamma Hall, saying: “Friends, all because of tastes perceptible by the tongue the Elder Sundarasamudda was well-nigh lost, but the Teacher was his support.”

The Teacher, hearing their words, said: “Bhikkhus, this is not the first time I have supported this bhikkhu, 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 bhikkhus that he make the matter clear, the Teacher told them a {4.199}

Story of the Past: The Birth Story about the Wind-Deer⁴⁰⁴

In the past when Brahmadata was reigning in Benares he had a gardener named Sañjaya. Now there came into the king's pleasure gardens a Wind-Deer, which fled away at the sight of Sañjaya, but the latter let it go without terrifying the timid creature. After several visits the antelope used to roam about in the pleasure gardens. Now the gardener was in the habit of gathering flowers and fruits and taking them day by day to the king. The king said to him one day: “Have you noticed anything strange, friend gardener, in the pleasure gardens?” – “Only, sir, that a Wind-Deer has come about the grounds.” – “Could you catch it, do you think?” – “Oh, yes; if I had a little honey, I'd bring it right into your majesty's palace.”

The king ordered the honey to be given to the man and he went off with it to the pleasure gardens, where he first anointed with the honey the grass at the spots frequented by the deer, and then hid himself. When the deer came and tasted the honied grass it was so snared by the lust of taste that it would go nowhere else but only to the pleasure gardens. Marking the success of his snare, the gardener began gradually to show himself. The appearance of the man made the deer take to flight for the first day or two, but growing familiar with the sight of him, it gathered confidence and gradually came to eat grass from the man's hand.

He, noting that the creature's confidence had been won, first strewed the path as thick as a carpet with broken boughs; then tying a gourd full of honey on his shoulder and sticking a bunch of grass in his waist-cloth, he kept dropping wisps of the honied grass in front of the deer till at last he got it right inside the palace. No sooner was the deer inside than they shut the door. At sight of men the deer, in fear and trembling for its life, dashed to and fro about the

⁴⁰⁴ Ja 14. AJ: the commentary only quoted the verse, here I include the full story.

26. The Chapter about Brahmins, Brāhmaṇavagga - 1112

hall; and the king coming down from his chamber above, and seeing the trembling creature, said: “So timid is the Wind-Deer that for a whole week it will not revisit a spot where it has so much as seen a man; and if it has once been frightened anywhere, it never goes back there again all its life long. Yet, ensnared by the lust of taste, this wild thing from the jungle has actually come to a place like this. Truly, my friends, there is nothing viler in the world than this craving for taste.” And he put his teaching into this verse:

*It seems that there is nothing worse than tastes,
amongst those in homes, or acquaintances.
The wind-deer, who depended on his home,
was brought under Sañjaya’s control by taste.*

Having related in detail this Birth Story about the Wind-Deer, found in the First Book, the Teacher identified the persons of the Birth Story as follows: “At that time Sundarasamudda was the antelope; the king’s minister who by reciting this verse obtained the release of the antelope, was I myself.”

26.33 The Story about the Elder Jaṭila Jaṭilattheravatthu

Dhp 416

Burlingame: Jotika and Jaṭila

Because of their deeds in a previous existence, the merchants Jaṭila and Jotika were extremely rich; after they went forth and became Arahats the bhikkhus feared they were longing for their previous wealth; the Buddha explained that they had given up all craving, and spoke a verse about those who have attained.

Cast: Sena, Aparājita, Buddha Vipassī, Aparājita (2), Meṇḍaka, Jotika, Sakka, King Bimbisāra, Prince Ajātasattu, Jaṭila, Elder Mahā Kaccāna, Buddha Kassapa

Keywords: Past Lives, Paccekabuddhas, Offerings, Merit, Rich Men, Treasures, Yakkhas, Previous Buddhas

“**Whoever, giving up craving,**” [30.313] this Dhamma teaching 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:

33a. Story of the Past: Two Brothers

In times long past two brothers who were householders of Bārāṇasī caused a large field to be planted with sugarcane. Now one day the younger brother went to the field of sugarcane, thinking to himself: “I will give one sugarcane to my older brother, and I will take one for myself.” So he cut down two stalks of sugarcane, bound the stalks at the point where he had cut them, that the juice might not run out, and took them with him.

It seems that at that time mills for extracting the juice from sugarcanes 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 juice would run out of its own accord like water from a waterpot.

No sooner had the younger brother taken the stalks of sugarcane from the field {4.200} and returned home, than a Paccekabuddha in Gandhamādana, arising from a state of absorption and considering within himself: “On whom shall I bestow my favor today?” perceived that the younger brother had penetrated his net of knowledge. And knowing of himself that the younger brother possessed the means to do him an act of kindness, the Paccekabuddha took bowl and robe, and proceeding there by psychic power, stood before him.

When the younger brother saw the Paccekabuddha, his heart was filled with joy. Spreading his outer cloak in an elevated place, he asked the Paccekabuddha to be seated, saying to him: “Venerable Sir, pray be seated here.” Then he said to him: “Pray hold out your bowl,” and untying the stalk of sugarcane, held it over his bowl. The juice ran out and filled his bowl.

When the Paccekabuddha had drunk this juice, the younger brother thought to himself: “It is my very good fortune that my noble master has drunk this juice. If my older brother demands of me the price of his [30.314] stalk of sugarcane, 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 Paccekabuddha: “Venerable Sir, pray hold out your bowl to me,” and untying the second stalk of sugarcane, gave him the juice. We are told that it never occurred to the younger brother to think: “My brother will fetch another stalk of sugarcane from the field and eat it.”

Now since the Paccekabuddha had drunk the juice of the first sugarcane, he desired to share the juice of the second with the other Paccekabuddhas, and with this desire in his heart resumed his seat. The younger brother, understanding his purpose, saluted him with the five limbs and made the

26. The Chapter about Brahmins, Brāhmaṇavagga - 1114

following aspiration: “Venerable Sir, as the result of my gift to you of this choice juice, may I win glory in the worlds of the Devas and the world of humans, and may I finally attain the state you have attained.” The Paccekabuddha replied: “So be it,” and returned thanks by pronouncing the two verses beginning with the words:⁴⁰⁵

May you succeed in all that you
desire and wish for; *may all your
intentions be fulfilled,
like the moon on the fifteenth day.*

*May you succeed quickly in what
you desire and wish for; may all
your intentions be fulfilled, like
a wish-fulfilling gem.*

And having formed the resolution that the younger brother should one day comprehend the Dhamma, {4.201} he proceeded through the air to Gandhamādana and distributed that juice among five hundred Paccekabuddhas.

When the younger brother had seen this miracle, he went back to his older brother. “Where did you go?” enquired the older brother. The younger brother replied: “I went to look at the sugarcane field.” – “Why should a man like you go to a sugarcane field? You should have brought back with you one or two stalks of sugarcane.” – “Yes, brother, I brought back with me two stalks of sugarcane. But I saw a certain Paccekabuddha, and gave him the juice of my own sugarcane. Then I thought to myself: ‘I will give my older brother either the price of his sugarcane or the merit thereof.’ With this thought in mind I gave the Paccekabuddha the juice from your sugarcane also. Now which of the two will you take, the price of the sugarcane, or the merit thereof?” – “But what did the Paccekabuddha do?” – “He drank the juice from my sugarcane; and then, taking with him the juice from your sugarcane, proceeded through the air to Gandhamādana and distributed that juice among five hundred Paccekabuddhas.”

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

⁴⁰⁵ AJ: the commentary quoted only the first line, the full verses are found at Dhp-a 10.11.

following aspiration: “As the result of this gift may I attain the Truth attained by this Paccekabuddha.” 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.

33b. Story of the Past: Sena and Aparājita

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 Deva Realm, where they spent the period of an interval between two Buddhas. While they yet remained in the Deva Realm, the Sambuddha Vipassī appeared in the world. Passing from the Deva Realm, 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 Dhamma proclaim throughout the city of Bandhumatī: “The Treasure of the Buddha has appeared in the world, the Treasure of the Dhamma has appeared in the world, the Treasure of the Saṅgha has appeared in the world. Give alms and do works of merit. Take upon yourselves the observance of the Observance Day on this, the eighth day; on this, the fourteenth day; on this, the fifteenth day. Listen to the Dhamma.”

Likewise the householder Sena beheld the multitude going before breakfast to give alms and after breakfast to hear the Dhamma. “Where are you going?” he asked. “To hear the Teacher teach the Dhamma,” they replied. “I will go too,” said the householder Sena, and accompanying them, sat down in the outer circle of the assembly. The Teacher, knowing the thoughts of his heart, taught the Dhamma in orderly sequence. When the householder Sena had heard the Teacher teach the Dhamma, he yearned to go forth. Accordingly he requested the Teacher to give him the going forth.

The Teacher asked him: “But, lay disciple, have you no kinsmen of whom you should ask leave?” – “Yes, venerable 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 go forth 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

26. The Chapter about Brahmins, Brāhmaṇavagga - 1116

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] teach the Dhamma, and I cannot fulfill the Dhamma amid the cares of the household life. I am determined to do nothing other than go forth; therefore turn back.” With these words he bade his brother turn back. Having so done, he went forth in the presence of the Teacher. Subsequently he was given higher ordination, 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 going forth.” So for seven days he gave alms to the Saṅgha of bhikkhus presided over by the Buddha, and when he had so done, {4.203} saluted his brother and said: “Venerable Sir, you have found for yourself escape from existence; but I am bound by the five pleasures of sense, and cannot go forth. 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 being built, 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 the rich man Meṇḍaka.⁴⁰⁶

⁴⁰⁶ BG: For the story of rich man Meṇḍaka, see 18.10.

26. The Chapter about Brahmins, Brāhmaṇavagga - 1117

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 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 Realised One 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 Aparājita had thus completed the Perfumed Chamber, he approached his brother the elder and said to him: “Venerable 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: “Venerable 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 the householder said to him: “Enter, venerable 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 Fortunate One shall be my sole protection; dwell in peace.’” The householder Aparājita, hearing these words of his older brother, worshipped the Teacher with the five limbs and said to him: “Venerable 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

26. The Chapter about Brahmins, Brāhmaṇavagga - 1118

his chamber, he is making no effort to stop them,' and may conceive hatred towards me and may go to Niraya Hell for it." For this reason, we are told, the Teacher hesitated at the gate. {4.205} But when the householder said: "Venerable Sir, the Fortunate 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 Dhamma 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 Dhamma; but those that do not possess faith will be attracted here by their desire for wealth and through hearing the Dhamma 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 Brahmin, a holder of wrong 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 Brahmin entered that he was seeking to get possession of the jewel, thought to himself: "I hope he will not take it!" The Brahmin 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.

26. The Chapter about Brahmins, Brāhmaṇavagga - 1119

The householder could not retain his composure toward the Brahmin. At the conclusion of the sermon he approached the Teacher and said to him: “Venerable 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 today I thought to myself: ‘I hope this Brahmin 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, worshipped the Teacher and made the following aspiration: “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 6,800,000 bhikkhus within the monastery for nine months and presented them with abundant offerings. In conclusion he presented each bhikkhu with a set of three robes, the cloths for the robes of a novice of the Saṅgha being worth a thousand coins. 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 Deva Realm.

33c. Story of the Present: The Rich Man Jotika

After passing through the rounds of birth and rebirth in the worlds of the Devas and the world of humans during all this time, {4.207} he obtained a new conception in the dispensation of the present Buddha at Rājagaha in the family of a certain rich man. For the space of nine and a half lunar months he abode in the womb of his mother.

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 rich man, very early in the morning, went to wait upon the king, the king asked him: “Today 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, rich man?” – “A slave of yours was born today 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 today possesses a vast store of merit as the fruit of an aspiration.” – “In that 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 coins 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 straightaway 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 acres in extent. Instantly that plot of ground became as smooth and even as a meditation-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 Bodhisatta, 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

26. The Chapter about Brahmins, Brāhmaṇavagga - 1121

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 sugarcane 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 sugarcane 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 rich man's parasol. Thereafter he was known as the rich man Jotika.

Now a certain woman who had wrought works of merit in company with the rich man 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 hot crystals; 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 a pot and set a pot over these hot crystals; the hot crystals would immediately blaze up, and as soon as [30.322] the rice was cooked, the hot 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 hot crystals. 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 Jambudīpa that the rich man Jotika was possessed of splendor and wealth; and multitudes of people harnessed wagons and other conveyances and drew near to see. The rich man 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 Jambudīpa 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 spreading 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 there, 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 maidservant, 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 rich man, 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 rich man, 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.

26. The Chapter about Brahmins, Brāhmaṇavagga - 1123

Now at that time Prince Ajātasattu 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 fool 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. After becoming king, not for a moment 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 rich man, saying: "Rich man, let us eat our breakfast right here." The rich man 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 rich man's jeweled pavilion.

Thereupon servants offered him water with which to wash his hands, and heaping moist rice-porridge in a golden dish worth 100,000 coins, set it before him. The king, taking it for food, began to eat. The rich man, 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 rich man worshipped 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 to digest it." The king said to the rich man: "Householder, why do you cast reproach on your own food?" The rich man replied: "Your majesty, it is nothing, 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 rich man's house; the rich man 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 rich man, he said to him: "Rich man, 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 rich man’s wife did not so much as know that he had arrived.

Thereupon the rich man 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 wrongs 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 rich man, “Rich man, women possess 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 rich man 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, rich man.” – “Well then, your majesty, from today henceforth, sit by the light of a jewel.” So saying, the [30.325] rich man presented the king with a precious stone of priceless value, as large as a nugget of tin. The king surveying the rich man’s house, remarked to himself: “Great indeed is Jotika’s wealth,” and departed. This is the origin of Jotika.

33d. Story of the Present: Elder Jaṭila

Now is to be related the origin of Jaṭila. {4.214} For once upon a time there lived at Bārāṇasī a rich man’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

26. The Chapter about Brahmins, Brāhmaṇavagga - 1125

maidservant 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 straightaway 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 rich man’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 straightaway 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 go forth 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 (Matted Hair).

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, venerable Sir, I am bringing him up with this thought in mind: ‘I will have

26. The Chapter about Brahmins, Brāhmaṇavagga - 1126

this child go forth under your auspices.’ Therefore pray let him go forth.” – “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?” Straightaway 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 Takkaṣilā, and stopped at the house of a certain lay supporter of his. The lay disciple worshipped the elder, and seeing the boy, asked: “Venerable Sir, you have a boy?” – “Yes, lay disciple, and he will later go forth; but as yet he is a mere child. Let him remain with you for a time.” – “Very well,” replied the lay disciple, and cared for the boy tenderly, treating him as his own son.

Now for twelve years goods had been accumulating in the lay disciple’s house. One day, when the lay disciple 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 of the goods. “This and that are worth such and such,” said the lay disciple, “if you can get such and such for them, sell them.” So saying, the lay disciple 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 straightaway 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 rich man's parasol. Thereafter he was known as the rich man Jaṭila.

The rich man Jaṭila had three sons. When they had reached manhood, he conceived a desire to go forth. And he thought to himself: "If there is a rich man's family possessed of wealth equal to ours, they will permit me to go forth; 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 Jambudīpa, pretending to be looking for nothing in particular, {4.217} and find out whether or not there is a rich man'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 the rich man Meṇḍaka; 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." The rich man Meṇḍaka 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." Jaṭila's men went into the yard.

There, in a space eight acres 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. Jaṭila's men strolled about among the rams and then came out. The rich man Meṇḍaka 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. Jaṭila's men returned home.

The rich man, their master, asked them: "Friends, did you see a rich man's household possessed of wealth equal to ours?" The men replied: "Master, what wealth do you possess! The rich man Meṇḍaka, 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 rich man heard their story, he was delighted. "I have found one such rich man's family," he thought, "is there perhaps another?" So giving his men a blanket worth 100,000 coins, he said to them: "Friends, go find out whether there is another such rich man's family." So saying, he sent them forth. Jaṭila's

men went to the city of Rājagaha, made a pile of wood near the rich man Jotika's house, and set fire to it. "What are you doing?" they were asked. Jaṭila'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 the rich man 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 100,000 coins." {4.218} Jotika ordered 100,000 coins 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 rich man their master. Jaṭila asked them: "Friends, did you see a rich man's household possessed of wealth equal to ours?" – "Master," they replied, "what wealth do you possess! The rich man 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 rich man heard their report, his heart was filled with joy. "Now," he said, "I shall obtain permission to go forth." And going to the king, he said: "Your majesty, I desire to go forth." The king replied: "Very well, rich man; follow your inclination and go forth."

So the rich man 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 rich man: “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.

33e. Story of the Past: The Goldsmith and His Three Sons

For in a previous state of existence, while the shrine of the Sambuddha 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 facade of the shrine is still unfinished?” – “There is not enough gold,” replied the builders. The Arahat said: “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 facade 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. The elder said to the goldsmith: “There is not enough gold to finish the north facade 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, venerable Sir.” The elder replied: “It

was not I of whom you spoke; ask pardon of the Teacher.” Said the goldsmith: “Venerable 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, venerable 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.

33f. Story of the Present Concluded

For this reason, in seven successive states of existence, Jaṭila 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 wicked 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} The rich man Jaṭila, having thus admonished his sons, went forth under the Teacher, and in but a few days attained Arahatship.

Some time afterwards the Teacher accompanied by five hundred bhikkhus, while walking for alms, stopped at the door of the house of Jaṭila’s sons. And for the space of half a month Jaṭila’s sons served the Saṅgha of bhikkhus presided over by the Buddha with food.

In the evening, when the bhikkhus were assembled in the Dhamma Hall, they began the following discussion: “Friend Jaṭila, did you experience today no longing for the mountain of gold eighty cubits high and for your sons?” – “No,

26. The Chapter about Brahmins, Brāhmaṇavagga - 1131

friends,” replied Jaṭila: “I experienced neither longing for them nor pride in them.” Then said the bhikkhus: “This Elder Jaṭila, having spoken what is not true, declares something false.”

The Teacher, hearing their talk, said: “Bhikkhus, it is quite true that my son has no longing for them or pride in them.” So saying, he expounded the Dhamma by pronouncing the following verse:

**416. Yodha taṇhaṃ pahatvāna, anāgāro paribbaje,
taṇhābhavaparikkhīṇaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever, giving up craving,
would wander homeless in this world,
destroying craving, existence,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.⁴⁰⁷

⁴⁰⁷ AJ: note that the tale is only completed in the next story, which is also attached to Dhp 416.

26.34 The Story about the Elder Jotika

Jotikattheravatthu

Dhp 416⁴⁰⁸

Burlingame: Ajātasattu Attacks Jotika's Palace

After the death of his father, the king, Ajātasattu, wished to take the rich man Jotika's palace, as he had previously planned to do; although he tried to do so, the Yakkha guarding the palace drove him off; Jotika explained it wasn't possible to steal from him, but seeing Ajātasattu's disposition he asked the Buddha to let him go forth, and his riches vanished as he did so; the Buddha spoke a verse about him.

Cast: Prince Ajātasattu, Devadatta, King Bimbisāra, Yakkha Yamakoḷi, Satulakāyī

Keywords: Rich Men, Kings

“Whoever, giving up craving,” [30.332] this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to the Elder Jotika.

For after Prince Ajātasattu 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 the rich man 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 rich man had taken upon himself the observances of the Observance Day, and early in the morning, immediately after breakfast, had gone to the monastery and sat listening as the Teacher taught the Dhamma. When, therefore, the Yakkha Yamakoḷi, who stood guard over the first gate, saw Prince Ajātasattu, he called out: “Where are you going?” And straightaway putting Prince Ajātasattu and his retinue to rout, he pursued them in all directions. The king sought refuge in the very same monastery as that to

⁴⁰⁸ AJ: For reasons that are unexplained, this story also is attached to Dhp 416, as was the previous story. I think myself, that the two stories should have been merged, as they do in fact complete the story told in the previous one, but have somehow been separated into two commentarial stories on one verse.

which the rich man had gone. When the rich man saw the king, he rose from his seat and said: “Your majesty, what is the matter?” The king said: “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 Dhamma?”

The rich man said: “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 rich man: “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}

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 rich man’s fingers. Then the rich man said to the king: “Spread out your double robe, your majesty.” As soon as the king had spread out his double robe, the rich man straightened his fingers, and immediately all twenty rings slipped off.

Then the rich man 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 go forth.” The king thought to himself: “If this rich man retires from the world, it will be an easy matter for me to get possession of his palace.” So he said in a word: “Go forth.” Thereupon the rich man Jotika went forth under the Teacher, and in no long time attained Arahatship. Thereafter he was known as Elder Jotika. The moment he attained Arahatship, all of his wealth and earthly glory vanished, and the divinities took back once more to Uttarakuru his wife Satulakāyī.

One day the bhikkhus said to Jotika: “Friend Jotika, have you any longing for your palace or your wife?” – “No, friends,” replied Jotika. Thereupon the bhikkhus said to the Teacher: “Venerable Sir, this bhikkhu having spoken what is not true, declares something false.”

The Teacher said: “Bhikkhus, it is quite true that my son has no longing for any of these things.” And expounding the Dhamma, he pronounced the following verse: {4.224}

**416. Yodha taṇhaṃ pahatvāna, anāgāro paribbaje,
taṇhābhavaparikkhīṇaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever, giving up craving,
would wander homeless in this world,
destroying craving, existence,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.35 The Story about the Elder, Formerly an Acrobat Naṭapubbakattheravatthu

Dhp 417

CST4: Naṭaputtakattheravatthu, the Story about an Elder Who Was an Acrobat's Son

Burlingame: The Monk Who Was Once a Mime

One bhikkhu who was previously an acrobat soon became an Arahat; when a troupe of acrobats passed through, the bhikkhus asked whether he still craved for his previous life, and he answered he did not; the bhikkhus asked the Buddha about it, who confirmed the bhikkhu had overcome all yokes, and spoke a verse.

Keywords: Acrobats

**

“Abandoning the human yoke,” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to a certain bhikkhu who was once an acrobat.

It is said that a certain acrobat giving performances from place to place heard the Teacher teach the Dhamma, whereupon he went forth, and attained Arahatship. One day, as he [30.334] was entering the village for alms, in company with the Saṅgha of bhikkhus presided over by the Buddha, the bhikkhus saw a certain acrobat going through his performance. Thereupon they asked the bhikkhu who was once an acrobat: “Friend, yonder acrobat is going through the same kind of performance you used to go through; have you no longing for this sort of life?” – “No, friends,” replied the bhikkhu. The bhikkhus said to the Teacher: “Venerable Sir, this bhikkhu, having spoken what is not true, declares something false.”

When the Teacher heard them say this, he replied: “Bhikkhus, my son has passed beyond all bonds.” So saying, he pronounced the following verse:

**417. Hitvā mānusakaṃ yogaṃ, dibbaṃ yogaṃ upaccagā,
sabbayogavisaṃyuttaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Abandoning the human yoke,
overcoming the divine yoke,
being unattached to all yokes,
that one I say is a Brahmin. {4.225 }

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.36 The Story about the Elder, Formerly an Acrobat Naṭapubbakattheravatthu

Dhp 418

CST4: Naṭaputtakattheravatthu, the Story about an Elder Who Was an Acrobat's Son
Burlingame: The Monk Who Was Once a Mime

One bhikkhu who was previously an acrobat soon became an Arahat; when a troupe of acrobats passed through, the bhikkhus asked whether he still craved for his previous life, and he answered he did not; the bhikkhus asked the Buddha about it, and he confirmed the bhikkhu had overcome all delight and hatred, and spoke a verse.

Keywords: Acrobats

**

“Abandoning delight and hate,” this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to a certain bhikkhu who was once an acrobat.

The story is the same as the foregoing.⁴⁰⁹ *It is said that a certain acrobat giving performances from place to place heard the Teacher teach the Dhamma, whereupon he went forth, and attained Arahatship. One day, as he was entering the village for alms, in company with the Saṅgha of bhikkhus presided over by the Buddha, the bhikkhus saw a certain acrobat going through his performance. Thereupon they asked the bhikkhu who was once an acrobat: “Friend, yonder acrobat is going through the same kind of performance you used to go through; have you no longing for this sort of life?” – “No, friends,” replied the bhikkhu. The bhikkhus said to the Teacher: “Venerable Sir, this bhikkhu, having spoken what is not true, declares something false.”*

⁴⁰⁹ AJ: I include the story for completion's sake.

When the Teacher heard them say this, he replied: “Bhikkhus, my son has abandoned both delight and hate,” and so saying, he pronounced the following verse:

**418. Hitvā ratiñ-ca aratiñ-ca, sītibhūtañ nirūpadhiñ,
sabbalokābhibhuñ vīrañ, tam-ahañ brūmi brāhmaṇañ.**

Abandoning delight and hate,
cooled off and free from all cleaving,
a hero who vanquished the world,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.37 The Story about the Elder Vaṅḡsa

Vaṅḡsattheravatthu

Dhp 419-420

Burlingame: The Skull-Tapper

Compare: Thag-a 264; Thag-a 151; AN-a 1.14.3.4; Dhp-a 26.30b⁴¹⁰

The youth Vaṅḡsa could tell where anyone had been reborn by knocking on their skulls; the Buddha set out the skull of an Arahat before him and he was unable to see where he had been reborn, so he ordained to learn about it; soon he became an Arahat himself and the Buddha confirmed he now knew all about the rebirth of beings.

Keywords: Brahmins, Meditation, Foremost Disciples

“Whoever knows in ev’ry way,” {4.226} this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to Elder Vaṅḡsa.

It seems that there lived at Rājagaha a Brahmin named Vaṅḡsa 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 Niraya Hell; this man has been reborn as an animal; this man has been reborn as a Peta; this is the skull of a man who has been reborn in the world of humans.”

⁴¹⁰ BG: From this story are derived Thag-a 264 (Vaṅḡsa) and Thag-a 151 (Migasira). Cf. AN-a 1.14.3.4 about Vangīsa. For a Sanskrit parallel from Eastern Turkestan, see A. F. R. Hoernle, JRAS., 1916, 709 ff. (fifth fragment). Cf. Dhp-a 26.30b.

26. The Chapter about Brahmins, Brāhmaṇavagga - 1137

The Brahmins 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 Brahmin Vaṅgīsa 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 coins 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 Sāvattthī 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 Dhamma. “Where are you going?” they asked. “To the monastery to hear the Dhamma,” was the reply. “What will you gain by going there?” asked the Brahmins, “there is nobody like our fellow Brahmin 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: Niraya Hell, the animal world, the world of humans, and the Deva Realm; 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 Niraya 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: “Vangīsa, don’t you know?” – “No,” replied Vangīsa: “I don’t know.” – “I know,” said the Teacher. Thereupon Vangīsa asked him: “Teach me this mantra.” – “I cannot teach it to one who has not gone forth.” Thought the Brahmin to himself: “If I only knew this mantra, I should be the foremost man in all Jambudīpa.” Accordingly he dismissed his fellow-Brahmins, saying: “Remain right here for a few days; I intend to go forth.” And he went forth in the name of the Teacher, was given higher ordination, and was thereafter known as Elder Vangīsa.

They gave him as his subject of meditation the 32-fold nature 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 Brahmins asked him again, he replied: “Friends, it is now impossible for me to go.” When the bhikkhus heard his reply, they said to the Teacher: “Venerable Sir, this bhikkhu, having spoken what is not true, declares something false.”

The Teacher replied: “Bhikkhus, say not so. Bhikkhus, my son now knows all about the passing away and rebirth of beings.” So saying, he pronounced the following verses:

**419. Cutiṃ yo vedi sattānaṃ upapattiṃ-ca sabbaso,
asattaṃ sugataṃ buddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever knows in ev’ry way
beings’ passing and their rebirth,
unattached, happy and awake,
that one I say is a Brahmin.

**420. Yassa gatiṃ na jānanti Devā Gandhabbamānusa –
khīṇāsavaṃ Arahantaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

For the one whose destiny is unknown
to Devas, Gandhabbas, humans –
pollutant-free, an Arahant,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.38 The Story about the Elder Dhammadinnā

Dhammadinnattherīvatthu

Dhp 421

Burlingame: Husband and Wife

Compare: AN-a 1.14.5.5; Thīg-a 12; MN 44

The merchant Visākha attained Non-returning, and his wife Elder Dhammadinnā became an Arahāt; later he questioned her about the Dhamma and she answered everything well, but told him to seek an answer from the Buddha for his last question; the Buddha confirmed all of the elder's answers, and then spoke a verse.

Keywords: Bhikkhunīs, Foremost Disciples

“For whom there is nothing in the past,” {4.229} this Dhamma teaching was given by the Teacher while he was in residence at Veḷuvana with reference to the bhikkhunī Dhammadinnā. [30.337]

For one day, while she was living in the world, her husband Visākha, a lay disciple, heard the Teacher teach the Dhamma and attained the fruition of Non-returning. 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.

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 go forth.” – “Very well, dear wife,” replied Visākha, giving her the desired permission. And

26. The Chapter about Brahmins, Brāhmaṇavagga - 1140

with rich offerings he escorted her to the bhikkhunīs' monastery and had her go forth. After she had taken higher ordination she was known as the Elder Dhammadinnā.

She yearned for the life of solitude and so accompanied the bhikkhunīs to the country. Residing there, in no long time she attained Arahatship together with the analytic knowledges. 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 bhikkhunīs' monastery and seeing the bhikkhunī his former wife, he saluted her and seated himself respectfully on one side.

He thought: "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 Stream-entry, and she immediately answered it correctly. Then the lay disciple asked about the remaining paths, [30.338] and questioned her further. "You go too far, friend Visākha!" she said. "But if you desire to know, you should approach the Teacher and ask him this question."

Visākha worshipped the bhikkhunī his former wife, and rising from his seat and going to the Teacher, repeated to the Fortunate One their talk and conversation. The Teacher said: "What my daughter Dhammadinnā said was well said. If asked this question I also should answer in the same way." And expounding the Dhamma, he spoke the following verse:

**421. Yassa pure ca pacchā ca majjhe ca natthi kiñcanaṃ,
akiñcanaṃ anādānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

For whom there is nothing in the
past, the future or the present,
having nothing and unattached,
that one I say is a Brahmin.

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.39 The Story about the Elder Aṅgulimāla

Aṅgulimālattheravatthu

Dhp 422

Burlingame: Aṅgulimāla the Fearless

Compare: Dhp-a 13.10; Dhp-a 13.6; MN 86

King Pasenadi gave Gifts beyond Compare to a Saṅgha of five hundred bhikkhus with the Buddha at its head, and placed elephants holding parasols over all but one of them; there were only rogue elephants left, and the king had one of them hold his parasol over Elder Aṅgulimāla, whose presence tamed him; the bhikkhus thought the elder must have been afraid when the elephant was brought, but the Buddha said he was not, and spoke a verse.

Keywords: Offerings, Kings, Women, Great Disciples

This Dhamma teaching 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 verse beginning “The miserly go not to the world of Devas.”⁴¹¹

For once upon a time the Teacher returned from an almsround with his retinue of five hundred bhikkhus 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 bhikkhus and then summoned the citizens, saying: “Let them come here and behold the gifts which I have prepared.” The citizens went there 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 here 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

⁴¹¹ AJ: Dhp 177; Dhp-a 13.10. The commentary only referred briefly to the story, here I include the story in detail.

26. The Chapter about Brahmins, Brāhmaṇavagga - 1142

neither the king was able to outdo the citizens, nor 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?" The king said: "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."

Thus spoke Queen Mallikā, and she spoke thus because she desired to provide the Gifts beyond Compare.

Then she said to the king: "Great king, give orders for the erection of a pavilion enclosing a circular space wherein bhikkhus shall sit to the number of five hundred, and let this pavilion be constructed out of the choicest wood of the Sāla tree; let the rest of the bhikkhus sit outside of this enclosed 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 bhikkhus. Have eight or ten boats made of ruddy gold, and let them be placed in the center of the pavilion. Between every two bhikkhus let a young woman of the noble caste sit and crush perfumes. Let certain young women of the noble caste take fans in their hands, and let each young woman stand and fan two bhikkhus. Let other young women of the noble caste bring crushed perfumes in their hands and cast them into the golden boats. Let other young women of the noble caste bring clusters of blue water-lilies, mingle them with the perfumes cast into the golden boats, and present the bhikkhus with scents. Now the citizens have neither daughters belonging to the noble 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 bhikkhu lacked an elephant. When the king observed this, he said to Mallikā: "Dear wife, a single bhikkhu lacks a single

26. The Chapter about Brahmins, Brāhmaṇavagga - 1143

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 bhikkhus, 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 the 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 Saṅgha of bhikkhus presided over by the Buddha. Having so done, he worshipped the Teacher, and said to him: “Venerable Sir, whatsoever goods are in this refectory, whether they be worthy or unworthy, I present them all to you.”

The bhikkhus asked Aṅgulimāla: “Friend Aṅgulimāla, were you not afraid when you saw the rogue elephant standing before you holding a parasol?” – “No, friends, I was not afraid.” The bhikkhus said to the Teacher: “Venerable Sir, Aṅgulimāla utters falsehood.”

The Teacher replied: “Bhikkhus, my son Aṅgulimāla has no fear. For bhikkhus like my son are of all the noble ones who have rid themselves of the pollutants, the noblest, and have no fear.” So saying, he pronounced the following verse:

**422. Usabhaṃ pavaraṃ vīraṃ, mahesiṃ vijitāvinaṃ,
anejaṃ nhātaṃ buddhaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

A noble leader, heroic,
a great seer, victorious,
free of lust, cleansed and awakened,
that one I say is a Brahmin. {4.232}

At the end of the teaching many reached the fruition of Stream-entry and so on.

26.40 The Story about the Brahmin Devahita Devahitabrāhmaṇavatthu

Dhp 423

Burlingame: It Is the Giver That Makes the Gift

Compare: SN 7.2.3

When the Buddha was ill one time he asked for hot water from the Brahmin Devahita, who readily gave it; the Brahmin then asked to whom alms were best given, and the Buddha explained that his alms had great fruit, and then spoke the following verse about the true Brahmin.

Keywords: Brahmins, Offerings

“Whoever knows their former lives,” [30.339] this Dhamma teaching was given by the Teacher while he was in residence at Jetavana with reference to a question asked by Brahmin Devahita.

For once upon a time the Fortunate One suffered from a disorder of the humors and sent Elder Upavāṇa to Brahmin Devahita for hot water. The elder went to the Brahmin, told him the Teacher was suffering from disorder of the humors, and asked him for hot water. When the Brahmin heard the Teacher’s request, his heart was filled with joy. “How fortunate for me,” he exclaimed, “that the Sambuddha should send to me for hot water!” The Brahmin 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 Fortunate One to drink. The Teacher’s ailment immediately abated.

The Brahmin {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 verse:

To whom should one give offerings?
Given to whom is there great fruit?
How, for the one sacrificing
is the offering successful?

The Teacher said to the Brahmin: “The alms of such a Brahmin as this yield abundant fruit.” And proclaiming his conception of the true Brahmin, he pronounced the following verse:

26. The Chapter about Brahmins, Brāhmaṇavagga - 1145

**423. Pubbenivāsaṃ yo vedī, saggāpāyaṇ-ca passati,
atho jātikkhayaṃ patto, abhiññāvosito muni,
sabbavositavosānaṃ, tam-ahaṃ brūmi brāhmaṇaṃ.**

Whoever knows their former lives,
and sees heaven and Apāya,
and has attained birth's destruction,
the sage, accomplished in knowledge,
who is accomplished in all things,
that one I say is a Brahmin. {4.234}

At the end of the teaching many reached the fruition of Stream-entry and so on.
That Brahmin also, with confident mind, being established in the refuges,
declared himself a lay disciple.

Conclusion, Nigamanakathā⁴¹²

To this extent,⁴¹³ from the beginning:

In the Chapter about the Pairs are fourteen stories.

In the Chapter about Heedfulness there are nine.

In the Chapter about the Mind there are nine.

In the Chapter about Flowers there are twelve.⁴¹⁴

In the Chapter about Fools there are fifteen.⁴¹⁵

In the Chapter about the Wise there are eleven.

In the Chapter about the Arahats there are ten.

In the Chapter about the Thousands there are fourteen.

In the Chapter about Wickedness there are twelve.

In the Chapter about the Stick there are eleven.

In the Chapter about Old Age there are nine.

In the Chapter about the Self there are ten.

In the Chapter about the World there are eleven.

In the Chapter about the Buddha there are nine.

In the Chapter about Happiness there are eight.

In the Chapter about Love there are nine.

In the Chapter about Anger there are eight.

In the Chapter about Stains there are twelve.

In the Chapter about One Who Stands by Dhamma there are ten.

In the Chapter about the Path there are twelve.

In the Miscellaneous Chapter there are nine.⁴¹⁶

In the Chapter about Niraya Hell there are nine.

⁴¹² BG: The Colophon is in three parts: (1) Enumeration of Stories; (2) Epilogue; (3) Ascription of Authorship to Buddhaghosa.

⁴¹³ AJ: a translation of this section and all but the first six verses of the following section was omitted by Burlingame.

⁴¹⁴ AJ: PTS: eleven.

⁴¹⁵ AJ: PTS: fourteen.

⁴¹⁶ AJ: PTS: ten.

In the Chapter about the Elephant there are eight.

In the Chapter about Craving there are twelve.

In the Chapter about Monastics there are twelve.

In the Chapter about Brahmins there are forty.⁴¹⁷

Having shown the 305 stories,⁴¹⁸ which are neither too brief nor too detailed, there are altogether 72 recitation sections.

The Dhammapada Commentary is Finished.

The king of Dhamma [30.340] {4.235} attained the
state of Dhamma, which is supreme,
the verses in the Dhammapada
were spoken by him, the Great Sage.

With four hundred and twenty-three
verses the four truths were made clear,
in three hundred and five stories.⁴¹⁹

With gratitude I reside in
the monastery which has been built
by the sovereign, a palace
built by the king Sirikūṭa.

Correct in meaning and letter,
having purpose and benefit,
wishing for the duration
of the True Dhamma in the world
(as taught by) the friend of the world.

For them was written this
faultless commentary,
in size seventy-two⁴²⁰
recitation sections.

By the merit I have earned may
all the meritorious thoughts

⁴¹⁷ AJ: PTS: thirty-nine.

⁴¹⁸ AJ: PTS says 299.

⁴¹⁹ AJ: PTS says 299.

⁴²⁰ AJ: PTS says seventy-three.

of all beings be successful,
may they receive fruits that are sweet.

Adorned with supremely pure faith, intelligence and energy, rejoicing in the arising of the qualities of virtuous living, strength, gentleness and so on, skilled in grasping his own and other's doctrines, endowed with lucidity of wisdom, having the power of unerring knowledge in the Teacher's dispensation, commentaries, and the divisions of the scriptures in the Three Baskets, a great expositor, with appropriate accomplishment of articulation, generating happiness that emerges from sweet and exalted words that are beautiful, one speaking what is connected to release, a noble speaker, a great poet – surrounded by those with diverse analytic knowledges, those adorned with the six super knowledges, the analytic knowledges and so on, including the virtue of linguistic analysis, firmly established in intelligence regarding the supermundane states, the bright lights of the lineage of the elders, those elders in the Great Monastery, the true ornament of the lineage, with extensive purified intelligence – the respected Buddhaghosa, whose name was given by his teachers, by this elder the Dhamma Verses Commentary was written.

So far may it continue in the world,
for those seeking to cross over the world,
showing to the sons of good family,
the method, through wisdom, faith and so on.
For as long as the name 'Buddha' exists
in the world, said of one with pure mind, of
the elder of the world, the great seer.

Thus There Are 423 Verses, Adorned with 305 Stories

The Explanation of the Dhamma Verses Endowed with 26 Chapters Is Complete.

The Dhamma Verses Commentary Is in Every Way Finished