

THE DHAMMAPADA COMMENTARY

(Volume One)

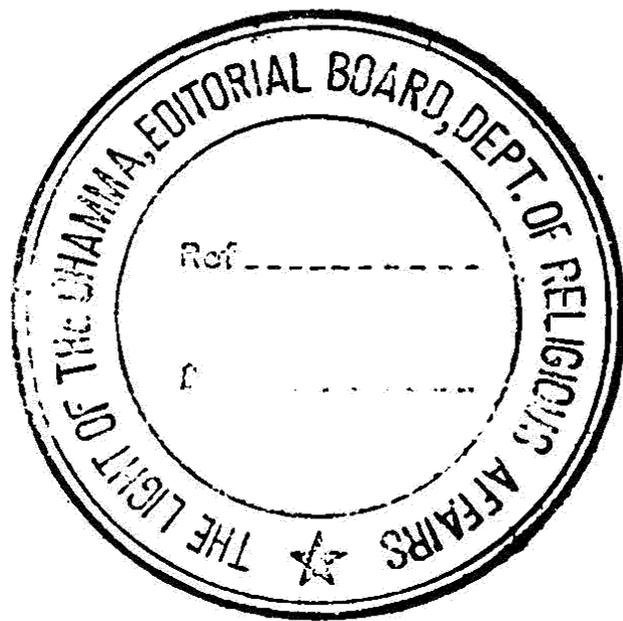
Translated into English by
The Department of Pāli, University of Rangoon

Edited by
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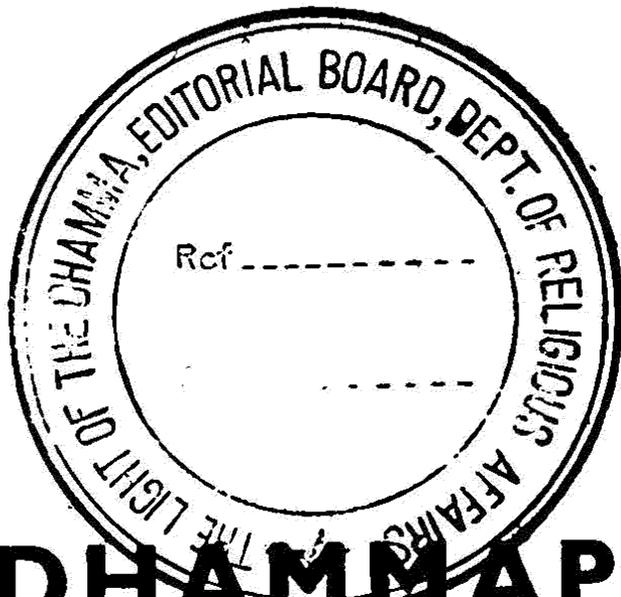
UNION BUDDHA SĀSANA COUNCIL
KABA-AYE, RANGOON, BURMA.





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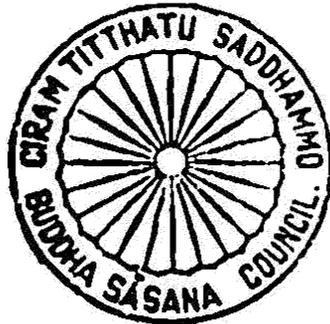
Badanta Mahā Buddhaghosātthera

Translated into English by

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The English Editorial Board



**UNION BUDDHA SĀSANA COUNCIL
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- Vol. I, No. 2, (pp. 13-20)
No. 3, (pp. 30-34)
No. 4, (pp. 26-28)
- Vol. II, No. 1, (pp. 19-21)
No. 2, (pp. 30-33)
No. 3, (pp. 43-46)
No. 4, (pp. 35-37)
- Vol. III, No. 3, (pp. 37-42)
No. 4, (pp. 53-59)
- Vol. IV, No. 1, (pp. 42-46)
No. 2, (pp. 50-51)
No. 3, (pp. 56-57)
- Vol. V, No. 1, (pp. 56-62)
No. 2, (pp. 53-54)
No. 3, (pp. 50-52)
- Vol. VI, No. 1, (pp. 53-66)
No. 2, (pp. 42-53)
No. 3, (pp. 39-42;
(pp. 50-55)
No. 4, (pp. 33-34)
(pp. 46-47)
(pp. 48-49)
- Vol. VII, No. 2, (pp. 52-58)
No. 4, (pp. 54)
- Vol. VIII, No. 1, (pp. 51-53)
No. 3, (pp. 4-8)
(pp. 50-53)
- Vol. IX, No. 1, (pp. 12-13)
No. 2, (pp. 19-20)
No. 3, (pp. 18-21)
No. 4, (pp. 33-35)
- Vol. X, No. 1, (pp. 36-37)
No. 2, (pp. 25-26)

11578

PREFACE

With its very inception, the management of the Union of Burma Buddha Sāsana Council decided to bring out a periodical in English in order to disseminate the Theravāda Buddhist thought within the country and the world outside. The idea became a reality in 1952 when in October that year came out the first issue of the Light of the Dhamma. The authorities decided to publish it once in every three months, and more or less successfully did so till mid-1963 since when, for reasons unavoidable, its publication had to be kept in abeyance.

As the idea of bringing it out was to spread the Theravāda Buddhist thought, the management decided to incorporate in the periodical translations of selected extracts from the Nikāyas and also from the Dhammapada-aṭṭhakathā. The Department of Pāli of the University of Rangoon was approached to take charge of the translation work, and it is indeed gratifying to note that the request was readily acceded to. The present publication is just a compilation of the work done by the Pāli Department.

The work is divided into three parts, of which the first one is devoted to the Dhammapada Commentary. The thirty-two stories of it, comprising the first three sections of the text, form part of the present collection. The second is a selection of five discourses from the Majjhimanikāya, while in the last part there are only two discourses from the Aṅguttara. All these stories and discourses were published in different issues of the Light of the Dhamma, except the Soreyyattheravatthu, the last story of the Cittavagga. This one too has been incorporated in the present collection in

order to bring the first three chapters, to wit, Yamaka, Appamāda and Citta, to a finis. The translation of this *vathu* too has been done by the Department of Pāli.

For the inclusion of the Dhammapada-aṭṭhakathā in the present compilation, some explanation is possibly necessary. Several attempts have so far been made to translate into English the stories of this text. Of those who did the translation, all but one concentrated on selected *vatthus* only. The sole exception was E. W. Burlingame who did not leave out any but translated all the stories of the text, and had thereby done a really great service for the cause of Buddhist scholarship. His is a great work which has been made richer with an exhaustive and illuminating introduction. The work, published by the Harvard University press, is in three volumes of which the first one came out as early as 1921. Today, however, none of the volumes is easily available.

It should be remembered that the commentarial text included in the present compilation is on the Dhammapada, the text *par excellence* to devout Buddhists. As such, every word actually belonging to it or even somehow connected with it deserves to be brought within the reach not only of every devout Buddhist but also of any person having respect and regard for the Buddha or of any one who is interested in the thought that is Buddhist.

The energy put forth for bringing out the compilation will be considered fruitful and the endeavour amply rewarded if the publication serves the purpose for which it is meant.

CONTENTS

The Dhammapada Commentary

Book One

1. Yamaka Vagga

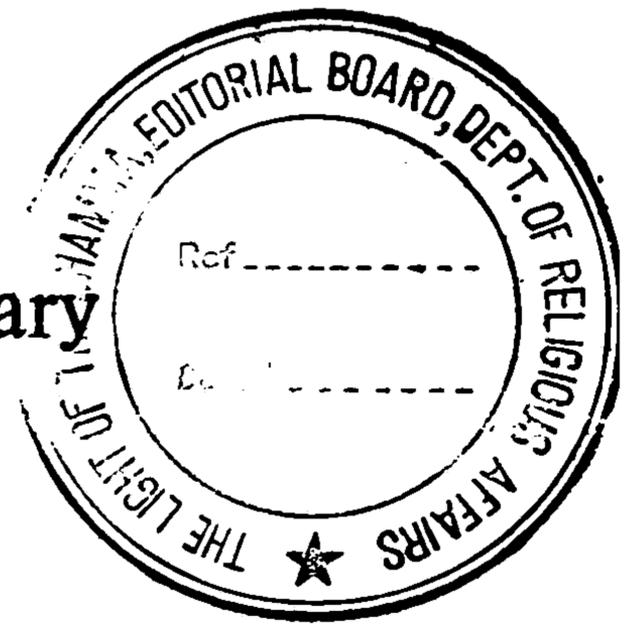
	PAGE
1. The Story of Thera Cakkhupāla ...	1
2. The Story of Maṭṭhakunḍali ...	9
3. The Story of Tissa Thera the Fat One ...	14
4. The Story of Kālayakkhinī ...	17
5. The Story of the Monks of Kosambī ...	20
6. The Story of Cūlakāḷa and Mahākāḷa ...	24
7. The Story of Devadatta ...	28
8. The Story of the Chief Disciple ...	31
9. The Story of the Elder Nanda ...	44
10. The Story of Cunda, the Pork-butcher ...	49
11. The Story of the Virtuous Lay-disciple ...	51
12. The Story of Devadatta ...	53
13. The Story of Sumanādevī ...	60
14. The Story of Two Friends ...	62

2. Appamāda Vagga

1. The Story of Sāmāvati ...	65
2. The Story of Kumbhaghosaka the Banker ...	91
3. The Story of the Elder Cūḷapanthaka ...	95
4. The Story of the Bālanakkhatta Festival ...	101
5. The Story of the Elder Mahākassapa ...	103
6. The Story of Two Companion Monks, one of whom is heedless and the other heedful ...	105
7. The Story of Magha ...	107
8. The Story of a Certain Monk ...	114
9. The Story of the Elder Tissa—the Resident of a Market-town ...	115

3. Citta Vagga

1. The Story of the Elder Meghiya ...	118
2. The Story of a Certain Monk ...	123
3. The Story of a Certain Discontented Monk ...	127
4. The Story of the Elder Saṃgharakkhita-bhāḡineyya ...	129
5. The Story of the Elder Cittahattha ...	131
6. The Story of Five Hundred Bhikkhus who attained Spiritual Insight ...	135
7. The Story of Thera Tissa of Stinking Body ...	138
8. The Story of Nanda the Herdsman ...	140
9. The Story of the Elder Soreyya ...	142



CONTENTS

Selected Suttas

From Majjhima Nikāya

	PAGE
1. Minor Discourse on the Classification of Kamma (Cūḷa Kamma-Vibhaṅga Sutta)	147
2. The Parable of the Saw (Kakacūpama Sutta) (Opama-dhamma-Vagga)	150
3. Discourse on the Fools and the Wise (Bālapaṇḍita Sutta) Suññata-Vagga	155
4. Discourse at Cātumā (Cātumā Sutta) (Majjhima paṇṇāsa) ...	162
5. Discourse on the Noble Quest (Ariyapariyesana Sutta) (Mūlapaṇṇāsa)	165

From Aṅguttara Nikāya

6. Kesaṅguttara Sutta (Kālāma-Sutta)	173
7. Bhaddiya Sutta (Mahāvagga)	176

The Story of Thera Cakkhupāla

Salutation to the Bhagavā, the Arahā, the Supremely Perfect Buddha.

Having bowed at the feet of the Perfect Buddha possessed of glory who beheld the end of the world that is shrouded in the darkness of profound ignorance, he of shining occult powers, who lit the lamp of the good Law, and adoring the good Law and raising folded hands towards the Order, (let me begin).

The Master skilled in (the knowledge of) right and wrong conduct with reference to appropriate causes thereof, who had attained the state of superb Truth, with heart deeply moved by the force of Compassion taught the beautiful Dhammapada stanzas that verily augment the joy and delight of gods and men.

A subtle Commentary on it composed in the island of Tambapaṇṇī in the dialect of the island has been handed down but it does not tend to the benefit and prosperity of the rest of mankind. "May it perchance accomplish the welfare of the whole world" thus by the monk Kumārakassapa who signified the desire, who is restrained and of tranquil life, is steady of mind and desires the long life of the good Law was I respectfully requested.

Discarding that dialect with its prolix literary style and employing the pleasing language of the sacred Texts I shall expound only the words of the stanzas not expounded there, and the sense of the rest I shall tell in the other language (Pāli) bringing joy and delight that rest on reason and morality into the hearts of the intelligent.

THE STORY OF THE THERA CAKKHUPĀLA

Activities are preceded by will, will is the foremost of them : they consist of will. Should a person with a wicked will speak or act, suffering then follows him as the wheel (follows) the foot of the draught animal.

Where was this religious instruction spoken? At Sāvatti. Concerning whom? Concerning Thera Cakkhupāla.

It is said that at Sāvatti there lived a householder named Mahāsuvaṇṇa who was rich ; he had great wealth and possessed many objects of enjoyment, but he was childless. One day he went to the bathing ghat, took his bath and when returning saw on the way a large tree with spreading branches and thought " This tree must be possessed by a spirit of great power ", and he caused the ground underneath to be cleared, the tree to be enclosed in a fence and sand to be scattered. (Then) he bedecked the tree by hoisting flags and banners and made the prayer—" On getting a son or a daughter I shall do you great honour ", and went back.

Later, a child was conceived in the womb of his wife and he gave her the (ceremonial) protection of the embryo. On the expiry of ten (lunar) months she gave birth to a son. Because the merchant got the son on account of the tree tended by him, he gave the name Pāla to him. Later he got another son whom he named Cullapāla, and to the other he gave the name Mahāpāla. When they came of age he tied them with the bond of marriage.

At that time the Master who had set in motion the splendid wheel of the Dhamma travelled in due course, and while stopping at the great Jetavana monastery which Anāthapiṇḍika, the great banker had caused to be built by spending a fortune amounting to fifty-four crores, He put people on the road to heaven and to liberation. The Tathāgata had lived only one rainy season in the monastery which his twice eighty thousand kinsmen—eighty thousand on his mother's side and eighty thousand on his father's side had caused to be constructed. He lived nineteen rainy seasons in the Jetavana monastery caused to be built by Anāthapiṇḍika and six rainy seasons in Pubbārāma which Visākhā had built expending wealth amounting to twenty seven-crores. Thus, because of the outstanding merit of the two families He lived twenty five rainy seasons close upon Sāvatti. Both Anāthapiṇḍika and Visākhā, the eminent female devotee, regularly went twice to wait

upon the Tathāgata, and when going, they never went empty-handed knowing that the young novices would cast a look at their hands ; when going before breakfast they had eatables, etc., carried, and after meal time the five medicaments and eight drinks. Besides, permanent seats for two thousand monks were laid in their residences. Of food, drink and medicaments, whatever any one wanted, to him was it provided as much as he desired.

Between them, Anāthapiṇḍika never for a single day asked the Master a question. It is reported that he did not ask a question thinking "The Tathāgata, the delicate Buddha, the tender prince that he was, would feel tired if He should preach me the Dhamma saying to himself "This banker was a benefactor to me". Now as soon as he (the banker) sat down, the Master thought "This banker guards me where I need no guarding for during four Incalculables and a hundred thousand *kappas* in addition, did I shave my decked and dressed head, gouged out my eyes, and rending the heart muscle did I renounce my children and wife dear as life, fulfilling the Perfections, and these I fulfilled for the purpose of teaching others the Dhamma. This man guards me where I need no guarding", and straightway He gave a religious discourse.

At that time seven crores of men lived in Sāvatti. Out of them five crore disciples by listening to the religious talk of the Master became regenerate ; only two crores remained un-regenerate. Out of them, the regenerate disciples had only two things to do—before breakfast they gave gifts and after breakfast they went to listen to the Dhamma with perfumes, garlands, clothes, medicaments, drinks, etc., being carried.

Then one day Mahāpāla, seeing the regenerate disciples going to the monastery with perfumes, garlands, etc., in hand asked where those people were off to and learning that it was "to listen to the Dhamma", "I too might go", and he went, bowed to the Master and squatted on the fringe of the assembly.

Now the Buddhas in preaching the Dhamma observe the supporting qualification for the refuges, the Precepts, Ordination, etc., and teach the Dhamma in accordance with one's predilection. Therefore, that day the Master observed his supporting qualification and preaching the

Dhamma spoke the graduated discourse, namely, discourse on charity, discourse on morality, discourse on heaven; and revealed the evil, the debasement and the misery of desires and advantage of the renunciation of desires. Hearing it the householder Mahāpāla thought, "neither sons and daughters nor wealth follow one going to the next world ; even the body does not go with oneself. Of what use is the family life to me ? I will renounce the world." At the end of the discourse he approached the Master and asked for ordination. Then the Master asked him "Have you no relation, whom it is proper to ask for permission ?" "I have a younger brother, Lord". "Then please take his permission" He agreed and said, "Yes", bowed to the Master and went back home. He sent for his younger brother and said "Dear one, whatever wealth there is in this family, animate or in-animate, all that is your concern ; get on with it", "And what about you, Sir ?" "I shall renounce the world under the Master". "What do you say, brother ! When mother died, I got in you my mother; when father died, I got in you my father. There is much wealth in our house. It is possible to do deeds of merit while living in the house. Act not in this way." "Dear one, I have heard the religious teaching of the Master, and the Master preached the Dhamma blessed in the beginning, in the middle and at the end, bringing the three exquisite and subtle signs to bear upon it. That (the Dhamma) is not possible to fulfil while one lives in the house ; I will renounce the world, dear one". "Brother, you are yet young ; you may forsake the world in old age". "Dear one, an old Man's hands and feet do not obey him and are not under his control, not to speak of relatives. Such as I will not do as you say ; I will fulfill the vows of a monk".

(The hands and feet become decrepit and disobedient. How can one with impaired strength practise Dhamma ? I will forsake the world, dear one.)

Even though his brother was crying he went to the Master and asked for ordination, and having received the lower and higher ordinations he lived five rainy seasons under a teacher and a preceptor and having kept the Lent celebrated the Pavāraṇā festival. (Then) he approached the Master, bowed to him and asked "Lord, how many 'yokes' are there in this Religion ?".

“The yoke of learning and that of insight—only two yokes, O monk”. “Which, Lord, is the yoke of learning and which the yoke of insight?” “The learning of one or two Nikāyas or indeed of all the words of the Buddha forming the three Piṭakas according to one’s understanding and bearing it in mind, discoursing on it and reciting it—this is called the yoke of learning. Winning of Arahātship on the part of one of plain living who delights (to live) in remote dwelling place, by developing insight by means of acts of perseverance and by establishing the sense of decay and decline in respect of the body—this is known as the yoke of insight.

Lord, I have renounced the world in old age ; I shall be unable to manage the yoke of learning ; I will, however, manage the yoke of insight ; kindly tell me a subject for meditation.”

Then the Master told him a subject for meditation leading to arahātship. He bowed to the Master and searching for monks who might accompany him found sixty of them. He started with them and travelled along the road for twenty *yojanas* arriving at a big border village which he entered for alms along with the company. The people noticing that the monks observed religious practice were pleased at heart, spread seats and invited them to take their seats. And they served them with delicious food and asked whither the noble ones were going, and when it was said “to some comfortable place,” the wise men (of the village) came to know that their Reverences were looking for a dwelling place for the rainy season, and they said, “Reverend Sirs, if the noble monks should stay here for these three months we may get settled in the Refuges and receive the Precepts”. They too thought, “Depending on these families we shall find a way out of the round of existences.” The people having secured their assent repaired the monastery and provided day-time accommodation and night-time accommodation. The monks used to go regularly into the village for alms. Then a physician approached them and made an offer saying “Reverend Sirs, ill-health is sure to break out in a place inhabited by many. If it appears please inform me; I shall treat you.” On the day of commencement of the rainy season the Elder addressed those monks and asked, “Brethren in how many posture ways will you spend these

three months”? “In four, Reverend Sir,” (standing, walking, sitting, lying down). “Is this proper, brothers? Must we not be earnest—we who have taken the subject of meditation from the living Buddha; the Buddhas cannot surely be propitiated by a fraud—they can only be propitiated by a person of good intention: to one who is heedless the four states of woe are like one’s own house; be earnest, brothers”. “And you, Reverend Sir?” “I shall pass my time in three posture ways—my back I will not stretch.” “Good, Reverend Sir, may you be earnest”.

Then when the first month had elapsed, the Thera who allowed himself no sleep began to suffer from a disease of the eyes. Streams of tears, like the streams of water from a leaking vessel, trickled from his eyes. (However) he devoted himself to his religious duties for the whole night and at dawn he entered his cell and sat down. When it was time to go round for alms, the monks went to the Thera and informed him that it was time to go for alms. (Thereupon) the Thera bade them take his bowl and robe saying, “Very well, take my bowl and robe,” and he set out. The monks on seeing that tears were trickling from his eyes, asked, “Reverend Sir, what is the matter?” “My eyes are affected by the wind, brethren”. “Reverend Sir, has not the physician offered his services to us? We will inform him”. “Very well, brethren”.

They informed the physician and he prepared medicated oil and sent it to the Thera. The Thera applied the oil to his nose remaining seated as he was and entered the village for alms. The physician on seeing him said to him, “Reverend Sir, I have been informed that your eyes are affected by the wind.” “Lay disciple, that is so.” “Reverend Sir, did you put into your nose the medicated oil, 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, “I have sent him the oil which should have cured him with one application only. Why is it that he is not cured?” and he asked the Thera, “Reverend Sir, did you remain seated when you put the oil into your nose or were you lying down?” The Thera remained silent. Although he was asked again and again, he gave no answer. The physician thought, “I will go

to the monastery and have a look at the place where the Thera stays," and he let him go saying, "Very well, Reverend Sir, you go on". (Then) he went to the monastery and looked at the Thera's place of residence. He saw only a place for walking and a place for sitting, and not seeing a place for lying down, he asked to the Thera, "Reverend Sir, did you remain seated when you put the oil into your nose or were you lying down?" The Elder kept silent. "Reverend Sir, act not in this way, the religious duties can be carried out only by looking after this body. You should apply the oil only when you are lying down". Thus he repeated his request time and again and the Thera said, "Go away, brother, I will make up my mind after consultation," and he sent him away.

The Thera had neither near nor distant relatives in that village. Whom should he consult? So he took counsel with his own wretched body, saying, "Brother Pālita, tell me, will you have consideration for your eyes or for the religion of the Buddha? In the round of existences whose beginning is inconceivable the times you have been stricken blind are beyond counting. Many hundreds of Buddhas, thousands of Buddhas have passed away. But out of them not a single Buddha could have determined this. Now, you have made up your mind saying, "I will not lie down during these three months of the rains". So whether those eyes of yours fail or perish, hold on to the law of the Buddha and not to your eyes", and he uttered the following stanzas in admonition to his own physical body.

("O Pālita, the eyes and the ears which have been cherished decay. So too the body and all that is connected with the body decay. Why are you negligent?

O Pālita, the eyes and the ears which have been cherished wear out. So too the body and all that is connected with this body wear out. Why are you negligent?

O Pālita, the eyes and the ears which have been cherished perish. So too the body and all that is connected with this body perish. Why are you negligent?")

Having thus admonished himself in the three stanzas he applied the oil to his nose, remaining seated as he was and entered the village for alms. On seeing him, the physician asked him "Reverend Sir, did you

put the oil in your nose?" "Yes, Lay disciple." "How are you feeling, Reverend Sir?" "The pain continues as before." "Were you seated or were you lying down, when you put the oil?" The Thera remained silent. Although the physician asked him again and again he uttered not a word. The physician said: From to-day onwards do not say "Such and such a person has prepared medicated oil for me", and I will not say, "I have prepared oil for you".

Having been given up by the physician the Thera went to the monastery and said to himself, "Monk, though you have been given up by the physician, do not give up your posture way." (O Pālita, you have been refused treatment, you have been given up by the physician; you are a man marked by the King of Death. Why are you negligent?")

Having admonished himself in this stanza he went on with his ecclesiastical duties. Then at the end of the middle watch his eyesight and depravities were simultaneously destroyed. Having become a "dry-visioned" Arahāt he entered his cell and sat down. When it was time for alms-begging, the monks came and said, "It is now time for going round for alms, Reverend Sir". "Is it time, brethren?" "Yes, Reverend Sir", "Well then, you go". "And what about you, Reverend Sir?" "Brethren, my eyes are sightless." They looked at his eyes and with their eyes filled with tears said, "Reverend Sir, do not worry, we will look after you", and comforted him. (Then) they performed major and minor duties that were to be done and entered the village for alms. The people not seeing the Thera asked them, "Reverend Sirs, where is our noble monk?" On hearing what had happened the people sent the Thera rice-gruel and taking food in person for him they went, bowed to him and staying about the feet of the Thera, wept. (Then) saying "Reverend Sir, we will look after you. Do not worry", they comforted him and went away. Thenceforth they sent rice-gruel and food regularly to the monastery.

The Thera constantly admonished the other sixty monks. They acted in accordance with his instruction and at the approach of the Pavāraṇā Day all of them became Arahats, endowed with analytical knowledge. When they had spent the Lent they were, however, desirous of seeing the Master and said to the Thera, "Reverend Sir, we desire

to see the Master". On hearing their words the Thera thought to himself "I am weak, on the way there is a forest infested with ogres, if I were to go with them, all will be weary, and will not be able to obtain alms. I will make them go ahead." Then he said to them, "Brothers, you go ahead". "And you, Reverend Sir?" "I am weak; on the way there is a forest infested with ogres. If I were to go with you, you all would be tired out, you go ahead." "Reverend Sir, act not in this way, we will go only with you."

"Brethren, may this not be your pleasure, if you have such thoughts it will make me unhappy. If my younger brother should see you, he will enquire about me. Then you should tell him that I have lost my eyesight, and he will send someone to me. I will come with him. Pay respects, on my behalf, to the Possessor of Ten Powers; and to eighty Great Theras", saying these words he sent them away. They begged leave of the Elder and entered into the village. The people on seeing them provided them with seats and offered food for them. They asked "It appears that you are going away" "Yes, lay disciples, we desire to see the Master." "They repeatedly requested them to stay, and when they came to know of their determination to go, they followed them on their way, bewailed and turned back.

In course of time, they came to Jetavana monastery and on the Thera's behalf paid respects to the Master as well as to eighty Great Theras. On the following day they went for alms into the street where the Thera's younger brother was living. The house-holder recognized them, provided them with seats, warmly received them and asked, "Where is my brother, the Thera?" They told him what had happened. Hearing their words he sat at the feet of the Elders weeping and asked them, "Reverend sir, what shall I do now?" "The Thera expects some person to come from here. When he goes there the Thera will come." "Reverend Sir, here is my nephew, by name Pālita, send him." "We cannot send him in this guise. The path is beset with dangers. We should send him after receiving him into the order." "Reverend sirs, send him after having done so". Then they received him into the Order, taught him for a period of half a month how to handle bowl and robes etc. and sent him after telling him the way. In due course, he

arrived at the village. Seeing at the gate of the village an old man, he asked, "Is there any forest monastery near about this village?" "Yes there is." "Who is in residence there?" "Reverend Sir, a Thera named Pālita." "Show me the way." "Who are you, Reverend Sir?" "I am the Thera's nephew." Then he went to the monastery with him.

He paid respects to the Elder, and having, for half a month, done major and minor duties for the Thera, took proper care of the Thera and then he said to him, "Reverend Sir, my uncle the householder, desires that you come to him. Come, let us go." "Very well, take hold of my stick." He took hold of the tip of the stick and entered the village with the Thera. The people provided the Thera with a seat and said, "It appears, Reverend Sir, that you are leaving us." "Yes, lay disciples, I will go and pay respects to the Master." They requested him in all sorts of ways to remain but failing that they accompanied the Elder up to a certain distance of the journey and let the Thera go and came back weeping.

The novice went with the Thera, holding the tip of the stick and he came to a forest village on the way named Katṭhanagara near which the Thera formerly resided. When he came out of the village the novice heard the voice of a certain woman singing as she gathered firewood and he became attached to the voice.

(Indeed there is no other sound which thrills the whole body of a man like a woman's voice. For that reason it has been said by the Blessed One, "O monks, I do not know of any other sound which can entirely entrap a man's heart like the voice of a woman".)

The novice being enthralled by her voice let go the tip of the stick and said to the Thera, "Wait then, Reverend Sir, I have something to carry out," and he went to her and when she saw him she stayed quiet. The novice committed moral transgression with her. The Elder thought to himself, "Just now I heard someone sing. The voice is of a woman. The novice has been away for quite a while. It must be that he has committed moral transgression." The novice after finishing his business came and said to the Thera, "Let us go, Reverend Sir." The Thera thereupon said to the novice, "Have you done any wrong?"

Though the Elder questioned him time and again he remained silent and uttered not a word. The Elder then said to him, "Such a sinful person has no business to hold the end of my staff."

The novice became filled with remorse and he took off his yellow robes, put on the layman's dress and said, "Reverend Sir, formerly I was a novice, but I have now become a layman. It was on account of the dangers of the journey and not through faith that I have embraced the religious life, come let us go." The Thera said, "A sinful householder and sinful monk are just the same. You have not been able to fulfil even the law of morality even when you were a novice. What good would you be able to do as a householder? Such an evil-doer like you has no business to hold the end of my staff."

"Reverend Sir, the road is beset with dangers of ogres and you are blind. How would you remain here?" Thereupon the Thera said, "Brother, don't worry. Even if I have to lie down here and die or even if I have to move about here and there, I will not go with you" and uttered the following stanzas :

"Now I have lost my eyesight, I have come upon a dangerous way, I will lie down rather than go (with you). There is no friendship with a fool."

(Now I have lost my eyesight, I have come upon a dangerous way, I will die rather than go (with you). There is no companionship with a fool.)

On hearing this the other was filled with remorse and said "I have committed a serious offence which is risky and improper" and stretching out his hands and weeping he ran into the forest and so went away.

Then the yellowish stone-throne of Sakka, the chief of gods, sixty *yojanas* in length, fifty *yojanas* in breadth, fifteen *yojanas* in thickness, of the colour of China rose, which rises and sinks as Sakka sits and stands up, by the power of the Thera's virtues, showed signs of heat. Sakka thought, "Who might be desiring to oust me from my seat?" and looking over the world with his celestial eyes saw the Thera. Therefore the Teachers of old have said :

The chief of gods, endowed with a thousand eyes, made clear his celestial vision (and saw) that Thera Pāla who abhorred evil purified his ways of living."

(The chief of gods, endowed with a thousand eyes, made clear his celestial

vision and saw that Thera Pāla, who held the law in reverence remained seated finding delight in the (Buddha's) religion.)

Then it occurred to Sakka thus, "If I should not go to this worthy Thera who abhors evil and holds the law in reverence my head will be split into seven pieces. I must go to him."

(The king of gods, endowed with a thousand eyes, holding glorious sovereignty over the Gods came in an instant and approached Cakkhupālathera.) So having approached he made a sound with his feet not far from the Thera. Then the Thera asked, "Who is that?" "I am a traveller, Reverend Sir." "Where are you going, lay disciple?" "To Sāvatti, Reverend Sir." "Go ahead, friend." "But, Reverend Sir, where will the noble monk go?" "I have to go there too." "Then let us go together, Reverend Sir." "Friend, I am weak; by keeping company with me you will be delayed." "I am not in a hurry; besides, if I go with the noble monk I can obtain one of the ten items of meritorious action. Let us go together, Reverend Sir."

The Thera thought, "He must be a good man" and said, "Then take hold of the end of my stick, lay disciple." Sakka did so and making the space grow shorter, brought him to Jetavana in the evening. Hearing sound of conch, drum etc. the Thera asked "Wherefrom is that sound?" "From Sāvatti, Reverend sir." "O lay disciple, before, when we went, we took a long time to go." "I know a short-cut, Reverend Sir." At that moment the Thera realised: "He is no human being, he must be a god."

(The thousand-eyed king of gods, the bearer of the glory of divine kingship, shortening that road, reached Sāvatti quickly.)

He conducted the Thera to the leaf-hut which was specially caused to be made for the Thera by the younger householder and made him sit on the couch and went to him in the guise of a dear friend and called, "Friend, Pāla." "What is it, friend." "Do you know of the arrival of the Thera?" "I don't know, but has the Thera come?" "Yes, friend, I am just coming from the monastery where I went and found the Thera seated in the leaf-hut caused to be built by you." So saying, he departed.

The householder also went to the monastery and seeing the Elder cried, sitting at his feet. "Forseeing this, Reverend Sir, I did not allow you to forsake the world"—he

said this and that. (Then) setting free two of his slave boys, he had them ordained under the Thera and gave them instruction saying, "Please wait upon the Thera by collecting rice gruel, food etc. from inside the village." The novices waited upon the Thera doing him all service.

Then, one day some foreigner monks thought, "We shall see the Master", came to Jetavana, bowed to the Master and saw the eighty Great Elders. And going round the monastery they arrived at the dwelling place of the Thera Cakkhupāla and thought, "We shall see him too", and turned in that direction when it was evening. At that moment a big cloud rose. Thinking, "It is now evening and a cloud has risen: we will rather go and see him early in the morning", they turned back. It rained in the first watch but in the middle watch the rain stopped. The Thera, of resolute energy and practised as he was in cloister-walking went down to the cloister-walk in the last watch. At that time, however, numerous red beetles came up on the ground, drenched with the fresh shower of rain, and they were crushed in large numbers by the Thera walking up and down. The residents did not sweep the place in time where the Thera was walking. The other monks thought, "We shall see the dwelling place of the Thera," arrived there, and finding insects on the walk enquired, "Who walked here?" "Our Master, Reverend Sirs." They grumbled and said: "Look at the conduct of the monk. When he had his eyesight he did nothing except lie down and sleep, but now that he has lost his sight he takes it into his head to walk up and down with the result that he has killed so many insects. He thought of doing good but has done harm." Thereupon they went and informed the Tathāgata saying, "Lord, the Thera Cakkhupāla who took it into his head to walk up and down has killed many insects." "Have you seen him killing them?" "We have not, Lord." "Just as you have not seen him (killing) so also he had not seen those living things. Those who are free from influxes can have no intention whatever of causing death, O monks." "Lord, since he possessed the supporting qualifications for Arahathship how is it that he has become blind?" "Under the influence of the *kamma* he had done, O monks." "Lord, what had he done?" "Then listen, O monks."

"In the past, when the King of Benares

was ruling, a certain physician wandered through villages and townships practising medicine. He met a woman of weak eyesight and asked, "What is wrong with you?" "I cannot see with my eyes." "I will treat you." "Please do, sir." "What will you give me?" "If you could make my eyes normal, I shall become your slave together with my children." "Very well," he said and dispensed a medicine. With a single application of the medicine her eyes became normal. The woman reflected, "I promised to become his slave together with my children but then he will not behave gently towards me; so I shall deceive him." When the physician came again and asked "How are you keeping, my good lady," she replied "Before, my eyes were aching a little, but now they are aching all the more." The physician said to himself, "This woman wants to deceive me and is unwilling to give me anything. I have no need of the fees to be paid by her. I will forthwith make her blind," and he went home and told the incident to his wife. She remained silent. He prepared a medicine, went to her and said "Good lady, please apply this ointment," and he made her apply it. Both her eyes went out like the flame of a lamp. That physician was Cakkhupāla.

"O monks, the deed of my son done at that time followed him from behind, for an evil deed follows an evil-doer as surely as the wheel follows the foot of the bullock that bears the yoke." Relating the story and showing its bearing, the King of Righteousness uttered the following verse, in the same way as a king stamps the royal order with the royal seal after the (sealing) clay has been applied:

"Activities are preceded by will; will is the foremost of them; they consist of will. Should a person with wicked will speak or act, suffering then follows him as the wheel (follows) the foot of the draught animal."

There, "mind" (*mana*—will) means the entire consciousness arranged under four planes and divided into consciousness of the moral kind, relating to the sphere of desire etc. In this sentence, however, that which obtains is the consciousness which is accompanied by displeasure and connected with rage and which was in the process of becoming fixed, definite and defined under the influence of the thought that had at that time arisen in the mind of that physician.

"Preceded by" (*pubbaṅgama*) means—endowed with that which went before.

“Activities” (Dhammā) means—there are four dhammas, namely, quality, religious discourse, the scripture and phenomenon (devoid of substance). Amongst them :

“Both righteousness and unrighteousness are not productive of the same effect. Unrighteousness leads to a hell while righteousness helps one to attain a happy state”.—this is Dhamma as quality. “O monks, I shall preach you the Dhamma that is lovely in the beginning—this is Dhamma as religious discourse”. “Here, O monks, some sons of the noble families learn the Dhamma, namely, the Sutta, Geyya, etc.—this is Dhamma as scriptural text.” “At that time, however, there are phenomena, there are aggregates”;—this is designated Dhamma as devoid of substance, this is also Dhamma as devoid of soul. Of these meanings, Dhamma as devoid of substance and of soul is meant here. By connotation it indicates the immaterial aggregates, namely, the aggregate of feeling, the aggregate of perception and the aggregate of mental concomitants—these are preceded by mind, of these verily mind is the precursor. But how, founded as it is on the same base and having the same object with these and arising neither before nor after but at the same moment, does it become the precursor? In the sense of being the cause of their appearance. Just as when many men banding together commit dacoity in a village, and other crimes and when it is asked, “Who is their precursor?” (the reply is) that person is called their precursor who is their agent due to whom they commit that crime—whether he is named Datta or Mitta. This is the sense in which it is to be understood. Thus, in the sense of the cause of appearance, mind is the precursor of these (states); therefore they are preceded by the mind; for, if the mind does not arise they are unable to arise; mind, on the other hand arises even when some of the mental states do not arise.

And on account of being the overlord mind is the foremost of them, thus “Will is the foremost of them”. Just as, among the thieves the chief of thieves etc., who are the overlords are the foremost in the same way also, mind is foremost of them—Thus it is said “Will is the foremost”. As however the various wares made of wood or other materials are known as consisting of wood or other materials etc., even so these states resulting from the mind are said to consist of mind.

“With wicked” (paduṭṭhena) means corrupted by the adventitious blemishes of covetousness, etc., for the normal mind is the subliminal consciousness. That is uncorrupted. Just as clear water when stained by blue and other outside colours is distinguished as blue water etc., and it does not become new water nor does it even remain the original clear water, so the mind corrupted by adventitious covetousness, etc., does not become a new mind nor does it even remain the old subliminal consciousness. Therefore said the Bhagavā : “Resplendent, O monks, is the mind and it becomes tarnished by adventitious stains”.

If with such a corrupt mind, “he speaks or acts”, he commits four kinds of vocal misdeeds by speaking and three kinds of physical misdeeds by acting, and while not speaking nor acting on account of that mind being corrupted by covetousness and other evils he accomplishes the three kinds of mental misdeeds. Thus, his ten avenues of immoral deeds are brought to consummation.

“Suffering then follows him” (tato nani dukkham anveti)—means as a result of those three kinds of misconduct suffering follows that person. As an effect of misconduct the resultant physical and mental suffering—body-based, or on even other—(mind) based as the case may be, follows that individual who goes to the four states of woe or takes birth among human beings.

Like this—“as the wheel (follows) the foot of the draught animal” means like the wheel (following) the foot of the bullock who is tied to the yoke, who bears the yoke. Just as he bearing (the yoke) for a day or two, for five or ten days, for a half month or a month is neither able to make it move back nor to throw it off, rather as he goes forward, the yoke weighs upon his neck, or as he goes backward, the wheel strikes against his thigh-flesh; obstructed in these two ways, the wheel follows his foot step by step.

In the same way, physical as well as mental suffering rooted in misdeed pursues the person who with a corrupted mind accomplishes the three fold misdeed wheresoever he may be, whether in the hells or other states (of woe).

At the end of the verse, thirty thousand monks attained Arahathship together with analytical knowledge, and the religious discourse also was successful and fruitful for the assembled gathering.

The Story of Maṭṭhakuṇḍalī

The Dhammapada is a small but very precious book of the Tipitaka (The Sacred books of the Buddhists) and is perhaps, to the West, the best known of the Canonical writings. It is an anthology of verses some of which are found also in other volumes of the Texts.

In connection with each of these verses a tale is told in the Commentary which, though not itself Canonical, has been handed down through the centuries together with the Text.

Here we give the story from the Commentary which is associated with the second verse of the Dhammapada :

“ Manopubbaṅgamā dhammā
manoseṭṭhā manomayā ;
manasā ce pasannena
bhāsatī vā karotī vā,
tato naṃ sukham anveti
chāyā’va anapāyini.”

“ Activities are preceded by volition ; volition is the foremost of them : they are formed of volition. Should a person with good intention speak or act, happiness then follows him like the never-departing shadow.”

The second stanza too was spoken with regard to Maṭṭhakuṇḍalī also at Sāvatti.

It is said that at Sāvatti there was a brahmin named Adinnapubbaka. He had never before given anything in charity to anybody ; therefore he was known as Adinnapubbaka. He had an only son, dear and charming. Then the brahmin, desiring to make an ornament for him, thought : “ If I were to ask the goldsmith, making charges will have to be paid,” and himself beating the gold he made a pair of burnished ear-rings for him ; and thus the son came to be known as Maṭṭhakuṇḍalī.

When he was sixteen years of age, he had an attack of jaundice. His mother looking at her son said, “ Oh brahmin, your son has fallen ill, better have him treated by a doctor”. He said, “ My dear, if I were to fetch a physician, food and fees will have to be given:

you have no consideration for the loss of my money ”. “ Then what do you propose to do, brahmin?” “ I shall act in such a way that there will be no loss of money !” He approached the doctors and asked, “ What medicine do you administer for such and such a disease ?” Then they suggested to him this and that ; such as bark of trees etc. He procured them and treated his son. Even while under his treatment, his son’s disease grew worse and reached the incurable stage. The brahmin perceiving that his son was getting weak called in a doctor. The doctor, after seeing the patient, said, “ We have a business to attend to, please call in another doctor to treat him ” and refusing to treat him went away. The brahmin realising that his son was at the point of death thought, “ Many people coming to see him will see the wealth in the house ; I will put him outside,” and he carried him outside and laid him on the verandah.

On that day the Blessed One, arising very early in the morning from His deep meditation of compassion and while looking around the universe with the eye of the Buddha to find out beings who were tractable to instruction and whose source of merit was fully developed, as a result of having performed meritorious service under the previous Buddhas, spread out the net of knowledge over the ten thousand solar systems. Maṭṭhakuṇḍalī even as he was lying outside on the verandah appeared within the net of His knowledge. The Teacher, being aware that he was removed from inside the house and laid down there, considered – “ Is there any good in my going there ?” “ This lad devoting his mind to me, will pass away and be reborn in the Tāvatisa celestial world in a golden mansion covering thirty *yojanas*, and will have a retinue of one thousand nymphs ; the brahmin too after cremating his son will wander about in the cremation ground crying ; and the god looking at his own person measuring three *gāvutas* and adorned with sixty cart-loads of ornaments and with a retinue of one thousand celestial nymphs will ask himself “ Due to what deed have I attained to such a pomp and circumstance ?” and looking back he will find that he had attained this

by devoting his mind to me, and will consider: "being afraid of losing money he (the brahmin) did not give his son proper treatment but now he goes to the cremation ground to weep" thinking, "I will bring about a transformation in him," while his father is weeping he will come in the likeness of Maṭṭhakuṇḍalī and lie down not far away from the cremation ground and cry; then the brahmin will ask him, "Who are you?" and being told, "I am your son Maṭṭhakuṇḍalī", he will ask, "Where are you reborn?" "In the Tāvātimsa heaven;" the erstwhile son will reply and being asked, "For having done what good deed?", he will reveal the fact of his being born in heaven because of his mind being devoted to me"; Then the brahmin will ask me, "Is there such a thing as being reborn in heaven because of one's mind being devoted to you?" Then I will tell him, "It is not possible to set a limit by counting, as so many hundreds or thousands or hundreds of thousands and I shall utter a stanza on the Dhamma and at the conclusion of the stanza, eighty-four thousand beings will fully grasp the Dhamma; Maṭṭhakuṇḍalī will become a sotāpanna and likewise the brahmin Adinnapubbaka. Thus on account of this noble lad, there will be a grand gift of the "Dhamma."

Having foreknown this, the next day the Blessed One, after attending to his bodily ablutions, entered Sāvatti for alms, surrounded by a great retinue of monks and in due course reached the door of the brahmin's house. At that moment Maṭṭhakuṇḍalī was lying with his face turned towards the interior of the house. The Master finding that His presence was not noticed, sent forth a ray of light. The lad thinking "What indeed is this sight?" turned on his side and lying as he was, saw the Master and thought, "Because of this blind and foolish father I have no opportunity to approach such a personage as the Buddha, to render personal service or to give gifts or to listen to the Dhamma; and now, even my hands are not under my control; there is nothing else I can do." So he professed faith mentally. The Master departed thinking, "This much is sufficient for him". Just after the Tathāgata had gone out of his sight, he passed away with a devoted heart and was reborn into the celestial world, in a golden mansion of thirty *yojanas* in extent, just like one awakened from sleep.

The brahmin also having cremated the body, gave himself to weeping in the cremation ground; daily he used to go there and cry, "Where are you, my only son?" The god also looking at his own splendour reflected, "As a result of what deed, have I obtained this glory?" and came to know, "Owing to my mind being devoted to the Master; and this brahmin who would not provide medical treatment for me at the time of my illness, now comes to the cremation ground and weeps. The proper thing for me is to bring about a change in him" and he went in the likeness of Maṭṭhakuṇḍalī and stood crying not far away from the cremation ground, stretching forth his arms. The brahmin seeing him thought, "As for me, I am weeping because of the grief for my son; why is this man crying? I shall ask him", and in inquiring he uttered this stanza:-

"Adorned with burnished ear-rings, bedecked and wearing a wreath and smeared with yellow sandal-paste, you are crying in the midst of a forest with outstretched arms; What has made you miserable?"

He answered — "A shining chariot-frame made of gold has come into my possession; but I cannot find a pair of wheels for it; troubled on that account I shall give up my life".

Then said the brahmin to him, "Whether of gold or of gems or of bronze or of silver, tell me, good youth, I shall present you with a pair of wheels".

On hearing that the youth thought to himself, "This brahmin did not provide medical treatment for his son. But seeing me looking like his son, he says, "I will procure you a pair of chariot wheels made of gold or of other materials. Very well, I will chastise him". And he said, "How big a pair of wheels will you make for me?" On being answered, "As big as you wish" the youth said, "I want the moon and the sun for the wheels, give them to me".

Then in asking for them that youth said to him, "The moon and the sun are two brothers here in the sky. My chariot is made of gold and it will look beautiful with such a pair of wheels".

Then said the brahmin to him, "O youth, a fool indeed you are to have longed for what you should not have. Methinks you will have to die. Never will you obtain the moon and the sun".

The youth said to him, "Is he who cries for that which is visible, a fool or he who wishes for that which is not? The movements of the moon and the sun as well as their splendour and their respective orbits can be seen here in the sky. But one who is dead cannot be seen. Which of us here who weep is a greater fool?"

Hearing this the brahmin, realizing that what the youth said was right, said to him "True indeed is what you said, O youth, of the two who weep, I am the greater fool. Like the boy crying for the moon, I long for one who is dead and gone".

Having spoken thus, he became free from the sorrow because of the words of the youth. He uttered these stanzas in praise of the youth, "When I was burning with grief, like the fire fed with ghee, you poured water as it were and extinguished all my sorrow."

"You indeed have pulled out the dart of grief that was clinging in my heart. You have removed the grief for my son, while I was overwhelmed with it.

"I, from whom the dart of sorrow has been removed, am cool and happy. Hearing your word, O youth, I grieve no more nor do I weep".

Then he asked him, "Who are you?" and said, "Are you a god or a Gandhabba of the Sakka who has been a donor of alms in the past? Who are you? Whose son are you? How are we to know you?"

The youth then related to him, "I am that son of yours whom you yourself have cremated in the cremation ground and for whom you cry and weep. By performance of a work of merit I have attained the society of the gods of the Tāvātimsa world."

Then said the brahmin, "I have never seen you giving alms, little or much in our own home nor the observance of such Uposatha-duties.* But by what act did you attain the world of gods?"

The youth replied, "I saw the Buddha who is devoid of impurity, free from doubts, happy and of absolute wisdom, when I was stricken in my own house with disease, miserable, seriously ill and ailing. Then I, gladdened at heart and with devoted mind,

joined hands in adoration to the Tathāgata. Having done that good deed have I attained the society of the gods of Tāvātimsa.

Just as he was speaking, the entire body of the brahmin became filled with joy and making his joy known he uttered the stanza; "Wonderful indeed and marvellous indeed is this the result of the act of salutation. I also, gladdened at heart and with devoted mind, take refuge in the Buddha this very day."

Then the youth said to him: "With devoted mind take refuge in the Buddha, Dhamma and Saṅgha this very day, as also take upon yourself the five precepts unbroken and full. Readily abstain from taking life, avoid taking what is not given in this world, drink not intoxicants and speak not falsely, and rest content with your own wife."

The brahmin assented saying, "Very well" and uttered the following stanzas: "You are my well-wisher, O god, you desire my welfare. I will act on your words. You are my teacher. I take refuge in the Buddha and also in the incomparable Dhamma and I take refuge in the Saṅgha of the Lord of men. Readily will I abstain from taking life, avoid taking what is not given in this world, nor drink intoxicants nor will I speak falsely, and I will be content with my own wife."

Then the young god said to him: "Oh brahmin, you have much wealth in your house. Approach the Master, give alms, listen to the Dhamma, and ask him questions", and saying this he disappeared even there. The brahmin also went home and said to his wife: "My dear, I will invite the monk Gotama and ask him questions. Do him honour." And he went to the monastery but even without saluting the Master or showing due respect he stood on one side and said, "O Gotama, please consent to take the meal at my house for to-day with the congregation of monks."

The Master accepted the invitation. Aware of the Master's consent, he went hastily and had delicious food, hard and soft, prepared in his house. The Master, surrounded by the company of monks, went to his house and sat on the seat prepared

* Religious duties performed on full, half and quarter moon days.

for Him. The brahmin served Him with food respectfully. Many people gathered into a crowd. It is said that whenever the Tathāgata was invited by a man holding wrong views, two different groups of people used to assemble. Those holding wrong views assembled with the idea, "We will see to-day the monk Gotama brought into difficulty by the questions that are put to him"; those holding right views, however, come together with the thought, "To-day we shall see the grace which is the characteristic of the Buddha." Then after the Blessed One had finished eating, the brahmin approached the Tathāgata, took a low seat and asked him the following question: "O Gotama, is it possible that people are reborn in heaven just by the devotion of heart but without giving alms and without doing honour to you, without hearing the Dhamma and without observing the Uposatha day?" "Brahmin, why do you ask me? Has not your son, Maṭṭhakunḍalī told you the fact of his being reborn in heaven just by devoting his mind to me?" "When was it, O Gotama?" "Did you not to-day go to the cemetery and, as you were weeping, see a youth near-by wailing with stretched-forth arms and say to him, "Maṭṭhakunḍalī, bedecked and wearing a wreath and smeared with yellow sandal paste, etc."— and divulging the conversation held between the two persons, He related the entire story of Maṭṭhakunḍalī.

Just for this fact this story has become the Word of the Buddha. Having told the story He, however, said, "O brahmin, it is not only one hundred or two hundreds, but the number of those who have been born in heaven by devoting their mind to me is indeed incalculable." But the multitude was not convinced. Then, finding that they were not convinced, the Master willed "May the young god Maṭṭhakunḍalī arrive with his mansion." Thereupon, he arrived with his body three *gāvutas* in size and bedecked with celestial ornaments and descending from his heavenly mansion he paid obeisance to the Master and stood on one side. Then the Master asked him, "Having done what deed have you gained this glory?" and uttered the following verse:

"O deity, you stand in your lovely beauty illuminating all the quarters like the star, *Osadhī* (Venus). I ask you, O god of great

splendour, what merit did you perform as a human-being?" The young god replied, "This splendour, O Lord, have I obtained by devoting my mind to **You**." "You obtained it by devoting your mind to me?" "Yes, Lord".

Looking at the young god the multitude expressed their joy saying: "Wonderful indeed are the virtues of the Buddha. The son of the brahmin Adinnapubbaka, without doing any merit, except devoting his mind to the Master, obtained such glory." Then He said to them, "In doing an act, moral or immoral, intention is the forerunner, intention is the most important thing; an act done with good intention does not, like the shadow, leave the person going to the world of gods or to that of men". Saying this he related this story and showing the connection between the two, the King of Righteousness uttered the following verse, in the same way as the royal order is stamped with the royal seal after the sealing clay has been applied:

"Activities are preceded by volition; volition is the foremost of them; they are formed of volition. Should a person with good intention speak or act, happiness then follows him like the never-departing shadow."

Therein, whatever is regarded as **mind** (volition—*mano*) means the entire range of consciousness belonging to the four planes without any distinction. In this line, however the connection which is obtained (operates) is the **eight-fold moral consciousness** pertaining to the realm of desire which is being fixed, limited and restricted to the realm of desire and then that consciousness which is mentioned (obtained) in the context of the story is the consciousness which is accompanied by happiness and associated with knowledge. Preceded by (*pubbaṅgama*) means—endowed with that consciousness which is accompanied by happiness and associated with knowledge which arises first. Activities (*dhammā*) means—the three aggregates, feeling, etc. By being the cause of their arising, the consciousness which is accompanied by happiness is the precursor of these and so it is known as the forerunner (*pubbaṅgama*). Just as when many men together do acts of merit such as gifts of robes, etc. to a large company of monks or doing worship on a large scale listening to the Dhamma, making festoons of lamps and so on and when it is asked, "who is their fore-runner?" the reply is—"one

who is their source of support, depending on whom they do those acts of merit, whether he be Tissa or Phussa,* that person is their fore-runner." This is the significance in which it is to be understood. Thus, in the sense of being the condition of arising, mind is the precursor of these states ; hence the word, "Preceded by mind (manopubbaṅgamā) for, consciousness not arising, it is not possible for them (the activities) to arise ; mind (consciousness), on the other hand, arises even when some of the mental states do not arise.

And on account of the mind being the chief, it (mind) is the foremost of them, thus "Mind is the foremost (manosetthā)". Just as in a group, etc., the person who is the chief is known as the foremost of the group, the chief of the guild, in the same way mind also is the foremost of them ; thus it is said, "Mind is the foremost." As, however, the various wares, made of gold etc., are known as golden wares and so on, even so, made as they are of the mind, these states are said to be mind-made.

"By pure intention (pasannena) it means—clear mind which is free from covetousness and other qualities.

"One speaks or acts (bhāsati vā karoti vā) means—while speaking, with such a mind, he performs the four modes of good conduct in speech ; and while acting he performs the three physical modes of good conduct, and while neither speaking nor acting with that state of mind being made clear by the absence of covetousness and other qualities, he fulfills the three modes of good conduct in thought. Thus, his ten courses of good action have reached completeness.

"Happiness then follows him (tato naṃ sukhāṃ anveti)" means—as a result of those three kinds of good conduct, happiness follows that person. Herein, merit pertaining to the three planes is implied. So by the force of good conduct pertaining to the three planes, the resultant happiness, physical and mental—body-based, other-based or unbased as the case may be—follows that individual who is in a position to enjoy it, whether born in a blissful state of existence or in a state of woe and which does not leave him—this is the sense in which it is to be understood.

"Like what?"—"As the shadow that never departs". Just as the shadow is bound to the body and moves when the body moves, stops when it stops, sits when it sits, and it is not possible to make it retreat either with mild words or harsh words or by asking it to turn back, or by beating it. Why not? Because it is bound to the body. In the same way physical and mental happiness, distributed in the sphere of desire, etc., and based on the practice and cultivation of these ten courses of moral action, does not leave him, to whatever place he may go, as if it has become the non-departing shadow.

At the end of the verse, eighty-four thousand beings attained to comprehension of the Dhamma. The young god Maṭṭhakuṇḍalī was established in the fruition of Sotāpatti. So also was the brahmin Adinapubbaka. He gave away all that enormous wealth in the cause of the Buddha's Sāsana.

* These are common names—whether he be Smith or Jones.

The Story of

TISSA THERA, THE FAT ONE

Here we give the story from the commentary which is associated with the third and fourth verses of the Dhammapada. These verses are given at the end of the story. The commentary is not in itself canonical but illustrates the canonical verses.

The Teacher while residing at the Jetavana monastery preached this instruction on Dhamma beginning with "He abused me," in connection with the Elder Tissa.

It is said that that Venerable One, who was the son of the Blessed One's paternal aunt, had renounced the world in his old age, and while enjoying the gain and the honour that came to the Buddha, became fat in body and he was used to sit dressed in robes pressed and ironed in the assembly hall situated in the centre of the monastery.

The visiting monks who had come to see the Tathāgata used to go near him with the idea, 'He must be a senior therā', and used to ask permission to carry out the duties of respect to a senior and to massage his feet etc. and he used to remain silent. Then a young monk asked him, "How many years seniority have you?" and on being told "Don't ask of years, I have become a monk in my old age," he said: "Brother, what an ill trained old man you are: you do not know your own position; on seeing so many senior theras you do not even pay proper respect, and being asked permission to do the duties, you keep quiet; you have not the least shame," and he snapped his fingers. Tissa, his pride being aroused asked, "Whom have you come to see?" and when told "The Master", said: "See what sort of a monk I am: I shall exterminate you," and went to the Master weeping, distressed and dejected. Those monks, too, thinking "This one will go to the Master and create trouble," went right with him and after paying respects to the Master sat down at one side. Then the Master asked "Tissa, why have you come distressed, dejected, weeping and with a tearful face?" On being asked by the Master he said "Lord, these monks are abusing me." "But, where have you been sitting?" "Lord, in the assembly hall of the monastery."

"Did you see these monks come?" "Yes, Lord, I saw them." "Did you rise up and welcome them?" "No, Lord, I did not." "Did you offer to take their monastic equipment?" "No, Lord, I did not make the offer." "Did you offer your service and provide them with water?" "No, Lord, I did not." "Did you bring out seats and massage their feet?" "No, Lord, I did not." "Tissa, all these duties should be done to the senior monks: without doing these one had no right to sit in the centre of the monastery, you alone are at fault, ask pardon of these monks." "Lord, these monks abused me, I am not going to beg their pardon." "Tissa, don't act thus, you alone are at fault, ask pardon of them." "I am not going to ask their pardon, Lord." Then being told by those monks, "Lord, this one is obstinate," the Master told them "O monks, this one is obstinate not only now but was also in his previous existence." Hearing this they said "Lord, we know of his obstinacy now but what did he do in the past?", the Master saying "Well then, monks, listen," related the story of the past.

In times past, while a certain **king** was reigning in Banaras, a hermit named Devala lived in the Himālayas for eight months; and desiring to stay for four months near the city for the purpose of taking salt and sour food, he came down from the Himālayas and seeing the boys at the city gate asked: "Where do the ascetics who come to this city stop?" "At the potter's shed, Venerable Sir." He went to the potter's shed and standing at the door said, "O Bhagavā, if you don't mind may I stop a night in your shed?" The potter saying "I have no work to do in the shed at night, the shed is large, make yourself comfortable, Venerable Sir", made over the shed. When he had entered and sat down, another hermit named Nārada also came down from the Himālayas and requested permission to stay the night.

The potter thinking: "The first comer may or may not like to stay together with this one, I shall relieve myself of responsibility" said: "If the one who arrived earlier wishes, you may stay with his approval". Nārada approached Devala and asked: "O sir,

if it be not inconvenient to you, may I also stop here for one night?" He replied: "This shed is large, enter and stay at one side." He entered and sat on the other side of the one who had arrived earlier. Both of them after exchanging friendly conversation lay down. When retiring Nārada noted the place where Devala lay down to sleep and also the position of the door and went to bed. Devala however when retiring lay down across the door-way, instead of sleeping at the place where he had sat. Nārada when going out at night stepped upon his matted hair. When asked, "Who is it that stepped on me?" he said "Sir, it is I". "O false ascetic, you come from the forest and tread upon my matted hair". "O sir, I did not know that you were sleeping here, please pardon me". Having said this, he went outside even as Devala was grumbling.

Devala thinking, "This one entering also may step on me", reversed his position and put his head where his feet had been and lay down. Nārada also in entering thought "I have offended the teacher once, now I shall go in by the side of his feet" and when entering he stepped on his neck. Having asked: "Who is this?" and on being told "O sir, it is I" Devala said "O false ascetic, first you stepped on my matted hair and now you step on my neck; I shall curse you". Nārada then said "Sir, I am not to blame, I did not know that you were lying in this way, I thought as I entered that as I had offended the teacher once so I shall go in by the side of his feet. Please pardon me". Devala said, "O false ascetic, I shall curse you." "O sir, please don't do it". He without paying attention to his words cursed thus:

"The sun with its thousand rays and hundreds of flames, which is the dispeller of darkness, when it rises in the morning, may your head split into seven pieces". Nārada said "O sir, I have no fault, even though I was saying that I was not at fault you cursed me: let the head of the one who is at fault split and not of the one who is faultless" and he spoke this as a curse:

"The sun with its thousand rays and hundreds of flames and which is the dispeller of darkness, when it rises in the morning may your head split into seven pieces".

Nārada, however, was of great supernormal power and he could recollect eighty cycles of time *i.e.* forty of the past and forty

of the future; therefore considering "On whom will the curse fall?" he came to know that it would fall on the teacher, and out of compassion for him he by his supernormal power stopped the sun from rising.

As the sun did not rise, the citizens went to the royal court and bewailed, "Your Majesty, when you are ruling, the sun does not rise, may you cause the sun to rise". The king looking over his own deeds, physical and otherwise and not finding anything improper thought "What could be the cause?" and suspecting that "It might be due to a quarrel among the ascetics" asked "Are there any ascetics in this city?" Being told "Your Majesty, there are ascetics who have arrived at the potter's shed yesterday evening", the king immediately went there with torches being carried before him and having bowed down to Nārada sat on one side and said,

"O Nārada, the business in Jambudipa cannot be carried on, why is the world in darkness, I ask you, please tell me about it".

Nārada related all that had happened: "For this reason I have been cursed by this man. Then I returned the curse saying, 'I am not at fault, may the curse fall on the person who is at fault.' After cursing however I considered 'Upon whom will the curse fall?' and I foresaw that at sunrise the head of the teacher would split into seven pieces, and out of compassion for him I did not allow the sun to rise". "Venerable Sir, how may not the danger befall him?" "If he asks my pardon, it will not happen." "Well then, Devala, ask his pardon". "Your Majesty, he stepped on my matted hair and on my neck, I **cannot** ask pardon of this false ascetic". "Sir, please ask his pardon". Though he was told that his head would split into seven pieces still he would not ask pardon. Then the king saying "You will not beg his pardon of your own free will", had him seized by the hands, feet, belly and neck, and made him bow down at Nārada's feet. Nārada saying "Please arise O teacher, I forgive you" said to the king, "Your Majesty, he does not ask pardon of his own free will, there is a lake not far away from the city. Place a lump of mud on his head, let him stand in the water up to his neck". The king made him do that. Nārada said to Devala, "O teacher on the withdrawal of my supernormal power when the blazing sun rises you duck into the water, move away and come out in another place."

As soon as the sun's rays touched the lump of mud on his head, the mud ball split into seven pieces while he dived into the water and hurried over to another place "

The Teacher having delivered this religious discourse said, "O monks, at that time, the king was Ānanda, Devala was Tissa and Nārada was I myself; then also he was obstinate likewise" and He addressed Tissa saying "O Tissa, indeed the animosity of the monk who entertains the thought "So and so abused me, so and so struck me, so and so got the better of me, so and so stole my belongings" never ceases but the animosity of one who harbours no such thoughts ceases," and He uttered these stanzas:

' Akkocchi maṃ, avadhi maṃ,
ajini maṃ, ahāsi me,
ye taṃ upanayhanti,
veraṃ tesāṃ na sammati.

' Akkocchi maṃ, avadhi maṃ,
ajini maṃ, ahāsi me,
ye taṃ na upanayhanti,
veraṃ tesūpasammati.'

" He abused me, he struck me, he got the better of me, he stole my belongings", those who harbour these thoughts, their animosity does not cease. " He abused me, he struck me, he got the better of me, he stole my belongings " those who do not harbour these thoughts their animosity ceases."

There, "akkocchi" means he reviled me; "avadhi" means he beat me; "ajini"

means he defeated me by producing false witness or by argument and counter argument or by sharp rejoinder; "ahāsi" means he stole some of my belongings such as bowl etc.; "ye taṃ" means whatsoever gods or men or householders or recluses. "Up-anayhanti" means that anger arising out of the thought "he abused me etc.", which is likened to tying again and again the yoke of a cart with a strap or which is like wrapping repeatedly stale fish with *kusa* grass. Their animosity once arisen does not cease, "sammati" means it does not cease at all. "Ye taṃ na upanayhanti" means either due to lack of memory by not paying attention or by way of observing the former action (kamma). He who does not thus harbour the anger which arises out of the thought "He abused me etc." saying to himself "You might have abused somebody in the previous existence or you might have struck somebody or produced false witness and defeated him or you must have robbed forcibly from somebody who was not at fault, therefore although you are not at fault you meet with abuse etc."

Their animosity which has arisen through heedlessness ceases by not harbouring such thoughts in this way just like fire without fuel.

At the conclusion of the discourse one hundred thousand monks attained the fruition of sotāpatti etc. The religious discourse proved to be beneficial to the multitude; and the obstinate monk also turned pliant.

The Story of Kālayakkhini

“ Na hi **verena** verāni sammantīdha, kudācanam,
Averena ca sammanti ; esa dhammo sanantano ”.

“ Hatred never ceases by hatred in this world.
Through loving-kindness it comes to an end.
This is **the eternal Law**”.

The Master preached this religious discourse while residing at Jetavana in connection with a certain woman who was barren.

It is said that a householder, on the death of his father, did all the work all by himself both in the field and at home, and looked after his mother. Then his mother said, “ My dear, I shall bring you a young girl to be your wife ! ” “ Mother, speak not so, I will look after you as long as you live ”. “ My dear, you are doing the work alone both in the field and at home, for which I do not feel happy. I will bring you a wife ”. He refusing the proposal again and again at last remained silent. She, intending to go to a certain family, left home. Then her son asked, “ To which family are you going ? ” and when told, “ To so and so family ” he stopped her from going there and mentioned to her the family of his choice. She went there, chose the girl, fixed a suitable day and installed her in his house. The girl proved to be barren.

Then the mother said to him; “ Son, you made me bring a girl of your own choice and now it appears she is barren. The line of the family without a son will be broken and the lineage will not be continued, therefore I will bring you another girl ”. Although he said, “ Enough of this mother ”, she went on saying it again and again. The barren woman hearing those words thought ; “ Indeed children cannot go against the words of parents. Now after they have brought a woman capable of bearing a child they will make use of me as a slave. What if I were to bring a girl myself ”, and going to a certain family she chose a girl for her husband and when the parents of that girl refused her saying “ Girl, what is it that you are saying ? ” she requested them “ I am barren ; the line of a family without a son will be broken and when your daughter will have a son she will become the mistress of the household. so give her for my husband ”. Having made them give consent she brought the girl to her husband's house and installed her there. Then she thought: “ If this woman will have

a son or a daughter, she will indeed become the mistress of the family. It behoves me to contrive a plan so that she does not get a child ”. Then she told her, “ When you become pregnant, then please let me know ”. The girl consented saying “ Very well ”, and when she was with child informed her. She herself used to serve the pregnant woman with rice and gruel regularly and then she gave an abortive drug with her food. And she had an abortion.

On a second occasion also, when the woman was carrying, she informed her. For the second time too that woman caused the abortion. Then the women who were her neighbours asked “ Could it be that your co-wife is doing harm to you ? ” She told them the facts. Then they said: “ You blind fool, why did you do so ? This woman, for fear of your supremacy prepared an abortive drug and gave it you. Therefore you had a miscarriage. Don't you do it again ”. On the third occasion she did not tell the elder wife. Then the other seeing her belly asked “ Why didn't you tell me that you were pregnant ? ” and when she replied “ You brought me here and caused my abortion twice ; why should I tell you ”, the other thought “ Now I am ruined ”, and looking for the moment when her co-wife was off her guard and when the pregnancy was matured, she availed herself of an opportunity prepared a drug and administered it to her. But the foetus being fully matured, miscarriage was not possible and it lay obliquely in the womb; severe pain set in to the mother and it was doubtful if she would survive. She said “ You have brought about my ruin. It was you who brought me here and killed my three children. Now, I too shall have to die ”, and she prayed thus, “ When I have passed away from here, may I be reborn as an ogress that I may be able to devour your children.” Then she expired and was reborn as a female cat in that very house. The husband, catching hold of the other woman and saying “ You have brought about a break in the line of my family ”

struck her severely with elbows, knees etc. As a result of that very injury she died and was reborn there in that same house as a hen and some time after the hen laid eggs. The cat came and ate them and she did this for the second and third time also. The hen thought "Thrice has she eaten my eggs; and now she wants to devour me too." And she prayed, "When I have passed away from here, may I get the opportunity to devour her and her children", and she was reborn as a leopardess. The other was reborn as a doe.

At the time the doe gave birth to a young one, the leopardess came and ate it and this was repeated three times. When she was about to die, the doe thought, "Thrice has she eaten my young ones and now she is going to devour me too" and she prayed: "When I have passed away from here, may I get the opportunity to devour her and her children", and she was reborn as an ogress. The leopardess passed away from that existence and was born as a daughter of a noble family in Sāvatti. When she came of age she went to her husband's house situated in a village near the city gate. Later on, she gave birth to a son. The ogress came in the guise of her dear friend and asked "Where is my friend?" "She is in confinement inside the room". "Is it a son or a daughter that she has given birth to? I wish to have a look", so saying, she entered the room and pretending to look at the child, devoured him and went away. On the next occasion also she devoured the child as before. On the third occasion when the woman was heavy with child she spoke to her husband, "My dear, in this place an ogress has devoured, my two sons. Now I will go to my parents house and have my confinement" and she went there and gave birth to a child.

At that time that ogress was away taking her turn to fetch water. It was the usual practice for the ogresses to take turns in fetching water from Anotatta lake in head to head relay for Vessavaṇa.

They were relieved of their duty after every four or five months, though some died earlier through exhaustion.

As soon, however, as she was released from her turn to carry water, she went hurriedly and inquired, "Where is my friend?" "Where is she? You won't see her. The ogress used to eat every child born to her in this place. So she has gone to her parents' house". She thought, "Let her

go anywhere, she will not escape me". With her mind spurred on by the force of enmity she rushed towards the city. The other woman, on the day of naming the boy, had him bathed, gave a name to him and said, "My dear, now let us go home." Taking the child, she and her husband were going along the road that passed through a monastery enclosure. At the monastery's tank she handed the child over to her husband and took a bath and when her husband was having his bath she stood by feeding the child; then she saw the ogress coming and recognising her she shouted "Husband, husband, come, hurry, here is the ogress!" and she turned back and rushed towards the interior of the monastery. At that time the Master was giving a religious discourse in the midst of an assembly and she laid the child at the feet of the Tathāgata and said, "I give you this child, save my son's life". The deity named Sumana who resided at the gateway did not allow the ogress to go inside.

The Master spoke to the Thera Ānanda, "Ānanda, go and call in that ogress." The Thera called her in. The woman cried "Lord, that ogress is coming". The Master said "Let her come, don't say anything" and the ogress came and stood near him. He said to her "Why do you do this? If both of you had not come to the presence of a Buddha like me, your enmity would have lasted for an aeon like that of the crow and the owl who were shaking with envy. Why do you return hatred for hatred? Hatred ceases through love, and not by hatred", and uttered this stanza:

"Hatred never ceases by hatred in this world. Through loving-kindness it comes to an end. This is the eternal Law."

Therein "na hi verena" "not indeed by enmity" means, just as a person would be unable to clean a dirty place by using filth as that would create more filth and that place would become all the more dirty and foul smelling; in the same way, when one gives abuse for abuse, and blow for blow, it is not possible to put an end to hatred by hatred. On the other hand it creates more of that very hatred. Thus never indeed does hatred cease by hatred, it only goes on increasing. "Averena ca sammanti" "By loving-kindness ceases" means on the contrary, just as those dirty matters on being washed with clean water disappear and that place becomes clean and free from foul smell, in the same way, through

friendliness, forbearance, the waters of love, wise attention and consideration, the hatred subsides, is allayed, and it disappears. "Esa dhammo sanantano" "this is the eternal Law" means this is the ancient law, known as the ceasing of hatred through loving-kindness. This is the path traversed by all the Buddhas, Pacceka Buddhas and those who are free from the moral intoxicants (āsavas).

At the end of the stanza, the ogress was established in the Fruition of Sotāpatti. The discourse was beneficial to the assembled gathering.

The Master said to that woman "Give your son to the ogress". "I have misgiving, Lord". "Have no fear, there will be no harm to you from her". The woman gave the child to her. The ogress kissed and embraced the child, returned him to his mother and began to weep. Then the Master asked her "What is the matter?" "Lord, formerly eking out a living somehow I did not get enough to fill my stomach, now how shall I live?" Then the Master consoled her saying, "Don't be anxious"; and to the woman He said, "Take her and put her up in your house and serve her with the first portion of rice porridge and food". The woman took her home and keeping her on the ridge pole of the roof served her with the first portion of rice porridge and food. At the time of the pounding of rice she felt as if her head were being pounded with the pestle. She spoke to her friend "I cannot live here, put me somewhere else". Though she was put in such places as the pounding shed, the place where water-pots are kept, in the kitchen under the eaves, on the dust-heap and at the village gate respectively, she rejected them all saying, "Here also I feel as if the pestle is splitting my head; here the boys throw waste water, here the dogs lie down, here the boys make the place dirty, here they throw away rubbish, here the village boys practise target hitting". Then, they installed her in an open space, outside the village and there they brought for her the first portion of rice and porridge and food. The ogress used to tell her friend: "This year, there will be abundant rainfall, grow your crop on the high land. This year there will be drought,

grow your crop on the low land". While, the crops grown by the other people failed due to the excess or lack of water, the woman's crops, by the ogress' advice, thrived very well. Then people asked her: "Friend, crops grown by you never fail due to the excess or lack of water. Do you grow crops knowing beforehand the condition of good and bad rainfall? How is this?" "An ogress, friend of ours, tells us the conditions of good and bad rainfall. According to her direction we grow the crops on high or low lands. Therefore our crops thrive. Don't you see that rice porridge and food are being taken out regularly from our house? Those are taken for her. You also take the first portion of rice gruel, food etc. for her and she will look after your occupation too". Then the whole town started to send offerings. From that time onwards, the ogress also, looking after the business of all the people, had great gain and a big following. As time went on, she fixed eight units of food as the offering and these are given up till the present day.

This story about Kālī the ogress is the fourth in the Dhammapada commentary and was told to illustrate the stanza :

"Na hi verena verāni sammantīdha, kudācanaṃ,

Averena ca sammanti; esa dhammo sanantano". "Hatred never ceases by hatred in this world. Through loving-kindness it comes to an end. This is the eternal Law."

* Vessavaṇa—One of the names of Kuvera given to him because his kingdom is called Visāna. He is one of the Cātummahārājikas the Four Great Kings who are the guardians of the four quarters, and he rules over the Yakkhas, his kingdom being in the north. His retinue is composed of ten thousand crores of Yakkhas. Vessavaṇa, like Sakka, is not the name of a particular being, but the holder of an office. When one Vessavaṇa dies, Sakka chooses another as his successor. It was the duty of Yakkhinīs to fetch water from Anotatta for Vessavaṇa's use. Each Yakkhinī served her turn sometimes for four, sometimes for five months. But sometimes they died from exhaustion before the end of their term.

**It is an old belief that "supernatural" beings cannot abide noise.

The Story of the Monks of Kosambī

“ Pare ca na vijānanti “ mayam ettha yamāmasē ”, ye ca tattha vijānantitāto sammanti medhagā ”.

“ The many never realize that all of us here must one day die,
But those who realize it, then their quarrels cease.”

The Master gave this religious discourse, while residing at Jetavana, in connection with the monks of Kosambī.

Two monks, the master of the Vinaya and the preacher of the Dhamma, each with five hundred followers, lived in the monastery of Ghosita in Kosambī. Of the two, the preacher of the Dhamma one day having eased himself, after washing, left the water in the vessel in the bathroom and departed.

Afterwards the master of the Vinaya entered the bathroom, saw that water, came out of the room and enquired of the other, “ Brother, did you leave the water in the vessel? ” “ Yes, brother. ” “ Don’t you know that this is an offence? ” “ No, I do not know. ” “ Brother, nevertheless it is an offence. ” “ Well then, I’ll atone for it. ” “ But brother, if you have done it unintentionally and unconsciously, there is no offence. ” So the preacher of the Dhamma did not look upon that as an offence. The master of the Vinaya however, told his own followers, “ This preacher of the Dhamma, though guilty of an offence, is not aware of it. ” The followers of the master of the Vinaya seeing the followers of the preacher of the Dhamma said, “ Your preceptor is not aware of the offence though he had committed one. ” They reported this to their preceptor who said, “ This master of the Vinaya said before that it was not an offence and now says that it was so. He is a liar. ” His pupils told the others, “ Your preceptor is a liar ”, and thus developed a quarrel. Then the master of the Vinaya, finding an opportunity, pronounced the formal act of suspension on the preacher of the Dhamma for not seeing the offence. Thenceforth their patrons and the donors of their requisites formed into two factions. The bhikkhunis who used to take instruction from them, the guardian deities, friends and devotees, the gods living in the sky and all beings, except the Ariyas, of all

the worlds up to the Brahma world formed into two parties. Beginning from the Cātumhārājika world this uproar rose up to the Akaniṭṭha (Brahma) abode.

Then a certain monk approached the Tathāgata and reported that those who imposed the act of suspension believed, “ This monk has been suspended legally ” while those who followed the suspended monk believed, “ He has been suspended unlawfully ”, and reported further that those followers of the suspended monk, in spite of the fact that they were forbidden by the imposers of the act to do so, had gathered around him and were following him. Twice the Bhagavā sent word saying “ Let them be united ”, and hearing that they were not willing to be united, on the third time, He, exclaiming “ The Order of the bhikkhus has been split up, the Order of the bhikkhus has been split up ”, went to them and spoke of the danger in the act of formal suspension by those who imposed the act of suspension and in the non-recognition of the offence committed by the other side. Furthermore, the Bhagavā enjoined upon them the observance of the fast-day and other duties within one and the same boundary (sīmā) and laid down the rule that those who had quarrelled should be seated alternately in the refectories etc. Hearing that they were still quarrelling, He went again to them and said, “ Stop, monks, do not quarrel, ” and added, “ Monks, such affairs as quarrels, altercations, strifes and disputes are harmful. Due to a quarrel even the tiny female quail (laṭukikā) caused the loss of life of a big elephant ”. Having related the story of the quail, He exhorted : “ Monks, be united. Do not quarrel. On account of a quarrel, many thousands of quails lost their lives ” and He related the birthstory of the quails (vaṭṭaka). But as they were not paying attention to His words, a certain person who was a speaker of the truth, wishing to avoid annoyance to the Tathāgata said: “ May the Bhagavā, the Master of the Dhamma remain at home. May the Bhagavā not worry himself and may He live at ease in the present life. We will become conspicuous by this quarrel, altercation, strife and dispute ”. Thereupon the Bhagavā related a story of the past.

Formerly, monks, there was at Banaras a king of Kāsi named Brahmadata. Prince Dīghāyu knew that his father, king of Kosala, had been robbed of his kingdom and was later, while living incognito, murdered by Brahmadata. And the Bhagavā spoke of how Prince Dīghāyu had spared Brahmadata's life and he and Brahmadata henceforth lived in amity. But although, the Bhagavā admonished, "Monks, those kings who had wielded weapons against each other had become so forbearing and gentle; monks, it is befitting that you who have become monks under such well-propounded Dhamma and Vinaya should be forbearing and gentle", still He was unable to unite them. He, being not at ease with that disorderly state of living, thought, "Indeed, now living in this state I am not comfortable and those monks are not obeying me, better would it be if I were to live a life of solitude, all alone, away from the company of monks." And having gone on his rounds for alms in Kosambī, without telling the Order of monks, He took his own bowl and robe and went by himself to the monastery of Bālakalaṅka. There He spoke to the elder Bhagu on the principles to be adopted by one living in solitude and at the Pācīnavamsa deer-park He spoke to the three sons of noble family on the advantages of living in concord, and proceeded to Pārileyka wood. There the Bhagavā spent the lent happily at the foot of Bhaddasāla tree in the Rakkhita forest grove near Pārileyka forest being waited upon by the elephant Pārileyka.

The lay-disciples living in Kosambī went to the monastery and not seeing the Master, enquired, "Reverend Sirs, where is the Master?" "He has gone to the Pārileyka forest." "Why?" "He tried to unite us but we would not be united." "Reverend Sirs, you took orders under the Master and when He tried to unite you, you refused to be united?" "Yes, friends". Then the people said, "Those monks after having taken orders under the Master, are not united even when He tried to make them live in concord. On account of them we are unable to visit the Master. We will neither offer them seats nor shall we pay homage to them", and henceforth they did not even show mere courtesy to them. Becoming emaciated through want of food the monks became upright in their conduct even in a few days, and having confessed their faults and asked pardon of one another they said to the lay-disciples,

"Disciples. we have become united again. Be unto us as you had been before." "But, Reverences, have you asked pardon of the Master?" "No friends, we have not". "Well then, beg the Master's pardon and when the Master forgives you, we will be to you as we had been before." Being in the midst of the lent they dared not go to the Master and they spent that lent in misery. The Master, however, being waited upon by that elephant, was living in happiness.

The elephant too had left the herd and entered the forest for the sole purpose of living in comfort. As it has been said "I have been living in the midst of elephants, female elephants, young elephants and elephant calves; I have to eat grass with tips eaten up and torn pieces of broken branches and I have to drink turbid water and whenever I plunge into the water for bathing or come out of it, the female elephants come brushing against my body. I would rather live alone away from the herd." Then that elephant having left the herd, went to the Rakkhita grove in Pārileyka forest, where the Bhagavā was residing at the foot of the Bhadda-sāla tree. Then he made obeisance to the Bhagavā; looked around and not finding anything else he levelled the earth around the foot of the Bhaddasāla tree by trampling it with his feet and taking hold of the branch of a tree with his trunk he swept the place. Thereafter, he took the water-pot with his trunk and provided water for the use of the Bhagavā. He prepared hot water when the hot water was needed. How? He used to rub the wood by holding it with his trunk and make fire and kindle the fire by throwing firewood into it. And in the fire he used to heat stones, turning them with a piece of wood, and throw them into a small pool of water. Then he used to put his trunk into the water and on knowing that the water was heated he used to go and bow down before the Master. The Master having enquired, "Pārileyka, have you heated the water?", used to go there and take a bath. Then the elephant used to bring various kinds of fruits and offer them. When the Master entered the village for alms the elephant would take His bowl and robe, put them on his head and go along with Him. Arriving at the outskirts of the village, the Master would say to him, "Pārileyka, beyond this place you should not proceed; hand over to me the bowl and the robe", and after they were brought He would

enter the village. The elephant would stand there till the Master came out of the village and then go forward to meet Him, and take the bowl and robe in the same way as before, put them down at the place of residence, carry out his usual duty and fan Him with a branch. At night, thinking, "I shall guard the Master", he would take hold of a big stick with his trunk in order to ward off the danger from wild beasts, and roam about inside the forest till sunrise. Since then that forest came to be known as the Rakkhita forest grove. At sunrise he would offer water for washing the face and for other purposes ; in this way he would perform all the duties.

Then a monkey, seeing the elephant ever active in performing the various duties for the Tathāgata day after day, thought, "I too shall do something" and one day while roaming about saw a bee-hive without bees on the branch of a tree, broke the branch, took the honey-comb together with the branch to the Master and cutting a plantain leaf placed it thereon and offered it to Him. The Master accepted it. The monkey, watching whether He would partake of it or not, finding Him seated holding it, thought, "How is it?", and taking hold of one of the branches, turning it round and examining it, saw eggs, removed them gently and offered it again. The Master tasted it. The monkey pleased, caught hold of branch after branch of the tree and began dancing. Thereupon the branch he was holding as well as the one he was standing on broke. He fell on top of the stump of a tree which pierced his body. Because he died with his heart devoted to the Master, he was reborn in the Tāvatiṃsa heaven in a golden mansion, thirty leagues in extent, and had a retinue of a thousand nymphs.

The fact that the Tathāgata was residing there attended upon by the elephant was publicly known all over Jambudīpa. Anāthapiṇḍika, Visākhā the eminent female lay devotee and such other members of eminent families from the city of Sāvatti sent messages to the Thera Ānanda, "Reverend Sir, please let us see the Master," Then, too, the five hundred monks who were the residents of Sāvatti and environs, after they had spent the lent, approached the Thera Ānanda and begged him : "Ānanda, it is a long time since we have heard a religious discourse from the Bhagavā. It would be well if we could

get the opportunity to listen to a religious preaching from the Bhagavā." The Thera took these monks and went there. Then he thought, "With so many monks it is not proper to approach the Tathāgata, who has been living alone for three months" and leaving those monks outside approached the Master alone. Pārileyya saw him and rushed towards him seizing a stick. The Master saw that and said, "Go away, Pārileyya, do not stop him, he is the attendant of the Buddha". The elephant threw away the stick then and there and asked for the favour of carrying the bowl and the robe. The Thera refused him. The elephant thought, "If he has learnt the proper conduct, he will not place his requisities on the stone slab where the Master sits". The Thera put the bowl and the robe on the ground, for monks who have acquired proper conduct do not put their bowl and robe either on the seat or bedstead of their teachers. The Thera bowed down to the Master and took a seat. The Master enquired whether he came alone and learning that he had come accompanied by five hundred monks, asked, "But where are they?" On being told, "Not knowing your wish I have come leaving them outside", He said, "Call them in" and the Thera did so. The Master extended welcome to them and having been asked by those monks, "Reverend Sir, the Bhagavā the Buddha has been a tender and a delicate prince. It seems that while living all alone for three months You must have gone through difficulties and there was no one to attend to You to offer water for washing and to do such other duties." He said, "Monks, the elephant Pārileyya did everything for me. If one gets such a companion one can live conveniently together otherwise solitary life is preferable", and He spoke these three stanzas from the Nāgavagga :-

328. If one gets a prudent and steady friend living with him and if he leads a virtuous life, one should overcome all obstacles and live with him happily and mindfully.
329. If however one does not get a prudent and steady friend living with him and if he leads a virtuous life, he should live alone like a king who has left his kingdom or a noble elephant roaming alone in the forest.
330. It is preferable to live alone; there is no friendship with a fool.

One should live alone and not commit evil, like the noble elephant living free from care in the forest."

At the end of the stanzas, those five hundred monks were also established in arahatship. The Thera Ānanda informed the Bhagavā of the message sent by Anāthapiṇḍika and others and said, "Lord, the five *kosis* of noble disciples led by Anāthapiṇḍika are expecting Your return". The Master made him take the bowl and the robe saying, "Well then, take the bowl and the robe" and left the place. The elephant went and stood across the road. They asked the Bhagavā, "Lord, what is the elephant doing?" "Monks, he is looking forward to offering alms to you. For a long time he has been of service to me. It is not good to offend him. Monks, please turn back." The Master turned back taking the monks with Him. The elephant also entered the forest-grove, collected various kinds of fruits such as jackfruits and bananas, heaped them up and offered them to the monks the following day. The five hundred monks could not consume them all. After the meal the Master took the bowl and the robe and left the place; the elephant passed through the ranks of monks and stood athwart the path in front of the Master. The monks asked what the elephant was doing and the Bhagavā replied, "Monks, he wants to send you away and wants me to turn back". Then the Master said to the elephant: "Pārileyya, this going away of mine is not for turning back. With this body of yours there can be neither meditation nor insight nor the path nor fruition for you; stay you." Hearing that, the elephant thrust his trunk into his mouth and followed Him closely weeping; indeed if he could make the Master turn back he would have looked after Him in the same manner as before as long as he lived. The Master, however, arriving at the outskirts of the village said, "Pārileyya, beyond this is no place for you, the dwelling-place of human beings is full of danger for you. Stop here". He stood weeping where he was and as the Master was going out of sight, he died of a broken heart. As the result of his devotion to the Master, he was reborn in the midst of a thousand nymphs in a golden mansion thirty leagues in measure in the Tāvātimsa heaven. He was known as Pārileyyyaka god.

The Master in due course arrived at Jetavana. The Kosambika monks, hearing that the Master had arrived at Sāvatti, went

there to beg the Master's pardon. The king of Kosala, hearing that these quarrelsome monks of Kosambī were coming, went to the Master and said, "Lord, I will not allow them to enter my kingdom." "King, those monks are virtuous but just because of the quarrel amongst themselves they did not obey me. Now they are coming to beg my pardon. Let them come, O king". Anāthapiṇḍika too said, "I'll not allow them to enter the monastery" but being requested by the Bhagavā he remained silent. When they arrived at Sāvatti the Master kept them in a separate place and had lodging provided for them. The other monks neither sat nor stood with those monks. Everyone who arrived there asked the Master, "Lord, where are the quarrelsome monks of Kosambī?" The Master pointed them out saying, "Here they are". Being pointed at with fingers by all those who came there saying, "These are the monks'. These are the monks'." they could not hold their heads up out of shame, fell down at the feet of the Bhagavā and asked pardon of Him. The Master said, "Monks, you have committed a grave offence. Indeed, you, after having taken orders under a Buddha such as I, did not listen to my words when I was trying to unite you; even wise men of old, hearing the advice of parents who had been ordered to be executed and even while they were being deprived of their lives, did not disobey that advice" and again He related the birth story Devakosambika (Kosambika-jātaka): "Monks, the Prince Dīghāyu even while his parents were being deprived of their lives did not disobey their advice and later on married the daughter of Brahmadatta and became king of the two kingdoms of Kāsi and Kosala. But you have committed a grave offence by not listening to my words." Saying so He uttered this stanza:

"Pare ca na vijānanti " mayam ettha yamāse", ye ca tattha vijānantitato sammanti medhagā".

"The many never realize that all of us here must one day die.

But those who realize it, then their quarrels cease."

At the end of the stanza the assembled monks were established in the fruition of the Sotāpatti and the higher Paths.

CŪĻAKĀĻA-MAHĀKĀĻA-VATTHU

“Subhānupassim̃ viharantaṃ indriyesu asaṃvutaṃ
bhojanamhi amattaññuṃ kuṣītaṃ hīnavīriyaṃ,
taṃ ve pasahati Māro vāto rukkhaṃ va dubbalaṃ”.

“Just as the wind throws down a weak tree, similarly Māra indeed overcomes one who lives looking for that which is pleasing, who is unrestrained in his senses, immoderate in eating, indolent and devoid of energy.”

“Just as the wind cannot throw down a rocky mountain, Māra indeed cannot overcome one who lives looking for that which is not pleasing, one who is restrained in his senses, moderate in eating, possessed of devotion and full of energy.”

The Master preached this religious discourse beginning with “Subhānupassim̃ viharantaṃ”, while staying in the neighbourhood of the town of Setavyā, in connection with Cūlakāḷa and Mahākāḷa.

There were three brothers, namely, Cūlakāḷa, Majjhimakāḷa and Mahākāḷa who were householders residing in Setavyā. Of them the eldest and the youngest, travelling about in various places used to bring goods in carts, and Majjhimakāḷa used to sell them. Then on one occasion both the brothers taking various kinds of goods in five hundred carts went towards Sāvatti and mid-way between Sāvatti and Jetavana they unyoked the bullocks. Of the two, Mahākāḷa, seeing the noble disciples who were the residents of Sāvatti, going in the evening to listen to the religious discourse with garlands, perfumes and so forth in their hands, enquired where they were going and hearing their purpose thought “I will go too”. He called his youngest brother and saying, “Brother, take care of the carts, I shall go to listen to the religious discourse”, he went, saw the Master, made obeisance and sat down at the extreme end of the gathering. That day the Master preaching the discourse in gradual order suiting his mental disposition, spoke in various ways of the dangers, sintulness and depravity of sensual desires according to Dukkhaḅhandha (Discourses on the Mass of Suffering and so on) and other *suttas*. Hearing that Mahākāḷa reflected: “The Master said that one must depart (from this world) abandoning all and that neither wealth nor relations follow one going to the next world. What then is the use of the household life to me? I shall go forth (retire from the worldly life).” and when the people had departed having made obeisance to the Bhagavā

he asked the Master for admission to monkhood. On being asked if he had any one to ask permission of he answered, “Lord, I have my youngest brother.” Being told, “Ask for his permission”, he said “Very well Lord”, went and said to his brother, “Brother, take over all the possessions”. “But what about you, brother?” “I shall take orders under the Master.” His brother begged of him in various ways not to take orders and being unable to dissuade him said, “Very well, sir, do as you wish.” Mahākāḷa went and took orders under the Master. Cūlakāḷa also joined the Order with the intention of coming out of the Order taking with him his brother. Later Mahākāḷa received higher ordination, approached the Master and asked Him as to how many courses (of practice) (dhūra) there were in His teachings. And when the Master told him that there were two courses, he said: “Lord, as I took orders in my old age I shall not be able to fulfil the course of study (ganhadhūra). However I shall fulfill the course of insight (vipassanādhūra).” He had the Master tell him the ascetic practices (to be carried out) at the cemetery (sosānika dhutaṅga) up to the attainment of Arahatship. And after the first watch of the night had passed, when everyone had fallen asleep he used to go to the cemetery and early in the morning even before any one had got up, he used to come back to the monastery.

Then a woman, keeper of the cemetery, Kālī by name, whose duty was to cremate the dead bodies, noticing the places where the thera used to stand, sit and walk up and down, thought to herself, “Who is it that comes here? I shall find him out.” But being unable to find out, one day she lighted a lamp in the cemetery hut and taking her children, went

and sat down at one corner. She saw the thera coming in the middle watch of the night, made obeisance to him and said, "Sir, does the noble one live in this place?" "Yes, devotee." "Sir, it is necessary for those living in the cemetery to acquaint themselves with the rules and practices (of the cemetery). The thera instead of asking: "Are we to conform to the rules and practices you mentioned?", asked, "Devotee, what am I to do?" "Sir, those who live in the cemetery are to inform the keepers of the cemetery, the senior thera of the monastery and the head-man of the village of his stay in the cemetery." "Why?". "Thieves after committing theft, being chased by the owners closely at their heels, used to throw away the property in the cemetery and run away. Then the people would give trouble to the residents of the cemetery. However if these people are informed they would save you from difficulty by saying, (We know that this venerable one has been living here for so long a time. He is not a thief.) Therefore it is necessary to inform them". "What else am I expected to do?" "Sir, the noble one living in the cemetery should avoid taking fish, meat, flour, oil, molasses and so on; he should not sleep in the day time; he should not be lazy; he should be strenuous in his effort; he should not have any fraudulent and deceitful motive; he should stay with good intention; he should come out of the monastery at night when all are asleep and he should return to the monastery even before any one is awake. If, sir, the noble one residing here in this way will be able to attain maturity of a recluse's practice. when the people bring a dead body and discard it, I shall place it in a pavillion with a sloping roof made of rug and I shall perform funeral rites by paying homage with scents, garlands and so on. If the noble one will not be able (to do so in this way) I shall set fire to the pyre, drag the corpse with a hook, place it beside (the pyre) and chopping it with an axe cut it into pieces and throwing it into the fire, cremate it." Then the thera said to her, "Very well madam, if you see a visible object suitable for meditation, tell me." She agreed saying, "Very well." The thera carried on his recluse's practices in the cemetery according to his inclination. The thera Cūlakāḷa, however, every now and then while getting up thought of his household and his mind always dwelt on his wife and children. He was of the opinion that his brother was doing a grave offence. At that time a daughter of a noble family died one evening of a sudden

disease without being worn out and exhausted by the disease. In the evening her relatives and others carried the body together with firewood, oil and so on to the cemetery and saying to the keeper of the cemetery "Burn this" handed it over to her, gave her the fee and departed. She removed the shroud and discovering that the woman had died only a little while ago and that her body was still fresh, retaining its golden complexion, she thought: "This is a suitable object for meditation to show to the noble one" and went to the thera, paid obeisance to him and said; "There is such and such an object for meditation; please have a look at it, Sir." "Very well" said the thera and he went and caused the shroud to be removed and looking at the body from the sole of the foot to the tip of the hair on the head said: "This body is very fresh and of golden colour. Put it in the fire and when it is enveloped in great volumes of flame let me know." Saying so the thera went back to his own place and sat down. She did as she was told and informed him. The thera came and looked at it. The parts of the body touched by the fire became like the colour of the body of a spotted cow; the feet became bent and were hanging down; the hands became doubled up and the forehead became bare of skin. The thera reflecting: "Now the state of this body is quite enough for the observances, even now it has attained the state of decay and destruction," went to the place where he used to put up for the night and sat down contemplating on decay and destruction.

"The component things are indeed impermanent. They are characterised by coming into existence and destruction. Having come into existence they are dissolved. Cessation of those (saṅkhāras) is happiness."

Reciting this stanza he developed insight and attained arahatship together with the analytical knowledge (of the Dhamma).

After he had attained arahatship, the Master, while journeying in stages surrounded by a company of monks, went to Setavyā and entered the forest of Simsapā* (blackwood—*dalbergia sisu*). The wives of Cūlakāḷa heard that the Master had arrived at the forest of Simsapā and they sent a man to invite the Master to a meal with the idea of getting hold of their husband. It was customary for the Buddhas to send a monk ahead who was to announce the preparation of seats in a place which He (the Buddha) had not frequented

before, for a seat should be prepared in the middle for the Buddha, to the right of that for the Thera Sāriputta, on the left side for the Thera Moggallāna; then other seats for the company of monks should be prepared on both sides. So the Thera Mahākāḷa, standing at the robing place, sent Cūlakāḷa saying "You go first and tell them about the arrangement of the seats." From the time they saw Cūlakāḷa, the members of the household, making fun of him, spread low seats on the side meant for the senior theras of the Saṅgha and high seats on the side meant for junior monks of the Saṅgha. Cūlakāḷa said, "Don't do this, don't arrange the inferior seats on a higher place and the superior seats on a lower place." The women, pretending not to hear him said: "What are you doing wandering about? Is it not right for you to arrange the seats? With whose permission have you gone forth? Who has ordained you? What makes you come here?" And they stripped him of his inner and outer garments, clothed him in white, placed a wreath of flowers on his head and sent him away saying, "Go and fetch the Master, we shall arrange the seats." Those, who have not been a monk for long and have left the Order even before the year is out, are without the sense of shame. Therefore, he went in that dress without fear of ridicule, made obeisance to the Bhagavā and came back bringing the Order of Monks led by the Buddha. When, however, the assembly of monks had their meal, Mahākāḷa's wives thinking, "These women have taken back their husband, we too shall take back our husband," invited the Master for the next day. For the occasion, however, some other monks went there to arrange the seats. Those women not getting the opportunity at that time offered seats to the Order of Monks led by the Buddha and offered the food. Cūlakāḷa had two wives, Majjhima-kāḷa had four and Mahākāḷa had eight. Of the Order of Monks, those who wished to take their meal sat down and took it; those who wished to go outside rose up and went away. The Master, however, sat down and took the meal. When He had finished the meal those women said, "Lord, Mahākāḷa will follow after he has expressed his appreciation (anumodanā) to us, may You go ahead." Saying "Very well," the Master went ahead. Arriving at the village gate the Order of Monks grumbled saying, "What is it that the Master has done? Has He done it consciously or unconsciously? Yesterday because Cūlakāḷa went ahead there arose an impediment to his monkhood;

today there was no obstacle because someone else went ahead. Now the Master has returned leaving Mahākāḷa behind. The monk, however, is virtuous and endowed with good conduct; will they put an obstacle in the way of his monkhood?" Hearing their words the Master stopped and asked, "O monks, what are you talking about?" They told Him the matter. "O monks, do you consider Mahākāḷa to be like Cūlakāḷa?" "Yes, Lord, he (Cūlakāḷa) has two wives, and he (Mahākāḷa) has eight. If he is besieged and seized by his eight wives, Lord, what can he do?" The Master said, "Monks, say not so, having arisen and got up from meditation Cūlakāḷa all the time indulges in thoughts of pleasant objects. He is like a weak tree standing on the brink of a precipice, but my son Mahākāḷa dwells on thoughts of unpleasant objects. He is immovable like a solid rocky mountain," and He uttered these stanzas:—

Subhānupassim viharantam
indriyesu asamvutam
bhojanamhi amattaññum
kusitam hīnavīriyam,
tam ve pasahati Māro
vāto rukkham va dubbalam.

"Just as the wind throws down a weak tree, similarly Māra indeed overcomes one who lives looking for that which is pleasing, who is unrestrained in his senses, is immoderate in eating, is indolent and is devoid of energy."

"Just as the wind cannot throw down a rocky mountain, Māra indeed cannot overcome one who lives looking for that which is not pleasing, is restrained in his senses, is moderate in eating, is possessed of devotion and is full of energy."

Therein "lives looking for that which is not pleasing" means that he lives looking for pleasure placing his thoughts on pleasing objects. Indeed the man who seizes upon the general appearance and the details of an object considers thus — "the nails are beautiful"; considers "the fingers are beautiful," "hands, feet, legs, thighs, waist, belly, breasts, neck, lips, teeth, mouth, nose, eyes, ears, eye-brows, forehead and hair are beautiful." He considers (in due order) "hair (on the head), hair (on the body), nails, teeth, skin are beautiful". He considers, "the complexion is beautiful, the shape

is beautiful". This is the one who looks for what is pleasing — that "one who lives looking for what is pleasing" Māra overcomes. "Unrestrained in his senses" means unrestrained in respect of the eyes and other sense organs, not guarding the doors thereof; "immoderate in eating" means not knowing this measure namely of searching for and enjoying food; "immoderate in eating" further means not knowing the measure, namely of looking into the requisites and getting rid of and not knowing the idea "This food is rightful, this food is not rightful"; "Kusītam" is indolent" because he is under the influence of thoughts of sensuality, malevolence and cruelty; "Hīnavīriyam" "devoid of energy" means without energy and lacking in application of energy in the four modes of movement; "Pasahati" "overcomes" means subjugates and overwhelms; "Vāto rukkham va dubbalam" "just as the wind throws down a weak tree" means; as a strong wind throws down a weak tree that has grown on the bank of a river that is worn away. Just as that wind throws down and destroys the flowers, leaves and so forth, of that weak tree, breaks the small branches as well as the big branches, goes uprooting the tree, felling it, turning its roots upwards and the branches downwards, even so Māra (the embodiment of kilesa—impurities of mind) arising inwardly overcomes such a person. As the strong wind throws down the flowers, leaves etc. of the weak tree, he makes him commit lesser and minor offences; like the breaking of small and little branches; he even makes him commit Nissaggiya (involving forfeiture) offences and others; like the breaking of big branches, he also makes him commit the thirteen Saṅghādisesa (involving suspension) offences like the breaking of the big branches; he also makes him commit Pārājika (involving expulsion from the Order) offences like the uprooting and felling of a tree turning it root upwards and branches downwards; having removed him out of the well-propounded doctrine makes him become a layman even in a few day's time. . . . In this way Māra brings such a person under his influence—this is the

meaning. "Asubhānupassim" "looking for that which is not pleasing" means one looking for that which is unpleasant other than the ten (or one or other of the ten) unpleasant things, looking upon the hair (on the head) as unpleasant object, fixing his attention on its disgustingness and looking upon the hair on the body, nails, teeth, skin, complexion and appearance as unpleasant objects. "Indriyesu" "in his senses" means in his sense organs; "Susamvutam" "well restrained" means without closing the sense doors without seizing upon the general appearance and so forth. "Bhojanamhi mattaññum" "knowing the limit in food" means the opposite of immoderateness in eating, "Saddham" "possessed of devotion" means endowed with worldly faith characterised by belief in action as well as its effects and it also means endowed with transcendental faith known as unwavering devotion in the three objects of devotion (ratana—refuges); "Āraddham" "full of energy" means putting forth effort and filled with energy; "tam ve" "him indeed" means, just as a feeble breeze striking gently against a solid mass of rock cannot shake it, similarly the weakened Māra rising within cannot overcome him nor can he agitate and shake such a person.

Those former wives of his (Mahākāḷa), however surrounded the thera and having said, "With, whose permission have you become a monk, now you must become a layman" and so forth, they sought to remove his yellow robes. The thera noticing their attitude stood up from his seat and rising up into the air by his supernormal powers, broke through a corner of the pinnacled house and went through the sky and just as the Master was coming to the end of the utterance of the stanzas, descended speaking in praise of the golden coloured body of the Master and paid obeisance at the feet of the Tathāgata.

At the end of the stanza the assembled monks were established in the fruition of Sotāpatti and so on.

The story of Cūlakāḷa-Mahākāḷa—the sixth.

The Story of DEVADATTA

Anikkasāvo kāsāvaṃ yo vatthaṃ
paridahessati,
apeto damasaccena, na so kāsāvaṃ
arahati.
Yo ca vantakasāv'assa sīlesu susamā-
hito
upeto damasaccena sa ve kāsāvaṃ
arahati.

He who is not free from moral taints yet puts on the yellow robe, devoid as he is of self-restraint and truthfulness, does not deserve to put on the yellow robe.

On the other hand he who has discarded the moral taints, is established in virtue and possessed of self-restraint and truthfulness, indeed deserves to put on the yellow robe.

The Master while residing at the Jetavana monastery preached this religious discourse, beginning with "One who is not free from moral taint",—in connection with Devadatta obtaining a yellow robe at Rājagaha.

On a certain occasion the two chief disciples, each taking with him a following of 500 monks, took leave of the Master and went from Jetavana to Rājagaha. The citizens of Rājagaha, having formed themselves into groups of twos, threes and more, offered gifts to the visiting monks. Then, one day the Venerable Sāriputta during his thanksgiving said: "Devotees, a person who himself gives gifts, but does not urge another to give,—that person, in whatever state he is reborn, receives the blessing of wealth, but not the blessing of followers. A person who urges another, but himself does not give,—that person, in whatever state he is reborn receives the blessing of followers, but not the blessing of wealth. A person who does not himself give the gift nor urge another to give,—the person, in whatever states he is reborn, receives not even a stomachful of sour rice-gruel. He is poor and helpless. A person who himself gives and also urges another to give,—that person, in whatever states he is reborn—whether in a hundred or a thousand or a hundred thousand states, receives both blessing of wealth and

followers." Thus the Venerable Sāriputta preached the Dhamma.

A certain wise person, hearing that discourse, thought "Wonderful indeed is the religious discourse wherein good cause is spoken of; it behoves me to perform acts of merit productive of these two blessings" and he invited the thera saying "Sir, be pleased to take your alms food to-morrow from me." "Devotee, how many monks do you wish to invite?" "How many followers have you Sir?" "A thousand, devotee" "Sir, be pleased to take the alms food with all to-morrow". The thera accepted and the devotee went about in the streets of the city and urged the people, saying "Ladies and gentlemen (Mothers and Fathers), I have invited a thousand monks; for how many monks will you be able to provide meals, or for how many do you wish to provide?"

The people promised according to their capacity and said that some would give for ten, some for twenty and some for a hundred. The lay devotee said "Well then, let us assemble in one place and cook the food together" and he caused their offering to be brought to one place saying "All of you bring sesamum, rice, ghee, molasses and other articles of food". Then a certain householder presented to him a piece of scented yellow cloth worth a hundred thousand, saying "If the quantity of alms food proves insufficient, dispose of it and make up the shortage; if it is sufficient, you may give it to whichever monk you please". His entire pool of alms proved sufficient and there was not any shortage. The lay devotee said to the men, "Sirs, this piece of yellow cloth, given by a certain householder, for such a purpose, is surplus. To whom shall we give it?"

Some said, "To the Thera Sāriputta". Others said, "The Elder Sāriputta usually comes only when the crops are ripe and then he departs. But Devadatta is our companion in weal and woe and remains constantly like a water-jar. Let us give it to him". After repeated discussion, there was

a majority of four in favour of giving it to Devadatta. So they gave it to Devadatta, who cut it into pieces, made them into robes, dyed them, and moved about using them as under garment and upper garment. Seeing that, they said, "This robe does not become Devadatta, but it becomes the Thera Sāriputta. Devadatta roams about wearing under and upper garments which do not become him".

Then a certain monk, living in another region came from Rājagaha to Sāvatti, and paid obeisance to the Master who welcomed him. And on being asked by the Master about the well-being of the two chief disciples, told the whole story from the beginning. The Teacher said, "Monks, this is not the first time that Devadatta has been wearing a robe unbecoming of him. In a former existence also he wore robes unbecoming of him. So saying, He narrated the story of the past.

"In times past, when King Brahmadata was reigning in Banaras, a certain elephant killer earned his living by killing elephants, and taking out and selling the tusks, claws, entrails and raw flesh. Then, in a certain forest, several thousands of elephants while passing on after taking their food saw some Pacceka-Buddhas. From that time onwards, while passing by at the time of going and coming, they used to fall down on their knees and bow down to the Pacceka-Buddhas and go their way.

One day the elephant-killer, seeing that performance, thought, "I kill these elephants with difficulty. But they pay obeisance to the Pacceka-Buddhas every time they come and go. What is it they see that makes them pay obeisance?" and realizing that it was the yellow robe thought to himself, "I too ought to have a yellow robe". So he stole the upper-robe from among the yellow robes of a certain Pacceka-Buddha who had placed the robes on the bank of a lake and had gone down to bathe. Then he sat down with a spear on the way by which the elephants came and went covering his body and his hand with the robe.

The elephants, seeing him and taking him for a Pacceka-Buddha, used to pay obeisance and go their way. He would strike with the spear and kill the one going last of all, take

the tusks etc: bury the remnant of the body in the earth and depart.

The Bodhisatta had been reborn as an elephant and later on became the chief elephant and the leader of the herd. Then also the elephant hunter continued to act as before. The Great Being noticing the diminution amongst his followers asked, "Where have these elephants gone, so that this herd has become small?" and on being told, "We do not know, master" he thought, "Wherever they go, they would not go without asking my permission, they must have met with some danger, and fearing that the danger might have come from the person who was sitting at a certain place having dressed himself in yellow robes, said to himself, "This matter must be investigated". So he sent all the elephants and himself followed leisurely in the rear. When the rest of the elephants after paying obeisance had gone past, the elephant hunter, seeing the Great Being approaching, threw open his robe and hurled his spear. The Great Being being alert as he approached, stepped backward and evaded the spear.

"This person has killed my elephants". Thinking thus he rushed forward to seize him. The other hid himself behind a tree. Thought the Great Being, "Having held (encircled) him with my trunk together with the tree, I shall strike him against the ground". Then, seeing the yellow robe which the elephant hunter had taken out and shown to him, thought, "If I were to violate the sanctity of the robe, I should be transgressing the sense of modesty (lajjā) towards the Buddhas, Pacceka Buddhas and others whose fluxions* have been exhausted," desisted, and asked "Is it not a fact that you have killed so many of my relatives?". On being told, "Yes, Sir", he said "Why did you commit such a heinous act? You have covered yourself with the cloth of which you are unworthy, but which those who are free from passion are worthy of. By committing such a deed you have done a grave sin". And censuring further, he said: "One who is not free from moral taints yet puts on the yellow robe, devoid as he is of self-restraint and truthfulness, does not deserve to put on the yellow robe. On the other hand one who has discarded the moral

* Āsavas

taint, is established in virtue and possessed of self-restraint and truthfulness, indeed is worthy to put on the yellow robe." Having said this he added "You have done an improper thing".

The Master having brought forward this religious discourse, linked up the Jātaka (with the present incident) and said, "Devadatta was then the elephant-killer and I was the chief of the elephants who reprimanded him. Monks, not only now but in the past also Devadatta put on the clothes which he was not worthy of". So saying he pronounced the following stanzas.

Anikkasāvo kāsāvaṃ yo vatthaṃ paridāhessati,
apeto damasaccena, na so kāsāvaṃ arahati.

Yo ca vantakasāv'assa sīlesu susamāhito
upeto damasaccena sa ve kāsāvaṃ arahati .

One who is not free from moral taints yet puts on the yellow robes, devoid as he is of self-restraint and truthfulness, does not deserve to put on the yellow robe.

On the other hand one who has discarded the moral taints, is established in virtue and possessed of self-restraint and truthfulness, indeed deserves to put on the yellow robe.

This meaning is to be illustrated in the light of the Chaddanta Jātaka. There

"one who is not free from moral taint" (anikkasāvo) means "stained with such moral taints as attachment etc.;" "puts on (the yellow robe)" (paridāhessati) means "uses it as an upper or lower garment or as coverlet" (the alternative reading is "paridāhissati"); "Lacking in self-restraint and truthfulness" (apeto damasaccena) means "lacking in, dissociated from and giving up the restraint of sense and also truthfulness in speech in the highest sense"; "not one" (na so) means "a person like him does not deserve to put on the yellow robe"; "One who has discarded the moral taints" (vantakasāv'assa) means "one who has done away with, discarded and abandoned the moral taints (fundamental faults) through the four ways (maggas)"; "in virtues" (sīlesu) means "in the four-fold moral purity"; "well-established" (susamāhito) means "perfectly established, well set up"; "possessed of" (upeto) means "endowed with the restraint of senses, and also with truth as mentioned above"; "one indeed" (sa ve) means "such a person" who is worthy of that scented yellow robe.

As the verses were spoken, that monk, living in another region became a (sotāpanna), and many others also attained the fruition of the sotāpatti and other states. The religious discourse proved beneficial to the multitude.

The Story of THE CHIEF DISCIPLE

Asāre sāramatino sāre cāsāradassino,
te sāraṃ nādhigacchanti micchāsaṅkap-
pagocarā.

Sāraṇ ca sārato ñatvā asāraṇ ca asārato,
te sāraṃ adhigacchanti sammāsaṅkap-
pagocarā.

Dhammapada—Vs. 11 and 12.

Those who consider the inessential as essential, and the essential as inessential, being addicted to wrong thoughts, do not attain to the essential. Realising the essential as essential and the inessential as inessential, those who are devoted to the right thoughts, attain to the essential.

The Master gave this religious discourse beginning with “*Asāre sāramatino*”, while residing at *Veļuvana*, the bamboo Grove, in connection with the report made by the Chief Disciples, regarding Sañjaya’s refusal to come. Herein is the sequence of the narrative :—

Four *asaṅkheyyas* and one hundred thousand *kappas* (world cycles) ago our Master was a brahmin boy named Sumedha in the city of Amaravatī, and he attained perfection in all the arts. On the death of his parents, he abandoned his wealth worth many crores, renounced the world and became a hermit. While living in the Himalayas, he developed meditation and higher knowledge. Once as he was going through the sky, he saw the road being made clean for the entry of Dīpaṅkara, of Ten Powers, into the city of Ramma, from the Sudassana monastery. He took one portion of the road for himself and even before he had finished clearing it, the Master came and he stretched himself on the mire and made a bridge of himself.

Having thus laid himself down, he thought “May the Master together with his company of disciples not walk on the mire but tread upon me.” As soon as the Master saw him, He prophesied “He is a potential Buddha,

and at the end of the four *asaṅkheyyas* and a hundred thousand world cycles to come, he will become a Buddha named Gotama”.

After that Master (Dīpaṅkara), Koṇḍañña, Maṅgala, Sumana, Revata, Sūbhita, Anomadassī, Paduma, Nārada, Padumuttara, Sumedha, Piyadassī, Atthadassī, Dhammadassī, Siddhattha, Tissa, Phussa, Vipassī, Sikhī, Vessabhū, Kakusandha, Koṇāgamana and Kassapa appeared and illuminated the three worlds and he, (the brahmin boy) received the prophecy from these twenty-three Buddhas. Then he fulfilled the full thirty Perfections ; namely, ten Perfections, ten Minor Perfections and ten Perfections of Supreme Value and being born as Vessantara he performed a great act of charity which caused the earth to quake. Having given away both wife and children at the end of his span of life he was reborn in the Tusita heaven. There he lived till the end of his span of life. The gods from ten thousand universes assembled and requested him : “O Mighty Hero, this is the time for you ; be pleased to take rebirth in the womb of a mother, realize the state of deathlessness and save the beings, human and divine. Being addressed thus, he looked into the five great conditions for his rebirth, passed away from there and was reborn in the family of the Sākya king. There he was brought up in great splendour. In due course attaining the stage of a handsome youth, he enjoyed the glory of a king, resembling that of the celestial world, in three palaces which were built to suit the three seasons. Then, at the time of going for recreation in the pleasure garden, he saw in succession three messengers of the gods representing an old man, a sick man and a dead man. Then spiritual agitation arose in him and he turned back. And on the fourth occasion, he saw a recluse and he formed a liking for the state of renunciation, thinking, “Good is the life of a monk”. He proceeded to the pleasure garden, spent the day-time there and while he was sitting on the bank of the sacred pond, the god Vissakamma came in the guise of a barber and bedecked him with adornments. Having heard the message of

the birth of the prince Rāhula and realizing the intensity of feeling of affection for his son, he reflected, "Before this bondage grows strong, I shall cut it off". In the evening, as he was entering the city, he heard this verse uttered by Kisāgotamī, the daughter of his paternal aunt, "Happy indeed is that mother, happy indeed is that father, happy indeed is that woman who has a husband like this" and thought: "This lady has conveyed to me a message of peace," and took off his pearl necklace and sent it to her. Then he entered his palace and as he lay on the royal couch, he saw the disorderly array of the dancing girls who were asleep. Disgusted at the sight he woke up Channa, asked him to bring Kanthaka (his horse), mounted the horse and with Channa as his companion, he undertook the great renunciation being surrounded by gods from ten thousand universes. On the bank of the river Anomā he became a recluse and by stages proceeded to Rājagaha. There he went on his rounds of alms and while sitting on the slope of the Paṇḍava hill he was offered kingship by the king of Magadha, which he declined. But he promised the king to come back to the kingdom after attaining Omniscience. Thereafter he approached Ālāra and Uddaka and not finding anything specific to attain from them, he felt dissatisfied with their systems and practised great asceticism for six years. And early in the morning, on the full moon day of the month of Visākha, he took rice-milk, offered by Sujātā in a golden bowl and floated the bowl down the river Nerañjarā.* He spent the day-time in the Mahāvana forest-grove on the bank of the river Nerañjarā passing through various stages of meditation. In the evening he took the grass presented by Sotthiya (for a seat), and after being praised by Kāla the king of the serpents he ascended the (future) seat of enlightenment, spread the grass and made a resolve saying "I will not change this cross-legged posture until my mind becomes freed from (*āsava*) defilements due to absence of grasping". He then sat facing the east and dispersed the army of Māra even before the setting of the sun. In the first watch of the night he attained the knowledge of previous births, and in the second watch the knowledge of birth and death of beings and at the end of the last watch he directed his knowledge of

the formulation of the mode of causes (*paṭiccasamuppāda*) and he acquired Omniscience replete with all good qualities such as the Ten Powers and the Fourfold Confidence. He spent seven weeks on the Throne of Wisdom and in the eighth week sat at the foot of the Ajapāla banyan tree and taking into consideration the profundity of the Dhamma he hesitated to preach it. But being requested by Brahmā Sahampati, who was surrounded by Mahābrahmās from ten thousand universes, to preach the Dhamma, He surveyed the world with the eye of a Buddha and acceded to the request of the Brahmā. While considering as to whom he should preach the Dhamma first, he came to know the fact that Ālāra and Uddaka had already died. He recalled to memory the great service rendered by the band of five ascetics and rose up from the seat and while going to the city of Kāsi, he conversed with Upaka (a wandering ascetic) on the way. On the full moon day of the month of Āsāḥa, He arrived at the residence of the band of five ascetics** in the Deer Park of Isipatana, convinced them that they were exerting themselves inappropriately and caused eighteen crores of Brahmā gods headed by Aññātakondañña to drink the nectar of immortality (*i.e.*, to attain Arahatship). He set in motion the Wheel of the Dhamma and on the fifth day of the fortnight after the glorious Wheel of the Dhamma had been set in motion, He established all those monks in Arahatship. On the same day, He perceived the attainment of the Sufficing Conditions in Yasa (a rich youth) who was disenchanted with the household life and had left it at night and called the noble youth saying "Come you Yasa". That night Yasa attained the fruition of *Sotāpatti* and on the following day the Buddha caused him to attain Arahatship. Buddha converted Yasa's fifty-four friends by using the formula of initiation "Come, monks" and caused them to attain Arahatship.

When the number of Arahats thus became sixty-one in the world, He the Buddha spent the rainy season and having celebrated the *Pāvāraṇā* ceremony sent the sixty monks to all the different directions saying "Go about the country, O monks" and Himself proceeded to Uruvelā and on the way, in the Kapāsika forest-grove, He converted thirty

* To discover whether he would attain Sammā-Sambuddhahood that day.

** The five ascetics who had been his companions.

aristocratic youths. The most backward among them became a *Sotāpanna* and the best among them became an *Anāgāmi*. He ordained them all with the formula "Come, monks" and sent them to different directions and Himself went to Uruvelā, performed 3,500 miracles and converted the matted-hair ascetic brothers, Uruvela-Kassapa, together with their company of a thousand matted-hair ascetics, ordaining them with the formula "Come, monks". He caused them to stay at Gayāsisa and established them in Arahatsip by preaching the Fire Sermon. Then, attended by those 1,000 Arahats, He went to Laṭṭhivana garden situated in the outskirts of the city of Rājagaha intending to fulfil the promise He had given to King Bimbisāra. Hearing the report that the Master had come, the king arrived with twelve myriads of brahmin householders. The Master gave a pleasant religious discourse to the king and established him together with eleven myriads in the fruition of *Sotāpatti* and one myriad in the Refuges. Next day, being praised by Sakka, the king of gods who was disguised as a youth, He entered the city of Rājagaha, had His meal at the royal palace, accepted the Veluvana monastery and lived there. There Sāriputta and Moggallāna came to Him.

Herein is the sequence of the story. Even before the appearance of the Buddha, there were two Brahmin villages named Upatissa and Kolita not far from Rājagaha. The brahmin wife Moggalī of the Kolita village conceived a child on the very same day as the brahmin wife Rūpasārī of the Upatissa village. It is said that these two families had been bound up with ties of friendship for seven generations. They observed the ceremony for the protection of the embryo for those two women on the same day. Both of them also, at the end of ten months, gave birth to sons. On the name-giving day, people gave the name Upatissa to the son of the brahmin wife Sārī because of the fact that he was the son of the foremost family of Upatissa village. To the other, as he was the son of the foremost family of Kolita village, they gave the name Kolita. As they grew up, both of them mastered all kinds of arts. The youth Upatissa had an escort of five hundred golden palanquins while going to the river or the garden for recreation. The youth Kolita had five hundred chariots drawn by thoroughbred horses. Both of them had each a following of five hundred youths. A festival was held every year at Rājagaha on

the mountain top. A stand for those two youths was erected at the same place. They both sat together and, while looking at the show, laughed when there was occasion to laugh, showed emotion when there was the occasion for it, and gave presents when there was the occasion for doing so. But one day, while they were looking at the festival in this way, because of attaining maturity of understanding, they did not act as on previous days, did not laugh when they should have laughed, showed no emotion when emotion should have been shown and gave no alms when alms should have been given. The two young men, however, thought, "What is there to look at here? Before a hundred years have elapsed, all these people will be going to an undesignated state. We must search for the doctrine of emancipation" and they kept on contemplating this subject. Then Kolita addressed Upatissa thus "Friend Upatissa, you do not seem to be pleased and delighted as on previous days; you seem rather dissatisfied; what are you thinking about?" "Friend Kolita, looking at all these I find no substantiality. All this is useless. It is better that we should search for the state of our emancipation. This is what I have been thinking of while being seated here. But why are you dissatisfied?" Kolita replied in the same way.

Then, knowing that Kolita's desire was the same as his own, Upatissa said: "Both of us have entertained a good thought. It is proper for us, who are searching for the doctrine of Emancipation, to gain admission into a religious order. Under whom should we take ordination?"

At that time there lived Sañjaya, the wandering recluse, at Rājagaha together with a great retinue of the wandering recluses. And they, thinking that they would take ordination under him, sent off five hundred young men saying "You take the palanquins and chariots, and go" and they themselves together with the other five hundred youths went and took ordination under Sañjaya. Beginning from the time of their ordination Sañjaya reached the height of gain and fame. Having mastered all the doctrines of Sañjaya within a few days, they asked him, "Sir, is this all the doctrine you know or is there more of it?" Being told that that was all and that they now knew everything, they thought: "If it is so, living a holy life under him is useless. The doctrine of emancipation to seek for which we have left the world cannot be developed under him. Jambudīpa,

indeed, is vast. While journeying through villages, market-towns and capitals, we are sure to find some teacher who can teach the doctrine of Emancipation". Since then, wherever people said that there was a learned monk or brahmin they would go there and discuss with them. Others could not answer the questions put to them whereas they were able to answer all questions put by others. Thus they explored the whole of Jambudīpa, turned back and came to their native place. Then they came to an understanding, "Friend Kolita, let the one of us who attains to deathlessness first, inform the other." While they were under this agreement the Master, as said before, arrived at Rājagaha. Having accepted the gift of Veļuvana, Bamboo Grove Monastery, He lived there. The great Thera Assaji, who was one of the band of five monks among the sixty-one Arahats who were sent off in order to propagate the virtues of the Three Jewels with the words "Go about, O monks, for the good of the many", had returned and arrived at Rājagaha. Next day, early in the morning, he took his bowl and robe and entered Rājagaha for alms. At that time, Upatissa, the wandering recluse, had had his meal early in the morning and while going to the hermitage saw the elder and thought to himself: "Never before have I seen such a recluse. In this world there are monks who are arahats, or those who have reached the path of arahatship, and this one must be one of those monks. What if I should approach this monk and ask him, "Friend, under whom have you gone forth? Who is your teacher or whose doctrine do you approve of?" Then this thought occurred to him; "This is surely not the right time to ask this monk the question, as he is going his round of visits to the houses for alms. What if I should follow him closely? Those who need a thing know the means of getting it". He saw the Thera, who had finished collecting his alms, proceeding to another place, and noticing that the latter wanted to sit down he put down his ascetic stool and offered it to him. When he (Assaji) had finished his meal, he (Upatissa) also offered water from his own waterpot. Thus, having extended the services due to a teacher, he greeted the Thera, who had finished his meal, with kind words and said: "Friend, your faculties are serene and your complexion is clear and bright. Friend, under whom have you gone forth (from the household life)? Who is your teacher or whose doctrine do you

approve of?" The Thera thought: "These wandering ascetics are known to be opposed to the teaching of the Master. I shall point out to him the profundity of the teaching." In order to show that he was just new to the Dhamma and Vinaya he said, "Friend, in fact I am a neophyte recently ordained, and have just come by this Dhamma and Vinaya. At present, I am not able to expound the Dhamma *in extenso*." "I am Upatissa by name. Whether it is little or much, please expound according to your ability. It is my task to understand its meaning in a hundred ways or a thousand," thinking thus the wandering ascetic said: "Say little or much. Tell me only the sense. I need only the substance. What will you do with many words?"

This being said, the Thera uttered the stanza beginning with "*Ye dhammā hetupabbhavā*" (Those phenomena which proceed from a cause). The wandering ascetic, while listening only to the first two feet of the stanza, became established in the path of the **Sotāpatti** embellished with a thousand modes of explanation, and the remaining two feet of the stanzas were completed at the time of his becoming a Sotāpanna. Having become a Sotāpanna, but finding that the higher distinctions (Magga and Phala) were not yet following, he thought that there must be a cause for it and said to the Thera, "Venerable Sir, this much is good enough for me. Please do not go further in the teaching of the higher Dhamma. Where does our Master live?" "In Veļuvana, brother." "Well then, Venerable Sir, you go on ahead. I have a friend and we have come to an understanding with each other thus: 'He who would attain the state of Deathlessness first, should inform the other'. After fulfilling my promise I shall bring my friend with me and come to the Master by the same path you have taken". Saying this he prostrated himself at the feet of the Thera conforming to the custom of fivefold veneration and keeping the Thera on the right as a mark of respect went round him thrice, bade him farewell and went towards the hermitage. The ascetic Kolita saw him coming even from afar, and thought to himself, "Today the look on the face of my friend is not as on other days. Surely it must be that he has attained the state of Deathlessness" and he asked him whether he had attained it. He acknowledged that he had, saying, "Yes brother, I have attained the state of Deathlessness" and repeated that very verse to him.

At the end of the recital of the stanza Kolita was established in the fruition of the Sotāpatti, and said, "Friend, where have you heard that our Master is residing?" "Friend, it is said that He is at Veḷuvana. This is what I have been told by our teacher the Thera Assaji". "Well then, friend, come, let us go and see the Master". The Thera Sāriputta was a person who always revered his teacher; so he told his friend: "Friend, let us also inform our teacher Sañjaya the wandering ascetic that we had attained the state of Deathlessness. If he understands, he too will realize it. If not, he will take our word, go to the Master and listening to the sermons of the Buddha he will come to realise the Path and the Fruition." Then they both went to Sañjaya. Seeing them the latter asked, "My dear pupils, have you found anyone who could point out the path to Deathlessness?" "Yes Sir, we have. The Buddha has appeared in the world; the Dhamma has appeared; the Saṅgha has appeared. But you are moving about in the vain and unsubstantial. Come, let us go to the Master." "You may go. It is not possible for me to go." "What's the reason?" "I have been the teacher of a large number of people. So for me to become his pupil would be like a jar turning into a cup. It is not possible for me to live like a pupil." They said, "Please don't act like that, Sir." "Never mind, dear pupils, you go; I shall not be able to go." "Sir, since the time of the appearance of the Buddha in the world, the mass of people, carrying perfumes, garlands, etc., in their hands, have been paying visits to Him and offering homage to Him alone. We too shall go there. What are you going to do?" "My dear pupils, in this world who are in the majority—the dullard or the wise?" "Sir, the dullards are many and the wise are few." "Well then, dear pupils, the wise will go to the wise monk Gotama and the dullards will come to me who am a dullard. Go your way. I shall not go." They departed saying, "You will come to realise it yourself, Sir."

After they left, the following of Sañjaya broke up and the hermitage then became deserted. Seeing the hermitage deserted, Sañjaya vomited hot blood. Of the five hundred wandering ascetics who went along with Kolita and Upatissa, two hundred and fifty, who were the followers of Sañjaya, returned, and they (Kolita and Upatissa)

together with two hundred and fifty wandering ascetics, who were their own disciples, went to Veḷuvana. The Master, Who was seated in the midst of the fourfold assembly and was preaching the Dhamma, saw them coming from a distance and addressed the monks saying, "Monks, there come the two friends, Kolita and Upatissa. The two will comprise the pair of my chief and eminent disciples." They (Kolita and Upatissa) reached there, paid obeisance to the Master and sat at one place. Then they said to the Bhagavā, "Reverend Sir, may we receive the initiation and ordination from the Bhagavā?" "Come monks," said the Bhagavā, "the Dhamma has been well-expounded, lead the noble life to put an end to suffering completely." All of them became possessed of bowls and robes in a miraculous way and attained the appearance of theras of sixty years' standing.

Then, in accordance with the practice observed by them in their own sect, the Master developed His preaching of the Dhamma. All except the two Chief Disciples attained to arahatship. The achievement of the Chief Disciples as regards the three Higher Paths was yet to be accomplished. The reason being the immensity of the perfection of knowledge to be attained by a Chief Disciple.

Then, on the seventh day after his initiation, while living near the Kalavāla hamlet in the kingdom of Magadha, sloth and drowsiness overpowered Venerable Mahāmoggallāna.* The Master inspired him and freed him from sloth and drowsiness. Even as he was listening to the discourse on the subject of meditation on the elements given by the Master, he accomplished the achievement relating to the three Higher Paths and attained the height of the knowledge of the Perfection of a chief disciple. The Elder Sāriputta too spent a fortnight after the day of his initiation, and while living with the Teacher in the Sūkarakhata cave near Rājagṛha and while the Vedanāpariggaha Suttanta was being preached to his own nephew Dīghanakha the wandering recluse, he applied his intelligence in the reflection of the discourse and, as if enjoying food served for another, attained the height of the knowledge of the Perfection of a Chief disciple.

Was not the venerable one possessed of great intelligence? Then how is it that he took a longer time to attain the knowledge

* After ordination Upatissa was known as 'Sāriputta' and Kolita as 'Moggallāna'.

of the Perfection of a chief disciple than Mahāmoggalāna ? It was because of much preparation he had to make. It is just as a poor man, wanting to go somewhere, can start immediately, but it becomes necessary for the kings to make great preparations, such as harnessing of elephant mounts, etc. This is an analogous case.

On that very day as the shadows lengthened, the Master held a meeting with His disciples at Veluvana, conferred Chief Discipleship upon the two elders and recited the Pātimokkha. The monks grumbled saying; "The Master shows partiality in bestowing favours. In conferring the Chief Discipleship, He should have conferred it upon the band of five recluses (Pañcavaggiyas) who became monks first. If He disregards them He should have given it to the fifty-five monks headed by the Elder Yasa or to the band of

aristocratic youths (Bhaddavaggiyas) or to the three brothers, namely, Uruvelakassapa and the other two. Disregarding all these monks, He has shown partiality in conferring the Chief Discipleship upon those who became monks last of all." The Master asked them what they were talking about and being told what it was, the Master said: "Monks, I do not bestow favour with partiality, I have bestowed just what each of them aspired to. As for Aññātakoṇḍañña, he did not aspire to the Chief Discipleship when he made the gift of the first crop for nine times at each harvest. But he bestowed the gift after having made an aspiration to realize arahatship, which is the chief of Dhamma, first amongst all the aspirants.

"When was that, Lord ?" "Do you wish to hear it, monks ?" "Yes, Venerable Sir." The Master then related this story of the past.

MONKS, ninety-one *kappas* (world-cycles) ago, there appeared in the world the Buddha Vipassī. At that time two householders, who were brothers named Mahākāla and Cūlakāla, had a large paddy field cultivated. Then one day Cūlakāla went to the field and opening a ripening paddy seed ate it and found it to be very sweet. As he was desirous of making a gift of ripening paddy to the Order of monks with the Buddha as its head, he approached the elder brother and said, "Brother, let us husk the ripening paddy, have it cooked in a way fitting for the Buddhas and offer it as a gift." "Brother, what are you talking about? There has been no such a thing before as husking the paddy prematurely and offering it as a gift nor will there be any in the future. Don't spoil the crop." Cūlakāla kept on requesting again and again. Then his brother told him, "Well then, divide the field into two parts and without touching my portion do as you please with your own portion of the field." Saying "Very well", he divided the field, sought help from many people, caused ripening paddy to be husked; and having had it cooked in milk free from water, mixed it with ghee, honey and sugar and offered it to the Order of monks with the Buddha at its head. At the end of the meal he said, "Venerable Sir, may this first gift of mine lead to the comprehension of the foremost Dhamma, first amongst all those who will comprehend it." The Master expressed His approval saying, "May it be so." Later on, when Cūlakāla went and looked at the paddy field, he found the whole field covered with a thick crop of paddy which appeared as if it were bound into a sheaf and he felt the five-fold joy*. Believing that it was a great gain to him, he offered the first gift of the paddy in ears during the time when the paddy was in the ears. Along with the villagers he gave the gift of the first crop. When the paddy was reaped, he gave the first portion of what had been reaped. When it was bunched, sheafed, threshed and stored, the first portion of the crop was offered on each

occasion. Thus, nine times did he make a gift of the first crop in a single harvest. On all these occasions whatever crop was offered as a gift, it was replenished. He had a bumper crop. The Dhamma guards one who observes it.

So said the Bhagavā :

The Dhamma indeed protects one who practises it. The Dhamma well-practised brings about happiness. This is the advantage when the Dhamma is practised thoroughly. He who practises the Dhamma never goes to the downward path.

Thus, at the time of Vipassī, the Perfectly Enlightened One, Cūlakāla, aspiring to be the first to realise the foremost Dhamma, made the gift of the first crop nine times. A hundred thousand world-cycles ago in the city of Hamsāvati, at the time of the Buddha Padumuttara, he made a great gift for seven days and falling down at the feet of that Bhagavā he made an aspiration to be the first to realise the foremost Dhamma. Thus have I given him just what he had aspired to. I have not bestowed the gift with partiality.

Venerable Sir, what was the deed performed by the fifty-five persons headed by Yasa?

Aspiring to Arahatsip in the presence of a certain Buddha, they also performed many meritorious deeds. Later on, before the appearance of the next Buddha, while performing meritorious deeds as a group of friends they used to take care of the corpses of paupers. One day seeing a dead woman who was pregnant, they took the body to the cemetery for cremation. Leaving five of them in the cemetery saying "Cremate it", the rest entered the village. While burning the corpse by piercing it with a pointed stick and turning it over and over again, the youth Yasa got the idea of repugnance of the body and pointed it out to the other four saying : "Well, look at this body. Wherever the skin has been torn off there it resembles the appearance of a spotted cow. It is impure,

* Pañcavidha pīti (five-fold joy):—Khuddhikā pīti (slight interest), khaṇikā pīti (momentary joy), okkantikā pīti (flood of joy), ubbegā pīti (ecstasy); pharaṇā pīti (rapture).

stinking and repulsive." They also grasped the idea of repugnance there. These five people went to the village, and told the rest of the friends. The youth Yasa, on the other hand, went home and told his parents and wife. All of them too developed the idea of repugnance. This was their past deed. As the result of that, even while staying in the women's apartment Yasa had the feeling of being at a cemetery. For that supporting quality, all of them reached the distinctive attainment of *magga* and *phala*. Thus those young men attained what they aspired to. I do not bestow the gift with partiality.

Venerable Sir, what did the group of friends known as the Bhaddā-vaggiyas do ?

Aspiring to Arahatsip in the presence of the former Buddhas, they too performed meritorious deeds. Later on, before the appearance of the Buddha, they were born as thirty wicked men. Having heard the moral story "Tuṅḍilovāda,"* they observed the five precepts for sixty thousand years. Thus, they too obtained just what they had aspired to. I do not bestow the gift with partiality.

Venerable Sir, what deed did Uruvelakasapa and others do ?

Aspiring to Arahatsip, they performed meritorious deeds. Ninety-two *kappas* (world-cycles) ago there appeared during that world-period, two successive Buddhas Tissa and Phussa. The father of Phussa the Buddha was Mahinda the king. When Phussa attained Enlightenment, the youngest son of the king became His Chief Disciple. The king went to the Master and saying to himself, "My eldest son is the Buddha, the youngest son is the Chief Disciple and the son of the chaplain is the Second Disciple" he looked at them and thinking "Mine own indeed is the Buddha, mine is the Dhamma and mine is the Saṅgha" uttered these solemn words— "May the veneration be to the Bhagavā, the Arahāt, the Perfectly Enlightened One." And lying down at the feet of the Master he said: "Lord, coming to the span of ninety thousand years of my life I now feel as if it is time for me to go to sleep. So without going to others, please accept the four requisites from me as long as I live." Having obtained consent, the king attended upon the Buddha regularly. The king, however, had three other sons, the eldest of whom had a following of five hundred soldiers, the second had three hundred and the youngest two hundred. They asked permission of their father to allow them to offer a meal to their

brother the Buddha, but could not get it. Though they asked for permission again and again, they failed to get it. At that time there broke out a rebellion on the frontier and they were sent there to quell it. Having restored order they came back to their father. Thereupon, their father embraced them, kissed their heads and said, "Dear sons, I will grant you a boon." They accepted the boon saying "Very well, Your Majesty", and again a few days later, being asked by their father to take the boon they said: "Your Majesty, we need no other thing. We would like to offer food to our brother the Buddha from this day onwards. Please grant us this boon." "My dear sons, I cannot grant it." "Sir, if you cannot do so for ever, please allow us to do so for seven years." "No, sons, no." "Then, indeed Sir, grant us for six or five or four or three or two or for one year, or for seven or six or five or four or three months." "No, no, sons." "In that case, Sir, grant us for three months, one month to each." "Well then, dear sons, may you feed the Buddha for three months."

The three brothers had among them a common treasurer, a common supervisor and a following of twelve myriads of men. Summoning them they said: "For these three months we shall observe the Ten Precepts, put on the yellow robes and live with the Master. You take on the responsibility of giving gifts and daily provide hard and soft food for the ninety thousand monks and the thousand soldiers on our behalf. From now onwards we shall have no say in the matter." And those three men, taking with them their followers numbering one thousand, observed the Ten Precepts, donned the yellow robes and went to live in the monastery. The treasurer and the supervisor, combining together, used to take alms from the treasuries of the three brothers by turn and bestowed the gifts.

The children of the serving men, however, used to cry for rice-gruel, boiled rice and other articles of food. So they used to give them rice-gruel, boiled rice and other articles of food even before the arrival of monks, so that by the time the company of monks had finished their meal there was no surplus food left.

Later, saying, "We will give the food to the boys" they took it for themselves and ate it. These people, numbering eighty-four thousand, could not restrain themselves

* One of the Jātaka stories.

when they saw the delicious food. They ate the alms food meant to be given to the congregation of monks and on the dissolution of the body after death were reborn in the *peta* world. The three brothers and their thousand followers, however, did and were reborn in the world of gods. They spent ninety-two *kappas* as they transmigrated from one world of gods to another. Thus, those three brothers, aspiring to Arahatsip, performed good deeds during that period and achieved what they aspired for.

Said the Master, "I have not treated them with partiality."

At that time Bimbisāra was their supervisor, the lay devotee Visākha was the treasurer and the three Jaṭilas (hermits with matted hair) were the three princes. Thereupon, their servants were reborn in the *peta* world and passing from one state of existence, good or bad, to another, were reborn even in the *peta* world in this world-cycle for four intervening Buddha-periods. They approached Kakusandha, who was the first of the Bhagavās of this world-cycle and whose term of life was forty thousand years and asked, "Please tell us when we shall get some food." He replied; "During my time you shall not get it. After me the great earth will be elevated a league and Koṇāgamana the Buddha will appear. You should then ask Him." They had to wait a great age and when He appeared, they asked Him. He too said; "In my time you shall not get anything to eat. After me the great earth will be elevated a league and the Buddha Kassapa will appear. You should then ask Him." Thereupon they spent that period of time and when He appeared, they asked Him. He also said: "You shall not get anything to eat during my time. After me the great earth will be elevated a league and Gotama the Buddha will appear. At that time, your relative will be the King, Bimbisāra by name. He will give alms to the Master and help you get your share. Then only will you get your food." To them the period between the two Buddhas appeared to be like the next day.

When the Tathāgata had appeared and when the gift was given on the first day by King Bimbisāra, they did not get their share and at nightfall they made a fearsome noise and showed themselves to the king. On the following day, the king came to Veḷuvana and related the matter to the

Tathāgata. The Master said: "O King, ninety-two-*kappas* ago, during the time of Phussa the Buddha, these were your kinsmen. They ate the food meant for the congregation of monks and were reborn in the *peta* world. Passing from one existence to another, they asked Kakusandha and other Buddhas and being told by them what their fate would be, they had been expecting your gift all this time. Yesterday, when the gifts were being given by you, they did not get their share and acted thus." "But, Venerable Sir, would they receive their share if I were to give it them now?" "Yes, O King". Thereupon the King invited the congregation of monks with the Buddha as their chief, and on the following day bestowed many gifts and gave them their share of merit saying, "Venerable Sir, as a result of this gift, may celestial food and drink reach these spirits", and it did. On the following day, they showed themselves with naked bodies. The King asked, "Venerable Sir, why did they show themselves today with their bodies naked?" Being told "O King, you have not given them clothes" the King, on the following day, offered robes to the congregation of monks with the Buddha as the chief and caused the *petas* to obtain clothing saying, "As a result of this, let them have celestial clothes." That very moment celestial robes appeared on them and having abandoned their *peta* forms they assumed celestial ones. The Master in expressing appreciation did so by preaching the Tirokuḍḍa Sutta * saying, "They stand outside the wall." At the end of the expression of appreciation eighty-four thousand beings comprehended the Dhamma. Thus the Master related the story of the three Jaṭila brothers and delivered the religious discourse.

"Venerable Sir, but what deed did the Chief Disciples perform?" "They aspired to the Chief Discipleship."

One asankheyya ** and one hundred thousand *kappas* ago, Sāriputta was born in a rich brahmin family and was known as the young Sārada. Moggallāna was born in a rich merchant family and his name was Sirivaḍḍhaka the householder. They both were friends from boyhood when they played together in the dust. Of the two, the young man Sārada inherited family estates of great value on the death of his father. One day while he was alone, he thought: "I know

* Majjhima Nikāya-Uparipannāsa

** Octillion to the third power approximately ; 1 followed by 140 ciphers.

the nature of this world only, but not that of the next. The beings that are born are sure to die. I think I should enter some religious order and search for the way of Emancipation." He went to his friend and said; "Friend Sirivaḍḍhaka, I shall renounce the world and search for the way of Emancipation. Will you be able to leave the world along with me or not?" "Friend, I shall not be able to. You had better do it." He thought: "No one has ever passed away to the next existence taking with him his companions, relations or friends. What one does, is one's own." Then, he had his treasure-chamber opened, made a gift to paupers, travellers, supplicants and beggars, went to the foot of a mountain and adopted the life of a hermit. Following him, at first one, then two, then three, and in this way seventy-four thousand men became ascetics with matted hair. Sārada acquired the five-fold superknowledge and the eight higher attainments and taught those matted-hair ascetics the preliminaries of *Kasiṇa* meditation and all of them acquired the five-fold superknowledge and the eight higher attainments.

At that time, there appeared in the world the Buddha Anomadassī. The capital was Bandhumatī by name, His father was a *khattiya* named Yasavanta and His mother was the queen Yasodharā. His *Bodhi* tree was Ajjuna** and His two Chief Disciples were Nisabha and Anoma. His personal attendant was Varuṇa and His two female Chief Disciples were Sundarī and Sumanā. His term of life was a hundred thousand years. His body measured fifty-eight cubits in height and the radiance from it spread over twelve *yojanas*. He had a hundred thousand monks as followers. One day, early in the morning, rising from the state of meditation on deep compassion and surveying the world He saw the ascetic Sārada and said to Himself: "As a sequel to my visit to ascetic Sārada today, there will be an occasion for elaborate preaching of the Dhamma. He will aspire to the Chief Discipleship and his friend, Sirivaḍḍhaka the householder, will aspire to the Second Discipleship. At the end of the preaching, his seventy-four thousand Jaṭila followers will attain Arahatship. I should go there." He took His bowl and robes and without telling anyone, He, like a lion, went away all alone. When

the pupils of Sārada had departed in search of fruits, He willed that Sārada should know that He was the Buddha and descended to the ground while the ascetic Sārada was looking on. The ascetic saw the splendour and perfection of His body, and noting the bodily marks, knew that if one endowed with these characteristics, lived the household life, he would be a paramount sovereign; and if he were to renounce the world, he would be the Omniscient Buddha who would lift the veil of ignorance, and he was convinced that he was a Buddha. He went forward to meet Him, made obeisance with the five-fold posture and prepared a seat for Him. The Bhagavā sat on the seat that was offered. The ascetic Sārada found a suitable seat for himself and sat down. At that time the seventy-four thousand Jaṭilas returned to their teacher with many delicious and nutritious fruits. Looking at the respective seats of the Buddha and of their teacher they said, "Sir, we used to consider that there was no one greater than you; but now it appears that this person is superior to you." "My dear ones, what do you say? Do you wish to compare Mount Meru, which is sixty-eight thousand *yojanas* high, with a mustard seed? My dear pupils, do not compare me with the Omniscient Buddha." Then those ascetics thought, "If this person were a mean fellow, then he, our teacher, would not have made such a comparison. So, noble indeed is this man". And they all fell at the Buddha's feet and saluted Him with their heads at His feet. Then their teacher said to them: "My dear pupils, we have no gift fit enough to be offered to the Buddha, but the Master has come here while on His round for alms. We shall offer Him gifts according to our means. Procure whatever delicious fruits you can." Thus he caused them to bring the fruits, washed his hands and himself put them into the bowl of the Tathāgata. As soon as the Master accepted the fruits, the gods put celestial nutrition into them. The ascetic also filtered the water himself and offered it to the Buddha. Then, when the Master remained seated after finishing His meal, he called his pupils and sat near the Master, speaking pleasant words. The Master wished, "May the two Chief Disciples come with a company of monks." Knowing the desire of the Master, they arrived accompanied by one hundred

* Pentaptera Arjuna.

thousand monks whose *Āsavas** were exhausted, (*i.e.* who were all Arahats), paid obeisance to the Master and stood at one side. Then the ascetic Sārada addressed the pupils saying, "My dear ones, the seat of the Buddha is low and there is no seat for the hundred thousand monks. Today, it is proper for you to do great honour to the Buddha. Go and fetch flowers rich in colour and fragrance from the foot of the mountain."

"Talking takes much time. Inconceivable, however, is the capacity of one who is endowed with supernormal powers", thus thinking those ascetics in a very short time brought flowers rich in colour and fragrance and prepared the Buddha's seat of flowers which was a *yojana* in extent, seats of flowers, each three *gāvutas* in extent, for both the Chief Disciples, seats of flowers, each of which was half a *yojana* or less in extent, for the rest of the monks and seats of flowers for the newly ordained ones, each of which was an *usabha* in extent. It is rather hard to imagine how such enormous seats could be arranged in a single hermitage. But this is within the range of supernormal power. When the seats had thus been prepared, the ascetic Sārada stood in front of the Tathāgata stretching forth his folded hands and said, "Venerable Sir, please ascend this seat of flowers for my lasting weal and happiness."

Therefore it is said:

He gathered together various kinds of flowers and scented things, prepared the flowered-seat and spoke these words—

"O Hero, this seat, fit for you, has been prepared by me. Gladdening my heart please sit on this seat of flowers".

The Buddha sat on the seat of flowers for seven days and nights gladdening his heart and causing joy to the world of gods.

When the Teacher was thus seated, the two Chief Disciples and the remaining monks sat on the seats prepared for them. The ascetic Sārada taking a big umbrella of flowers stood holding it over the head of the Tathāgata. The Master said, "May this honour shown by the Jaṭilas be rich in result" and entered into the attainment of cessation of feeling and perception. Knowing that the Master had

entered into the attainment of cessation of feeling and perception the two Chief Disciples as well as the other monks did likewise. While the Tathāgata remained seated after having entered upon the attainment of cessation of feeling and perception for seven days, the pupils ate various kinds of wild roots and fruits when the time came for the begging of alms, and for the rest of the time, they remained standing stretching forth their folded palms in adoration. The ascetic Sārada, however, did not go on his round for alms and spent the week in joy and happiness holding up the umbrella of flowers. Then the Master emerging from the attainment of cessation of feeling and perception spoke to Nisabha thera, the Chief Disciple, who was seated on his right, "O, Nisabha, do you express appreciation to the hermits who have done us honour by preparing the seats of flowers." Nisabha, just like a person who was highly delighted on receipt of much riches and wealth from a Universal Monarch, or like one who was very valiant, rejoiced at the offering of flowers made to him, and having himself become established in the Path-Knowledge obtainable by the Chief Disciples of Buddhas, delivered a Discourse in connection with the offering of flowers. When he had finished speaking, the Master said to the Second Disciple: "You too deliver a religious discourse to the monks." The thera Anoma gave a discourse touching on the three Piṭakas which are the words of the Buddha. But not even one person could comprehend the Truth from the sermons of the two disciples.

Then, the Master, established as He was in the immeasurable province of the Buddha, began His religious discourse. At the end of the discourse all of the seventy-four thousand Jaṭilas except the hermit Sārada attained Arahatship. The Master stretched forth his hand saying "Come, you, O monks." At that very moment their hair and beards disappeared and they became equipped with the eight requisites.

Why was it that Sārada the ascetic did not attain Arahatship?

Because of the distraction of his mind.

* *Āsava*:—This word has been translated as "poisons", "banes", "biases", "inflows", "cankers", "intoxicants", "fluxes" and "fluxions". The latter are perhaps academically correct translations but "canker" (Childers) seems to give the more correct concept to the average Westerner. It is used figuratively in the sense of surrounding or flowing up to, much as in Western writings one finds the expression "a wave of sentiment" or "an upwelling of". The *Āsavas* are: *Kāmāsava*, sensuous bias; *Bhavāsava*, bias for existence; *Diṭṭhāsava*, bias of views; *Avijjāsava*, bias of ignorance, and they are of course corrupting biases or cankers and the manner in which they may be overcome or eradicated or cured is taught in the *Bhavāsava Sutta* of the *Majjhima-nikāya*.

It is said that at the time he began to listen to the religious discourse of the Chief Disciple, who was established in the wisdom of the perfection of the Disciple, and was preaching a discourse sitting on the seat next to that of the Buddha this thought arose in him : “Well indeed, may I too attain the status attained by this disciple in the dispensation of the Buddha who is to appear in future.” As a result of such a deliberation he was unable to achieve insight into the Path and Fruition. However, he made obeisance to the Tathāgata, stood in front of Him and said, “Lord, in this congregation of yours who is the monk seated immediately next to you ?” He is the Chief Disciple in my congregation who will set rolling the Wheel of Law, which has been set in motion by me. He has reached the limit of the wisdom of the Perfection of the Disciple and has penetrated into the sixteen classes of knowledge. “Venerable Sir, I have shown my respect by holding the umbrella of flowers for seven days, and I do not aspire to any other existence, either that of a Sakka or a Brahmā, as a result of this, but in future, like this thera Nisabha, may I be the Chief Disciple of a Buddha.”—Thus did he aspire.

The Master thought, “Will the aspiration of this person be fulfilled ?” and looking into the future with His power of discernment He foresaw its fulfilment after a period of one *asaṅkheyya* and a hundred thousand *kappas* and said to Sārada the ascetic, “This aspiration of yours will not be in vain. In the future, however, after the lapse of one *asaṅkheyya* and a hundred thousand *kappas*, a Buddha, Gotama by name, will appear in the world ; His mother will be Mahāmāyā the queen, His father will be the king Suddhodana, His son will be Rāhula, His attendant will be Ānanda, His Second Chief Disciple will be Moggallāna, and you will be His Chief Disciple, the General of the Dhamma, Sāriputta by name.” Thus He made the prediction to the ascetic, and having delivered a discourse on the Dhamma, He went forth through the air accompanied by the company of monks. The ascetic Sārada also went to the resident theras and sent the message to his friend Sirivaḍḍhaka the householder saying, “Venerable Sirs, please tell my friend : ‘Your friend Sārada

the ascetic, sitting at the foot of the Buddha Anomadassī, had aspired to the position of the Chief Disciple in the dispensation of the Buddha Gotama who will appear in future ; you aspire to the Second Discipleship.’ ” And having said this, he went ahead of the Theras by a different path, and stood at the door of Sirivaḍḍhaka. Said Sirivaḍḍhaka, “It is a long time since my esteemed friend came ” and made him take a seat and taking a lower seat for himself he asked, “Sir, I do not see your esteemed disciples ?”

“Yes, friend, Buddha Anomadassī visited our hermitage. We did Him honour as much as we could and the Master gave a discourse to all of us. At the end of the discourse, all, excepting me, attained Arahathship and became monks. I saw Nisabha thera, the Chief Disciple of the Master, and aspired for the Chief Discipleship in the dispensation of the Buddha, Gotama by name, who is to appear in future. You had better aspire to the Second Discipleship in His dispensation.” “Venerable Sir, I am not acquainted with the Buddha.” “Let your talk with the Buddha be my responsibility. You had better make elaborate preparation to receive Him. Sirivaḍḍhaka, hearing his words, had the place, eight *karīsa** in extent according to the king’s measurement, decorated and caused it to be sprinkled with sand, had flowers with fried grain** as the fifth scattered, caused a pavilion with a roof of blue lotuses to be built in front of the door of his residence, had a seat for the Buddha prepared and seats for the rest of the monks arranged, and made preparations for showing great honour and respect. Then he gave intimation to the ascetic Sārada to invite the Buddha. The ascetic bringing the order of monks headed by the Buddha came to Sirivaḍḍhaka’s residence. Sirivaḍḍhaka went forward to meet them, took the bowl from the hands of the Tathāgata, led them to the pavilion and solemnised by the pouring of water his offerings to the Order of monks headed by the Buddha, who was seated on the seat arranged for Him. He then served them with delicious food. At the end of the meal he presented costly robes to the Buddha and the Order and said, “Venerable Sir, this effort is not for the sake of an insignificant position. Please show me favour in this way

* *karīsa* = a measurement equal to a basket of paddy ; approximately weighs 46 lbs. A square measure of land, being that space on which a *karīsa* of seed can be sown.

** Fried grain = fried corn ; Pāli is, *lāja*, which means fried grain ; parched corn ; the flower of *Dalbergia arborea*, used for scattering in *pañcamāni* (with other flowers making 5 kinds of colour) as a sign of welcome, usually in the phrase *lāja-pañcamāni-pupphāni*.

for seven days." The Master consented. In that way he bestowed a great gift for seven days, made obeisance to the Bhagavā, stretched forth his folded palms and said, "Venerable Sir, may I be the Second Disciple of that Master whose Chief Disciple my friend Sārada the ascetic aspired to be."

The Master looking into the future, saw the fulfilment of his aspiration and foretold, "You will become the Second Disciple of the Buddha Gotama after a lapse of an *asañkheyya* and a thousand *kappas*." Having heard the prediction of the Buddha, Sirivaḍḍhaka was filled with joy and happiness. The Master spoke words of appreciation after the meal and returned to the monastery with his following.

The Buddha said, "This, O monks, was the aspiration made by my disciples and they receive just what they aspired to. I do not act with partiality."

When the Buddha said this, the two Chief Disciples bowed down to the Bhagavā and related the whole story of the present time beginning with "Venerable Sir, while living as householders we went to see *Giragga* festival," and related everything up to the discernment of the fruition of Sotāpatti from Assaji Thera. They said further: 'Venerable Sir, we went to our teacher and desiring to lead him to Your feet told him of the hollowness of his views and also spoke to him of the advantages of coming here. He said, "For me to become a pupil now would be like a jar turning into a cup. It is not possible for me to live like a pupil." On being told "Sir, now that the people carrying perfumes, garlands, etc. in their hands, will go and pay obeisance to the Master, what will become of you?" he asked whether in this world there were more wise men or dullards. When we replied, "Sir, the dullards are many and the wise are few", he said, "Well, the wise will go to the wise monk, Gotama, and the dullards will come to me who am a dullard. Go your way" and Venerable Sir, he would not come.' Hearing that, the Master said, "Monks, because of his wrong view, Sañjaya considered the inessential as essential

and the essential as inessential. But you, with your own wisdom, knew the essential as essential and the inessential as inessential and putting away the inessential you held on to the essential. He spoke these verses :—

Asāre sāramatino sāre cāsāradassino,
te sāraṃ nādhigacchati micchāsaṅkap-
pagocarā,
Sāraṇ ca sārato ñatvā asāraṇ ca
asārato,
te sāraṃ adhigacchanti sammāsaṅkap-
pagocarā.

—*Dhammapada* vs. 11 and 12.

Therein, "Asāre sāramatino" means "those who consider the inessential as essential", namely, the four requisites and teaching connected with the ten kinds of object relating to Wrong Views; this is said to be the inessential. "Sāre cāsāradassino" means "those who consider the essential as the inessential", namely, the teaching connected with the ten kinds of objects relating to Right Views; this is said to be the essential. "Te sāraṃ" here means "those who are holding Wrong Views and are moving steadfastly in sensuous thoughts etc. do not attain to the essence of sīla (Morality), samādhi (Concentration), paññā (Wisdom), vimutti (Freedom), vimuttiñāṇadassana (Knowledge and Insight into Freedom), paramattha (Ultimate Truth) and Nibbāna. "Sāraṇ ca" means "knowing that very essence, such as the essence of sīla (Morality) and so on, as the essential, and knowing the inessential mentioned before as inessential. "Te sāraṃ", in this regard, means "those wise men, who hold the Right Views and are moving steadfastly in the right sphere of thought conditioned by minds free from sense desire etc. attain to the truth as mentioned above."

At the end of the utterance of the verses many people attained to the fruition of Sotāpatti (Stream-Winning) and the religious discourse became beneficial to those who had assembled.

The Story of the Chief Disciple, the eighth.

The Story of Elder Nanda

“ Yathā agāraṃ ducchannaṃ
vuṭṭhī samativijjhati,
evaṃ abhāvitaṃ cittaṃ
rāgo samativijjhati,
“ Yathā agāraṃ succhannaṃ
vuṭṭhī na samativijjhati,
evaṃ subhāvitaṃ cittaṃ
rāgo na samativijjhati ”.

(*Dhammapada*, 13-14)

“ Just as rain penetrates an ill-thatched house, even so does lust penetrate an uncultivated mind ”.

“ Just as rain does not penetrate a well-thatched house, even so lust cannot penetrate a well-cultivated mind ”.

The Master while residing at Rājagaha, gave this religious discourse beginning with “ Just as the house ” (yathāgāraṃ) in connection with the Reverend Nanda.

After He had set in motion the Wheel of the *Dhamma*, the Master went to Rājagaha. While He was residing at Veḷuvana, the great king Suddhodana, saying “ Fetch my son and present Him to me ”, sent ten messengers with a thousand followers each. Of these ten who went (to the Master), the *thera* Kāḷudāyī went last of all and attained Arahatsip. Knowing that it was the proper time to go, the *thera* spoke in glowing terms about the journey and led the Master, accompanied by twenty thousand *arahats*, to the city of Kapilavatthu. And the Master, in the assembly of His relatives, related the Vessantara-jātaka making the meaning of *pokkhara-vassa* * evident. On the following day when He entered the city for alms, He established his father in the fruition of *sotāpatti* by uttering the stanza beginning with “ Uttiṭṭhe nappamajjeyya ” (one should arise and should not be heedless). Then again, by reciting the stanza beginning with “ Dhammaṃ care ” (one should practise the *Dhamma*) He established Mahāpajāpatī in the fruition of *sotāpatti* and the king in the fruition of *saka-dāgāmi*. And after His meal, with reference to the virtues of Rāhulamātā, He narrated

the Candakinnari-jātaka. On the following day, while the ceremonies of consecration, entry into the house and marriage of the prince Nanda were being solemnised, the Master went there for alms, handed over the bowl to him uttered words of blessing, arose from the seat and departed without taking the bowl back from his hands. Out of respect for the Tathāgata, he also could not say “ Sir, please take back Your bowl ”. However, he thought that the Master would take it at the head of the stairs. But even there the Master did not do so. Then he thought that the Master would take it at the foot of the stairs. There too the Master did not take it back. Again he thought that the Master would take it at the courtyard. But even there, He did not. Intent on returning, the prince followed the Master reluctantly ; but out of respect for Him, he could not say “ Please take back the bowl ”. Thus he followed Him hoping that the Master would take it back at some place or other.

Meanwhile, Janapadakalyāṇī was informed thus : “ Madam, the Bhagavā has gone away taking the prince Nanda with Him. What are you going to do without him ? ” The princess Janapadakalyāṇī, with her hair partially dressed and with drops of water trickling down from her head, rushed forth and cried out, “ Please come back soon, my dear ”. Those words of hers fell across his heart. The Master, on the other hand, without taking back the bowl from his hand, took him to the monastery and said “ Nanda, will you become a monk ? ” Out of respect for the Buddha, Nanda could not say “ No ”, but instead he said, “ Yes Sir, I shall become a monk ”. The Master said, “ Well then, please ordain Nanda ”.

On the third day after the Master had gone to the city of Kapilavatthu, He ordained Nanda. On the seventh day of His arrival the mother of the prince Rāhula, having adorned him with ornaments sent the prince to the Bhagavā saying “ Dear son, look at the monk, who is accompanied by twenty thou-

* “ Lotus-leaf rain ”; a portentous shower of rain, serving as a special kind of light test shower in which certain objects are wetted, but those showing a disinclination towards moisture, like the lotus-leaf, are left untouched.

sand monks, having golden and excellent complexion like that of the god Brahmā. He is your father Who had abundant hidden treasure which we have not seen since He left home. Go and ask for your inheritance saying 'Dear father, I am the prince who would become a paramount sovereign after my consecration. I need wealth. Please give it to me. Indeed father, the son is the rightful owner of the father's possession.' No sooner had the prince gone to the Bhagavā than he felt filial affection for his father and with joy at heart he said, "Monk. Pleasant is the shade cast by you" as also many other words befitting him. After His meal the Bhagavā uttered words of blessing, rose up from His seat and departed. The prince also followed Him saying "O monk, give me my inheritance; give me my inheritance, O monk". The Bhagavā did not send the prince back. Even the attendants were not able to make him turn back from following the Bhagavā. Thus, he went straight to the monastery together with Him. Thereupon, the Bhagavā thought: "The paternal property, which this one wishes for, will lead to the rounds of birth and it brings about ruin.* Now, I will give him the sevenfold noble treasure which I have acquired at the foot of the *Bodhi* tree. I shall make him the owner of the spiritual inheritance". Then He said to the Venerable Sāriputta, "Well then Sāriputta, do please ordain the prince Rāhula".

After the prince had been ordained, the king became extremely unhappy. Unable to bear the sorrow, he made the Bhagavā know his feelings and asked for a favour saying "Lord, it would be well if the Venerable Ones would not in future ordain a boy without the consent of his parents". The Bhagavā granted him the favour. Again, one day, after the Bhagavā had finished His breakfast at the royal palace, the king, said: "Venerable Sir, while you were practising austerities, a deity approached me and said, "Your son is dead". Not believing the words, I rejected her, saying, "My son will not die without attaining Enlightenment". Being told thus the Bhagavā said, "How could you do so now? Formerly also, when you were shown the bones and told that your son was dead, you did not believe". And with reference to this incident, the Master related the Mahādhammapāla-jātaka. At

the end of the discourse the king became established in the fruition of *anāgāmi*.

Having thus established His father in the three fruitions, on the following day the Bhagavā went to Rājagaha accompanied by the Order of monks. He had promised Anāthapiṇḍika that He would visit Sāvatti and when the construction of the great Jetavana monastery was completed, the Master went to Jetavana and took up His residence there.

While the Master was residing at Jetavana, the Venerable Nanda became discontented and spoke about it to the monks thus: "Friends, I am practising the holy practice without finding delight in it; I can no longer continue with it. I shall give up the precepts and shall revert to the low life of a layman". The Bhagavā heard of it, summoned the Venerable Nanda and asked, "Is it true as reported that you told many monks that you did not find delight in the practice of the holy life and that you were unable to continue with it and that you intend to give up the precepts and revert to the low life?" He admitted saying "Yes, Your Reverence". "Why is it that you are practising the holy practice without finding delight in it, are unable to continue with it and intend to give up the precepts and revert to the low life?" Venerable Sir, when I left the house, the Sākyan lady Janapadakalyāṇī, with her hair partially dressed and with drops of water trickling down from her head told me "Please come back soon, my dear". And remembering her words, Sir, I find no delight in the holy practice. I am unable to continue with it. I intend to give up the precepts and revert to the low life". Then the Bhagavā, holding the Venerable Nanda by the arm, took him to the Tāvātimsa world of gods, by His supernatural power. On the way, the Master showed him a singed female monkey that had lost her ears, nose and tail, seated on a burnt stump in a scorched field and also showed him five hundred nymphs, with feet red like those of the doves, who had come to serve the Sakka at the Tāvātimsa abode.

And having shown these, He asked: "What do you think, O Nanda, which one is more beautiful, pretty and charming, the Sākyan lady Janapadakalyāṇī or these five hundred nymphs with red feet?" "Lord, she, the

* Pāli is: Vaṭṭānugatam vighātam. Vaṭṭānugatam means "will lead to 3 kinds of vaṭṭa, namely, (1) kilesa-vaṭṭa (defilements), (2) kamma-vaṭṭa (kamma or actions) and (3) vipāka-vaṭṭa (effects)", Vighātam means "It is subject to ruin and also a cause for ruination".

Sākyan lady Janadakalyāṇī, is just like that singed female monkey whose ears, nose and tail have been cut off. When compared with these five hundred nymphs, she cannot be reckoned with them nor does she come up even to a fraction nor even to a minute fraction of them. In fact, these five hundred nymphs are more beautiful, pretty and charming". "Nanda, be of good cheer. I guarantee you will be able to get the five hundred nymphs with red feet". "Lord, if the Bhagavā assures me that I could get the five hundred nymphs with red feet, I shall be happy to practise the holy life under the Bhagavā".

Then the Bhagavā, taking the Venerable Nanda with Him, disappeared from there and reappeared at Jetavana. There the monks heard: "It is said that the Venerable Nanda, the brother of the Bhagavā, who is the son of His maternal aunt, is practising the holy life for the sake of the nymphs, and that the Bhagavā had guaranteed to get for him the five hundred nymphs with red feet". Then the monks, who were the friends of Nanda, started addressing him by the terms "hireling" and "mercenary". They also used to say, "People say that the Venerable Nanda is a hireling and a mercenary. He is practising the holy practice for the sake of the nymphs and that the Bhagavā had promised to get for him the five hundred nymphs with red feet". The Venerable Nanda, being thus tormented, put to shame and held in contempt by the terms "hireling" and "mercenary" used by the monks who were his friends, lived in seclusion, became diligent, ardent and steadfast, and before long, through super-knowledge he realised and attained even in this very life the supreme goal of noble practice, for the sake of which sons of noble families go forth from household life to the houseless state. He realized that rebirth had come to an end, that the holy practice had been practised and all that had to be done had been done and that there was no further existence for him. Thus he became one of the *arahats*.

Then at night, a certain deity, illuminating the entire Jetavana, approached the Bhagavā made obeisance to Him and said, "Lord, the Venerable Nanda, the son of the maternal aunt of the Bhagavā, through the destruction

of the biases* has himself in this very life realized and acquired by super-knowledge the emancipation of the mind which is freedom attained through wisdom and which is free from biases." The Bhagavā too was aware of it that Nanda, through the destruction of biases, had himself in this very life realized and acquired by super-knowledge the emancipation of the mind which is freedom attained through wisdom and which is free from biases.

At the end of that night, the Venerable Nanda also approached the Bhagavā, paid obeisance to Him and said, "Lord, the Bhagavā had promised to get me five hundred nymphs with red feet. May I, Sir, release the Bhagavā from the promise?" "O Nanda, I myself know in my own mind that you, through the destruction of biases, even in this very life, have yourself realized and acquired by super-knowledge the emancipation of the mind which is freedom attained through wisdom and which is free from biases. And the deity too informed me that the Venerable Nanda, had in this very life realized and acquired by super-knowledge the emancipation of the mind which is freedom attained through wisdom and which is free from biases. O Nanda, since your mind has been released and is without any attachment, I too am released from the promise". Then the Bhagavā, knowing this fact, made this solemn utterance at that time:

"He, who has escaped from the bog of sensual pleasure has crushed the thorn of desire and has attained the destruction of ignorance, is not affected by pleasure or pain".

One day the monks asked the Venerable Nanda: "Friend Nanda, you used to declare that you were dissatisfied. How are you faring now?" "Friend, no more have I any attachment to the lay life". Hearing that the monks, saying "The Venerable Nanda says that which is not true, and says something else: formerly he used to say that he was dissatisfied, but now he says that he has no more attachment to the lay life", went to the Bhagavā and informed Him of that matter. The Bhagavā said, "O monks, formerly the nature of Nanda was like that of an ill-thatched house.

*ĀSAVA "Influxes", cankers, as Kāmāsava, sensuous bias; bhāvāsava, bias for existence; diṭṭhāsava bias of views; avijjāsava, bias of ignorance.

But now, it has grown to be like that of a well-thatched one. From the time he saw the nymphs, he has been striving to attain the summit of the obligations of monkhood and he has reached it". Thus saying, the Master uttered these verses:

“Yathā agāraṃ ducchannaṃ
vuṭṭhī samativijjhati,

evaṃ abhāvitaṃ cittaṃ
rāgo samativijjhati .

“Yathā agāraṃ succhannaṃ
vuṭṭhī na samativijjhati,

evaṃ subhāvitaṃ cittaṃ
rāgo na samativijjhatīti”.

“Just as rain penetrates an ill-thatched house, even so does lust penetrate an uncultivated mind”.

“Just as rain does not penetrate a well-thatched house, even so passion cannot penetrate a well-cultivated mind.”

Therein, “agāraṃ” means any kind of house; “ducchannaṃ” means sparsely thatched, full of holes: “samativijjhati” means the rain water leaks through; “abhāvitaṃ” means just as the rain water leaks into that house, so lust penetrates deeply an uncultivated mind which is devoid of mental development; it is not merely lust but all the mental impurities, such as hatred, delusion and pride which penetrate deeply into such a mind. “Subhāvitaṃ” means well-cultivated in the development of quietude and insight; the impurities, such as lust and so on, cannot penetrate deeply into such a mind just as the rain water cannot leak into a well-thatched house.

At the end of the utterance of the stanza many attained to the fruition of *sotāpatti* and so on and the discourse too became beneficial to many.

Thereupon, the monks raised the matter in the preaching hall thus: “Friends, the Buddhas are indeed marvellous. The Master, making the nymphs the object of allurements, subdued the Venerable Nanda who was discontented because of Janapada-kalayānī”. The Master came and asked, “Monks, what are you talking about sitting together here?” Being told about the subject, the Master said, “Monks, it is not only now, formerly also I tamed him, tempting him with a female” and related the story of the past.

Long ago, when Brahmadaṭṭa was ruling in Benaras, there was a merchant by the name of Kappaṭa who was a citizen of Benaras. He had a donkey who used to carry a pot-load of goods. The merchant used to travel seven *yojanas* a day. Once, taking a load on the back of the donkey he went to Taxila and let loose the donkey to graze till the wares were disposed of. Then that donkey of his, while grazing on the bund of a ditch, saw a she-ass and went to her. Greeting him she asked, “Where do you come from?” “From Benaras” he replied. “On what business?” “To carry on trade”. “How big is the load you carry?” “A pot-load” “Carrying this load, how many *yojanas* do you cover?” “Seven *yojanas*”. “Wherever you go, is there anybody to attend to your feet and back?” “No, there is none”. “That being so you must be suffering a great deal”.

Although there can be no one to attend to the feet and so on of the animals, she said this in order to forge the fetter of sensual desire. Because of her words, the donkey became dissatisfied.

After having disposed of the goods, Kappaṭa went to him and said, “Come dear, let us go”. The donkey replied, “May you go I shall not”. Thereupon, the merchant requested him again and again, and thought “I shall scold him and take him along with me although he is unwilling to do so”. Then he uttered this stanza:

“I shall make a thorny goad, measuring
sixteen finger-breadths and hurt
your body; beware, O donkey”.

Hearing that the donkey said, “In that case, I too know what is to be done to you” and uttered this verse:

“If you will make for me a thorny goad
measuring sixteen finger-breadths,
I shall stand on my fore feet, lift
up the hind ones and knock out
your teeth. Beware, O Kappaṭa”.

Hearing that the merchant wondered “What is the reason for this donkey to speak thus?” and looking hither and thither he saw that she-ass and thought, “It is just possible that this donkey has been prompted by her. I will take him along with me having enticed him by a she-ass saying “I will bring such a one for you”, and uttered this stanza:

“ Donkey, I wish you to know that I would bring for you a wife, a four-footed female, who has a beautiful face like a conch-shell, and is graceful in all respects ”. Hearing that, the donkey was pleased at heart and spoke the following verse:

“Kappaṭa, if you will bring for me a wife, a four-footed female, who has a beautiful face like a conch-shell and is graceful in all respects, I will go fourteen *yojanas* more ”.

Then Kappaṭa took the donkey with him saying “ Well then, come on ” and went back to his own place. After a few days, the donkey said to the merchant: “ Didn't you tell me that you would bring me a wife ?” The merchant said: “ Yes, I did. I will not

break my word. I will bring a wife for you. But I will give food for you alone. It is your concern whether it would be sufficient for you and your companion. As a result of both of you living together, children will be born to you. It is your concern whether the food would be sufficient for you together with many others ”.

Even while he was speaking thus the donkey lost his interest in the female.

The Teacher having referred to this sermon concluded the *jātaka* saying “ Monks, at that time, the female-donkey was Janapada-kalyāṇī, the donkey was Nanda, the merchant was I myself. Thus, formerly too, I could tame him with the allurements of a female ”.

The Story of CUNDA, the Pork-butcher

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

Dhammapada, v. 15.

“An evil-doer grieves in this world as well as in the next; he grieves in both places. He grieves and laments observing the impurity of his own deeds”.

The Master, while residing at Veḷuvana gave this religious discourse beginning with “He grieves in this world” (*idha socati*) with reference to a pork-butcher by the name of Cunda.

It is said that for fifty-five years he killed pigs, ate some of the pork and earned his living by selling the rest. At times of famine he used to go to the country-side taking paddy in carts and would load the carts with young village-pigs for which he would barter one or two measures of paddy, and return. Then, having fenced off a plot at the back of his house like a cow-pen, he used to grow their fodder there. As they became fattened by taking various kinds of plants and excrement, he tied whichever pig he wished to kill to a post tightly and used to beat it with a square mallet for the purpose of making the flesh of the body appear thick through swelling. And when he knew that it had become swollen, he would open its mouth, place a stick across it and pour into the mouth boiling water from a copper bowl. The boiling water would flow into the stomach and go out of the rectum carrying with it softened excreta. If there was left even a little portion of excreta the water would come out turbid. When the stomach was cleansed, clear and unturbid water would flow out. Over the back he would then pour the remaining hot water which would peel off the dark outer skin; thereafter, he would singe the hair by burning grass and cut off the head with a sharp sword. Receiving in a vessel the blood that flowed out, he would knead the pork with blood, cook it, sit down with his wife and children, partake of some and sell the rest of it.

In this way he earned his livelihood for over fifty-five years. Although the Tathāgata was residing at a monastery near-by, not even for a single day would he offer so much as a handful of flowers or a ladleful of alms-food nor would he perform any other kind of meritorious deed. Then he became afflicted with a disease and even while he was alive, he was tormented by the heat of the great hell Avīci.

The heat of the Avīci-hell is so intense that it is capable of blinding the eyes of a person who stands looking at it even from a distance of a hundred *yojanas*. Thus has it been said: “The heat of Avīci spreads over a circumference of one hundred *yojanas* at all times”. This analogy was given by the *thera* Nāgasena in order to illustrate the greater intensity of it over that of an ordinary fire. Said he, “O King, a piece of rock, as huge as a peak-roofed house, melts in a moment when thrown into hell-fire; as for the hell-born beings in such a case they resemble those who have taken conception in the mother’s womb and are not destroyed through the influence of *kamma*”.

As the heat developed, Cunda’s plight corresponded to his deeds. Inside the house he started grunting like a pig and moving about on his knees from the front of the house to the back. Then, the people of his house held him firmly and closed his mouth. Indeed, no one is able to ward off the reaction of *kamma*. He was moving about making so much noise that the people of as many as seven houses all around could not get their sleep. He was frightened with the fear of death, and all the people of the household became unable to prevent him from coming outside. They caught hold of him and closed the doors of the house so that he might remain inside and not move outside. They then surrounded the house and stood guarding it from outside. He continued to cry and move about inside the house being tormented by the heat of hell. In this way he moved about for seven days and on the seventh day he died and was reborn in the great hell Avīci.

The great hell Avīci is to be described according to the Devadūta suttanta.*

While passing by the door of his house, the monks heard the noise and taking it to be the grunting of pigs, returned to the monastery, sat near the Master and told Him : “Lord, today is the seventh day since Cunda, the pork-butcher, has been killing pigs behind closed doors. It seems that there is some auspicious ceremony going on in the house. Lord, while killing so many pigs he doesn’t have even a single kindly thought or any compassion for them. Indeed, Lord, such a cruel and hard-hearted man has never been seen before”. “Monks, he has not been killing pigs during these seven days but retribution of his own deeds has overtaken him ; even while alive, he had to undergo suffering from the heat of the great hell Avīci, tormented by that heat he moved about inside the house grunting like a pig for seven days. Today he has passed away and is reborn in the Avīci-hell”. “Lord, having suffered thus in this world, is he reborn again in a place of suffering ?” This being said, the Master, saying “Yes, monks, be he a householder or a monk, a negligent person indeed grieves both in this world and in the next”, uttered this verse :

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

Dhammapada, v. 15.

“ An evil-doer grieves in this world as well as in the next ; he grieves in both places. He grieves and laments observing the impurity of his own deeds ”.

Therein, *pāpakārī* means a person who has done various kinds of evil deeds. Thinking “Alas, I have not done any good deed, but have done evil” he invariably “grieves at the time of his death” (*idha socati*). He also “experiences the resultant grief of his deeds in the next world” (*pecca socati*). Thus, indeed, he “grieves in both the places” (*ubhayattha socati*). For that very reason, even while alive, the pork-butcher Cunda had to grieve observing the impurity of his own deeds (*disvā kammakiliṭṭham attano*). In various ways he laments (*vihaññati*).

After the stanza was recited, many became *sotāpanna* and so on. The religious discourse became beneficial to the multitude.

The story of Cunda the pork-butcher, the tenth.

* Dīgha-nikāya-Uparipañña, Devadūta-vagga, Devadūta-sutta.

The Story of the Virtuous Lay-disciple

Idha modati pecca modati
k.atapuñño ubhayattha modati,
so modati so pamodati
disvā kammavisuddhim attano.

Dhammapada, v. 16.

‘A person who has done meritorious deeds rejoices here in this world as well as in the next. He rejoices in both places. He rejoices, and rejoices all the more observing the purity of his own deeds.’ -

The Master, while residing at Jetavana delivered this religious discourse beginning with ‘Here, in this world, he rejoices’ (*Idha modati*) in connection with a righteous lay-disciple.

It is said that at Sāvattī there were five hundred virtuous lay-disciples, each of whom had a following of five hundred lay-disciples. The leader of the lay-disciples had seven sons and daughters. <Each of them used to offer rice-gruel and food by tickets,* fortnightly-food, food by invitation, food on the fast day, food for visiting monks and offerings for monks who observed the lenten period.> All the children followed the example of their father in the performance of good deeds. Thus, the virtuous lay-disciple with his wife and fourteen children habitually offered sixteen units of rice-gruel by tickets and so on. In this way, the lay-disciple with his wife and children became virtuous, good in conduct and devoted to charity.

Later he fell ill and his forces of vitality were on the decline. Intent on listening to a religious discourse, he sent a request to the Master to depute eight or sixteen monks. The Master did so. The monks came and sat round his bed on the specified seats. He told them: ‘Reverend Sirs, as I am weak in strength it is difficult for me to go and see you. Would you please recite a *sutta* to me?’ Thereupon the monks asked, ‘Well disciple, which *sutta* would you like to listen to?’ He mentioned the Satipatṭhāna which he said was the *sutta* which had never been neglected by any of the Buddhas. The monks recited it beginning with ‘O monks, this is the one and the only path for the purification of beings’.

At that instant, from six celestial worlds there descended six chariots, each measuring

one hundred and fifty *yojanas*, and each yoked with one thousand horses like those of Sindh and adorned with all kinds of decoration. Said each of the deities from those chariots, ‘We will take you to our celestial abode’, and added, ‘O man, just as one takes a gold vessel after the clay pot is broken, take this rebirth so that you may enjoy yourself in our celestial world’. Not liking to be interrupted in the hearing of the religious discourse, the lay-disciple said: ‘Please wait awhile, please wait awhile’. The monks thought that he was speaking to them and kept silent. Thereupon, his sons and daughters cried aloud and said: ‘Formerly our father was never satiated with listening to a religious discourse, but now after sending for the monks and requesting them to recite, he himself is stopping them. After all, there is no one who is not afraid of death’. Saying ‘This is not the proper time’, the monks rose up and left the place.

After a short while the lay-disciple regained consciousness and asked his sons why they were weeping. They replied: ‘Father, you sent for the monks and while listening to a religious discourse, you yourself stopped them. We cried as we thought that there was no one who was not afraid of death’. He enquired, ‘But where are the reverend monks?’ They answered: ‘The monks said, “It is not the proper time”, rose up and left’. He told them: ‘My children, I was not talking to the reverend ones’. They asked, ‘Then, with whom were you speaking, father?’ ‘From six heavenly worlds the deities brought six decorated chariots, and while remaining in the air they called out to me saying “Come and enjoy yourself in our celestial world, come and enjoy yourself in our celestial world”, and with them I was speaking’. Then, being asked, ‘Father, where are the chariots? We do not see them,’ he replied: ‘Will you get me a garland of flowers?’ ‘Yes, Father’, ‘Which celestial world is delightful?’ ‘Father, the Tusita celestial world, the abode of all the Bodhisattas and the parents of the Buddhas, is delightful’. ‘Well then, throw the garland saying “Let this hang on the chariot that has come from the Tusita heaven”.’ They did so.

* Rationing was known in those days, and this presumably was based on this practice, a giving of “tickets” which could be exchanged for food.

It stuck to the pole of the chariot, and remained hanging in the air. That only the people saw, but not the chariot. The lay-disciple asked 'Do you see the garland?' and being answered in the affirmative said: 'This garland is hanging on the chariot which has come from the Tusita heaven; I am going to the Tusita heaven. Be not worried. If you wish to be reborn in the same place with me, do meritorious deeds in the same way as I have done'. So saying, he passed away and was seated in the chariot. Immediately he was reborn as a deity with a body three *gāvutas* in extent and adorned with sixty cart-loads of ornaments. A thousand celestial maidens waited upon him, and a golden mansion, twenty-five *yojanas* in size, appeared for him.

When the monks reached the monastery, the Teacher asked them, 'Monks, did the lay-disciple listen to the religious discourse?' They replied: 'Yes, Lord, but he interrupted us in the middle of the discourse saying "Please wait". Then his children cried aloud and we, saying "This is not the proper time", got up from our seats and left the place.' 'Monks, he was not talking to you; but from six celestial worlds came the deities bringing six decorated chariots and called the lay-disciple to them; not wishing to interrupt the discourse, he was speaking to them'. 'Is it so, Lord?' 'Yes, monks'. Being questioned by the monks as to where he was born, the Master replied, 'In the Tusita heaven, O monks'. Said the monks, 'Lord, having enjoyed himself here in this world amidst

his kinsmen, now again immediately after passing away is he reborn in the world of joy?' 'True, monks, earnest people, be they householders or recluses, rejoice everywhere'. So saying, the Master uttered this stanza:

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

Dhammapada, v. 16.

'A person who has done meritorious deeds rejoices here in this world as well as in the next. He rejoices in both places. He rejoices, and rejoices all the more observing the purity of his own deeds.'

Therein, *katapuñño* means a person who performs various kinds of meritorious deeds. Reflecting 'Verily, I have not done any evil, on the other hand I have done good' he enjoys himself in this life on account of his good deeds and after death he rejoices as a result of the good deeds he has done. Thus, indeed, he enjoys in both worlds. Observing the purity of his own deeds (*kammavisuddhim*) — the accomplishment of his meritorious action—the lay-disciple rejoices here in this life before his death, and after passing away also he rejoices all the more indeed in the next life.

After the verse was spoken, many persons became *Sotāpannas* and so on. The religious discourse became beneficial to the multitude.

The story of the Virtuous Lay-disciple, the eleventh.

THE STORY OF DEVADATTA

Idha tappati pecca tappati
pāpakārī ubhayattha tappati
“pāpaṃ me katan” ti tappati,
bhiyyo tappati duggatim gato.

—*Dhammapada, V. 17.*

(A sinner burns here in this world; he burns in the next and he burns in both. He burns at the thought that he has committed sin, more so does he burn when he goes to the state of woe.)

While residing at the Jetavana monastery the Master delivered this religious discourse beginning with “He suffers here in this world” in connection with Devadatta.

All the Jātakas that spoke about Devadatta from the time of his ordination till the time when he was swallowed up by the earth relate in detail the story of Devadatta. But here (in this commentary) just a summary is given.

Even on the day the physical signs that distinguish a Tathāgata were recognised, and acknowledged the eighty thousand families of His kinsmen promised to offer eighty thousand sons saying: ‘Whether he becomes a monarch or a Buddha he will go about with a retinue of *khattiyas*.* While the Master was stopping in the mango grove in the vicinity of the market-town of Anuppiyā, His kinsmen, seeing that all the *khattiya* youths except six, namely, King Bhaddiya, Anuruddha, Ānanda, Bhagu, Kimbila and Devadatta had renounced the world, started saying ‘We have had our sons ordained, but these six have not yet taken orders and so it appears that they are not related to us.’

Then the Sākyan Mahānāma approached Anuruddha and said: ‘My dear, there isn’t any from our family who has renounced the world. Either you or I should become a monk.’ Anuruddha, however, was a delicate youth provided with all kinds of luxury. For him the expression “Isn’t any” was unheard of before.

Once, while those six Sākyan princes were playing marbles, Anuruddha lost cakes in stakes and he sent home for more cakes. His mother prepared cakes and sent them to him. They ate them and continued to play. Anuruddha went on losing again and again. He asked for more cakes and three times the mother sent them. But on the fourth occasion she sent word saying ‘There isn’t any cake.’ Anuruddha, not having heard of the expression ‘isn’t any’ before, and imagining it to be a kind of cake, sent for it saying—‘Bring me the cake called “isn’t any”’. Being told: ‘Madam, please give me the cake called “isn’t any”’ the mother considered, ‘My son has never heard of the expression “isn’t any” before; by this I shall let him understand its meaning’, and she sent to him an empty golden bowl covered with another one.

The guardian deities of the city reflected: ‘When he was Annabhāra (in the previous existence) Anuruddha the Sākyan had given his own share of food to the Paccekabuddha** Upariṭṭha and aspired that he might never come across the word “isn’t any” and that he might not know how food was produced. If he should see this empty bowl, we would not be permitted to enter the assembly of the gods and our heads would split into seven parts.’ So they filled the bowl with celestial cakes. As soon as this bowl was placed on the playground and opened, the smell of the cakes spread all over the city, and when a piece of it was put into the mouth, it thrilled seven thousand nerves of taste. Thinking ‘My mother has no love for me; up to this time she never prepared “isn’t any” cake for me; henceforth I will not take any other cake’, Anuruddha went home and asked his mother, ‘Dear mother, do you love me or not?’ ‘Son

* *Khattiya*: The warrior caste of which the Buddha had been a member.

** *Paccekabuddha*: *Individual or Silent Buddha*, is called an *Arahat* who has realised *Nibbāna* without ever in his life having heard from others the Buddha’s doctrine. He does not possess the faculty to proclaim the doctrine to the world, and to become a leader of mankind.

as my heart, you are very dear to me, and as dear as the eye is to a one-eyed man'. 'Why then, mother, did you not before make such "isn't any" cake for me?' The mother asked the young servant if there was anything in the bowl. 'Madam, the bowl was full of cakes; never before have I seen such cakes.' Thought she: 'Surely, my son must be possessed of merit and he must have made an aspiration so that the deities must have filled the bowl and sent the cakes to him.' Said the son, 'Mother, henceforth I shall take no other cakes, please prepare only "isn't any". Thenceforward, whenever the son wanted to eat cakes, she used to cover an empty bowl with another and send it to him. As long as he led the household life, so long the deities went on sending celestial cakes to him.

When he did not know even this much, how could he know anything about monkhood !

Therefore, he asked his brother what was meant by monkhood. Being told 'This monkhood implies that one has to live with hair and beard shaven off, wear yellow robes, sleep on meshed twigs for beds and go about for alms', he said: 'Brother, I am delicate and it is not possible for me to become a monk'. 'Well then, take up some profession and lead a household life. It would not do if one of us did not become a monk'. Thereupon, Anuruddha asked, 'What do you mean by profession ?'

Could a noble youth know anything about profession when he did not even know whence food was produced.

One day amongst the three *khattiyas* there was a discussion on whence food was produced. Kimbila said, 'Food is produced in the barn', whereupon Bhaddiya said, 'You do not know from where food is produced; surely it is produced in the cooking-pot'. Anuruddha said, 'Neither of you know; the food is produced in a jewel-studded golden bowl.'

It is said that one day Kimbila saw the paddy being removed from the granary and so he thought that it was produced in the granary, while Bhaddiya once saw the food being taken out of the cooking-pot and he assumed that it was produced there. Anuruddha, however, had never seen the paddy being pounded or the food being cooked and taken out of the pot. He only saw the food being taken out and placed before him. So he was under the impression that food was produced

in the bowl only at the time when one wished to eat it.

Thus, the three princes did not know from where food was produced. Therefore, this one, prince Anuruddha, asked what was meant by "profession". Hearing such things as that fields should be ploughed first and other work should be done every year, he questioned 'When will this work come to an end and when shall we enjoy ourselves with ease ?' Realising that there is no limit or end to work, said he: 'Then you may lead a household life, I have no use of such a life', approached his mother and said, 'Dear mother, please permit me to leave this world'. Thrice was he refused, but being told 'You may leave the world if your friend Bhaddiya does so' he approached him and said, 'O friend, my ordination depends on you'. He implored him in various ways, and on the seventh day he obtained his promise to join the Order with him. Then these six princes, namely, Bhaddiya the Sākyan King, Anuruddha, Ānanda, Bhagu, Kimbila and Devadatta with Upāli the barber as the seventh, enjoyed celestial glory for seven days like the gods and set out like lords with an army in fourfold array. When they reached the country of another king, they sent back the army by the command of the king and entered the foreign territory. There the six princes took off their own adornments, made a bundle out of them and gave it to Upāli saying, 'Well then, Upāli, you may go back: these things ought to be enough for you to maintain yourself.' He bewailed himself, throwing himself down at their feet, but being unable to go against their command he rose up and turned back. At the time of their parting it seemed as if the forest were moaning and the earth was showing signs of quaking. Upāli went back a short distance and thought: 'Cruel indeed are the Sākyans. People might accuse me of murdering the princes and kill me. Abandoning such splendour and throwing away these valuable ornaments as if they were just a lump of saliva, these Sākyan princes are renouncing the world. Why should not I do the same ?' Then he untied the bundle, hung the ornaments on a tree and saying 'Let the needy take them' went back to the princes. Being asked why he came back, he told them. Then they took him along with them, went to the Buddha and said: 'Lord, we the Sākyans are prone to pride. This man has been our attendant for a long time. Please ordain him first. We shall

then make obeisance to him first whereby we shall become free from pride'.

Among them the Venerable Bhaddiya attained the Threefold Knowledge during that very Lent. The Venerable Anuruddha attained the divine vision and afterwards, listening to the Mahāpurisavitakka Sutta (Discourse on the reflections of a Superman), he attained Arahathship. The Venerable Ānanda became established in the fruition of *sotāpatti*. Subsequently the Elders Bhagu and Kimbila developed insight and attained Arahathship. Devadatta, however, attained only mundane psychic powers.

Later on, while the Master was residing at Kosambī, much gain and honour accrued to the Tathāgata and His monks. Bringing robes, medicaments and other offerings the people used to enter the monastery and move about enquiring for the places where the Master and the eighty eminent disciples, such as Sāriputta, Moggallāna, Mahākassapa, Bhaddiya, Anuruddha, Ānanda, Bhagu and Kimbila were staying. But there was none who enquired as to where Devadatta stayed or lived. Thought he: 'I joined the Order along with these people. Like myself they are monks of *khattiya* origin. But people bringing gifts and offerings go about looking for them only. There is, however, none to mention my name even. Whom should I join with, whom should I please, so that gifts and offerings accrue to me'. Then he said to himself 'The king, Bimbisāra, together with eleven myriads of people attained the fruition of the *sotāpatti* even at his first meeting with the Buddha. It won't be possible for me to align myself with him, nor is it possible to do so with the king of Kosala. But Ajātasattu, the king's son, does not understand the virtue or the vice of anyone. I must ally myself with him'. He went from Kosambī to Rājagaha, assumed the form of a

boy, wound four poisonous snakes round his hands and feet, put one round his neck, coiled one on his head and kept one hanging from his shoulder, and with such girdle of snakes he descended from the sky and sat on the lap of Ajātasattu. Being frightened, the prince asked him who he was. Replied he 'I am Devadatta', and in order to dispel Ajātasattu's fear he removed his disguise, stood in front of him, carrying the bowl and the upper robe, made him have faith in him, and thus managed to gain gifts and offerings.

Being absorbed by the gain and fame which he received, he entertained an evil thought that he should lead the Order of monks. As soon as this thought arose in him, his supernormal power diminished. Then he approached the Master who was preaching the Dhamma at Veļuvana monastery to an audience including the king, paid obeisance, and standing up he stretched forth his clasped hands and said: 'Lord, now that the Bhagavā has grown old, aged and advanced in years, may He live free from care and may He live in happiness in this existence. I will look after the Order of monks; may the Bhagavā entrust it to my care'. When the Master rejected his request and rebuked him calling him a "spittle-swallower" (*kheļāsaka-vāda*), he became displeased and bearing his first grudge against the Tathāgata he departed. Then the Master imposed an act of proclamation* against him in Rājagaha.

Thought he: 'I have been disowned by the monk Gotama. Now I shall work for his disadvantage', and approaching Ajātasattu he said: 'Prince, formerly people were long-lived, but now they are not so. It is just possible that you might die as a prince, and so, O prince, kill your father and become a king. I shall slay the Bhagavā and become the Buddha'.

* 'Then the Buddha addressed the monks saying: " Monks, let the order carry out an act of proclamation (*pakāsanīyakamma*) against Devadatta in Rājagaha to the effect that whereas Devadatta's nature was formerly of one kind, now it is of another kind; and that whatever Devadatta should do by gesture and by voice, in that neither the Enlightened One nor Dhamma, nor the Order, should be seen, but in that only Devadatta should be seen. And thus, monks, should it be carried out: The Order should be informed by an experienced competent monk saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, let the order carry *an act of proclamation* against Devadatta in Rājagaha, to the effect that whereas Devadatta's nature was formerly of one kind, now it is of another kind, and that whatever Devadatta should do by gesture and by voice, in that neither the Enlightened One nor Dhamma, nor the Order, should be seen, but in that only Devadatta should be seen. This is the motion. Honoured sirs, let the Order listen to me. The Order is carrying out an act of proclamation against Devadatta in Rājagaha, to the effect that in that only Devadatta should be seen. If the carrying out of the act of proclamation against Devadatta in Rājagaha to the effect that in that only Devadatta should be seen, is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The act of proclamation (*pakāsanīyakamma*) against Devadatta in Rājagaha to the effect that . . . in that only Devadatta should be seen, is carried out by the Order. It is pleasing to the Order, therefore it is silent. Thus do I understand this.' "

* Vinaya Piṭaka - Cūla-vagga— Sanghabhedakkhandhaka—Dutiya-bhāṇa-vāra, Pakāsanīyakamma.

After Ajātasattu had become king, Devadatta employed men to kill the Tathāgata. But when they returned after being established in the fruition of the *sotāpatti*, he himself climbed the *Gijjhakūṭa* ("The Vulture's Peak", a hill near Rājagaha) and thinking 'I myself will deprive the monk Gotama of his life' hurled down a piece of rock on the Bhagavā and thereby committed the act of shedding the blood of the Tathāgata. Failing to kill the Bhagavā in this way also, he, again, set the elephant Nāḷāgīri on the Bhagavā. When it was approaching, the Elder Ānanda stood in front of the Bhagavā at the risk of his own life for the sake of the Master. The Teacher subdued the elephant, went out of the town and proceeded to the monastery. There, having enjoyed the offerings brought by thousands of lay-disciples, He preached a graduated discourse to the residents of Rājagaha, numbering eighteen crores who had assembled there on that day. As a result, eightyfour thousand people comprehended the Law. Then, hearing such words of praise for Ānanda 'Verily the Venerable Ānanda is of great virtue; even when such a mighty elephant approached, he stood in front of the Master at the risk of his own life' the Master said 'O monks, it is not only now, previously also did he risk his life for my sake'. When requested by the monks, He related the Cūlahamsa, Mahāhamsa and Kakkāṭaka Jātakas.*

Devadatta's wicked deeds, such as causing the death of the king, hiring of murderers, and hurling the rock, were not so well-known as the letting loose of the elephant Nāḷāgīri. Thereupon, the people started clamouring: 'Devadatta is the person who caused the death of the king, engaged murderers and hurled the rock. Now further, the elephant Nāḷāgīri has been set upon the Buddha by him. With such a wicked person the king moves about'.

Hearing the words of the people, the king had Devadatta's five hundred cooking-pots** removed and no more did he wait upon him. The citizens too did not offer

him alms-food when he approached their houses. Being deprived of gain and honour, he intened to live by deceit.*** So he approached the Master and made the five requests which the Master rejected saying, Enough, Devadatta, whoever should so desire, he may elect to become a forest-dweller'.

Then Devadatta departed saying: 'O monks, whose words are better, the words of the Master or mine? With the best motive I said, "Sir, it would be good if the monks could lead lives of forest-dwellers for the whole of life, live on alms, wear robes from pieces of cloth collected from rubbish-heaps, reside under trees, and not take fish and flesh". Let him who wishes to be released from suffering come with me.'

Hearing his words, some newly ordained and less intelligent monks thought, 'What Devadatta said is good, we will go with him' and they sided with him. Thus, with these five hundred monks he convinced, by these five points, the people who believed in ascetic practices, went on appealing to the people for food and while enjoying it, strove to create a schism. When the Master asked 'Is it a fact that you Devadatta are making an effort to create a schism in the Order and to break the concord?' he admitted that it was so. Though the Master admonished him saying, 'Serious indeed, Devadatta, is the creation of a schism in the Order' he did not listen to His words and departed. Seeing the Venerable Ānanda going about for alms in Rājagaha, he said 'Know you, brother Ānanda, from to-day onwards I will observe *uposatha***** and perform the duties of the Order apart from the Bhagavā and the Order of monks.' The Elder informed the Master of it.

Learning it, the Master became anxious for the *Dhamma* and reflected thus, 'Devadatta is committing an act which is not beneficial to the worlds of gods and men, an act which will make him suffer in the *Avīci* hell' and uttered this verse:

* Cūlahamsa Jātaka.—Book XXI, Asītinipāta, No. 533.
Mahāhamsa Jātaka.—Book XXI, Asītinipāta, No. 534.
Kakkāṭaka Jātaka.—Book II, Dukanipata, No. 267.

** Meals for five hundred persons.

*** By claiming powers he did not possess to induce others to have a high opinion of him.

**** Uposatha: 'Fasting', i.e., 'Fasting Day: the full-moon day, the new-moon day, and the two days of the first and last moon-quarter. On Full-moon and New-moon day, the Vinaya Rules, the Register of Offences, is read before the assembled community of monks, while on all the Fast Days lay-devotees go to visit the monasteries and observe the (usually) eight Precepts.

Easy is it to do evil which is not beneficial to oneself. Extremely difficult, however is it to do what is beneficial and good'.

Thereafter, He uttered these words of inspiration: 'Easy is it for a good man to do good; difficult, however, is it for a bad man to do good. Evil is easily done by the wicked, while it is difficult to be done by the noble.' *

Then on the *uposatha* day, Devadatta with his followers, sat down at one side and said, 'Whosoever approves of these Five Points, let him take a ticket.' When the five hundred Vajjian monks, who were newly ordained and unappreciative in nature, accepted the tickets, he broke the concord of the Order of monks, took them and went to Gayāsīsa.

The Teacher, hearing that he had gone there, sent the two Chief Disciples to bring the monks back. They went there, and instructing them with the display of the power of thought-reading as also with the display of psychic powers, made them take the taste of the nectar of *Dhamma* and brought them back through the sky. Thereupon, Kokālika ** said, 'Rise up, friend, Devadatta; Sāriputta and Moggallāna have led away your monks. Haven't I told you not to put faith in Sāriputta and Moggallāna?' Saying 'Sāriputta and Moggallāna are of wicked intent and are influenced by wicked desires' Kokālika struck Devadatta right on his heart with his knee, and then and there hot blood came out of his mouth.

The monks saw the Venerable Sāriputta coming through the air surrounded by the Order of monks and said, 'Lord, when Venerable Sāriputta went, he was accompanied by a companion only, now he looks splendid coming back with a big retinue'. The Master declared, 'Monks, it is not only now but also when he was born as an animal, my son returned to me in such a grand way'. Then He related the story of Lakkhaṇa.***

'There is advantage for those who are virtuous and of friendly disposition. Look

at Lakkhaṇa approaching, surrounded by the host of his relatives. Look also at Kāla who is completely deprived of his kith and kin',

Again the monks spoke to the Master, 'Lord, it is said that Devadatta seated his two chief disciples on either side of him and imitated you saying 'I will preach the *Dhamma* displaying the grace of the Buddha'. Saying, 'It is not only now, but formerly also, he tried to imitate me, but was unsuccessful', the Master narrated the following Jātakas:

Vīraka Jātaka, Kandagalaka Jātaka, and Java Sakuṇa Jātaka.****

'O Vīraka, have you seen my husband, the bird Saviṭṭhaka, who has a sweet voice and the colour of whose neck is like that of a peacock?'

Said Vīraka: 'Imitating that bird which moves about both on land and in water and that constantly feeds on raw fish, Saviṭṭhaka became entangled in the weeds and met his death'.——Vīraka Jātaka.

On subsequent days also, in connection with the same subject, He related the stories beginning with:

'This wood-pecker indeed moves about in the forest pecking at the pithless and sapless trees. But pecking at the acacia tree, which possesses a heart, the bird broke his head'.

—Kandagalaka Jātaka.

'Your brain is split open, your head is smashed and all your ribs are broken. Brilliant indeed you look today'.

—Virocana Jātaka.

Further, with reference to the ingratitude of Devadatta, He narrated the Jātaka beginning with:

'We did service to you with all our might. O king of beasts, homage to you. Could we get something from you?'

'Having been between my teeth, who feed upon blood and who am always doing cruel things, it is a great thing that you are still alive'.—Java Sakuṇa Jātaka.

* Udāna, Chap, VIII, Verse 61.

** Kokālika was formerly a disciple of the Buddha. He reviled Sāriputta and Moggallāna, the two Chief Disciples of the Buddha, and having left the Order joined Devadatta's camp.

*** Lakkhaṇa Jātaka.—Book I, Ekanipāta, No. 11.

**** Vīraka Jātaka.—Book II, Dukanipāta, No. 204.

Kandagalaka Jātaka.—Book II, Dukanipāta, No. 210.

Virocana Jātaka.—Book I, Ekanipāta, No. 143.

Java Sakuṇa Jātaka.—Book IV, Catukkanipāta, No. 308.

Furthermore, with reference to his endeavour to kill the Master, He told the Jātaka beginning with

'O *Sepaṇṇi*, (lit. having lucky leaves) it is known to the antelope that you are spoiling the fruits rolling them down. I do not like your fruits, I am going to another *sepaṇṇi* tree'.—Kuruṅga Jātaka.*

Then again, where there was a talk about the loss of gain and fame as also about the deviation from the path of monkhood by Devadatta, the Bhagavā declared, 'Not only now, O monks, in former existences also there was such a loss to him, and related the Uhatobaṭṭha Jātaka.**

Thus, while residing at Rājagaha, He related many Jātakas with reference to Devadatta, and having gone to Sāvatti, He took up His residence in the Jetavana monastery.

Indeed, also, Devadatta was ill for nine months and in his last moments was anxious to see the Master and spoke to his disciples, 'I want to see the Master; take me to Him'. Being told, 'When you were well, you behaved as an enemy towards the Master; we are not going to take you to Him', he said: 'Do not ruin me: I have offended the Master, but He was not offended with me even to the extent of the tip of a hair'—Whether it was Devadatta the murderer or Aṅgulimāla the brigand or Dhanapāla the elephant or Rāhula the son, the Bhagavā had the same feeling towards all. — 'Show me the Bhagayā' saying this he begged again and again. Thereupon taking him on a couch they set out. Hearing that he was coming, the monks informed the Master saying 'Lord, it is said that Devadatta is coming to pay you a visit'. The Teacher replied 'O monks, in this existence he will not get the opportunity to see me'.

It is said that those monks were incapable of seeing the Buddha again from the day they made the request on the Five Points mentioned above. This is said to be a Law.

So when they said that Devadatta had reached such and such a place, the Master replied, 'Though he try as he likes, he will not be able to see me'. They said, 'Lord, he has come within a *yojana* from here, within half a *yojana*, a *gāvuta* (a quarter *yojana*) and has

come near the pond'. Replied the Master, 'Even if he enters inside Jetavana, he will not be able to see me'. Those who brought Devadatta, put the couch down on the bank of the Jetavana-pond and went down into it to take a bath. Devadatta also rose from the couch and sat up placing both his feet on the ground. And his feet sank into the earth. Gradually he sank into the earth up to his ankles, up to the knees, to the hip, to the breast and to the neck. When his jaw-bone touched the ground, he uttered this stanza:

'With these bones and with my life, I take refuge in the Buddha, the best of men, the God of gods, the Guide of men who are fit to be trained, the All-seeing One, One endowed with many an auspicious mark'.

It is said that realizing the following fact, the Tathagata made Devadatta a monk: "If he had not become a monk, as a householder Devadatta would have committed a grievous offence and would not be able to do anything to bring about his liberation from future existences*** But, after having become a monk, even though he has committed a serious offence, he will be able to do something to bring about his liberation from future existences. Indeed he will be a Pacceka-buddha named Aṭṭhissara at the end of a hundred thousand world-cycles from now.

Being swallowed up by the earth he was reborn in the Avīci hell.—As he had committed an offence against the steadfast (*acalo*) Buddha, he had to suffer in hell without being able to move about (*niccalo*).—Inside the Avīci hell, having the height of a hundred *yojanas*, he was born with a body of the same height, His head protruded into the iron dome up to the orifice of his ears. His feet went down into the iron floor up to his ankles. An iron spike, which was as big as a thick palmyra tree, darting out of the western wall broke through his back, and coming out of his chest pierced through the wall in the east. Another spike, coming out of the southern wall, broke through his right side, came out of his left side and pierced through the wall on the north. One more spike, coming out of the dome above, passed through his head and coming out of the lower portion of his body entered the iron floor. In this way he suffered in that hell without being able to move about.

* Kuruṅga Jātaka.—Book I Ekanipāta, No21.

** Uhatobaṭṭha Jātaka. Book I, Ekanipāta, No. 139

*** Ultimate salvation.

The monks raised the point thus, 'Having come so near, Devadatta, without getting an opportunity to see the Master, sank into the earth'. The Master told them, 'It is not only now, O monks, but also in a former birth did he commit an offence against me and was swallowed up by the earth'. At the time when He (the Buddha) was born as the king of the elephants He helped a man who had lost his way and carried him on His back to a place of safety. That man, however, came back three times and cut off His tusks, first at the tip, then in the middle and lastly at the root. On the third occasion, however, when he had passed out of the sight of the Great Master, he was swallowed up by the earth. In order to show this He related this *Silava Nāga Jātaka* :*

'Even if one should give the whole earth to an ungrateful person who is always on the look-out for a loophole, one can never satisfy him'.

Similarly, when the subject for discussion came up again, the Master related the *Khantivādī Jātaka*** in order to show that when he was born as King Kalābu, Devadatta was swallowed up by the earth for having offended against the Master who was born as *Khantivādī*. He narrated also the *Culladhammapāla-Jātaka**** in order to point out that he, Devadatta, was swallowed up by the earth when he was born as King Mahāpatāpa for having offended against the Master when he was born as *Culladhammapāla*.

When Devadatta was swallowed up by the earth, people became delighted and pleased, hoisted banners and flags, set up plantain trees, kept pots full of water, saying: 'To us, it is a great gain indeed', enjoyed a great festivity. The monks informed the Master about it. 'O monks, it is not only now, but in a previous existence too did the people rejoice at the death of Devadatta' replied the Master. In order to show the delight of the multitude at the death in Benares of King Piṅgala, the cruel and harsh one, one who was hated by all, the Master related the story of *Piṅgala***** thus :

'All the people were injured by Piṅgala. At his death they expressed their joy. "Why do you weep, O door-keeper? Was, he, the cat-eyed one, dear unto you?"

"The cat-eyed one, was not dear unto me. But I am afraid of his return. Having gone from here he will harm the King of Death. And the King of Death, being tormented by him, might bring him back to this place."

The monks asked the Master, 'Now, Lord, where is Devadatta reborn?' 'O monks, in the great hell *Avīci*.'

The monks said, 'Lord, does one, who has suffered in this world have to be born again on his death in a place of suffering too?' Saying, 'Yes monks, whether they are monks or laymen, those who lead a life of negligence verily have to suffer in both the worlds, the Master uttered this stanza :

Idha tappati pecca tappati
pāpakārī ubhayattha tappati
"pāpaṃ me katan" ti tappati,
bhiyyo tappati duggatiraṃ gato ti.

—Dhammapada, v.17

(A sinner burns here in this world; he burns in the next; he burns in both. He burns at the thought that he has committed sin, more so does he burn when he goes to the state of woe.)

Therein, *idha tappati* means that he burns in this world by the act itself.

Pecca means in the next world, where one suffers severe pain being tormented as a result of one's bad deed.

Pāpakārī means one who commits various sins.

Ubhayattha implies that one is tormented in both existences in this way.

Pāpaṃ me implies being tormented as a result of one's own deeds, one suffers indeed thinking: 'The evil has been done by me'. That suffering is but little.

Bhiyyo tappati duggatiraṃ gato implies while suffering from the results of one's own deeds one becomes tormented and suffers grievously from extremely severe pain.

At the end of the utterance of the verse, many people became *sotāpannas* and so on, and the religious discourse became beneficial to the multitude.

The story of Devadatta, the twelfth.

* *Silava Nāga Jātaka*.—Book I, *Ekanipāta*, No. 72.

** *Khantivādī Jātaka*.—Book IV, *Catukkanipāta*, No. 313.

*** *Culladhammapāla Jātaka*.—Book IV, *Catukkanipāta*, No. 358.

**** *Piṅgala Jātaka*.—Book II, *Dukanipāta*, No. 240.

THE STORY OF SUMANĀDEVĪ

Idha nandati, pecca nandati,
katapuñño ubhayattha nandati ;
“puññaṃ me katan” ti nandati
bhiyyo nandati suggatiṃ gato.

—*Dhammapada, V 18.*

(One who has done good deeds rejoices here and rejoices afterwards too; he rejoices in both places. Thinking ‘I have done good deeds’ he rejoices, he rejoices all the more having gone to a happy existence.)

The Master while residing at Jetavana delivered this religious discourse beginning with “Here (in this world) one who has done good deeds rejoices” in connection with Sumanādevī.

At Sāvatti, two thousand monks used to take their meals daily in the house of Anāthapiṇḍika and a similar number in the house of the eminent female-devotee Visākhā. Whosoever wished to give alms in Sāvatti, they used to do so after getting permission of these two. What was the reason for this? Even though a sum of a hundred thousand was spent in charity, the monks used to ask: “Has Anāthapiṇḍika or Visākhā come to our alms-hall?” If told, “They have not”, they used to express words of disapproval saying “What sort of a charity is this?” The fact was that both of them (Anāthapiṇḍika and Visākhā) knew exceedingly well what the congregation of monks liked, as also what ought to be done befitting the occasion. When they supervised, the monks could take food according to their liking, and so all those who wished to give alms used to take those two with them. As a result, they (Anāthapiṇḍika and Visākhā) could not get the opportunity to serve the monks in their own homes.

Thereupon, pondering as to who could take her place and entertain the congregation of monks with food, and finding her son’s daughter, Visākhā made her take the place. She started serving food to the congregation of monks in Visākhā’s house. Anāthapiṇḍika too made his eldest daughter, Mahāsubhaddā by name, officiate in his stead. While attending to the monks, she used to listen

to the *Dhamma*. She became a *sotāpanna* and went to the house of her husband. Then he (Anāthapiṇḍika) put Cullasubhaddā in her place. She too acting likewise became a *sotāpanna* and went to her husband’s house. Then his youngest daughter Sumanādevī was assigned the place. She, however, attained the fruition of *sakadāgāmi*. Though she was only a young maiden, she became afflicted with so severe a disease that she stopped taking her food and wishing to see her father sent for him.

Anāthapiṇḍika received the message while in an almshouse. At once he returned and asked her what the matter was. She said to him, ‘Brother, what is it?’ He said ‘Dear, are you talking in delirium?’ Replied she, ‘Brother, I am not delirious.’ He asked, ‘Dear, are you in fear?’ and she replied, ‘No, I am not, brother.’ Saying only these words she passed away. Though a *Sotāpanna*, the banker was unable to bear the grief that arose in him for his daughter and after having had the funeral rites of his daughter performed, approached the Master weeping. Being asked: ‘Householder, what makes you come sad and depressed, weeping with a tearful face?’ he replied ‘Lord, my daughter Sumanādevī has passed away.’ ‘But, why do you lament? Isn’t death common to all beings?’ ‘Lord, this I am aware of, but the fact that my daughter, who was so conscious of a sense of shame and fear of evil, was not able to maintain her self-possession at the time of her death and passed away talking in delirium, has made me very depressed.’ ‘But, noble banker, what was it that she said?’

‘When I addressed her as “Dear Sumanā”, she said “What is it, dear brother?”*’

‘Then when I asked her “Dear, are you talking in delirium?”, she replied “I am not talking in delirium, brother”.’

‘When I asked her “Are you in fear, dear?”, she replied “Brother, I am not”. Saying this much she passed away.’

Thereupon the Master told him, ‘Noble banker, your daughter was not talking in

* .. “younger brother” “Kaṇiṭṭhabhātikā.” It would have been terribly rude, shocking, for a daughter to address her father as ‘younger brother’ in ordinary circumstances.

delirium.' When asked why she spoke like that, the Master replied, 'It is because of your lower spiritual position; indeed your daughter held a higher position than you did in the attainment of the path (*magga*) and fruition (*phala*); you are only a *sotāpanna* but your daughter was a *sakadāgāmin*; it was because of her higher position in the attainment of path and fruition that she spoke to you in that way'. The banker asked, 'Is that so Lord?', and the Master affirmed saying 'It is so'. When asked 'Where is she reborn at present?' the Master said, 'In the Tusita heaven, O householder'. Then the banker made this remark, 'Lord, having rejoiced here in this world in the midst of kinsmen, now again, after passing away, my daughter has been reborn in a place of joy'. Thereupon the Master told him, 'Yes banker, the diligent, whether they are householders or *samanas*, surely rejoice in this world as well as in the next', and uttered this stanza.

Idha nandati, pecca nandati,
katapuñño ubhayattha nandati,
"puññaṃ me katan" ti nandati
bhiyyo nandati saggatim gato.

Dhammapada, v. 18.

'One who has done good deeds rejoices here and rejoices afterwards too; he rejoices in both places. Thinking "I have done good

deeds" he rejoices, he rejoices all the more having gone to a happy existence.'

Therein, *idha* implies in this world, where one rejoices on account of the joy derived from one's own deeds.

Pecca implies that in the next world one rejoices on account of the resultant joy.

Katapuñño means the performer of merit of various kinds.

Ubhayattha implies that in this world one rejoices at the thought "I have done good and have not done evil" and in the next he rejoices enjoying the result.

"*Puññaṃ me*" means while rejoicing here at the thought "I have performed a meritorious deed", one rejoices with mere happiness arising from the satisfaction in his own good deed.

Bhiyyo implies that having gone to a happy existence (*saggatim gato*) one rejoices exceedingly on account of the resultant joy, enjoying the celestial glory for fifty-seven crores and sixty lakhs* years in the Tusita Heaven.

At the end of the verse, many people became *sotāpannas* and so on, and the discourse became beneficial to the multitude.

The story of Sumanādevī, the thirteenth one.

* A crore is 10,000,000: a lakh is 100,000.

THE STORY OF TWO FRIENDS

Bahum pi ce sahitam bhāsamāno
na takkarō hoti naro pamatto,
gopo'va gāvo gaṇayam paresam
na bhāgavā sāmāñṇassa hoti.

—*Dhammapada*, V.19.

(Though he recites much of the Texts, yet, if he, being heedless, does not live up to them, he is like a cowherd who counts the cattle of others; he has no share in the advantages of the holy life.)

Appam pi ce sahitam bhāsamāno
dhammassa hoti anudhammacārī,
rāgañ ca dosañ ca pahāya moham
sammappajāno suvimutta-citto
anupādiyāno idha vā huram vā
sa bhāgavā sāmāñṇassa hoti.

—*Dhammapada*, V.20.

(Though he recites little of the Texts, yet if he acts in conformity with the Dhamma, dispelling lust, hatred and delusion, truly knowing, with mind totally freed, not clinging to this world or the next, he shares the advantages of the holy life.)

While residing at the Jetavana monastery the Teacher (the Buddha) gave this religious discourse beginning with *bahum pi ce* in connection with two monks who were friends.

Two friends of noble family from Sāvatti, went to a monastery, listened to the religious discourse of the Teacher and abandoning sensual pleasure, imbued with the desire of practising the Dhamma, renounced the world. Having spent five years under instructors and preceptors they approached the Teacher, asked about the courses of practice in His Teachings and heard in detail about the course of insight-meditation, and that of study. Thereupon one of them said, "Revered Sir, as I have become a monk in old age, I shall not be able to fulfil the course of study; but will fulfil the course of insight-meditation", and had the course of insight leading to Arahatsip preached to him. Striving with patience and zeal, he attained Arahatsip together with mastery over analytical knowledge. But the other said, "I shall fulfil the course of study" and gradually learned the three *Piṭakas*, the Word of the Buddha, and wherever he went he preached the Dhamma and recited the Texts. He travelled about

and taught five hundred monks to recite the Dhamma and became the instructor of eighteen large groups of monks.

The monks (who were with the Buddha) received a subject of meditation from the Teacher, went to the abode of the other (the one who had mastered the course of insight-meditation) and abiding by his instructions attained Arahatsip. They paid respects to the Elder and expressed their desire to pay a visit to the Teacher. Said the Elder, "Go you, brethren, pay respects to the Teacher and to the eighty great Elders on my behalf, as also to the Elder who is my friend, and tell him that your instructor pays respect to him also."

They went to the monastery, paid respects to the Teacher, to the eighty great Elders and also to the Elder (their instructor's friend) and said, "Sir, our instructor pays respects to you". Being questioned "Who is your instructor?" they replied; "He is your fellow-elder". In this way the Elder sent messages of respect to him time and again. That monk forbore for sometime, but later on could not bear it any longer, and when he was again greeted: "Our instructor sends respects to you," asking "Who is he?" and being told, "He is your fellow-monk", he asked, "What have you learnt from him? Have you mastered even one of the *Nikāyas*, such as the *Dīgha*, or any of the *Piṭakas* out of three?" He then thought: "He does not know even a stanza of four lines; after becoming a monk, taking the vow of wearing dust-stained robes, he entered the forest and gathered many resident pupils. When he comes, I shall put questions to him".

Then, on a certain occasion, the Elder came to pay a visit to the Teacher. Leaving his bowl and robe with his fellow-elder, he went and paid respects to the Teacher as well as to the eighty great Elders and returned to the residence of his friend. He, after performing the duty of a host towards him, took a seat on the same level as his guest and sat down with the intention of asking questions of him. At that moment, the Teacher thought, "As the result of giving trouble to such a disciple of mine, this one will be reborn in hell"; and out of compassion for the monk,

He went to the place where they stayed as if on a visit to the monastery and sat down on the seat specially prepared for the Buddha. Wherever the monks assembled, they usually did so after keeping a seat specially set apart for the Buddha. Therefore, the Teacher sat down on the seat specially arranged for him. Having done so, He put questions on the first *Jhāna* to the monk who had studied the Texts. When the monk did not answer, He asked him questions beginning with the second *Jhāna* and on the eight attainments, the *Rūpa* and *Arūpa Jhānas*. The learned monk could not answer even a single question. The other monk answered all the questions. Next He asked the learned monk questions on the Path of *Sotāpatti*, which he could not answer. Thereafter, the Buddha put the questions to the Elder who had destroyed the *Āsavas*.* The Elder gave Him the answers. The Teacher was highly pleased and said, "Well done, well done, O monk"! and asked questions on the remaining Paths one after another. The learned monk, was not able to answer even one of these questions, but the one who had attained arahatship answered every question that was put to him. The Teacher applauded him on four occasions. On hearing that, all classes of gods from the terrestrial world up to the Brahmā world as also the *Nāgas* and the *Supaṇṇas* congratulated him.

Having heard the words of congratulation, the resident disciples and the co-resident monks of the Elder who had studied the Texts grumbled amongst themselves about the Teacher saying: "What is that the Teacher has done! On as many as four occasions He applauded the old monk who does not know anything, but has not spoken even one word of praise for our teacher who has mastered all the Texts and is the leader of five hundred monks". Thereupon, the Teacher asked them, "What are you talking about, monks?" When the matter was told Him, the Master made this remark, "Monks, in my Order your instructor is like a person who looks after the cows for wages, while my disciple is like the owner of the cows who enjoys the

five kinds of produce of cows at his will and pleasure", and uttered the verses:

Bahum pi ce sahitam bhāsamāno
na takkaro hoti naro pamatto,
gopo'va gāvo gaṇayaṃ paresam
na bhāgavā sāmāñṇassa hoti .

(Though he recites much of the Texts, yet, if he, being heedless, does not live up to them, he is like a cowherd who counts the cattle of others; he has no share in the advantages of the holy life.)

Appam pi ce sahitam bhāsamāno
dhammassa hoti anudhammacārī,
rāgañ ca dosañ ca pahāya moham
sammappajāno suvimutta-citto
anupādiyāno idha vā huraṃ vā
sa bhāgavā sāmāñṇassa hoti.

(Though he recites little of the Texts, yet, if he acts in conformity with the Dhamma, dispelling lust, hatred and delusion, truly knowing, with mind totally freed, not clinging to this world or the next, he shares the advantages of the holy life.)

Therein, *sahitam* means the three *Piṭakas* which are the words of the Buddha.

Bahum pi paresam bhāsamāno means reciting much to others after having approached the Teacher and learnt the Texts; after having listened to the *Piṭakas*, he does not carry out that which ought to be done. He does not pay careful attention to Impermanence, and so on, even for the time a cock takes to flap its wings. He is like the one who tends cows for the day for wages. Taking charge of cows early in the morning, in the evening he returns them to the owner after proper counting. He gets only his daily wages, but not the privilege of enjoying the five kinds of produce of the cows at his will and pleasure. In the same way, such a monk enjoys only the different types of service rendered to him by his resident pupils, but does not enjoy the advantages of monkhood. Just as only the owners enjoy the produce of cows which are handed over to them by the cowherds similarly, after having listened to the Dhamma preached by a monk, the diligent practise it as instructed,

* *Āsava*: The word has been translated as "poisons", "banes", "biases", "inflows", "cankers", "intoxicants", "fluxes" and "fluxions". The latter are perhaps academically correct translations but "cankers" (Childers) seems to give the more correct concept to the average Westerner. It is used figuratively in the sense of surrounding or flowing up to, much as in Western writings one finds the expression "a wave of sentiment" or "an upwelling of...." The *Āsavas*: *Kāmisava*, Sensuous Canker; *Bhavāsava*, Canker of existence; *Diṭṭhāsava* Canker of Views; *Avijjāsava*, Canker of ignorance; and they are of course corrupting biases or cankers and the manner in which they may be overcome or eradicated or cured is taught in the *Sabbāsava Sutta* of the *Majjhima-nikāya*.

and some of them attain to the first stage of *Jhāna* and so on, while some develop insight and attain to the Paths and Fruitions. As the owners of cows get a share of the produce of cows, so also such people enjoy the advantages of monkhood. Thus, the Teacher spoke the first stanza in connection with a monk who, though endowed with virtue and wide learning, leads a negligent life and does not pay careful attention to Impermanence (*anicca*) and so on, and it was not spoken in connection with one who is devoid of virtue. The second verse, however, was spoken in connection with a person who, though of little learning, acts by paying careful attention.

Therein, *appam pi ce* implies only a little, just a section or two.

A person who, having understood the letter and the spirit of Dhamma, practises the four *Pārisuddhi* Sīlas*, the *Dhutaṅgas*** (Ascetic practices), *Asubha Kammaṭṭhāna* (Meditation on the unpleasantness of the body) etc., which are regarded as preliminary steps and are conducive to the attainment of the nine supramundane Dhamma,*** is an *Anudhammacārī*—one who acts in conformity with the Dhamma.

Such a person practises the Dhamma aspiring after penetration into the Truth “this very day”. Having abandoned lust,

hatred and delusion (*rāgañ ca dosañ ca pahāya moham*) through this perfect practice and by fully grasping the Dhamma which should be comprehended methodically and by right means, he attains to the emancipation of mind (*suviṃuttacitto*) by way of momentary emancipation,**** emancipation by suppression,***** emancipation by destruction,***** emancipation through tranquillisation***** and that through absolute freedom.*****

Anupādiyāno idha vā huraṃ vā implies that the Noble One, having got rid of the *Āsavas* and not being attached by way of fourfold clinging to aggregates, sense spheres and elements, whether internal or external, related to this world or the next, becomes a sharer (*bhāgavā*) of the advantages of monkhood known as the Path as well as of the group of five qualities of an arahat.

The Buddha emphasised arahatship as an encrownment of the discourse just as a mansion is encrowned by a jewelled pinnacle.

At the end of the utterance of the stanzas many persons became *Sotāpannas* and so on, and the discourse was beneficial to the multitude.

The Story of the two friends, the fourteenth one.

* Restraint with regard to the monks' Code of Discipline *Pātimokkha saṃvarasīla*; restraint of the senses *Indriya saṃvarasīla*; purity with regard to one's livelihood *ājīvapārisuddhisīla* morality with regard to the requisites of a monk *Paccayasannissitasīla*.

** *Dhutaṅga*, 'Means of purification'. 'The monk training himself in morality should take upon himself the Means of Purification, in order to gain those virtues through which the purity of morality will become accomplished, vix.; fewness of needs, contentedness, austerity, detachment, energy, moderation etc.' (*Visuddhi Magga* II) (*Nyanatiloka's translation*) They are described as:—

1. wearing patched-up robes. *Paṃsukūlikaṅga*.
2. wearing only three robes. *Tecīvarikaṅga*.
3. going for alms. *Piṇḍapātikaṅga*.
4. not omitting any house while going for alms. *Sapadānacārikaṅga*.
5. eating at one sitting. *Ekasānikaṅga*.
6. eating only from the alms-bowl. *Pattapiṇḍikaṅga*.
7. refusing all further food. *Khalupacchābhattikaṅga*.
8. living in the forest. *Ānaññikaṅga*.
9. living under a tree. *Rukkhamūlikaṅga*.
10. living in the open air. *Abbhokāsikaṅga*.
11. living in a cemetery. *Sosānikaṅga*.
12. being satisfied with whatever dwelling. *Yathāsantatikaṅga*.
13. sleeping in sitting position (and not lying down). *Nesajjikaṅga*.

*** *Lokuttara*. Supramundane. The four paths and four fruitions of Sotapanship etc. with *Nibbāna* as the ninth.

**** as a result of *vipassanā*.

***** as a result of *jhāna*.

***** as a result of attainment of *magga*.

***** as a result of attainment of *fruition*.

***** as a result of attainment of *nibbāna* in this very life.

THE STORY OF SĀMĀVATĪ

Appamādo amatapadam,
pamādo maccuno padam,
appamattā na miyanti,
ye pamattā yathā matā.
Etam visesato ñatvā
appamādamhi paṇḍitā
appamāde pamodanti
ariyānam gocarē ratā.
Te jhāyino sātatikā
niccam dahaparakkamā
phusanti dhīrā nibbānam
yogakkhemam anuttaram.

-Dhammapada, 21-23.

(Heedfulness is the way to deathlessness; negligence is the way to death. The heedful do not die, while the negligent are as if dead. Knowing this perfectly well, the wise, deep in heedfulness, rejoice in it and find delight in the sphere of the noble ones. Those who devote themselves to meditation, who are steadfast, who always exert themselves strenuously and are wise, attain to *nibbāna*, which is the unexcelled freedom from bondage).

The Master, while residing at the Ghosita monastery near Kosambī, delivered this religious discourse beginning with "Earnestness is the way to deathlessness" in connection with the death of and the misfortune that befell the five hundred women headed by Sāmāvatī and the five hundred kinsmen led by Māgandikā.

Herein is the sequence of the story.

In times past, Allakappa was the ruler in the kingdom of Allakappa and Veṭhadīpaka was the king in that of Veṭhadīpaka. From their childhood these two were friends and were educated under the same teacher. On the death of their fathers, they raised high the royal parasols and became kings in territories each ten *yojanas* in extent. They used to meet from time to time and while spending their time standing, sitting and sleeping together, they saw people being born and dying. Thereupon they thought: 'Nothing follows a person when he passes away to the other world; he has to abandon everything, even his own body. Of what use to us is the household life. We shall renounce the world.' Thus deciding, they made over the kingdoms

to their wives and children and adopted the life of hermits. While residing in the Himalayan region, they reasoned together 'We gave up the kingship and renounced the world not because we were unable to eke out a living; as such by staying together at one place, we are not behaving like hermits, so let us live apart: you live on this mountain and I shall live on that one, but we shall meet every fortnight on the *uposatha* day.' Then again they thought: 'Even then it will be the same as staying in company and in one spot; if you light a fire on your mountain and I do so on mine, by that signal we shall know of each other's existence.' They acted accordingly.

Then in course of time the hermit from Veṭhadīpaka passed away and was reborn as a mighty king of gods. Then, at the end of the fortnight when the other one did not see the fire on the mountain, he came to know that his friend had passed away. The other one also, as soon as he was reborn, observed his own celestial splendour and, pondering over his own *kamma*, found that it was due to his ascetic practice since the time of his renunciation and thought that he would go and visit his friend. Then he gave up his form and assumed that of a traveller, went to him, paid respects and took his stand at one side. Thereupon, the hermit asked him, 'From where have you come?' He replied, 'Revered Sir, I am a traveller and have come from afar', and asked, 'Revered Sir, is the venerable one staying here all alone, or is there any one else?' 'Yes, there is a friend.' 'Where is he?' 'He lives on that mountain, but on the *uposatha* day he did not light a fire and may be he is dead.' 'Is it so, Revered One?' 'Yes, friend.' 'Revered Sir, I am that one.' 'Where are you reborn?' 'Revered Sir, I am reborn in the celestial world as the mighty king of gods and I have come back to visit you. Is there any trouble to the venerable one, staying here?' 'Yes, friend, I am troubled by elephants'. 'Revered Sir, what do the elephants do to you?' 'They drop dung on the ground that is swept, and kicking with their feet they roughen the earth; and I have to remove the dung and level the ground and so am I troubled'. 'Do you wish that they do not come?' 'Yes, friend.' 'Well then, I shall so act that they will not

come', and he gave the hermit a lute, and a spell capable of charming the elephants. As he was giving the lute, he pointed out three strings and taught him three spells saying, 'When you strike this string and recite this spell, the elephants will turn and run away without even being able to look back; when this string is struck and this spell is recited, the elephants will turn and run away looking back again and again; when this string is struck and this spell is recited the leader of the herd will come to you offering his back.' Adding: 'Act as it pleases you', he departed. The hermit reciting the spell and striking the string for putting the elephants to flight, drove them away and continued to stay on there.

At that time, in Kosambī there ruled a king named Parantapa. One day he was sitting on the open terrace basking in the morning sun with his queen who was pregnant. While the queen who was seated, wrapped up with a red wrapper belonging to the king, worth a hundred thousand, and was talking with him, she took off from the king's finger the king's signet ring, worth a hundred thousand, and put it on her own. At that moment a *hatthilinga* bird, while flying in the sky, saw the queen and taking her to be a lump of flesh swooped down spreading its wings. At the sound of its approach, the king rose up and went to the palace running. The queen, however, because of the weight of her womb as also because of her timid nature, was unable to move quickly. Then the bird swooped down upon her, seized her with its claws and shot up into the sky. It is believed that those birds possessed the strength of five elephants; thus they used to carry their prey through the air, perch wherever they liked and eat the flesh. She being borne away by the bird, became frightened with the fear of death and thought: 'If I should shout this bird will drop me on hearing my voice, as the human voice is frightening to the animals; thereby, I shall lose my life together with the child in the womb. At the place it settles down and tries to eat me, I shall make a sound and cause it to flee away.' Thus, through her prudence she restrained herself.

At that time, in the Himalayan region there was a banyan tree of stunted growth with foliage like a pavilion. The bird used to

carry its prey to that tree and eat it. On this occasion too, it took her there, kept her within the fork of the tree and started looking back at the way it had come. They say that it is the wont of such birds to look back at the path they have traversed. At that very moment, the queen thinking, 'Now, is the time to make it flee away', raised both her hands and made sounds with her palms and her mouth, and drove it away. Then, at sunset, birth throes set in and a great storm broke out with thunder rolling in all directions. The queen, who was accustomed to comfortable living, was overwhelmed with suffering, and not receiving so much as a word of encouragement as 'Fear not, O lady', could not sleep throughout the night. As soon as the day dawned, simultaneously the clouds dispersed, the sun arose and the queen gave birth to a child. As the child was born at the time when the clouds dispersed, the day dawned and the sun arose, she gave the name of Udena to her son.

Not far from that place stood the residence of the hermit Allakappa. Usually, on a rainy day, out of fear of cold, the hermit did not enter the forest to seek different kinds of fruits, but used to go to the foot of that tree, gather bones from the flesh eaten by the bird, pound them and prepare broth and drink it. On that very day he went there in order to collect the bones and while looking for them at the foot of the tree heard the cry of a child coming from above. He looked up and seeing the queen, asked, 'Who are you?' 'I am a woman'. 'How did you arrive here?' 'I was brought here by a *hatthilinga* bird.' 'Won't you come down?' She said 'Revered Sir, I am afraid of losing my birth.* 'To which caste do you belong?' 'I am a *khattiya*.'** 'So am I'. 'Well, tell me the code word of *khattiyas*.' He told her, whereupon she said, 'Well then, please climb up and take down my son.' On one side of the tree he made a way to climb up; ascended the tree and took the child. Being told not to touch her with his hand, he brought down the child without touching her; the queen also descended. Then he took her to his hermitage and without infringing the rules of morality he looked after them out of compassion. He used to bring honey free from bees and rice of natural growth, cook rice-gruel and give it to them. After some time, while

* Breaking of Caste

** Warrior Caste

being looked after in this way, she thought: 'I do not know either the way I have come from or the way to go back. I cannot trust the hermit in the least; if he were to go away elsewhere leaving us, both of us would perish here. I think I should by all means break his vows and act in such a way that he will not leave us.' Then, she enticed him by showing herself scantily dressed and caused him to break his morality. Thenceforth the two lived together in concord.

One day, while looking at the conjunction of planets, the hermit saw the eclipse of the star influencing Parantapa and said, 'My dear, Parantapa, the king of Kosambī, is dead.' 'What makes you say so, Sir? Do you bear any grudge against him?', 'No, my dear, seeing the eclipse of the star, I say so.' She burst into tears, whereupon he asked, 'What makes you weep?' When she informed him that it was her husband, he said, 'Don't cry, dear; whosoever is born is destined to die.' 'I am aware of it, Sir.' 'Then, why do you weep?' 'My son is the rightful heir to the throne which is his heritage; if he were there, he would raise the white umbrella; indeed it is a great loss to him; so do I cry in sorrow.' 'Never mind, my lady, don't you worry; if you wish him to be the king, I will see that he gets the kingship.' Then the hermit gave the boy the lute and the spells for charming the elephants.

At that time, many thousands of elephants used to come and gather at the foot of the banyan tree. The hermit told him, 'Climb the tree before the elephants come, and on their arrival recite this spell and strike this string whereupon they will all turn back and run away, without even being able to look at you: thereafter you get down and come back.' He did as he was instructed, came back and informed him of what had happened.

On the second day the hermit said, 'Recite this spell today and strike this string; they will turn back and run away looking at you over and over again.' On that occasion too he acted accordingly, came back and gave the report. Then the hermit said to the mother, 'My dear, tell your son what you want to say; going away from here he will become the king.' Addressing her son she said, 'My dear, you are the son of Parantapa, the king of Kosambī; a *hatthilinga* bird has brought me here.' Telling him the names of the commanders of the army and so on, she handed over to him the wrapper and the

signet ring and sent him off saying, 'If people do not believe you, show them the wrapper your father used to put on as well as the signet ring he was wont to wear.' The prince asked the ascetic, 'Now what should I do?' 'Sit on the lowest branch of the tree, recite this spell and strike this string; the leader of the herd of elephants will approach you, offering its back. Sit on its back, go to the kingdom and take the kingship.' He paid respects to his mother and the foster father and acting according to the advice, sat on the back of the elephant which had approached him and whispered into its ear, 'I am the son of King Parantapa of Kosambī; seize for me the kingship which was my father's and give it to me, O leader of the herd.' On hearing his words, the elephant trumpeted to the effect that many thousands of elephants might gather there, and thousands of elephants did so. Then it cried out saying, 'Let the aged elephants stay away', whereupon they left. Once again when it cried out, 'Let the very young elephants go back'; they too did so.

Surrounded by many thousands of war elephants he reached the frontier village and made this announcement, 'I am the son of the king; let those who want to prosper come along with me.' Thenceforth, recruiting men, he marched forward, laid siege to the city and sent the message; 'Let the people fight or surrender the kingdom.' The citizens replied; 'We will neither fight nor surrender; our queen who was in an advanced state of pregnancy, was carried away by a *hatthilinga* bird; we do not know whether she is still alive or not; as long as we do not get news, about her, we shall neither fight nor surrender.' At that time it is said that there was an unbroken line of hereditary kingship. Thereupon the prince declared, 'I am her son' and mentioned the names of the commanders-in-chief and so on. Even then there were those who did not believe, so he showed them the wrapper and the signet ring. Recognising the wrapper and the signet ring, they opened the gates and consecrated him king.

Thus far is the account of the rise of Udena.

Now as a famine broke out in the kingdom of Allakappa, a man, Kotūhalaka by name, was unable to eke out a living, and thinking, 'I shall go to Kosambī to earn a living', took his little son Kāpi and his wife Kālī and moved out with provisions for the journey. People say that he left because men were dying of plague. While on the way, provi-

sions ran short; and being oppressed by hunger they found it difficult to carry the boy, whereupon said the husband to his wife, 'While we are alive, we may get another son; let us leave the child and go on'. The mother's heart being tender by nature, she said, 'I shall not leave my child while he is still alive.' 'Then what are we to do?' 'We shall carry him by turns.' On her turn, the mother used to lift the child as if he were a garland of flowers and carry him on her breast or hold him on her hip and hand him to the father. When it was the latter's turn, in whichever position he might hold him, as he took the child intense pain afflicted him due to hunger. Over and over again he said, 'Madam, as long as we are alive we may have another son; let us leave this one behind.' On her part, she replied turning down the proposal. The child, being handed from one to the other so often, became tired and fell asleep in the arms of the father who, knowing him to be asleep, let the mother go ahead, placed him under a bush on a pile of leaves and moved on. As she turned round and looked back the mother did not see her son and enquired, 'Sir, where is my son?' 'I have laid him down under a bush.' Beating her breast she wailed and said, 'Don't destroy me, Sir; I shall not be able to live without my child; please bring him back.' Thereupon he turned back and brought the child. Thus, as he abandoned his son once on this occasion, he himself had to suffer in consequence a similar fate seven times in future existences. So one should not take an evil deed lightly considering it to be an insignificant one.

As they moved on, they come upon the house of a cowherd. On that day the cowherd was celebrating the "Cow Ceremony". In the house of the cowherd a *Pacceka-buddha* used to take his meals regularly. After feeding the *Pacceka-buddha*, the cowherd performed the ceremony for which milk-rice was prepared in abundance. Seeing them coming, he asked, 'Whence do you come?' Hearing the whole story and being a kind-hearted man he took pity on them and provided them with rice porridge with plenty of ghee. Saying, 'My Lord, my life depends upon that of yours; you have been underfed for a long time, take as much as you need', the wife placed the ghee before him and took a little quantity of it for herself. The husband, stricken with hunger as he was for seven or eight days, found himself unable to hold his greed

for food and ate like a glutton. After providing milk rice for them, the cowherd himself ate. Kotūhalaka sat down looking at him, saw a lump of milk-rice being taken out of the vessel by the herdsman and given to a bitch sitting underneath a seat and thought, 'Lucky indeed is this bitch; she gets such food daily.'

Being unable to digest the milk-rice, he died on the same night and took rebirth in the womb of that very bitch. His wife performed the funeral rites and working as a hireling in that house received a *nāli* measure of rice. She cooked the rice and filling with it the bowl of the *Pacceka-buddha* made this earnest wish, 'By this may benefit accrue to your servant.' And with the thought 'It is good for me to stay here; the *Pacceka-buddha* comes here every day; whether there are gifts or not, by paying him homage and doing other service with a devoted heart, I shall earn much merit', she remained there working for hire.

At the end of the sixth or the seventh month, the bitch gave birth to a single pup. The herdsman caused it to be given the milk of one cow and within a short time it grew big. While having his meal, the *Pacceka-buddha* used to give it a lump of food daily, for which the dog became very attached to him. Twice a day regularly the herdsman used to go to wait upon the *Pacceka-buddha*. On the way, he used to beat the bushes and the ground with a stick at places which were the haunts of beasts of prey and made the sound "shoo, shoo" three times and drove them away. The dog used to accompany him.

One day he told the *Pacceka-buddha*, 'Sir, on occasions when I get no time, I shall send this dog; by that intimation may you please come.' Thenceforth, on days he was unable to go, he used to send the dog saying, 'Go, dear, and fetch the noble one.' At one bidding the dog would rush out and at places where his master used to strike the bushes and the ground, he would bark three times and when he knew that the wild beasts had fled, he used to go to the abode of the *Pacceka-buddha*. When the latter had taken his seat in the leaf-hut, after finishing his ablution in the morning, he would bark thrice at the door announcing his arrival and lie down at some place. Noting the time the *Pacceka-buddha* used to come out, the dog going ahead of him barking. In order to test the dog, the *Pacceka-buddha* used to take

a different route now and then. On such occasions, the dog would stand across the road in front of him, bark and put him on the right track. One day the *Paccekabuddha* took another road and although the dog stopped him by standing across the path, he did not turn back; instead, he pushed him aside with his foot and moved on. Seeing that he was not turning back, the dog turned round, bit the hem of his lower garment, pulled him and put him on the proper road. Such was the strong affection that the dog had developed for the *Paccekabuddha*.

In course of time, the robe of the *Paccekabuddha* became worn out, whereupon the cowherd offered him pieces of cloth for making one. The *Paccekabuddha* told him, 'Friend, it is difficult for one man to make it into a robe, so I shall go to a convenient place and have it made.' 'Revered Sir, please make it here.' 'Friend, that's not possible.' 'Well then, Sir, please do not stay away for long.' The dog stood listening to their conversation. The *Paccekabuddha*, saying 'Tarry, O disciple', sent him back and rising up into the sky departed towards **Gandhamādana**. The dog saw the *Paccekabuddha* going through the sky, stood howling and when the latter had passed out of his range of vision, he died of a broken heart. It is said that animals are by nature straightforward, and are not crooked. Men, however, think of one thing at heart, while speaking something else by word of mouth; and so has it been said: 'It is hard to understand man, but animals are understood easily.' Thus, when he died, because of his straightforwardness and lack of crookedness, the dog was reborn in the *Tāvātimsa* abode and enjoyed great glory being attended by a thousand celestial nymphs. When he whispered close to any ear, his voice spread over an extent of sixteen *yojanas*: when, however, he spoke in his usual voice, the sound used to spread over the whole expanse of the abode of gods, covering an extent of ten thousand *yojanas*. It was for this that he came to be known as the young god Ghosaka. Due to what is this the consequence? It was the result of his howling out of loving regard for the *Paccekabuddha*.

Ghosaka did not survive long but passed away from the heavenly abode. Indeed, the deities pass away from the world of gods due to four reasons; because of the termination of the span of life, because of the exhaustion of merit, because of lack of nutrition and

because of ill-temper. One who has performed many works of merit, is born in the world of gods, and having stayed there till the end of his life-span he takes rebirth in a higher and a still higher state of existence. Such is said to be the way of passing away because the term of life has come to an end. For him who has acquired little merit, it disappears within a short time like three or four *nāli* measures of rice thrown into the midst of corn in a king's granary. He passes away during his life-span. Such is said to be the way of passing away for a god whose merit has been exhausted. As regards the next case, while enjoying the sense pleasures, the god forgets to take his food and consequently passes away through physical exhaustion. Such is said to be the way of passing away through lack of nutrition. In the last case, however, envying another's property, the god becomes irritated, passes away and is said to have done so because of ill temper.

As for this god, while enjoying the sense pleasures, he forgot to take his food, passed away through lack of nutrition, and took conception in the womb of a courtesan of Kosambī. On the day the child was born, she asked the maid, 'What child is it?' and when told that it was a boy, she caused her to throw him away, saying, 'Hey, put him in an old winnowing tray and throw him on a rubbish heap.' It is the practice among the courtesans to bring up a daughter but not a son, because it is through the daughters that the continuity of their profession is maintained.

Crows and dogs thronged round the boy, but as the result of the howling that he did in the past out of his loving regard for the *Paccekabuddha*, not a single creature dared to approach him. At that moment, a man came out and found the child surrounded by crows and dogs. He went to find out what it was, and seeing the boy he developed a paternal affection for him and took him home saying to himself 'I have got a son'.

At that time, on his way to the royal court, the banker of Kosambī met the king's chaplain returning from the palace and asked, 'Revered Sir, did you observe to-day the conjunction of constellation with the moon for the lunar day?' 'Yes, O great banker, what else have I got to do?' 'What is going to happen in the territory?' 'Nothing particular, except that the child born to-day

in this city will become the chief banker.' It so happened that the banker's wife was at that time in an advanced stage of pregnancy. He immediately sent a man to his house saying, 'Go and find out whether she has given birth to a child or not.' Learning that she had not, he attended upon the king and went home hastily. There he summoned a maid servant named Kālī, gave her a thousand coins and said, 'Go and look for the male child who was born to-day in that city and bring him here.' While looking for the boy; she reached the house where the child was and asked the lady of the house as to when the babe was born. On being answered 'To-day'. Kālī said, 'Give him to me' and offered her one *kahāpana* to start with, and gradually increasing the price she gave her a thousand, brought the child and handed him over to the banker.

The banker had him installed in his house thinking, 'If a daughter is born to me, I shall give her in marriage to him and make him the chief in the banker's office but if a son is born, I shall put him to death.' After a few days his wife gave birth to a son. Thought the banker, 'If this child does not survive, my son is sure to become the banker; I had better put him to death immediately.' He summoned Kālī and said, 'Go and place this child across the entrance of the cattle-pen at the time when the cattle leave it; the cows will tread on him and kill him; come back only after ascertaining whether or not he has been trampled down.' She went and as soon as the cowherd opened the gate of the pen, she placed the child accordingly. Although the bull, the leader of the herd, used to come out last at other times, on that day, however, it came out ahead of the others and stood keeping the child within its four feet. Many hundreds of cows came out brushing on either side of the bull, and the cowherd, thinking, 'Previously this bull used to come out last, but to-day it has come out ahead of all and is standing still at the gate of the pen; what might be the reason?' approached the bull and found the boy lying beneath it. Paternal affection arose in him and he took him home saying to himself 'I have got a son'. Kālī went back and when the banker asked her, she told him what had happened. The banker told her to bring him back after paying a thousand coins. She did so and handed him over to the banker.

Thereafter, he told her, 'Kālī, to-morrow at dawn five hundred carts will move out of the

city for the purpose of carrying on trade; take this child and place him on the wheel-track; either the bullocks will trample him down or the wheels will pass over him. Come back only after ascertaining his fate.' She took the child and laid him on the track of the wheels. The leader was at the head of the caravan. Reaching the spot, the bullocks threw off the yokes, and although they were re-yoked and pressed on over and over again, they did not move forward. As he was struggling with them the sun arose. Wondering as to why the bullocks were behaving like that, he looked at the road and found the child. Thought he, 'I was about to commit a serious misdeed, but I have got a son', and being glad at heart he took the child home. Kālī went back, and being questioned by the banker told him what had happened. When the latter, said, 'Go, offer a thousand and bring him back', she did so.

Thereafter he told her, 'Take him this time to the charnel-ground and place him inside a bush. There he will die, being devoured by dogs and so on or being attacked by the spirits. Find out whether he dies or not, and come back.' She took the child and, placing him in a bush, waited aside. But neither a dog nor a crow nor a spirit was able to approach him. It is not that he was being protected by any person like a mother or a father or brothers and so on. Then, what might have been guarding him? It was because of his harking out of loving regard for the *Paccakabuddha* when he was a dog that he was being protected. It so happened that a goatherd was passing by the cemetery, driving many thousands of goats to pasture. One she-goat, while eating leaves and so on, entered the thicket and finding the child, knelt down and started suckling it. Though the goatherd made the sound "he he", the goat would not leave the baby. He went inside the bush with the thought of driving the goat out by beating it with a stick, found the goat kneeling down and suckling the child and developed a paternal affection for him. He went away taking the baby with the thought that he had got a son. Kālī went back and, being asked by the banker, related the incident whereupon he told her to recover the child for a thousand coins, which she did.

Next he told her, 'Woman, take the boy, go up the *Corapapāta* mountain and throw him down the precipice. Striking against the side of the mountain, he will drop on the ground broken up into pieces. Come back only after

ascertaining whether he is dead or not'. She took the child there and, standing on the top of the mountain, threw him down. Now, there was a dense bamboo grove growing on the sides of the mountain and extending along it. On the top of it there spread a *jiñjuka* (licquorice) bush of thick growth. The child fell on it as if on a carpet. That happened to be the day for the head basket-maker to pay his tax in bamboos. So, with his son, he went there and began to cut the bamboo-grove. As the bamboos shook, the boy cried. Taking it to be a sound like that of the cry of a child, he climbed up the grove from one side and finding the boy felt glad at heart and took him home with the thought that he had got a son. Kālī returned to the banker and being asked related the incident, whereupon the former said, 'Go, pay a thousand coins again and bring him back.' She did so.

Busy as the banker was with this or that, the boy grew up and was named Ghosaka. He was as if a thorn in the eyes of the banker who dared not look straight at him. Then he thought out a plan to do away with the boy, went to his potter and enquired as to when the latter would light up the oven. On being told that it would be done on the following day, the banker said, 'Well then, take this thousand and please do me a commission.' 'What is it like, Sir?' 'I have an illegitimate son whom I shall send to you. Take him inside a room; with a sharp knife cut him into pieces and putting the pieces in a pan, bake them on the furnace. This thousand is a kind of guarantee for you. Later on however, the needful will be done for you. The potter agreed saying, 'Very well.' Next day the banker summoned Ghosaka to him and sent him with the words 'Yesterday I gave orders to the potter to do a certain thing; go to him and tell him "Please accomplish the work as ordered by my father yesterday."' Saying, 'Very well', he went away.

The other son of the banker, who was playing marbles with boys, saw him going there, beckoned him and asked, 'Where are you going brother?' Replied he, 'I am going to the potter carrying a message from father', whereupon he said, 'Let me go there; these boys have won many stakes from me, please win them back for me.' 'I am afraid of father.' 'Brother, have no fear, I shall carry the message; I have lost much, please win

back the stakes for me before I return.' Ghosaka was reputed to be very clever at marbles, and so he pressed him thus. Ghosaka agreed and sent him away with the words, 'Well then, go and tell the potter, "Yesterday my father ordered a piece of work to be done, please carry it out."' He went to the potter and told him so, whereupon the potter put him to death in the way indicated by the banker and threw him into the furnace. Ghosaka, however, having played for the whole day, went back home in the evening. Being asked 'How is it that you have come back, my son?', he told the reason why he had come back and why his younger brother had gone. The banker, saying 'Woe is me', cried aloud and looked as if he were flushed with blood all over his body. He went to the potter with outstretched arms bewailing, 'O potter, don't ruin me, don't ruin me'. Seeing him coming in such a state, the potter said, 'Sir, make no noise; the job has been finished.' As he had injured one who had done no offence, he was overwhelmed with grief whose intensity was as great as the greatness of a mountain. So said the Bhagavā:—

'He who inflicts punishment on those who do not deserve punishment and have done no harm, very soon attains to one of the ten states of punishment. He suffers from sharp pain or loss or injury of the body, or severe illness or mental derangement, or oppression from the king or serious accusation or loss of relations or destruction of wealth, or a fire may burn down his house; and on the dissolution of his body, the foolish man goes to hell.'

As things took this turn, the banker could not look straight at Ghosaka, while brooding as to how he should finish with the boy, he hatched a plan to send him to an employee of his who was superintending over one hundred villages to put the boy to death through a letter. He wrote a letter saying, 'The bearer is a wicked son of mine; put him to death and throw him into a cesspool, after which I shall pay you in a fitting way for the services you have performed', and tied it to the end of his garment and said, 'Dear Ghosaka, there is an officer superintending over one hundred villages of mine; take this letter and hand it over to him.' Ghosaka, however, was an illiterate boy. Since his childhood the banker had been trying in vain to put him to death;

so how would it be possible for him to learn the alphabet. As he was leaving with the letter, condemning him to death, tied to the end of his garment, he said, 'Dear father, I have no provisions for the journey.' 'Be not worried about provisions: on your way in such and such a village, there is my friend, a banker. Take your morning meal in his house and go on.' Saying, 'Very well', he paid respects to his father and departed. On reaching that village, he enquired of the banker's house, went there and saw the banker's wife. When asked 'Whence have you come?', he replied 'From the city'. 'Whose son are you?' 'Madam, I am the son of your friend, the banker.' 'Are you Ghosaka?' 'Yes, madam.' Even as she saw Ghosaka, she developed a feeling of maternal affection for him.

The banker had a daughter about fifteen or sixteen years of age. She was very beautiful and charming. The parents provided her with a maidservant to look after her, and lodged her in a magnificent chamber on the top floor of a seven-storeyed palace. At that moment the banker's daughter sent the maidservant to a shop. The banker's wife saw her and asked her where she was going. She replied that she was sent on an errand by the daughter. The banker's wife said, 'Leave aside your errand and come here first; give a stool to my son, wash his feet and rub them with oil, make a bed for him and then you go on with your errand.' She did as she was bidden. The banker's daughter scolded her for coming back late, whereupon she said, 'Please do not be cross with me; Ghosaka, son of the banker, has arrived; only after having done some work for him could I go to the shop and return.' As soon as she heard the name of Ghosaka, the banker's son, love pierced through her skin and remained embedded in the marrow of her bone.

In the previous birth, in which she was Kālī the wife of Kotūhalaka, she had offered a *nāli* measure of rice to a *Pacceka* Buddha; as a result of that, she was reborn in this banker's family. Thus, her love for him in the former existence permeated and enthralled her. So has it been said by the Bhagavā:—

'Owing to the association in the past or because of the good done in the present, such an affection grows like a lotus in the water.'

Then the banker's daughter asked the maid, 'Where is he, my dear?' 'He is lying

on the bed and is asleep.' 'Is there anything in his hand?' 'There is a letter tied to the end of his garment' She wondered as to what the letter could be about and as he was still sleeping she went down without being seen by her parents who were otherwise engaged, took out the letter, returned to her room, closed the door, opened the window, and being literate, she read the letter. Thereafter, she thought 'What a foolish man he must be that he goes about carrying a message condemning him to death tied to the end of his garment; if I had not found it, he would have lost his life.' She stored up the letter and wrote another in the name of the banker thus: 'This is my son, Ghosaka; have collections made from the hundred villages, and give him in marriage to the daughter of the banker of the district. Build for him a double-storeyed house in the centre of the village where you live, provide for him good protection with a surrounding wall and men on guard, and send me a message as to what has been done. When you have done it, uncle, I shall repay you in a fitting way for the services you have rendered.' After she had finished the letter, she folded it up and tied it to the hem of his garment. He slept throughout the day, got up from bed, had his meal and departed.

Next day he arrived at the village early in the morning and found the officer attending to the affairs of the village. The latter saw him and asked 'What is it about, dear?' 'My father sends a letter to you'. 'Dear, what is it about? Please bring it to me.' After he had taken the letter and read it, he was filled with delight and said to the householders. 'Look, friends, what affection my master has for me. He has sent his son to me with the message. "Hold the marriage of my eldest son." Please bring quickly timber and other material.' He had a house built as directed, made collections from the hundred villages, brought the daughter of the banker of the district, celebrated the marriage and sent a message to the banker saying what he had done. Learning that, the banker became greatly disappointed and thought, 'What I asked to be done has not been done, but what I did not, has been done'. That disappointment, combined with grief for his son, produced in his stomach a burning sensation and it developed into diarrhoea.

The banker's daughter gave orders to this effect, 'Should anyone come from the banker, do not inform his son before telling me.'

The banker, however, thought that he would not make the son he regarded as bad, his heir to his property and said to one of his officers, 'Uncle, I wish to see my son. Send a servant and summon him.' Saying 'Very well', he sent a man with a letter. The banker's daughter, learning that he had arrived and was standing at the gate, sent for him and asked, 'What is it about my man?' 'Madam, the banker is ill; he has sent for his son to have a look at him.' 'Dear, is he keeping strong or weak?' 'Madam, he is keeping strong and is taking food.' She, without letting the banker's son know about it, provided the man with lodging and expenses and said, 'You may go when I send you, meanwhile you may stay here.' The banker enquired of the official, 'Uncle, haven't you sent anyone to my son?' 'Sir, I have done so, but the man who went has not returned yet.' 'Well then, send another.' He did so. The banker's daughter treated him as before. The banker's disease, however, took a serious turn and one chamber-pot after another had to be provided. Once again the banker enquired of his official, 'Uncle, haven't you sent anyone to my son?' 'I have done so Sir, but the men who went have not returned yet.' 'Well then, send one more again.' He did so. The banker's daughter enquired of the man who came as the third about the condition of the banker. He replied, 'Madam, the banker is seriously ill, he refuses to eat and is bed-ridden; chamber-pots, one after another, have to be provided.' Thinking 'Now is the time to go', she informed the banker's son saying, 'I am told that your father is ill.' He asked 'What are you saying, dear?', whereupon, she replied 'Sir, he is unwell.' 'What should be done now?' 'Let us go and see him taking presents collected from the hundred villages.' Saying 'Very well', he had the presents brought and departed taking them in a cart. Then she said to him, 'Your father is in a weak condition, if we take so many presents with us, there will be delay on the journey; let this cart go back' and sent all the presents to the house of her father. She then told him; 'My lord, please stand at your father's feet, I will stand at the head of the bed.' As they went inside the house, she gave orders to her attendants saying, 'Stand guarding the house, both in front and at the back.'

After they had gone into the house, the banker's son stood at his father's feet, while she stood at the head of the bed. At that time the banker was lying on his back; and

his officer, who was massaging his feet, told him, 'Sir, your son has arrived.' 'Where is he?' 'He is standing at your feet.' Seeing him, he sent for the accountant and asked, 'What is the extent of wealth in my household?' When told; 'Sir, in cash alone, there are forty crores and so much of movable and immovable properties in villages and lands, bipeds and quadrupeds, vehicles and conveyances', though he intended to say that he would not give all that property to his son Ghosaka, he said, 'I give ...'. Hearing that, the banker's daughter thought; 'He might say something else when he speaks again', dishevelled her hair, she began to weep as if overcome with grief and said, 'Dear father, what do you say? Unfortunate indeed are we that we are to hear such a word from you.' Saying so, she let herself fall hitting him right on the chest with her head so that he could not speak any more, and kept on pressing her head against his chest while pretending to be deeply grieved. At that very moment the banker expired. The death was reported to king Udena.

The king had him cremated and enquired whether he had any son or daughter. Being told that he had a son, Ghosaka by name, and that he had handed over to him the entire property before he expired the king after some time sent for the banker's son. It rained on that day, and in the court-yard there were pools of water here and there. The banker's son went to see the king. The king opened the window, and as he looked at him coming, saw him jumping over the pools of water in the court-yard. When he came and stood bowing, the king asked him, 'Are you Ghosaka?' 'Yes, your majesty.' The king said, 'Don't grieve because your father has passed away; I shall give you the office of the banker which is your paternal heritage.' Thus assuring him, he sent him away saying, 'Please go back, dear', and stood watching him as he departed. He went walking through the pools of water which he had jumped over when he came. Thereupon the king called him back and asked, 'Dear, how is it that when you came, you jumped over the pools of water, but on your return, you walked through them?' 'It's true, your majesty, at that time I felt like a frolicsome boy, but now since you majesty has promised me a high rank, I think it behoves me not to act as before and to move about with dignity.' Hearing him the king thought; 'A wise man is he, I must appoint him to the office now', and bestowed upon him the property enjoyed

by his father and the office of the banker together with the hundred villages. He moved round the town in a chariot and created a stir wheresoever he went.

The banker's daughter, who was sitting and talking with the maid-servant Kālī, said, 'Mother Kālī, it is because of me that your son attained so much of glory.' 'What makes you say so, dear?' 'In fact he came to our house with a death-warrant tied to the hem of his garment. I destroyed that letter and wrote another to the effect that I might be given in marriage to him. And up till now I have given him protection.' 'Dear, you know this much only; in fact the banker, in his attempt to kill him since his childhood, failed, and much money was wasted on this score alone.' 'Really, the treasurer committed a very grave offence, mother.' Seeing Ghosaka enter the house after moving round the city, she smiled thinking, 'So much of glory has been attained because of me.' The banker's son asked her why she smiled. 'There is reason for it.' 'Tell me.' She would not. 'If you don't tell me, I will cut you in twain.' So saying he drew out his sword. She said, 'I smiled at the thought that it was because of me you had attained so much of glory.' 'If my father handed over his property to me, what's that to you?' It appears that up till then he knew nothing about it and so he did not believe her words. Then she told him all that had happened saying, 'With your death-warrant you were sent by your father, but I saved you by doing this and that.' He disbelieved her and said, 'You are telling a lie.' Thinking that he would ask Kālī about it, he did so saying, 'Is it true, mother?' 'Yes, it is so, dear son; since your childhood, the banker designed to kill you but failed, and much wealth has been wasted on that account. You escaped death on seven occasions and now you have attained the position of the banker, with the entire produce derived from the hundred tributary villages.' Coming to know of that he thought, 'My *kamma* must have been very grave; however, having escaped death in such a way, it is not proper for me to lead a heedless life; I will therefore be heedful', and started giving away a thousand pieces of money daily in the way of charity to the blind, the destitute and such others. Mitta, the householder, was in charge of the dispensing of charities.

This is the Story of Ghosaka, the Banker.

At that time, in the city of Bhaddavati lived a banker, named Bhaddavatiya. He was a friend of the banker Ghosaka whom, however, he had never met. Ghosaka heard of the wealth and age of the banker of Bhaddavati from the merchants coming from that city, and wishing to be friendly with him sent him presents. The banker of Bhaddavati too heard about the wealth and age of the banker, Ghosaka, from the merchants coming from Kosambī and sent him presents wishing for his friendship. In this way friendship developed between them though they did not meet each other.

Some time later, plague broke out in the house of the banker of Bhaddavati. With its outbreak first the flies died, then in succession died the insects, mice, fowls, pigs, cattle, male and female slaves, and last of all died the members, of the house-hold. Those among them who fled, breaking through the walls, had the chance to survive. Thereupon the banker, his wife and daughter also fled in that way and took the road to Kosambī with the intention to reach Ghosaka, the banker. On the way they ran short of provisions and became exhausted through exposure to wind and heat as also through hunger and thirst. They proceeded to Kosambī in great hardship, and at a place where water was easily available, they took their bath. At the gate of Kosambī, they took shelter in a shed.

Thereupon the banker said to his wife, 'My dear, even a mother would not be happy if she were to meet her own child approaching her in such a condition. I have heard that my friend dispenses charity worth a thousand daily to the wayfarers and the poor. Let us send our daughter to fetch the food and having nourished ourselves for a day or two here we shall meet our friend.' She consented saying; 'Very well, my lord', and they stayed in that same shed.

Next day when the time for the distribution of charity was announced and as the wayfarers, the poor and others were going for food, the parents sent their daughter saying, 'Dear, go and fetch food. The daughter, who belonged to a wealthy family and was not devoid of a sense of modesty, due to the misfortune that befell her, took a pot and with the crowd of supplicants went for food hiding her shame. When asked, 'Girl, how many shares do you want?', she replied, 'Three', and was given three. When the food was brought by her, the three sat down together and ate. The mother and the

daughter told the banker, 'Lord, misfortune falls even on great families; please be not concerned on our score and eat without worry.' Thus they coaxed him in various ways and made him eat. He took the food, but, unable as he was to digest it, died at dawn. In very many ways the mother and the daughter bemoaned and bewailed. On the following day the girl went weeping to obtain food and being asked; 'How many portions will you take?', she said, 'Two', brought the food and coaxed the mother to eat. At her request she ate but died on that day. The girl, left all alone, wept and lamented over the misfortune that had fallen upon her, and on the next day, being afflicted with extreme pangs of hunger, went weeping for food along with the supplicants. When asked 'How many shares will you take, dear?' she said, 'One.' Mitta, the householder, recognised her as the one taking food for three days, and so he told her; 'Woe be with you, wretched woman, to-day you know the capacity of your stomach.' The girl, who belonged to a respectable family and was endowed with modesty and shyness, felt as if she were wounded in her chest with a javelin and as if saline solution had been applied to the wound and asked; 'Why sir?' 'At first you took shares for three, yesterday you took for two, today you are taking one. Today only are you aware of the capacity of your stomach.' 'Sir, don't you imagine that I took for myself only.' 'Then, why did you take them?' 'Sir, at first we were three, yesterday there were two, but today I am left alone.' 'How is it so?', asked he. Hearing from her the whole account right from the beginning, he was unable to hold back his tears, and being overcome with great sorrow which had arisen, he said, 'Dear, such being the case, be not worried; you were the daughter of the banker of Bhaddavatī, but from today onwards you are my own daughter.' He kissed her on the head, took her home and established her in the position of the eldest daughter.

Hearing the shouts and uproar in the alms-house, she asked him, 'Why don't you quieten these people and dispense charity?' 'It is not possible, dear.' 'Father, it is possible.' 'How, dear?' 'Father, put up a fence around the alms-house and fix two gates, through which only one person can pass at a time. Thereafter, ask them to enter by one gate and leave by the other. Thus, they will take without noise.' Hearing that,

he said; 'Dear, it is a fine plan', and had it done. Formerly she was known as Sāmā, but because she had a fence done, she came to be known as Sāmāvatī. Henceforth, uproar in the alms-house came to an end.

In the past, the banker Ghosaka, used to find delight when he heard the noise with the thought that the sound came from his alms-house; but failing to hear the noise for two or three days he asked Mitta, the householder, who came to wait upon him 'Are you dispensing charity to the poor and the wayfarers?' 'Yes, sir.' 'Then, how is it that I have not heard the noise for the last two or three days?' 'I have devised a means so that people might take alms without making any noise.' 'Then, why didn't you do it before?' 'I had no idea, sir.' 'How do you come to know now?' 'My daughter pointed it out to me.' 'Have you got a daughter of whom I do not know?' Then he related the whole account of the banker of Bhaddavatī, beginning from the outbreak of plague till his adoption of the girl as his eldest daughter. Then the banker said to him, 'That being so, why didn't you inform me? My friend's daughter is my daughter,' and he sent for her and asked, 'Dear, are you the banker's daughter?' 'Yes, father.' Saying: 'Be of good cheer; you are my daughter', he kissed her on her head and giving five hundred women as attendants, placed her in the position of his eldest daughter.

It so happened that one day a festival was proclaimed in that city. On such a festival day, the ladies of rank who did not usually go out, used to go to the river on foot with their attendants to take their bath. So, on that day Sāmāvatī, accompanied by her retinue of five hundred women, went past by the palace-enclosure to have her bath. Udena, who was standing at the window, saw her and enquired, 'To whom do these dancing girls belong?' 'Your Majesty, they are not dancing girls belonging to anyone.' 'Then whose daughters are they?' 'Your Majesty, she is Sāmāvatī, the daughter of the banker Ghosaka.' He fell in love with her at first sight and sent word to the banker, saying, 'Let the banker send his daughter to me.' The banker replied that he would not do so. 'Do not behave like that; send her.' 'Your Majesty, we householders do not yield to the fear of words or threat or torture and part with our daughters.' Enraged, the king had the banker's house sealed and seizing the

banker and his wife by their hands, turned them out of the house. On return from her bath, Sāmāvatī could not get permission to enter the house and enquired, 'Father, what has happened?' 'My dear, the king sent messengers for you, and when we replied that we would not give you up, he had our house sealed and turned us out.' 'Dear father, you have committed a grave offence; when the king sent the message, you shouldn't have refused him but should have said that you would do so provided that the daughter were taken together with her attendants.' 'Very well, dear, if you so approve, I shall do so', and sent a message to the king accordingly. The king agreed saying, 'Very well', had her brought along with the retinue and consecrated her the chief queen. The rest became her ladies-in-waiting.

This is the story of Sāmāvatī.

Udena had another queen by the name of Vāsuladattā, the daughter of Caṇḍapajjota who was the king of Ujjenī. Once, on return from the pleasance, while surveying his own splendour, Caṇḍapajjota enquired, 'Does any one else possess such a splendour?' Being told, 'What splendour is it. The splendour of Udena, the king of Kosambī, is far greater', the king said, 'Well then, I will capture him.' 'It is not possible to do so.' 'I will do anything to capture him.' 'It is not possible, Your Majesty.' 'Why not?' 'He knows the art of charming elephants; chanting a spell and playing upon the lute, he makes the elephants run away or captures them. There is no one to compare with him in the possession of elephant mounts.' 'Is it not possible for me to capture him?' 'If you are bent on this determination, have a wooden elephant made and despatch it to where he is. Once he hears of a riding elephant or horse he will go out any distance. When he comes to the place, it may be possible to capture him.' Realising that it was a plan which would suit the purpose, the king ordered a wooden elephant to be made, fitted it with mechanism, and having had it covered with linen and painted, left it on the bank of a pond at a place on the border of his kingdom. Inside the elephant's belly, there was space sufficient for sixty men to move about. Elephant-dung was brought and scattered about here and there. A forester saw the elephant and thought: 'It is fitting for our king', approached him and reported, 'Your Majesty, I have found a mighty elephant, white all over, which resembles the peak of Mount Kelāsa; it is

suitable for you alone'. Udena took him as his guide, and set out on an elephant surrounded by his retinue.

The informers, hearing of his approach, went and informed Caṇḍapajjota. He came and posted his troops on both flanks leaving the centre unoccupied. Udena, being unaware of his movement, chased the elephant. The men inside set it running at speed. As the king muttered the spell and played on the lute, the wooden elephant kept on running as if the sound of the lute did not reach it. Not being able to overtake it, the king rode a horse and chased it. As he was chasing with speed, his troops were left behind; thus there was only the king. Then Caṇḍapajjota's men, who were posted on either side, seized him and took him to their king. His troops, however, realising that the king was overpowered by enemies, set up an encampment outside the perimeter and stood there.

Caṇḍapajjota, having had him captured alive, put him into prison, locked the door and celebrated the feast of victory for three days. On the third day Udena enquired of the guards as to where the king was. They replied that he was celebrating the feast of victory for the capture of the enemy. 'How is it that the behaviour of your king is like that of a woman? After having captured a rival king, does it not behove him either to set him free or to put him to death? You, however, say that he is celebrating the feast of victory, keeping me in misery.' They went and informed the king about it, whereupon the latter came and asked; 'Is it true that you made such a remark?' 'Yes, O king.' 'Very well, I shall set you free, but I am told that you know a certain spell. Will you give it to me?' 'Yes, I will give it you; take it in the proper way, but then, will you bow down to me?' 'What, am I to bow down to you? I am not going to do that.' 'Then, I am also not going to give it to you.' 'In that case, I will have to inflict on you heavy punishment.' 'Do; you may be the master of my body, but not of my mind.' Hearing his bold asseveration, the king thought: 'How should I get the spell; it won't be proper that anybody else should have a knowledge of this spell; I shall have my daughter learn it from him and I shall learn it from her.' Then he asked him: 'Are you prepared to give it to anyone who will bow down to you?' 'Certainly, O king'. 'Well then, there is a hunchbacked woman in my house; she will sit inside a curtain and you

will recite the spell from outside it.' 'Be she a hunchback or a cripple, I shall give it to one who will bow down to me.' Then the king went to his daughter Vāsuladattā and said; 'My dear, a certain leucodermic leper knows an invaluable spell; it is not wise that the spell be learnt by anybody else. You had better pick it up while sitting inside a curtain and he will teach you from outside; from you again I shall learn it.' Thus, out of apprehension that they might become intimate with each other, he referred to his daughter as hunchbacked and Udena as a leucodermic leper. He sat outside the curtain and taught the spell, while she sat inside.

One day, though he was repeating it over and over again, she was unable to pronounce a particular word of the spell, whereupon he shouted; 'Hey, you hunchback, what a thick-lipped and swollen-cheeked face you have. Say it like this.' She became angry and said 'You wretched leper, what is it that you are saying? Can one like me be hunchbacked?' Thereupon he lifted the corner of the curtain and asked, 'Who are you?' Replied she, 'I am Vāsuladattā, the daughter of the king.' 'But, while your father was talking to me about you, he referred to you as a hunchback.' 'Also when he spoke to me about you, he told me that you were a leucodermic leper.' Then both of them said simultaneously, 'Indeed he must have spoken like that because he was afraid, lest we might become intimate', and while inside that very curtain, they developed intimacy. After that there was no such thing as the learning of the spell or of the art.

Every day the king enquired of his daughter; 'Daughter, are you mastering the art?', and she used to reply; 'Yes, father I am doing so.' Then, one day Udena told her, 'Dear, neither parents nor brothers nor sisters can do what a husband is capable of doing; if you will save my life, I will make you my chief queen and provide you with five hundred women as your attendants.' 'If you are able to keep this promise, I shall save your life.' 'I will, dear.' She said, 'Very well, sir', went to her father, bowed down to him and stood on one side. Then he asked her, 'Dear, have you completed mastering the art?' 'It is yet to be completed, father.' 'Now, what is it, dear?' 'Father, I need an exit gate and transport.' 'What for, my dear?' 'Father, it is necessary to get a certain medicinal herb for the spell at night under the indication of the stars. Thus, it is

necessary for to have an exit gate and transport so that I may go out at any time.' The king consented saying, 'Very well.' They managed to secure a door suited to their convenience.

The king had five carriers, Bhaddavatī, the she elephant, which could travel fifty *yojanas* a day; the slave Kāla, able to run sixty *yojanas* per day, Celakaṅṭhī and Muñjakesī, the two horses, able to travel a hundred *yojanas* a day, and the elephant Nālāgiri which was able to travel a hundred and twenty *yojanas* per day.

It is said that before the advent of the Buddha, Caṇḍapajjota had been an attendant to a chieftain. One day, while that chieftain was returning after taking a bath outside the city, a *Paccekabuddha* came out of it with an empty bowl, as he had failed to get even one single morsel of food, because the entire city became subjected to the influence of *Māra*. As the *Paccekabuddha* reached the city gate, *Māra* approached him in the guise of a stranger and asked, 'Revered sir, did you receive anything?' 'How did you so contrive that I might not get anything?' 'Well then, please turn back and re-enter the city; this time, I will not do as before.' 'I shall not turn back again.' In case the *Paccekabuddha* were to turn back, *Māra* would have possessed the bodies of all the citizens again and they would have clapped their hands and jeered at him. Then that chieftain, seeing the *Paccekabuddha* coming with the empty bowl, bowed down and asked, 'Revered sir, did you receive anything?' 'Friend, I went on almsround and have come back.' He thought, 'The revered one, without answering my query, says something else; it appears that he has not received anything.' Then he looked at the bowl and found it empty. Not knowing whether food were prepared or not at home, he did not dare to take hold of the bowl, but said, 'Please wait a moment, Revered One'. He went home quickly and enquired whether or not the food were ready. Being told that it was ready, he told his attendant, 'There is no one who can compete with you in speed; reach the holy one as fast as you can, request him to hand over the bowl to you, take it from him and come back.' Even at one bidding, he rushed out and brought back the bowl. The chieftain filled the bowl with the food prepared for himself and said, 'Offer it to the venerable one quickly; for this I make a transfer of the share of merit to you.'

Quickly he went and, offering the bowl to the *Paccekabuddha*, he bowed down to him in the five-fold way and said. 'Revered sir, as noon time is approaching fast, I went back very quickly and returned in haste; as a fruit of this speed of mine, may I be provided with carriers capable of travelling distances of fifty, sixty, a hundred and a hundred and twenty *yojanas*. In the course of my journey, my body became heated by the sun; as a fruit of this may my power be like the heat of the sun wherever I may be reborn. Merit has accrued to me through the almsfood of my master, as a result of this may I be a sharer of the truth realised by you.' The *Paccekabuddha*, saying 'May it be so', uttered the following words of approval:—

"May all your wishes and prayers be fulfilled. May all your aspirations be fulfilled like the moon in its fulness. May all your wishes and prayers be fulfilled. May all your aspirations be fulfilled like a wish-fulfilling gem".

These were the two stanzas which the *Paccekabuddha* used to utter in approving a gift. Therein, *jotirasa* implies the precious gem which fulfils all wishes. This was the deed he had done in the past, and consequent-

ly in the present life he was reborn as *Caṇḍa-pajjota*, and as a result of that deed he was provided with five carriers.

One day the king went out to his pleasure garden to disport himself. Udena, with the idea 'It is time to run away', filled a number of big leather bags with pieces of gold and bars and coins, loaded them on the back of the she-elephant and fled away, taking *Vāsuladattā* with him. The palace guards saw them going and went and reported to the king who despatched his troops to follow up speedily. Udena, knowing that the army was chasing him, opened the bags and dropped the coins. The men picked them up and resumed their chase. As Udena opened the bags and continued dropping the pieces of gold; and while they were delayed through their greed for gold, the former reached his own encampment pitched outside the city. Then, seeing him return, his army surrounded the king and escorted him to the city. Having reached the palace, Udena consecrated *Vāsuladattā* his chief queen.

This is the story of *Vāsuladattā*.

SĀMĀVATĪ

There was, however, one Māgandiyā who was already his chief queen. It is said that she was the daughter of a brahmin, named Māgandiyā, of the kingdom of Kurus; her mother also was known as Māgandiyā and her uncle too was Māgandiyā. She was exceedingly beautiful like a celestial nymph. Her father was not able to find a suitable match for her. Though he was approached by highly respectable families, he rejected their proposals in a discourteous manner saying, 'You are not worthy of my daughter.' One day the Master, while surveying the world at dawn, found that the brahmin Māgandiyā and his wife were destined to attain the fruition of *anāgāmi*, took His bowl and robes and proceeded to the place where the brahmin used to offer sacrifice to the fire outside the market-town. The brahmin saw the extremely handsome form of the *Tathāgata* and thought, 'In this world, there is none who may be compared to such a person as this. Indeed he is worthy of my daughter; to him shall I give my daughter to maintain.' He told the Teacher, 'Monk I have a daughter; up till now I have not found a person worthy of her. You are suitable to her and she is a good match for you. Indeed you ought to have a wife and she a husband. I am going to give her to you. Please wait here till I come back.' The Teacher remained silent. The brahmin hastened home and said to his wife, 'Dear madam, I have found a person suitable for my daughter; make haste and adorn her.' Having had her dressed up, he proceeded to where the Teacher was, taking the wife and the daughter with him.

The whole town became excited and the people, saying, 'All this time, this brahmin has not given his daughter to anyone saying that there was none suitable for her, but now we hear that he has found one; what sort of a person may he be, let us go and have a look at him', set out along with him. When the brahmin was coming with his daughter, the Teacher, instead of staying at the place appointed, left His footprint there, went aside and stood at another place. 'The footprint of the Buddha appears only at places where He imprints it purposely and

not anywhere else. Only those for whom the mark is intended can see it. Elephants and so on may tread on it or a heavy rain may fall on it or a stormy wind may strike against it, yet the mark is not to be effaced.

Then his wife said to the brahmin, 'Where is the person?' He replied, 'I asked him to wait here', and wondering where he might be gone, he looked round, saw the footprint and said, 'This is his footprint' The lady, skilled as she was in the three *Vedas* as also the lore of signs, repeated the lore and coming to know the nature of the foot-print remarked 'O brahmin, this is not the foot-print of one who is addicted to the fivefold sensual pleasure.' Saying this she uttered the following verse:—

'The footprint of one who is given to lust is like that of one who sits squatting on his tip-toes; that of one who is given to anger is like that of a person who walks stamping on his heels; that of the bewildered is like that of one who walks dragging his feet. But this sort of footprint belongs to one who has rolled back the veil of passion.'

Thereupon the brahmin said to her, 'Please keep quiet, lady; you are in the habit of seeing a crocodile in a water-pot or thieves lurking inside the house.' 'Brahmin, say whatever you like, but this is not the footprint of one addicted to five sensual pleasures.' Thereafter, looking around, the brahmin saw the Teacher, and saying, 'This is the person', went and said, 'O monk, I give my daughter to you to maintain.' The Teacher, without replying as to whether He wanted the daughter or not, said, 'Brahmin, I shall say something to you.' On being told to do so, He related the account of how *Māra* followed Him from the time of His Great Emancipation up to the time when He sat at the foot of the *Ajapāla* banyan tree, as also how *Māra* was afflicted with grief with the thought that the Buddha had gone beyond his influence and how his daughters came forward to console him in his grief and how they engaged themselves in their attempt to entice Him by assuming the forms of young

maidens. 'Even then, no hankering grew in me', saying this He uttered the following verse:—

'Even after seeing *Taṇhā*, *Arati* and *Rūga*, I felt no urge in me for sensual pleasures; after all what is this which is full of urine and excreta, and which I don't like to touch even with my foot.'

When he finished uttering the stanza, both the brahmin and his wife were established in the fruition of *anāgāmi*. Māgandiyā, however, thought, 'If he had no need of me, he should have said so. But, this one has referred to me as being full of urine and excreta. Let it be so. On account of my birth, family, social status, wealth, age and attainments, I will get a suitable husband, and then I shall decide what to do with the monk.' She harboured a grudge against the Teacher. Did the Teacher know of her grudge against Him or not? He did. If he did, why is it that He uttered such a verse? It was for the sake of the other two. Indeed, the Buddhas delivered discourses for the sake of these who were fit enough to attain the Path and Fruition, without caring for the grudge borne against them. Her parents took her to Māgandiyā the junior, entrusted her to his care, entered the Order and attained arahatship.

Māgandiyā the junior, on his part, thought 'My daughter is not suited to a man of inferior type; she is indeed worthy of a king', took her to Kosambī, bedecked her with all kinds of adornments and presented her to King Udena saying, 'Here is a noble woman who is worthy of Your Majesty'. As soon as he saw her, the king developed an intense love for her, consecrated her a chief queen and provided her with a following of five hundred women. Udena thus had three chief queens who together had a following of a thousand and five hundred female dancers.

This is the Story of Māgandiyā

At that time, at Kosambī there were three bankers, by name, Ghosaka, Kukkuṭa and Pāvāriya. As the rains approached, they saw five hundred hermits who had arrived from the Himalayan region, moving about in the city on their rounds for alms. The bankers developed a feeling of respectful regard for them, offered them seats, fed them and got their promise to stay with them for four months. They made

them live there for the period and sent them off after getting the promise of their return during the next rains. From that time onwards the hermits used to reside in the Himalayas for eight months and with them for four months.

On a certain occasion, as they were coming from the Himalayas, they saw a big banyan tree in the forest tract and took their seat underneath. While the eldest amongst them thought, 'The deity possessing this tree cannot be of inferior status; he must be of great power; how good would it be if he would give drinking water to this band of ascetics', the god offered them water. Then he wished for water for bathing and it was provided too. Lastly, he thought of food and the god provided it also. Thereupon it occurred to him thus, 'This god has provided us with everything we wished for, I wish I could see him.' The god came out of the trunk of the tree and presented himself. Then the hermits asked him, 'O god, mighty is your splendour, what really have you done to attain it?' 'Ask me not, sirs.' 'Do tell us, god.' Insignificant as the deed he had done was, he felt shy and did not feel like speaking about it; but being pressed by them over and over again, he said, 'Well then, please listen', and spoke.

According to his account, he had been a poor man. As he was looking for a job, he got one from Anāthapiṇḍika and with that he earned his livelihood. One Fast-day, on his return from the monastery, Anāthapiṇḍika enquired, 'Has anyone told the hireling that to-day is a Fast day?' 'No sir, he has not been told.' 'Well then, prepare for him the evening meal.' They cooked for him a *pattha** measure of rice. Having worked in the forest for the day, he came back in the evening. When the food was dished out and given to him, hungry though he was, he did not take it at once, but thought: 'On other days, there used to be a great uproar in this house crying for food, soup and curry. Today, however, everybody is lying down quietly and food has been served for me alone; what could this be due to?', and enquired whether or not others had finished their meal. When answered in the negative, he asked for the reason and was told, 'In this house people do not take their evening meal on Fast-days; everybody observes the Fast. Even the suckling babies, after having had their mouths rinsed and

* A double handful

having been fed with a concoction of four sweet ingredients, are made to observe it by the great banker. Lamps, fed with scented oil are lighted up. Both young and old resort to their beds and reflect on the thirty-two parts of the body. But, as we forgot to inform you of the Fast, your food has been prepared; please take it.' 'If it is possible to observe the Fast at this time, I too should like to do so.' 'The banker knows better.' 'Then, please ask him.' They went and asked the banker who said, 'Now if he refrains from taking food, rinses his mouth and takes upon himself the Fast duties, he would be doing half the act of observance of the Fast.' When he heard about it, he acted accordingly. As he had been working for the whole day, he became famished and he suffered from flatulence. He tied a robe round his belly and holding its end tossed about. The banker came to know of it, had the torches set alight, caused a concoction of four sweet ingredients to be brought and approaching him asked, 'What is the matter my man?' 'Sir, I am suffering from wind trouble.' 'Then, get up and take this medicine.' 'Sir, have you taken it too?' 'We are not unwell, you take it.' He refused saying, 'Lord, in observing the Fast, I have not been able to keep it for the whole day, let not the half too be spoilt.' Though the banker said, 'Don't behave in such a way, my man,' he did not accede to his request and at dawn passed away like a withered flower and was reborn in that banyan tree. Thus he related the story and added, 'The banker was devoted to the *Buddha*, *Dhamma* and *Samgha*; and as a result of observing half the Fast with the encouragement given by the banker, I have attained this splendour.'

The moment they heard the word "*Buddha*", the five hundred hermits got up and with hands clasped in adoration towards the god said, 'Please utter the word "*Buddha*.'" Having got his consent to utter the word "*Buddha*" and on it being repeated three times they said in exaltation, 'Even this word is a rarity in this world and remarked, 'O god, you have made us hear this word which has not been heard of before for many hundred thousand aeons.' Then the pupils said to their leader, 'Now let us go to the Teacher.' 'Dear, the three bankers are of great service to us, to-morrow we will take alms-food at their residence, inform them and go. Please wait till then'. They agreed to do so.

Next day the bankers had rice-gruel prepared, seats laid out and aware as they were that the venerable ones would visit them that day, they went forward to receive them, took them to their abodes and offered them seats and food. After their meals, they bade farewell to the great bankers saying, 'We are leaving.' 'Revered sirs, have we not obtained assurance from you that you would stay with us for the four months of the rains? Now, sirs, where may you be going?' The fact is that the *Buddha*, the *Dhamma*, the *Samgha* have appeared in this world, and so we are going to the Teacher'. 'But are you the only persons who should visit the Teacher?' 'Friends, others too are not forbidden.' 'Well then, please wait, we will make preparations and come along.' 'Your preparations will only cause us delay; we shall go ahead and you may follow us.' Saying so, they went ahead, met the Supremely Enlightened One, uttered words of adoration, bowed down to Him and took their seats at one side. Thereupon, the Teacher delivered to them a religious discourse in graduated order. At the end of the discourse, all of them became endowed with analytical knowledge and attained arahatship, and begged for ordination. No sooner had He uttered the words, 'Come, O monks', than they became monks according to the *Ehi Bhikkhu* formula, equipped with bowls and robes which looked as if they were produced by supernatural power.

Those three bankers also, each of them with a convoy of five hundred carts, carried materials for gifts, such as clothings, coverlets, butter, honey and molasses and arrived at Sāvatti. And having paid respects to the Teacher, they listened to the religious discourse, at the end of which they attained the fruition of *sotāpatti*. They lived with the Teacher dispensing charity for about half a month, begged him to pay a visit to Kosambī and were assured by the Teacher with a promise. On being told that the *Tathāgatas* are fond of spending their time in solitary places, they said, 'We are quite aware of it revered sirs; it would be good if He would come when a message is sent by us.' Repairing to Kosambī, the bankers Ghosaka Kukkuṭa and Pāvāriya respectively had great monasteries built; the Ghosita, the Kukkuṭa and the Pāvāriya, and sent a message requesting the Teacher to come. On receiving their message, the Teacher proceeded to that place. They went forth to meet Him, took Him to the monasteries

and waited upon Him by turns. The Teacher resided one day in each monastery, and would go for alms-food to the house of the banker in whose monastery He resided. Now, those three bankers had a garland-maker by the name of Sumana who used to serve them. He told the bankers; 'I have been serving you for a long time; I intend to offer a meal to the Teacher. Please favour me with a day.' 'Well then, do it tomorrow.' Saying, 'Very well, sirs', he invited the Teacher and made arrangements to do Him honour.

At that time the king used to give eight *kahāpanas* daily to Sāmāvatī as expenses for flowers. Her maid servant, named Khujjuttarā, used to go to the garland-maker Sumana and get the flowers regularly. When she came on that day, the garland-maker said, 'I have invited the Teacher to whom I shall offer flowers to-day; please stay back and help me in serving meals to Him; thereafter listening to the religious discourse you may take away the flowers that are left over. She consented saying, 'Very well'. After he had served the meal to the congregation of monks with the Buddha at the head, Sumana received the bowl so that the Teacher could speak words of benediction. The Teacher began to deliver a religious discourse in the way of appreciation. Even while Khujjuttarā was listening to the religious discourse of the Teacher, she attained to the fruition of *sotāpatti*. Previously she used to take for herself four *kahāpanas* and buy flowers with the remaining four. On that day, however, she bought flowers worth eight *kahāpanas* and went away. Sāmāvatī asked her, 'Well maid, has the king given me double the price of flowers for to-day?' 'No, Your Majesty.' 'Then, how is it that there are so many flowers?' 'On other days I used to take four *kahāpanas* for myself and bring flowers worth four *kahāpanas*.' 'Then why didn't you take them to-day?' 'It is because I have realised the truth after 'listening to a religious discourse from the Perfectly Enlightened One.' Instead of scolding her with the words, 'You wretched slave, return to me the *kahāpanas* you have appropriated so far', the queen said, 'Mother, may we also drink the ambrosia that you have enjoyed?' She replied; 'Should it be so, arrange for a bath for me', whereupon she was bathed with scented water from sixteen pots and was provided with a set of fine clothes. She then put on one dress and placing another covering one shoulder, had a seat prepared, had a fan,

addressed the five hundred women and delivered a discourse in the way it was delivered by the Teacher. Hearing her discourse, all of them attained the fruition of *sotāpatti*. The women bowed down to Khujjuttarā and requested her saying, 'Today onwards, madam, please don't do any menial work; take the place of our mother and teacher. Go to the Teacher, listen to whatever teachings He delivers and repeat them to us.' Acting according to their request, in course of time she mastered the three *Piṭakas*. The Teacher declared her as having a pre-eminent position among female lay-devotees and disciples who are vastly learned and are preachers of the truth.'

Those five hundred women told her, 'Mother, we wish to see the Teacher; please take us to Him, we shall worship Him with scents, flowers and so on.' 'Madam, hard is the life in a royal household; it is not possible to go out with you.' 'Madam, don't deprive us of our opportunity, please show us the Teacher.' 'Well then, cut holes in the walls of your living rooms big enough to look through, fetch perfumes and flowers, and remain waiting at those holes. When you see the Teacher going to the houses of the three bankers, stretch forth your hands, bow down and worship Him.' Acting as they were told, they saw the Teacher while going forth and coming back, bowed down and worshipped Him.

One day Māgandiyā came out of her palace and, as she was strolling about, reached the living quarters of those women. Seeing the holes in the rooms she enquired, 'What is meant by this?' Being unaware that she bore a grudge against the Teacher, the women said, 'The Teacher has arrived in this city; we stand here and have a look at Him and worship Him.' Māgandiyā thought, 'They say that the monk Gotama has come to this city; now I shall have to find out what should be done to Him. These women also are his followers, I shall think what should be done to them too.' Accordingly, she told the king, 'Your Majesty, the attendants of Sāmāvatī have got their interest lying outside; within a few days' time they will take your life.' The king did not believe that they would do so and even though he was told repeatedly he refused to believe it. When the king did not believe even though he was told for the third time, she said, 'If you do not believe me, go to their residence and find out for yourself, Your Majesty,'

The king went and seeing the holes in the rooms asked, 'What is this for?' When the truth was told, he did not become angry with them; but without making any remarks, he had those openings closed and had windows made in all the rooms at some height. It is believed that since that time windows at a higher level came into existence.

Not being able to do anything to those women, Māgandiyā thought, 'I shall teach the monk Gotama a lesson', bribed the citizens and told them, 'When the monk Gotama enters the city and moves about; with your slaves and servants, abuse and revile him and drive Him away.' The upholders of wrong views, who were not respectful towards the three Jewels, went after the Teacher when He entered the city and started abusing and reviling Him using the ten kinds of abusive words, such as, a thief, a fool, an idiot, a camel, an ox, a donkey, a hell-bound, a beast, and one destined to a miserable existence, one not destined to a happy existence. Hearing that, the venerable Ānanda said to the Teacher, 'Lord, the people of this town are abusing and reviling us; let us move elsewhere.' 'Where to, O Ānanda?' 'To some other town, Lord.' 'If the people there swear at us again, where shall we go, Ānanda?' 'From there to some other town, Lord.' 'There again if we are abused, where shall we go?' 'Yet to another town, Lord.' 'O Ānanda, it is not good to behave in this way; wheresoever a dispute arises, it should be settled there, before proceeding elsewhere. Well then Ānanda, who are the persons abusing us?' 'Lord, all the people including the slaves and servants are doing so.' 'Ānanda, I am like an elephant engaged in a battle. An elephant trained in war is required to face the shower of arrows from the four quarters. Likewise, it is my responsibility to withstand whatever is said by the wicked.' Saying this, while admonishing with reference to Himself, the Teacher uttered the following three verses from the *Nāgavagga*.

320—I shall put up with abusive words, just as an elephant in the battle withstands an arrow shot from a bow. Indeed, the people in general are wicked.

321. People take the tame animal into the crowd; kings ride on the tame ones; among the human beings one who puts up with abuses is reckoned as the tamed and the best.

322 Of the mules, the trained ones are the best; of the horses, those from Sindhu are

well-bred; mighty are the elephants of the *kuñjara* class; but the most excellent is the one who has subdued himself.

The religious discourse proved to be beneficial to the multitude which gathered. After delivering the discourse the Teacher said, 'Be not anxious, Ānanda; they will abuse only for seven days, but on the eighth they will be silent; for a disaffection, arisen with reference to the Buddha, cannot last more than a week.'

Having failed to scare away the the Buddha with abusive words, Māgandiyā thought, 'What should be done?' One day, while attending upon the king who was drinking liquor, she thought, 'These women are His (Gotama's) supporters, I shall bring about their ruin', and sent the following message to her uncle, 'Please come and bring with you eight dead fowls and eight live ones. On your arrival, please stand at the head of the stairs and inform that you have come. When you are asked to enter, do not do so; but send in the live fowls first and then the others.' She then bribed a young attendant and asked him to act according to her instructions. Māgandiyā came and informed the king of his arrival. On being asked to enter, he said, 'I shall not enter the apartment where the king is enjoying a drink.' The queen despatched the young attendant saying, 'Go, dear, and meet my uncle.' He went, brought back the eight live fowls given by Māgandiyā and said, 'Your Majesty, the chaplain has sent you presents.' Said the king, 'Indeed we are promised an excellent dish, but who is going to cook it?' Māgandiyā said, 'Your Majesty, Sāmāvati and five hundred attendants are going about and doing nothing. Please send these to them; they will cook and bring the dish.' The king sent the young attendant saying, 'Go and hand over these to them, without giving them to anybody else. let them kill these and cook these themselves'. Saying 'Very well, Your Majesty', he went and told them as ordered. They, however, refused saying, 'We do not take life', whereupon he came back and reported the matter to the king. Māgandiyā said, 'Do you see that, Your Majesty; you will find out now whether these women take life or not. Lord, please ask them to cook and send the dish to the monk Gotama.' The king did so whereupon the attendant took the fowls and pretending to go to Sāmāvati, went and gave those fowls to the chaplain and instead took

the dead ones to Sāmāvatī and told her, 'Please cook these and send them to the Teacher.' They moved forward and taking them said, 'Bring them, friend; this indeed is what we should do.' The attendant went back to the king and being asked about it informed him, 'As soon as I said "Cook these and send them to the monk Gotama", they came forward and took hold of them.' Māgandiyā blurted out, 'Look, Your Majesty, they are not doing it for a person like you. When I said that their interest lies outside, you did not believe me.' Though he heard her saying so, the king received the words in silence. Māgandiyā thought, 'What should be done now?'

The Section on the Grudge of Māgandiyā

At that time the king was in the habit of staying by turns in the palace of each of his three queens; Sāmāvatī, Vāsuladattā and Māgandiyā; for a period of seven days at a time. Knowing that he was to go to Sāmāvatī's palace in a day or so, Māgandiyā sent this message to her uncle, 'Please send a snake after treating its fangs with an antivenene drug.' He did so and sent it. Wherever the king went, he used to carry with him his lute for charming elephants. In the bowl of the lute, there was a hole through which Māgandiyā inserted the snake and closed it with a bunch of flowers. The snake was kept inside the lute for two or three days. The day on which the king was to move, Māgandiyā asked him, 'Your Majesty, to whose palace will you be going to-day?' On being told that it was to Sāmāvatī's palace, she said, 'Your Majesty, to-day I had a bad dream, you can't go there.' 'All the same, I am going.' Three times did she try to prevent him and then she said, 'If you are going, I too am going along with you.' Though she was asked to stay back, Māgandiyā refused to do so saying, 'I have a presentiment as to what will happen to you, my lord', and accompanied him.

The king adorned himself with clothing, flowers, perfumes and ornaments provided by the attendants of Sāmāvatī, ate excellent food and placing the lute at the head of the bed stretched himself on it. Māgandiyā, pretending to be moving about this way and that, removed the bunch of flowers from the hole of the lute. The snake, being without food for two or three days, glided out of the hole, spread its hood hissing and coiled itself on the bed. As she saw the snake, Māgan-

diyā screamed and said, 'Look, Your Majesty, there is a snake.' Then scorning both the king and the women, she said, 'This stupid and ill-fated king will not take my words; these women too are wretched and obstinate. What is there which they do not get from the king? Will you be living in happiness if this one dies? When he is alive, do you think you are in misery? Lord, though with tears I warned you saying, "I have had a bad dream to-day, please do not move to the palace of Sāmāvatī", you did not listen to me.' The king saw the snake, became frightened almost to death and burning with wrath thought, 'Evil-minded indeed are they. Even though I was forewarned by her that these women would do such a deed, I did not believe her. At first they made holes in the walls of their chambers and sat there; thereafter they returned the fowls sent by me, to-day, they have let loose a snake in my bed.'

Sāmāvatī admonished the five hundred women saying, 'Good ladies, we do not have any other refuge; please cherish the same feeling of affection towards the king and the queen as you would to yourselves. Have no resentment against anybody.' The king took hold of a bow made of horn which required the strength of a thousand to wield, twanged its string, fitted it with an arrow dipped in poison, made all those women stand one behind the other with Sāmāvatī at the head and shot the arrow aiming at her chest. Through the potency of her loving-kindness, the arrow turned back towards the direction it came from and moved as if it would strike against the king's heart. Thought the king, 'The arrow I shoot usually goes piercing even through a rock; there is nothing in the air to retard its movement; yet it has turned back and is heading towards me. Indeed, even the arrow, which is devoid of life and consciousness, understands her virtue; though a human being, I am ignorant of it.' Then throwing away the bow, he sat on his toes at the feet of Sāmāvatī with joined palms and uttered the following verse:—

'I am becoming confused and bewildered; everything around me appears to be hazy. Save me, O Sāmāvatī, and may you be my refuge.'

Hearing his words, instead of saying, 'Very well, lord, take refuge in me,' Sāmāvatī said, 'My lord, the refuge I have taken recourse to, may you too take refuge in that.'

Having spoken thus, Sāmāvatī, the disciple of the Perfectly Enlightened One, added,

‘Do not seek refuge in me. He, in whom I have taken refuge, O great king, is the Buddha, the Supremely Enlightened One; seek refuge in Him and may you be my refuge.’

The king, saying ‘All the more do I feel scared now’, spoke this verse:—

‘More confused have I become now, everything around me appears to be in confusion. Save me Sāmāvatī, and may you become my refuge.’

When she refused it again in the same way as before, the king said, ‘Well then, I do take refuge in you as well as in the Master, and I promise you a boon’. Whereupon she said, ‘Your Majesty, the favour is accepted.’ The king approached the Teacher, he dispensed a big charity to the congregation of monks for seven days; thereafter, he addressed Sāmāvatī saying, ‘May you accept the boon now.’ Sāmāvatī said in reply, ‘My lord, I am not in need of gold or anything else. Please show me this favour only. Kindly arrange the matter in such a way that the Teacher may come here regularly with His retinue of five hundred monks and we may thereby get the opportunity to listen to the Law.’ The king, paying respects to the Teacher, submitted, ‘Revered Sir, may you please come here regularly with five hundred monks. Sāmāvatī and her attendants have expressed their desire to listen to the Law.’ ‘O great king, it is not possible for the Buddha to visit the same place regularly, as many are the people who expect to meet the Buddha.’ ‘Well then, Revered One please direct one monk to do so.’ The Teacher assigned the Elder Ānanda who thereafter used to visit the palace daily with five hundred monks. The queen and her attendants especially served them with food and listened to the religious discourse.

One day, after listening to the Elder’s discourse, they became especially pleased and offered him five hundred upper garments, each worth five hundred coins. Seeing that none of them had their upper garments on, the king enquired, ‘Where have your upper garments gone?’ ‘We have offered them to the Elder.’ ‘Did he take all?’ ‘Yes, he took all.’ The king approached the Elder, paid respects to him and enquired about the offering of the upper garments. Learning from him about their gift and his acceptance

he asked the Elder, ‘Revered Sir, are these garments not too many for you?’ ‘What will you do with so many of them?’ ‘Great king, retaining what is sufficient for me, I shall give the rest away to those whose robes have worn out.’ ‘What are they going to do with their own robes?’ ‘They will give them away to those whose robes are more worn out.’ ‘What will those monks do with their own?’ ‘They will make bed-spreads out of them,’ ‘What will they do with their old bed-spreads?’ ‘They will make foot-rugs, O great king.’ ‘What will they do with the old foot-rugs?’ ‘They will beat them into shreds, and mixing them with clay, plaster them to the walls.’ ‘Revered Sir, even though the gifts given to you pass through so many stages, yet they will not be wasted.’ ‘Even so, O great king.’ So pleased was the king that he had another set of five hundred pieces of cloth brought and placed them at the feet of the Elder. It is said that for a hundred thousand times the Elder received robes, placed at his feet in lots of a thousand, each costing five hundred pieces of money; that robes worth a thousand each were presented to him and laid at his feet in lots of a thousand and that he got such gifts as many as one thousand times; and that robes worth one hundred thousand, in lots of a thousand, were presented to him and placed at his feet, and these he got as many as a hundred times. Moreover, the number of robes he received in lots of one, two, three, four, five, ten and so on was beyond reckoning. After the demise of the *Tathāgata*, so it is said, the Elder travelled through the whole of Jambudīpa and gave away robes and bowls which he possessed to monks residing in different monasteries.

Māgandiyā pondered, ‘What I have planned has not materialised, it resulted in something else. What should be done now?’ She thought, ‘Well then, there is a way’, and as she was going to disport herself in the pleasanee, she sent a message to her uncle saying, ‘Go to Sāmāvatī’s palace and have the linen and oil stores opened, dip clothes in jars of oil and wrap them round the pillars, get the women huddled together, close the door, bolt it from outside, set fire to the house with torches and so on, then come down and leave the palace.’ He went into the palace, opened the stores, dipped clothes in oil jars and started wrapping up the pillars. Thereupon, Sāmāvatī and her attendants came forward and asked, ‘What is this, Uncle?’ ‘Madam, the king has ordered that the pillars

be wrapped with oil-soaked clothes to make them strong. It is difficult to know what is proper or otherwise in a king's palace. I beg of you not to stay near me.' Saying thus, he made those who had gone near him enter the chamber, closed the doors, locked it from outside, set fire to it from the base of the pillars and came out. Sāmāvatī admonished the women saying, 'It is not easy even with the intelligence of a Buddha to determine the number of times we have been burnt alive as we pass through existences in the rounds of birth, the beginning of which is not apparent. Therefore, be steadfast in your thoughts.' As the house was burning, the women meditated on the subject of arresting sensation, and some attained the second stage of fruition, others the third.

So has it been said—

Now a large number of monks, returning from alms-round and after taking their meals, approached the *Bhagavā*, bowed down to Him and took their seats at one side. After they had taken their seats, the monks said to the *Bhagavā*, 'In this case, Lord, after king Udena had left for the pleasance, his palace was burnt down, and five hundred women with Sāmāvatī at the head were killed. Now, Lord, what is the course of their destiny and what awaits them in their future existence?' 'Monks, some of these female devotees have attained to the *sotāpatti* stage, some to the *sakadāgāmi*, while others to the *anāgāmi* stage; none of them however, has met her end without any achievement.' Knowing this fact, the *Bhagavā* pronounced this solemn utterance at that time:—

'The world, tied down by delusion, looks pleasant.

To the fool, who is bound to attachment and is enveloped by darkness the world appears to be eternal. But to one who sees, nothing is permanent.'

And having said this, He propounded the truth, 'Monks, while passing through the rounds of existence, beings do not always remain heedful and perform meritorious deeds; being heedless, they perform evil deeds as well, and as they pass through the rounds of existence, they enjoy and they suffer.'

The king, hearing that the palace of Sāmāvatī was on fire, rushed back, but could not reach it before it was completely gutted. Reaching there, he caused the fire to be put

out and being greatly dejected sat down surrounded by the ministers. While recollecting the virtues of Sāmāvatī, he wondered as to who might have done that, and being convinced that the deed must have been contrived by Māgandiyā, he thought, 'If she is questioned under threat, she won't tell the truth; I should therefore ask her quietly and tactfully.' So, addressing the ministers he said, 'Friends, so long I was suspicious and apprehensive at every step that she (Sāmāvatī) was always seeking for an opportunity. But now that she is no more, my mind will be at peace, and I shall be able to sleep without any anxiety.'

They asked, 'Your Majesty, who could possibly have done this? It must have been done by someone out of love for you.' Māgandiyā, who was standing near, heard that and said, 'Who else could do this, my lord? It was I who did it. I had it done by my uncle.' 'Excepting you, there is no one else who has love for me. I am pleased with you and will do you a favour. Send for all your relatives.' She sent a message to her relatives saying, 'The king, being pleased with me, is going to grant me a boon, come quickly.' The king rendered great honour to those who came. Hearing that, even those who were not related to her, offered bribes and came posing as Māgandiyā's relatives. The king ordered all of them to be seized, caused waist-deep pits to be dug in the royal court-yard, put them inside these, had them filled with earth, had straw scattered on the top and set them on fire. When the skin was burnt, the king ordered their bodies to be ploughed with iron ploughs till they were torn to bits and still smaller bits. With a sharp weapon he had also pieces of flesh torn out from the fleshy parts of the body of Māgandiyā, placed a vessel of oil on an oven, had the flesh fried like cakes and made her eat them.

In the religious assembly, the monks raised the matter saying, 'It is indeed unseemly that a female devotee, endowed with so much of faith, should meet with death in such a way.' The Master came and asked, 'Monks, what are you talking about seated here?' When they replied, 'This is the topic', the Master said, 'Monks, in the present existence the women, led by Sāmāvatī, have met with what they did not deserve, but they are reaping fitting results of deeds they had done in a previous existence.' On being requested,

‘Revered One, please tell us what they did in the previous birth’ the Master related the story of the past.

Long ago, while king Brahmadata was ruling in Benares, eight *Pacceka-buddhas* used to take their meals regularly in the royal palace, and five hundred women used to serve them. Seven of the *Pacceka-buddhas* used to go to the Himalayas and one *Pacceka-buddha* used to stay rapt in ecstatic meditation inside a thicket on the bank of a river. One day, when the *Pacceka-buddhas* had gone, the king taking those women went to disport himself in the water. There the women disported themselves in the water for the whole day, came out of it, and afflicted as they were with cold, wanted to warm themselves. Saying, ‘Find out a place where we can make a fire’, as they moved about they saw that thicket. Taking it to be just a heap of grass, they stood around and set fire to it. When the grass was burnt, they saw the *Pacceka-buddha* and exclaimed, ‘We are ruined, we are ruined; when the king knows that his *Pacceka-buddha* has been burnt, he will put an end to us. So, let us burn him completely.’ All of them brought fire-wood from places around, heaped them over him and made a great pile. Then they set fire to it and thinking, ‘Now the pile will burn’ they went away. In the beginning those women had no intention and so they were not involved in bad *kamma*; later on, however they involved themselves in a sinful act deliberately. As for a *Pacceka-buddha*, even if one brings a thousand cart-loads of fire-wood and sets fire to him while he is in trance, one is not able to make him feel the least warmth. So on the seventh day, the *Pacceka-buddha* arose and went where he liked. Having committed that sin, those women suffered in hell for many hundred thousand years and on the termination of the effect of that *kamma*, for one hundred existences they were burnt along with their houses in this manner. This was their past deed.

When the Master had related the story, the monks asked Him, ‘Revered One, what deed had Khujjuttarā done that she was born a hunch-back, became greatly wise, and attained the fruition of *sotāpatti*? And why did she become an errand-girl?’

‘Monks while the same king was ruling in Banarās, that very *Pacceka-buddha* was slightly hunchbacked. Then a certain female attendant, putting on a rug and taking a golden vessel, bent over and mimicking the

Pacceka-buddha demonstrated his manner of walking, saying, ‘This is how our *Pacceka-buddha* walks.’ As a consequence, she was born a hunchback. On the first day, however, that woman invited those *Pacceka-buddhas* to sit in the palace, and taking their bowls filled them with milk-rice and offered them. As the bowls were filled with hot rice-porridge, the *Pacceka-buddhas* held them shifting from one hand to another. Observing them doing so, that woman offered eight ivory bracelets belonging to herself and said, ‘Please hold the bowls placing them on those.’ They did as requested and looked at her. She said, ‘Revered sirs, I have no need of these bracelets, I have offered them for your use, may you please take them away.’ They went to the Nandamūla mountain cave. Those bracelets are said to be still lying there. As a result of that deed, she has now become great in intellect and is a master of the three *Piṭakas*. As a consequence of her waiting upon the *Pacceka-buddhas*, she has attained the fruition of *sotāpatti*. These are the deeds she performed during the interval between two Buddhas.

In the period of Kassapa, the Perfectly Enlightened One, once when the shadows were lengthening, the daughter of a banker of Benares took a mirror and sat down to attend to her toilet. A certain nun, who was free from influxes and who was closely acquainted with her, came to see her. Even though the nuns are free from influxes, they like to visit the houses of their supporters in the evening. But at that moment, there was no errand-girl near about the banker’s daughter. She said, ‘I pay respects to you; but would you please pick up the toilet-box and give it to me.’ Thought the nun, ‘If I do not pick it up and give it to her, she will bear a grudge against me and as a result will be reborn in hell; on the other hand, if I give it to her, in the next life she will become an errand-girl. Indeed it is better to be an errand-girl than to suffer the torments of hell.’ So, out of compassion for her, the nun picked up the basket and handed it over to the maiden. As a consequence she was reborn as an errand-girl.

On another occasion the monks discussed the matter in the assemblage thus, ‘Five hundred women headed by Sāmāvātī were burnt while staying inside the palace; the bodies of the relations of Māgandiyā were torn to pieces by iron ploughs after setting fire to the straw strewn over them, and

Māgandiyā was burnt in boiling oil. Of these, who may be said to be alive and who to be dead? The Teacher came and asked, 'Monks, what are you talking about seated here?' 'Such and such was the topic.' 'Monks, those who are negligent are as good as dead, though they may live even for a hundred years; while those who are diligent, even though they be dead are as good as alive. So Māgandiyā, even though she was alive, yet she should be reckoned as already dead. But those headed by Sāmāvati, though they are dead, are to be reckoned as alive. Verily, monks, those who are heedful do not die.' Saying this the Teacher uttered the following verses:—

Appamādo amatapadaṃ,
pamādo maccuno padaṃ,
appamattā na mīyanti,
ye pamattā yathā matā.
Etaṃ visesato ñatvā
appamādamhi paṇḍitā
apamāde pamodanti
ariyānaṃ gocare ratā.
Te jhāyino sātatikā
niccaṃ daḥaparakkamā
phusanti dhīrā nibbānaṃ
yogakkhemaṃ anuttaraṃ.

—Dhammapada, 21, 22, 23.

(Heedfulness is the way to deathlessness; negligence is the way to death. The heedful persons do not die, while the negligent are as if dead. Knowing this perfectly well, the wise, deep in heedfulness, rejoice in it and find delight in the sphere of the Noble Ones. Those, who devote themselves to meditation, who are steadfast, who always exert themselves strenuously and are wise, attain to *nibbāna*, which is the unexcelled freedom from bondage).

Therein the word 'Appamāda' is of profound significance and of wide connotation.

A discourse bringing out all the words of the Buddha in the three *Piṭakas* falls within the scope of (i.e. cannot exceed and is covered by) the term "*appamāda*". So it has been said, 'Just as, monks, the foot-print of any being which moves about, falls within the confines of an elephant's foot-print and the elephant's foot print is reckoned as the biggest of the foot-prints on account of its greatness, even so, monks, whatsoever good qualities there are, all of them are based on heedfulness, converge in heedfulness, and

heedfulness is considered to be the highest of all these qualities.' In essence it is the constant presence of mindfulness. It is the name of constant attention.

amatapadaṃ, *amata* means *nibbāna*. It is so called because it has no birth and therefore does not grow old nor die.

Padam means what one reaches by. The meaning is that one reaches deathlessness (attains *nibbāna*) by it.

Amata pada is the way to deathlessness (*nibbāna*). What is meant is that it is the means for attainment of *nibbāna*.

Pamādo means, the state of being negligent. It is the name of relinquishment of attention, which is known as forgetfulness.

Maccuno means of death.

Padam means the way, the path. In fact, one who is negligent cannot overcome rebirth, and one who is born grows old and dies. Thus negligence is said to be the path to death; it leads to death.

The phrase, *appamattā na mīyanti* implies that the beings who are possessed of mindfulness, and are heedful never die. It should not, however, be construed that they are immune to old age and death. There is no being who is free from old age and death; however for one who is negligent, the round of births is not limited, while for a heedful one it is limited. Therefore, as they are not free from birth and so on, the negligent ones, even though alive, are to be reckoned as dead. The diligent ones, however, cultivating, as they do, the quality of mindfulness, realise the paths and fruition quickly and are not reborn in the second or third existence. Therefore, be they alive or dead, they cannot be considered as dead.

The phrase "ye pamattā yathā matā" means those, who are heedless, are dead with the death by heedlessness. Just as those who are dead on account of their life-force having been cut off are like logs of wood, devoid of consciousness, they also are like that. To them as well as to a dead householder even a single thought never arises, 'We shall dispense charity, keep the precepts and observe the Fast-day'. Similarly also in the case of monks who are heedless it never occurs to them, 'We shall fulfil the duties to the teachers and preceptors, undertake the *dhutāṅga** practices and cultivate meditation.'

* Refer to 'Light of Dhamma' Vol. V, No. 3 p. 52.

So, where is the difference between them and the dead? Therefore, has it been said, 'Those who are negligent are as if dead.'

The phrase, *etaṃ visesato ñatvā* means, knowing distinctly the difference that there is no escape from the round of existence for one who is negligent, although there is escape for one who is diligent.

But who can know this difference? The phrase *appamādamhi paṇḍitā* refers to those persons who are wise, intelligent, full of knowledge and who, taking their firm stand on heedfulness, develop it. It is they who know this point of difference.

Appamāde pamodanti means, knowing it, they rejoice in heedfulness which they themselves have practised, become of cheerful mien and also pleased and delighted.

Ariyānaṃ gocare ratā means, thus rejoicing in heedfulness they cultivate it and find happiness, pleasure, and satisfaction in the thirty-seven qualities constituting enlightenment, which consists of four modes of establishing mindfulness and other factors, and in the nine-fold supramundane states, which are the sphere of the *Buddhas*, *Pacceka-buddhas* and the disciples.

Te jhāyino means those wise persons who are heedful and meditative in two ways; (1) by meditation on objects, which is known as eight kinds of attainments, and (2) by meditation on the characteristics of objects, which is known as *vipassanā*, *magga* and *phala* (insight, the path and the fruition.)

Sātatikā refers to physical and mental energy which arise constantly from the time of retirement from the household life up to the time of the attainment of arahatship.

Niccaṃ dalhaparkkamā means those who are thus determined, 'We will not put a stop to our efforts without attaining the goal attainable through manly power, manly energy and manly endeavour,' and who, being so firm in their efforts, do not fall off on the way before attainment of the goal and who always exert themselves strenuously.

The word *phusanti* refers to two kinds of contact: contact through knowledge and contact by way of fruition. Here, the four *maggaś* are called contact through knowledge, while the four *phalas* are called contact through fruition. Of these, in this context, contact by way of fruition is meant.

Wise (*dhīrā*), and sagacious persons, who realise *nibbāna* through noble fruition attain *nibbāna* through contact by way of fruition.

Yogakkhemaṃ anuttaraṃ means, safety and freedom from those four bonds which plunge people into the rounds of existence, and such a safe condition is said to be unexcelled because it is superior to all mundane and supramundane conditions.

Herein, at the conclusion of the religious discourse, many become *sotāpannas* and so on, and it become beneficial to the multitude.

The Story of Udena describing the Death of Sāmāvatī and Māgandiyā.

I APPENDIX

'*Appamatto*' means diligent practice of the wholesome things. One practises it with due respect, performs constantly and continually, without stopping or without an interruption, sticking to it without giving up ardent desire for it and without laying down the burden. With the thought 'How should I fulfil the group of morality which is not yet completed and how should I supplement it by wisdom after completion?' one puts forth intense desire, effort, exertion, endeavour, persistence, mindfulness and attention. One exerts with zeal, develops, strives and applies himself to the practice of the wholesome things.

II. With the thought 'How should I bring to perfection the group of concentration which is incomplete and how should, I supplement it by wisdom after completion?' one puts forth intense desire, effort, exertion, endeavour, persistence, mindfulness and attention. One exerts with zeal, develops, strives and applies himself to the practice of the wholesome things.

III. With the thought, 'How should I bring to perfection the group of insight-knowledge which is incomplete and how should I supplement it by wisdom after completion?' one puts forth intense desire, effort, exertion, endeavour, persistence, mindfulness and attention. One exerts with zeal, develops, strives and applies himself to the practice of the wholesome things.

IV. With the thought 'How should I bring to perfection the group of dealing with the attainment of emancipation which is

incomplete and how should I supplement it by wisdom after completion?' one puts forth intense desire, effort, exertion, endeavour, persistence, mindfulness and attention. One exerts with zeal, develops, strives and applies himself to the practice of the wholesome things.

V. With the thought 'How should I bring to perfection the group dealing with the review of the achievement of emancipation which is incomplete and how should I supplement it by wisdom after completion?' one puts forth intense desire, effort, exertion, endeavour, persistence, mindfulness and attention. One exerts with zeal, develops, strives and applies himself to the practice of the wholesome things.

VI. With the thought 'How should I come to perceive thoroughly the truth of suffering which is not properly perceived?' one puts forth intense desire, effort, exertion, endeavour, persistence, mindfulness and attention. One exerts with zeal, develops, strives and applies himself to the practice of the wholesome things.

VII. With the thought 'How should I discard the defilements which are not yet discarded?' one puts forth intense desire,

effort, exertion, endeavour, persistence, mindfulness and attention. One exerts with zeal, develops, strives and applies himself to the practice of the wholesome things.

VIII. With the thought 'How should I develop the path which is not yet developed?' one puts forth intense desire, effort, exertion, endeavour, persistence, mindfulness and attention. One exerts with zeal, develops, strives and applies himself to the practice of the wholesome things.

IX. With the thought 'How should I be able to realise *nibhāna* which is not yet realised?' one puts forth intense desire, effort, exertion, endeavour, persistence, mindfulness and attention. One exerts with zeal, develops, strives and applies himself to the practice of the wholesome things.

This is the diligent practice after having taken out the barbs of lust.

Thus did the Buddha while lying on his death-bed sum up all His teachings of fortyfive years in this single word 'Heedfulness'.*

Khuddaka Nikāya Mahānidesa (1) Aṭṭhaka-vagga (2) Guhaṭṭhaka sutta P's 45, 6th Syn: Edition.

* *Dīgha Nikāya Mahāvagga-aṭṭhakathā (3) Mahāparinibbāna sutta, Parinibbuta-kathā vannaṇā* 6th syn Edition.

THE STORY OF KUMBHAGHOSAKA THE BANKER

*Uṭṭhānavato satimato
sucikammaṣṣa nisammakārino
saññatassa ca dhammajīvino
appamattassa yaso 'bhivaḍḍhati*

Dhammapada, V. 24.

(Of a person, who is energetic and attentive, whose actions are pure, who is circumspect and restrained, who is leading a righteous life and is heedful, authority (wealth and reputation) increases continuously.)

The Teacher, while in residence at the Veḷuvana monastery, gave this religious discourse beginning with "Of one who is energetic" (*uṭṭhānavato*) with reference to Kumbhaghosaka the banker.

In the city of Rājagaha plague broke out in the house of the city banker. As it did so, animals ranging from flies to cattle died first; then the slaves and servants, and last of all died the other inmates of the house. Eventually it attacked the banker and his wife. Afflicted as they were with the disease, they looked at their son who was nearby and with tears in their eyes spoke to him (thus): "Dear son, people say that when this disease breaks out, (only) those who flee breaking through the walls of the house get the chance to survive. (And so) without caring for us may you flee return if you are alive. At such and such a place we have kept buried a treasure worth forty crores. May you unearth that and maintain yourself". Hearing their words he burst into tears, and making obeisance to the parents fled breaking through the walls, as he was afraid of death. He repaired to the thick forest grove in a mountain where he lived for twelve years and returned (thereafter).

As he left at a young age and returned when he was fully grown with long hair and beard, nobody could recognise him. Following the direction given by the parents, he went to the place where the treasure lay buried and finding it intact pondered thus: "No one recognises me. If I were to unearth the treasure and make use of it, people will catch hold of me and trouble me with the accusa-

tion that a poor man had dug up the treasure. It is better that I should live by earning a wage." Then, dressing himself in torn clothes he went about enquiring whether anyone would need a servant and reached the locality where the labourers lived. They saw him and said, "If you are prepared to do a particular job for us, we shall give you food and wages." "What sort of a job is that?" "It is the work of waking and rousing (the people). If you are really earnest, you should rise up early in the morning and go round announcing thus: "Sirs, please wake up, fetch your carts and yoke the bullocks; it is time for elephants and horses to proceed to the pasture. Madams, you too please get up and prepare gruel and food." He accepted saying "Very well." They gave him a house to live in, and daily he carried on with that work.

It so happened that one day King Bimbisāra heard his voice. He was however, a (keen) judge of all kinds of voice, and so he spoke out, "It is the voice of a man of great wealth." A handmaiden, who was standing nearby, thought, "The king does not speak casually, it behoves me to find out (the truth) about this man," and sent a man with the words, "Go you now and find out who the man is." He hurried forth, had a look at him, came back and reported thus, "Oh, he is a wretched soul, a hireling of the labourers". The king heard him saying so but remained silent, and hearing the voice on the next day and the day after made the same remark. The maid too thought as before, sent a man every time and being told that he was a wretched fellow pondered thus: "Though he had heard that the man was a wretched one the king is not convinced but still persists that the voice was that of a man of great wealth. Couldn't there be a reason for it! The truth of the case needs be known." She (then) told the king, "Your Majesty, if I get a thousand I shall go with my daughter and bring back this wealth into the palace." The king caused to give her a thousand. She took it, and causing her daughter to dress up in dirty clothes left the palace along with her.

Having reached the locality of the labourers under the pretence of (being) travellers, they entered a house and said, "Madam, we are way-farers; may we rest here for a day or two before we proceed on our journey." "Madam, many are the inmates in the house, (and as such) it will not be convenient for you to put up here. There is the house of Kumbhaghosaka which is lying empty. May you please go there." There she went and said, "Master, we are travellers; may we put up here for a day or two." Though refused over and over again, she was not willing to leave and said, "Sir, we shall live here only for a day and shall leave early next morning." There she stayed, and the next day when it was time for him to go to the forest she said, "Master, please go leaving your portion of food; I shall cook it for you." "Nay, I shall cook myself and eat it". She persisted again and again, and as he gave the rice, she took only a little of it as a token. She had the cooking pots, well-polished rice and so on fetched from market, cooked the rice in the way it was prepared at the royal palace and also some two or three delicious dishes and offered them to him on his return from the forest. After he has taken the food, sensing that his mind had softened she told him, "Sir, we are tired; may we remain here for a day or two". He agreed saying "Very well." In the evening, as also the next morning she prepared delicious food and served him, and being aware of the soft frame of his mind, she repeated her request to allow them to stay there for a few more days.

While living there she cut the strings of his bed here and there, with a sharp knife from underneath, and as he came back and took his seat on it, the surface of the couch gave way and drooped down. Enquired he, "How is it that the cot has broken in this way?" "Master, I could not stop the children. They came and started jumping on it." "Madam, it is on account of you that I am put to this trouble. Previously whenever I had to go out, I used to do so after I had closed the door"; "What am I to do, Sir? I could not stop them." In the very same way she cut (the ropes) for two or three days. Though he complained and groused, she replied as before and ultimately cut all the cords leaving (only) one or two. On that day as soon as he took his seat there, all the stuffing dropped on the floor and he fell down doubled up with his head between the

knees. Up he stood and said: "What shall I do? Whereto shall I go now? You have deprived me even of the bed on which I used to lie down." "My boy, what am I to do? I could not stop the children from the neighbourhood. But don't you worry. Where could you be going at this hour." Addressing her daughter she said, "My dear, make room for your brother to lie down." Moving to one side the daughter said, "Master, please come over here". The mother too joined in saying, "Go, my boy, and lie down beside your sister". While lying by her on the same bed, he outraged her modesty on that very day. The girl started weeping, whereupon the mother asked, "What makes you weep, dear?" "Mother, such a thing had happened." Said the mother: "Keep quiet. What is there to be done? This one needs somebody to attend to him, and you too need a husband." (Saying this) she made him her son-in-law, and they lived together in harmony.

After a few days she sent this message to the king: "Your Majesty, may you please proclaim that (such) a ceremony be performed in the locality of the labourers, and also that if in any house it is not done (such) a punishment would be inflicted on its owner." The king had it proclaimed accordingly. Thereupon the mother-in-law told him, "Dear son, by the order of the king (such) a celebration is to be performed in the quarters of the labourers, . What should we do about it?" Said Kumbhaghosaka: "Mother, although I am working for wages, I can barely eke out a living. What am I to do?" "Dear son, it is usual for people who set up a household to go in for loans. It is impossible however, not to comply with the order of the king. One can repay the debt by some means or other. Go and bring a coin or two from anywhere you can." Grumbling and grousing he went and took a single *kahāpaṇa* (coin) from the place where forty crores worth of treasure lay buried. She sent it to the king and performed the celebration with her own. After a few days she sent a similar message again to the king. Once again the king so ordered, "Hold the festivity; such and such punishment will be meted out to him who fails to do it". Then again being similarly coerced by her, he went and fetched three *kahāpaṇas* (coins) and gave her. Those *kahāpaṇas* (coins) too she sent to the king and again after a few days sent him this message, "Please send your men now and summon him." The king did accordingly.

The men went, searched for Kumbhaghosaka enquiring, "Who is Kumbhaghosaka?" and finding him, said, "Come friend, the king summons you". He became afraid and being reluctant to go, said thus: "The king does not know me". The king's men then took hold of him by his hands and so forth and dragged him forcibly. Seeing them (doing so), the woman threatened the men saying "Oh, you ill-mannered fellows, you are not fit enough even to touch the limbs of my son-in-law, and turning to Kumbhaghosaka she said, "Go you, my son, don't get scared; I shall approach the king and have the hands of those who roughly handled you cut off." So saying she went ahead taking the daughter along, and reaching the palace she changed her dress, adorned herself with all kinds of ornaments and took her stand on one side. The men too brought Kumbhaghosaka dragging him all along.

As he stood after making obeisance to him, the king asked Kumbhaghosaka, "Are you known as Kumbhaghosaka?" "Yes, Your Majesty." "What makes you conceal your enormous wealth from me and go on using it?" "I am eking out my living on wages, Your Majesty; how could I possess wealth?" "Behave not in this way. Why are you deceiving me?" "I am not deceiving, Your Majesty; I have no wealth". The king then showed him those *kahāpanas* and asked, "To whom do these belong?" As he recognised them, he thought, "Oh, I am ruined. But how could these reach the hand of the king. (Then) as he looked round he found those two women, adorned with ornaments, standing at the door of the chamber and thought: "Grave indeed is this case. They must have been instigated by the king." Thereupon the king asked him, "Man, tell me why have you done like this?" "Your Majesty, I have no one on whom I could rely". "Do you think that a person like me is not good enough to be trusted?" "Your Majesty, it would be well if you be my refuge." "My man, I could be. But, how much is your wealth?" "It is worth forty crores, Your Majesty". The king then asked him what he wanted him to do, whereupon Kumbhaghosaka replied that he needed carts. The king had hundreds of carts ready, sent them and having caused to bring the wealth placed it in heaps in the royal court-yard. Summoning the residents of Rājagaha he asked, "Is there anyone in this city who possesses so much of wealth?" When replied that there was none, the king

asked, "What should be done with him?" "He deserves to be honoured, Your Majesty." Accordingly the king appointed him the banker with great pomp and gave him his daughter in marriage. Together with him, he went to the Teacher, paid obeisance and said: "Behold this person, Lord; a steadfast one like him there is none. Although he owns forty crores, he does not show any sign of conceit or egotism. By such and such a means I came to know him as he was earning his living by working for wages in the locality of the labourers, dressed in rags like a poor man. However, after I found him, I sent for him and made him admit that he was a man of wealth. I had the wealth fetched, appointed him the banker and gave him my daughter in marriage. Lord, never have I come across a person of such steadfast character."

Hearing those words the Teacher said: "Oh, great king, the life of one, who lives in such a way, should be reckoned as a righteous one. A deed like theft oppresses (the doer) in this world and there is no such thing as happiness for him in the next existence. The life of a person, who works for wages at the time when his wealth declines, is to be recognised as righteous. Indeed, for such a person who is persevering and attentive, pure in his physical and vocal actions, circumspect in his ways and restrained in bodily action and so on, one who is leading a righteous life and is established in heedfulness, his *yasa* increases stage by stage continuously." With this remark, he added the following verse:

*Uṭṭhānavato satimato
sucikammassa nisammakārino
saññatassa ca 'dhammajīvino
appamattassa yaso 'bhivadḍhati*

Dhammapada, V. 24.

(Of a person, who is energetic and attentive, whose actions are pure, who is circumspect and restrained, who is leading a righteous life and is heedful, authority (wealth and reputation) increases continuously.)

Therein, *uṭṭhānavato* means of one who is endowed with rousing energy.

Satimato means of one who is mindful.

Sucikammassa means of one whose physical and other actions are faultless and inoffensive.

Nisammakārino means of one who does everything after due consideration and proper reflection as in the case of treatment of a

disease keeping in view the causes and possible reactions, "In such an event I shall do like this," or "If this act is done in this way, such will be the result."

Saññatassa means of one who is restrained as regards his body and so forth, and is without any blemish.

Dhammajivino means of a householder, who avoids use of false weights and measures and earns a living by tilling and cattle rearing, or as a recluse, who abstains from such occupations as practice of medicine, going on errands and the like, and

earns his living by begging food in just and proper manner.

Appamattassa means of one who is not devoid of mindfulness.

Yaso-'bhivaddhati means of authority (wealth and reputation) that increases continuously.

At the conclusion of the utterance of the verse, Kumbhaghosaka became established in the fruition of *sotāpatti*, while many others also attained to this fruition and so on. Thus, the religious discourse became beneficial to many.

THE STORY OF CŪḶAPANTHAKA THERA

The Teacher while in residence at the Bamboo Grove gave this religious discourse beginning with, "Uṭṭhānenappamādena" with reference to the Elder Cūḷapanthaka.

It is said that in Rājagaha, the daughter (of the family) of a rich banker, on coming of age, was closely guarded by her parents on the upper story of a seven-storied palace. Because of her caprice due to her young age, she developed an ardent longing for the opposite sex and she cohabited even with her own slave and, fearing that other people might come to know of it, said: "It is impossible for us to live here. If my parents come to know of this misdeed, they will cut me into pieces. Let us go and live somewhere else". Taking with them their personal effects they left by the main gate thinking "We shall go and live in some place unknown to others" and took residence at a certain place. As a result of their living together, she became conceived.

When she was in the advanced stage of pregnancy, she discussed with her husband thus, "My pregnancy has reached the advanced stage; confinement in a place devoid of friends and relations would just be courting trouble, let us go to the home of our parents". Fearing that he would lose his life if he were to go there he procrastinated saying, "We will go to-day, we will go tomorrow."

She thought: "Due to the gravity of his own misdeed, this fool does not dare to go; in fact parents only wish for the good (of their children). Whether he goes or not, I shall go." As she was leaving that house, she arranged the house in order and informing her next door neighbours of her departure to the home of her parents she set out on her journey.

He returned home and not finding her, enquired of the neighbours and, learning that she had left for her parent's house, followed her hastily and overtook her on the way. She gave birth to a child at that very place. He enquired of her "What is it my dear?" "Sir, it is a son", replied she. "What should we do now?" "The purpose

for which we are going to the house of our parents is accomplished on the way. What is the use of our going there? Let us turn back." Both of them being of one accord, turned back. That child, being born on the way, was named Panthaka.

Before long she became conceived once again. The detailed account of what happened on the previous occasion should be repeated all over here. Because of the fact that that child was also born on the road the first born child was named Mahāpanthaka and this other Cūḷapanthaka. Taking both the boys they returned to their own home. While they were living there, the boy Mahāpanthaka heard other children addressing their uncles and grand-parents, and asked his mother, "Mother, other boys speak of their uncles and grand-parents. Have we no relations, mother?" "Yes, son, you have no relatives here. In the city of Rājagaha, however, you have a grand-father who is a rich banker and we have many relations there." "Why do not we go there, mother?" asked the son. She did not tell her son the reason why she did not go, but when her sons spoke about it repeatedly she said to her husband: "These boys are worrying me very much. My parents are not going to eat us (our flesh) when they see us. Come let us take the children to their grand-parents."

"It is impossible for me to face them; however, I shall take you (there)" said the husband. "Very well, somehow or other it is only right that the boys should see the family of their grand-parents." Both of them, taking the sons, went to Rājagaha by stages and stopped at a certain rest-house at the gate of the city. The mother sent information to her parents about her arrival with the two boys. On hearing that news, they said thus: "In this round of rebirths there is no one who has not been a son or a daughter, (but since) they have offended us so greatly, it is impossible for us to have them in our presence. Let the two take this much wealth and go and live where they please. But let them send the boys here."

They took the wealth sent by the parents and sent the boys after entrusting them to the

messengers who had come. The boys grew up in the home of grand-parents. Of them Cūḷapanthaka being very young, only Mahāpanthaka used to go with his grand-father to listen to religious discourse. While visiting the Teacher regularly, he developed an inclination to become a monk and he said to his grand-father, "If you would give me permission, I should like to become a monk." "What do you say, dear, for me your renunciation is preferable to that of the people of the whole world. If you can undertake to do so, do it." Saying so, he took him to the Master and being asked, "What, O householder, have you got a child?" he replied, "Yes, Your Reverence, this is my grand-son who wants to become a monk under you." The master gave orders to a monk, who practises the vow of living on alms-food obtained by begging, saying, "Admit him into the Order". The Elder taught him a five-item meditation ending with the skin,* and initiated him. He mastered many teachings of the Buddha and when he attained the right age, he was ordained and, carrying out the subject of meditation with careful attention, he attained arahatship.

While living in the bliss of meditation and the fruition, he thought thus, "Would it not be possible to give this bliss to Cūḷapanthaka".

Then approaching the banker, the grand-father, he said thus "If you would permit, may I admit him into the Order." "You may do so, O Venerable one". The banker was well-known to be very devoted to the teachings of the Master, and when he was asked, the sons of which of daughters were these, he felt ashamed to say that they were the sons of the daughter who had run away. And so he gladly admitted them to become monks. The Elder admitted him into the Order and established him in the moral precepts. Soon after his admission into the Order, he was found to be slow in his (spiritual) progress.

He was unable to master even this one verse in four months:

"Behold the Buddha in resplendent glory, like the fragrant red lotus blossoming in the morning, and the shining sun in the sky."

So it is said that at the time of Kassapa, the Perfectly Enlightened One, he was a monk.

Being of sharp intelligence he made fun of a dullard monk as the latter was repeating his lesson. And that monk, felt embarrassed by his mockery, would neither learn nor repeat his lessons. As a result of that action, he was born dullard. While learning further, he used to forget what he had already learned. Thus four months elapsed as he was striving to learn that very single verse. Then Mahāpanthaka said to him, "Panthaka, you are not worthy of (remaining longer) in this Order, you have not been able to master even a verse in four months. How would you bring to maturity your life of a monk? Leave this monastery," and drove him out. Cūḷapanthaka, out of attachment to the teachings of the Buddha had never aspired for a life of a householder. At that time Mahāpanthaka was in charge of assigning monks to (invitations) to meal.

At that time Jivaka, the Komārabhacca (the foster child of a prince), taking with him plenty of flowers and scents went to his mango-grove, offered them to the Master. Having listened to the preachings, he left the seat, paid obeisance to the Master and approaching Mahāpanthaka enquired, "Sir, how many monks are living with the Teacher?" "Monks numbering about five hundred". "Sir, to-morrow may you please take your food at my house with five hundred monks headed by the Buddha." Said the Elder, "Lav-devotee, a certain Cūḷapanthaka is dull and unprogressive in the Dhamma, except him I accept your invitation for the rest." Cūḷapanthaka heard this and thought "The Elder in accepting the invitation for so many monks has left me out. Surely he must have been disappointed with me. Then, what good is there for me (to stay on) in this Order? I should (better) revert to a household life and live giving charity and doing other meritorious deeds." On the next day early in the morning he set out to give up his monkhood. The Master, surveying the world early in the morning, saw that incident and going ahead, was strolling about in front of the door by which Cūḷapanthaka was passing by. Cūḷapanthaka on his way saw the Master and, approaching him, paid him obeisance.

Then the Teacher asked him, "Cūḷapanthaka, where are you going at this time (of the day)?" "Lord, my brother drives me away, therefore I am going to leave the

* Tacapañcaka Kammaṭṭhāna = (hair; hair of the body; nails; teeth; and skin.)

Order". "Cūlapanthaka, your admission is my concern; when you were driven out by your brother why did not you come to me? What good can there be for you to turn back to household-life? Come, stay with me." So saying, (the Teacher) stroking him on the head with his palm marked with auspicious marks took him along and made him sit down in front of the Gandhakūṭi (the Perfumed Hall). The Master gave him a clean piece of cloth produced by the Supernormal power, said to him "Cūlapanthaka, remain here facing the east and go on rubbing this piece of cloth, while reciting repeatedly these words "Taking on the impurity"; "Taking on the impurity" (rajoharaṇam). Then when He was informed of the time, went to the residence of Jivaka accompanied by the order of monks and sat down on the seat prepared.

Cūlapanthaka sat on looking at the sun, and while rubbing that piece of cloth muttered the words (rajoharaṇam rajoharaṇam). As he went on rubbing that piece of cloth, it became soiled. And as sequel he thought: "This piece of cloth was very clean, but because of me it has changed its original form and has become soiled." Thus reflecting on the thought that constituted things indeed are impermanent, he fixed his mind on the decay and destruction and intensified his spiritual insight. Master knowing that the mind of Cūlapanthaka was set upon spiritual insight, said thus, 'Cūlapanthaka, be not impressed by the thought that the piece of cloth alone is soiled and made dirty by the dust; within you there exists the dust of passion and so on, remove them.' Saying so he sent forth his radiance so that he appeared to be sitting in front of (Cūlapanthaka), uttering these verses:

"*Rāga* is termed as *raja*. It does not mean dust; it means passion. Having abandoned this *raja* (passion) the monks abide in the teachings of the One who is free from *raja* (passion)."

"*Dosa* is termed as *raja*. It does not mean dust; it means hatred. Having abandoned this *raja* (hatred), the monks abide in the teachings of the One who is free from *raja* (hatred)."

"*Moha* is termed as *raja*. It does not mean dust; it means delusion. Having abandoned this *raja* (delusion), the monks abide in the teachings of the One who is free from *raja* (delusion)."

At the end of the utterance of the verses Cūlapanthaka attained arahatship together with analytical knowledge, and simultaneously with this mastery of analytical knowledge he came to understand the implication of the three *Piṭakas*.

So the story goes. That in this former existence he was a king and as he was moving round the city, perspiration rolled down his forehead which he mopped with a clean piece of cloth. The cloth became soiled. "The piece of cloth, though clean, has changed its nature and because of this body of mine it has become soiled." Thus he developed the idea of impermanence thinking "Unstable indeed are constituted things." Because of that antecedence, the removal of the moral dirt became the supporting factor of spiritual development.

Jivaka Komārabhacca was bringing libation water to pour as a mark of donation to the Dasabala (Buddha). And the Master covered the bowl with his hand saying, "Jivaka, are there no monks staying back at the monastery?" "Has not, Lord, Mahāpanthaka stated that there were no monks left at the monastery?" Master replied "There is, O Jivaka." Jivaka sent a man, saying, "Friend, in that case, go and see whether there are any monks or not in the monastery."

At this moment Cūlapanthaka thinking, "My brother said that there were no monks at the monastery, I will show him that there are." He created a thousand monks and filled the entire mango-grove with them, some tending to the robes, some dyeing and others being engaged in their studies, thus differing in pursuits. That man, seeing many monks in the monastery, turned back and reported to Jivaka, saying "Master, the entire mango-grove is full of monks."

"The Thera Cūlapanthaka having created a thousand monks like himself, sat in the beautiful mango-grove awaiting intimation of the time (for meal)."

Thereupon the Master said to the person. "Go to the monastery and say that the Teacher summons the monk by name Cūlapanthaka." "When he went and said that, voices saying "I am Cūlapanthaka, I am Cūlapanthaka" came out of thousand mouths. The man went back and reported "Lord, all of them said that they were Cūlapanthakas." "Then please go and get

hold of the monk who first says that he is Cūḷapanthaka and the rest will disappear." He did as he was told. And at that very moment the rest of the monks disappeared.

The Elder also accompanied that man. Then after the meal the Master said to Jivaka, "Jivaka, take hold of Cūḷapanthaka's bowl. He will do the preaching that is usually done after a meal." Jivaka did so. He delivered a religious discourse embracing the three Piṭakas roaring like a young lion. The teacher rising from his seat returned to the monastery accompanied by the assembly of monks. And after the monks had performed their usual service to him, he stood at the entrance of the Perfumed Chamber, gave admonition to them and instructed them in the subjects of meditation and sent them away. He then entered the *Gāndhakūṭi*, made fragrant with sweet scent, and lay down lion-fashion on His right side. At that time at about even-tide monks from various places gathered together and sitting down like an encircling woolen screen, started to talk about the virtues of the Teacher thus, "Brethren, Mahāpanthaka for not understanding Cūḷapanthaka's intrinsic worth, expelled him from the monastery with the thought that he was dullard as he could not master even a single verse in four months. The Perfectly Enlightened One through his unexcelled supremacy in respect of the Dhamma, helped him attain arahatship together with analytical knowledge even within a short time of the duration of a meal-time and he (Cūḷapanthaka) became versed in three Piṭakas and the analysis of them. Mighty and powerful indeed are the Buddhas."

At the same time the Bhagavā, becoming aware of the theme of that discussion in that religious gathering, decided to go there immediately. Rising from his bed and putting on his well-dyed doublelayered robe, fastening the girdle like the streak of lightning, donning himself with his upper robe which was like a red woolen blanket, He came out of the Perfumed Chamber and went straight to the religious gathering with all the immeasurable grace of the Buddha, and with the stride of a noble elephant in rut and in the heroic mien of a lion. Then stepping into the seat well-prepared for Him in the centre of the decorated hall, He sat down on the seat well prepared for him in the centre of the decorated hall, shedding forth six-rayed

lustre of the Buddha, like the morning sun on the top of the Yugandhara mountain plumbing the depths of the ocean. The moment the Perfectly Enlightened One did arrive, the assembly of monks stopped talking and remained silent. The Master looked at the assembly with a heart full of tenderness and loving-kindness, and thought, "So pleasant is the conduct of this assembly that there was neither movement of hand or foot, nor sound or coughing, or sneezing, so full of respect for the Buddha and awed by His glory. Were I to sit without speaking even for the whole of my life, they would not break the silence by speaking first. I should find the way to initiate the talk and I myself will speak first. And in a sweet and dignified tone, He addressed the monks by asking "What are you talking about, seated here? What may be the topic which had been interrupted?" When they replied such and such was the topic, the Master declared, "O monks, not only now is Cūḷapanthaka a dullard. In the former existence also he was the same. Not only now I am his refuge, but in the past existence also I had been so. Not only had I made him the possessor of material wealth in the former existence, now too I have made him the possessor of transcendental virtues." Being requested by the monks who were intent on hearing in detail, the Teacher brought forth the past.

"O monks, in the past a youth who was a citizen of Banaras, went to Takkasilā to acquire arts and became the resident pupil taking instructions from a universally renowned teacher. Among the five hundred pupils he was the one who gave the greatest service to the teacher. He used to do everything, beginning from massaging the feet. But because of his dullness he could not learn anything. Though his teacher consented to teach him he was unable to teach him anything. He lived there for a long time, but not being able to learn even a single verse he became disheartened and asked the teacher permission to leave.

The teacher thought, "He is of service to me. I want him to be learned but I am not able to do so. Surely I ought to do a return service to him and I shall compose a mystic charm and give it to him." He took him to the forest and composing this stanza, "You are transgressing, you are transgressing; why do you do so, I am aware of that." He made him learn it by repeating many hundred times. He then asked, "Have you

grasped it?" When said "Yes, I have," the teacher thought, "When a dullard has exerted himself and had mastered an art, he is not likely to lose it." Providing him with provision for the journey he said, "Go now and eke out your living with this charm; however, you should recite this always so that it does not fade away" and sent him away. At the time of his arrival at Banaras his mother gave him a great reception in honour of him with the thought that her son had returned after acquiring the arts.

At that time the King of Banaras thought to himself "Have I any fault in me with reference to physical and other actions", and not finding any deed of his which is undesirable, thought: "One does not see one's own fault, but others do. I shall investigate among the citizens." Then at dusk he went out incognito with the idea, "Usually all kinds of topics are discussed amongst the people when they sit together after their evening meal. If I am ruling the kingdom unrighteously they will say we are being oppressed by penalties and taxes imposed by a bad and unrighteous king; if I rule righteously, they will speak in praise of me saying "May our king live long etc" and he went about skirting along the wall of individual houses. At that moment tunnel-boring thieves bored a tunnel between two houses so that they could enter the two houses through a single tunnel. The king saw them and stopped in the shadow of the house. While they, after boring the tunnel, entered the house and were searching for the goods, the youth woke up and recited that charm "You are transgressing, you are transgressing, what for do you transgress? I too know what you are doing." Hearing him they thought "We are found out by this one and now he will do us harm." Through fear they discarded the clothes they were wearing and fled in any direction they could take. The king, after seeing them run away after hearing his recitation of the charm, went round the city and returned to his palace. Early in the morning, the king summoned a man and said to him, "Go on man, there is a youth who has returned after getting his education at Takkasilā living on such a such a road, in the house where a tunnel has been dug into, and bring him." He went to the youth and saying "The king summons you" brought him. The king then asked him "Are you the young man who had returned from Takkasilā after acquiring arts there?" "Yes, Your Majesty." "Give it

to me." "Very well, Your Majesty. May you sit on seat of the same level with me and take it." The king, after doing so, learnt the charm and gave him a thousand coins as the teacher's fee.

About this time the general enquired of the barber as to when the king would have his beard shaved. When told that would be either the next day or the day following, he gave him a thousand coins saying, "I have a job for you to do", and being enquired to what it was, he told him "Whet your razor very sharp and while pretending to shave the king, you cut his throat. You will be the general while I the king." He consented saying "Very well" and on the day the king was to have his shave he soaped the beard with scented water and after sharpening the razor, he held the forehead of the king and finding that the razor was a little blunt and realizing that he should cut the throat with one stroke, he stood side and sharpened the razor.

At that moment the king recollecting the charm, started to recite thus: "You are transgressing, you are transgressing. Why are you doing so? I too know what you are doing". The barber started perspiring with the thought that the king was aware of his action and being frightened he dropped the razor on the ground and fell prostrate at his feet. Sharp-witted are the kings, so he said to him "Hey, you vile barber, you thought the king was not aware of it." "Pardon me, Your Majesty." "Let it be, have no fear and tell me what it is." He said, "Your Majesty, the general gave me a thousand coins and said, "While pretending to shave the king you cut his throat. I shall be king and I shall appoint you the general." The king thought that he owed his life to the teacher and summoning the general he banished him from the country saying, "General, is there anything that you do not get from me? But now it is not possible for me to look at you. Leave my kingdom." He then sent for the teacher and conferring upon him great honour saying, "Teacher, because of you my life has been saved," and bestowed upon him the office of the general. Thus having brought forth the past the Teacher said: "On that occasion I was the well-renowned teacher. O monks, Cūlapanthaka was a dullard also in the former existence. I too was then his refuge and set him up with material wealth.

Again one day when the conversation turned upon the Master being the refuge of Cūḷaseṭṭhī.

“A wise and discerning man even with a little capital can elevate himself as one can fan a small fire (into a big blaze.)”

Having uttered this verse he continued. “O monks, it is not only now that I have been a refuge to him, in the past too I had been so. Previously I made him the master of material possessions, (but) now I have made him the possessor of spiritual wealth. At that time too, Cūḷapanthaka was the pupil of Cūḷaseṭṭhī and I myself was Cūḷasetthī. Thus did the Buddha link the present with the past.

Again one day they discussed this matter in the religious assemblage. “Brethren, though Cūḷapanthaka was not able to master a verse of four lines in four months, only because he did exert to put forth effort was he established in arahatship and has now become the possessor of spiritual wealth. The Teacher having come asked, “O monks, what are you talking about, seated together?” When told such was the topic. He said “Monks, a monk who is strenuous in his efforts in this religious Order of mine, becomes the master of transcendental Dhamma” and added this verse:

Through vigilance and by earnestness and control, the wise man may make an island for himself which no flood (of mental defilement) can overwhelm.

Therein *Dīpaṃ kayirātha* means that (1) by vigilance (*uṭṭhānena*) which equates with (*virīya*) (2) by earnestness (*appamāda*) which equates with ever-present mindfulness (*satiyā avippavāsa*), (3) by restraint (*samīyama*) which equates with the four groups of moral precepts (*Cātupārisuddhisīla*) and (4) by control (*damena*) which equates with the control of the sense faculties (*indriyāni*.) by reason of these four factors the wise man who is endowed with knowledge of the essence of truth factors is able to make an island of arahatship, which becomes a refuge for himself in this excessively deep ocean of round of existences where in safe landing is very hard to come by. An island of what sort? *Yam ogho nābhikirati* means that island the fourfold currents of mental impurities cannot overflow and destroy, because Arahantship cannot be shattered by the floods of moral defilements.

At the end of the recitation of the verse many became *Sotapannas* and so on, and thus the discourse was of benefit to the assembled gathering.

The Story of

THE BĀLANAKKHATTA FESTIVAL

*Pamādam anuyuñjanti bālā dummedhino
janā appamādañ ca medhāvī dhanam
seṭṭham va rakkhati.*

*Mā pamādam anuyuñjetha mā kāmara-
tisanthavam appamatto hi jhāyanto
pappoti vipulam sukham.*

*Dhammapada, 26, 27**

(Foolish and ignorant persons are given to negligence, whereas the wise regards (lit. maintains) diligence like the most precious treasure.)

Associate not with heedlessness, nor be addicted to the sense pleasures; for, a heedful one, practising meditation, attains immense happiness.)

While residing at Jetavana, the Teacher gave this religious discourse beginning with “*Pamādam anuyuñjanti*” in connection with the *Balanākkhatta* festival.

Once the festival, known as the *Bālanakhatta*, was celebrated at Sāvatti.

During this festival, foolish and ignorant people, smearing their bodies with ashes and cowdung, roam about for seven days shouting obscene utterances. Even in the presence of their friends, relatives or recluses, they do not feel ashamed on such an occasion and, stopping at every door, go about shouting vulgar words. Those, who cannot stand their vulgarism, offer them a *kāhapaṇa*, or a half or a quarter of it, according to their means, whereupon they leave taking whatever money they receive from the house.

At that time five crores of noble disciples were residing at Sāvatti. They (the lay disciples) sent word to the Teacher saying, “Your Reverence, may it please the *Bhagavā* to remain at the monastery for a week with the monks and not enter the city.” During those seven days, they provided Him and the congregation with rice-gruel, food and

so on at the monastery, and they too did not go out of their houses. On the eighth day, when the festival was over, they invited the assembly of monks with the Buddha at the head, brought them into the city and having bestowed great offerings, took their seats on one side and submitted: “Your Reverence, through great hardship did we spend these seven days. As we heard the vulgar utterances of the fools, our ears were on the point of bursting. None was ashamed of any one. That is why we prevented you from entering the city; we too did not move out of our residence.”

Hearing them, the Teacher remarked: “This is indeed the way in which the foolish and ignorant persons behave. The wise men, however, regarding diligence as precious wealth, attain to the bliss of deathlessness, the noble *Nibbāna*.” He further added the following verses:

*Pamādam anuyuñjanti bālā dummedhino
janā appamādañ ca medhāvī dhanam
seṭṭham va rakkhati.*

Dhammapada, V. 26

(Foolish and ignorant persons are given to negligence, whereas the wise regards (lit. maintains) diligence like the most precious treasure.)

*Mā pamādam anuyuñjetha mā kāmara-
tisanthavam appamatto hi jhāyanto
pappoti vipulam sukham.*

Dhammapada, V. 27

(Associate not with heedlessness, nor be addicted to the sense-pleasures; for, a heedful one, practising meditation, attains immense happiness.)

There (in the verses):

Bāla means those who are endowed with foolishness and are ignorant of the well-being in this world and in the next.

* *Khuddakanikāya Dhammapadaṭṭhakathā, Apammādavagga, 4—Bālanakhattasaṅghuṭṭhavatthu. Pg. 163, 6th. Syn. Edition.*

Dummedhino refers to foolish persons. Taking no notice of the consequences of negligence, they roll about in heedlessness (*pamādam anuyuñjanti*) and while away their time in it.

Medhāvī, however, is the wise person who is possessed of the knowledge of the essence of truth, one who maintains diligence (*appamādam rakkhati*) as the most precious (*seṭṭham*) and priceless treasure (in the form) of seven kinds of jewel which he has inherited as the heir-loom of the family. Just as, realising the value of wealth, people preserve it with the idea "With this precious wealth we shall secure our sense-pleasures, maintain our wives and children and shall clear up the path to the next world"; in the same way, realising the resultant good in it, a wise man regards diligence as if it were some precious wealth with the thought that through it a heedful person reaches the first stage of ecstatic meditation and so on, attains to the Paths and (their) Fruition, fulfils the threefold

intuitive knowledge and the sixfold higher spiritual wisdom. This is the meaning.

By *mā pamādam* is meant that one should not, therefore, resort to heedlessness and while away time in it.

(The word) *kāmaratisanthavam* implies that one should not develop acquaintance with craving, which is identified with attachment, for objective and subjective desire. Nor should he think of it or (try to) attain it.

Appamatto hi refers to one who is heedful because of his established mindfulness. Through meditation (*jhāyanto*) such a person gets immense (*vipulam*) and supreme bliss (*sukkha*) of *Nibbāna*.

At the end of the utterance of the verses, many become *Sotāpanna* and so on, and the religious discourse became beneficial to a multitude of persons.

THE STORY OF THE ELDER MAHĀKASSAPA

*Pamādam appamādena yadā nudati
paṇḍito,
Paññāpāsādam āruyha asoko sokiniṃ
pajam;
Pabbataṭṭho va bhummaṭṭhe dhīro bāle
avekkhati.*

—*Dhammapada*, v. 28.

(When a learned man drives away negligence through heedfulness, griefless himself, he ascends the palace of wisdom and looks at the sorrowing crowd. Just as a person, standing on a mountain, looks at the people standing (below) on the ground, even so a wise man looks at the “fools”.)

The Teacher, while staying at Jetavana, delivered this religious discourse, beginning with “*Pamādam appamādena*” with reference to the Elder Mahākassapa.

One day the Elder, who was residing at the Pippali cave, went to Rājagaha for begging alms. On return from the round and after having had his meal, he sat down developing light of wisdom while trying to find, through his super-normal vision, beings negligent and diligent, as also those going out of existence or coming into it, in the water, on the land, on the mountains and at other places.

Staying at Jetavana, the Teacher, while surveying with super-normal vision the way in which His disciple Kassapa was spending that day, and finding that he was occupied with the investigation into the birth and death of beings, pondered thus: “Birth and death of beings cannot be reckoned even by *Sabbāññuta-ñāṇa* (Omniscience). Nor is it possible to reckon the number of beings who, after taking conception in the mother’s womb, die without the parents being aware of it. O Kassapa, this does not lie within your purview. Narrow indeed is your span (of knowledge). It is within the spheres of the Buddhas alone to know and to see in

their entirety the passing away of beings or their coming into existence”. Thus thinking, He shed forth lustre and appeared as if He was seated before the Elder, and uttered this verse:

*Pamādam appamādena yadā nudati
paṇḍito,
paññāpāsādam āruyha asoko sokiniṃ
pajam;
pabbataṭṭho va bhummaṭṭhe dhīro bāle
avekkhati.*

—*Dhammapada*, v. 28.

(When a learned man drives away negligence through heedfulness, griefless himself, he ascends the palace of wisdom and looks at the sorrowing crowd. Just as a person, standing on a mountain, looks at the people standing (below) on the ground, even so a wise man looks at the “fools.”)

There (in the verse):

Nudati: (Expels)—Just as fresh water entering into a pond stirs up the existing water, pushes it out and makes it flow ahead without allowing it any room (in the pond), in the same way, a wise man developing the traits of heedfulness pushes heedlessness out and expels it by force of heedfulness, without allowing any room at all.

Paññāpāsādam āruyha: Having got rid of heedlessness, he ascends the Palace of Wisdom, which is known as Clear Supernormal Vision (*Parisuddha-dibbacakkhu*) on account of its great eminence by completing the suitable course of practice. He ascends it by that practice like ascending a palace by a stair.

Asoko: (sorrowless)—the dart of sorrow having been destroyed.

Sokiniṃ pajam: (the sorrowful crowd)—the dart of sorrow having not been destroyed.

' *Avekkhati*: (looks at)—Looks with the Supernormal Vision at beings which are being born or dying.

Like what ?

Pabbataṭṭho va bhūmmaṭṭhe: (as one on a mountain "sees" people on the ground).

Just as one standing on the ground, or just as one standing on the top of a terrace easily

sees those who are standing round about it; in the same way, one who is wise and learned and is free from the fluxions (*āsava*), * sees *bāle* (beings born and dying) who have not destroyed the seeds of *vaṭṭa*. **

At the end (of the utterance of) the verse, many realized the fruition of *Sotāpatti* and so on.

* *Āsava*: Fluxions. There are four kinds of *āsava*, namely, (1) *Kāmāsava*: Fluxion of sensuous desire; (2) *Bhavāsava*: Fluxion of attachment to existences; (3) *Diṭṭhāsava*: Fluxion of wrong views; (4) *Avijjāsava*: Fluxion of ignorance.

** *Vaṭṭa*: Rounds. There are three kinds of *vaṭṭa*, namely, (1) *Kilesa-vaṭṭa* (round of defilements,) (2) *Kamma-vaṭṭa* (round of volitional actions,) and (3) *Vipāka-vaṭṭa* (round of resultant-effects.)

Vaṭṭa :—(*Kilesa*) Defilements lead one to do an act (*kamma*) and one has to take the consequences (*vipāka*) thereof including rebirth. This goes on till one becomes an Arahāt and attains *Nibbāna*.

In the *paṭiccasamuppāda* (Dependent Origination) *saṅkhāra* (kammaformations) and *bhava* (volitional action and further existence) are *Kammavaṭṭa*; *avijjā* (ignorance), *taṇhā* (craving) and *upādāna* (clinging) are *Kilesavaṭṭa*; and *viññāna* (consciousness), *nāmarūpa* (mental and physical phenomena), *saḍḍātuna* (the six bases), *phassa* (contact) and *vedanā* (sensation) are *Vipākavaṭṭa*.

—*Visuddhimagga*, II-216.

Please also see Chapter XVII. para 298 on page 672 of *Visuddhimagga* (The Path of Purification) translated by Bhikkhu Ñāṇamoli.

The Story of Two Companion Monks, one of whom is heedless and the other heedful

*Appamatto pamattesu bahujāgaro abalassam
va sīghasso hitvā yāti sumedhaso.*

—*Dhammapada*, v. 29.

(One who is heedful amongst the heedless, wakeful amongst the drowsy, goes ahead, as does a fleet horse leaving the weak one behind.)

While in residence at Jetavana, the Teacher gave this religious discourse beginning with “*Appamatto pamattesu*” with reference to two companion monks.

So it is said that they (the two companion monks) obtained a subject of meditation from the Teacher and repaired to a forest hermitage. Gathering faggots in time, one of them used to set up a charcoal-pan and sit through the first watch of the night warming himself and talking to young novices. The other one, who was diligent and was performing the duties of a monk, used to admonish this one saying, “Friend, don’t behave in this way. For one who is negligent, the four states of woe are like his residence.* It is not possible to satisfy the obligations to the Buddha through trickery.” The idle monk, however, did not listen to his advice whereupon the other one thinking “This one is not going to act according to my advice”, avoided him and went on performing the duties of a *samana* diligently. The idle monk, on the other hand, having warmed himself during the first watch, went inside when the other one had just returned from the walk meditating, and entered the cell, and said: “You big lazy fellow, it seems you have entered the forest simply to lie down and sleep. After you, who have received a subject of meditation from the Buddha isn’t it proper for you to carry out the duties of a *samana* actively?” So saying, he entered his own dwelling, lay down and slept. The other one, however, energetic as he was, walked meditatively during the first watch

and resting during the second and getting up in the last watch practised the duties of a monk. Thus leading a life of earnestness, before long he attained Arahatsip together with Analytical Knowledge, but the other one whiled away the time in indolence.

After spending the rainy season in this way, they went to the Teacher, paid obeisance to Him and sat down on one side. The Teacher exchanged friendly greetings with them and said: “I hope you have carried out the duties of a monk diligently and have achieved the object of renouncing the world (Arahatsip).” Remarked the indolent monk, “What diligence could there be in this one? Since the time he left (this place) he had been whiling away time just lying down and in sleep.” “But what about you, monk?” “Lord, gathering faggots in time, I used to set up a charcoal-pan and sit down warming myself during the first watch of the night and thus spent the time without sleep.” The Teacher then told him, “Though you spent time in negligence, you say that you had lived diligently. But you are portraying a diligent one as indolent.” To make the fault of heedlessness and the benefit of heedfulness clear, the Teacher then said, “Beside my disciple you are like a slow and weak horse, while beside you he is a fleet horse.” So saying he pronounced this verse:

*Appamatto pamattesu suttesu bahujāgaro
abalassam va sīghasso hitvā yāti
sumedhaso.*

—*Dhammapada*, v. 29

(One who is heedful amongst the heedless, wakeful amongst the drowsy, goes ahead, as does a fleet horse leaving the weak one behind.)

Therein:

Appamatto means one who is free from fluxions and is diligent because of the immensity of his mindfulness.

* Compare Cakkhupāla Thera Vaṭṭhu:—*Dhammapada Aṭṭhakathā Yamaka Vagga*, p. 6, 6th Syn. Edition. See also “The Light of the Dhamma,” Vol. 1.—No. 2, p. 19.

Pamattesu means amongst people who are heedless.

Suttasu means amongst persons who, due to want of alertness and mindfulness, are as if in slumber in all their poses whatsoever.

Bahujāgaro means one who is highly established in great wakefulness and in immense mindfulness.

Abalassam va means that it is like a lame, slow and weak horse as compared to a fleet horse of Sindhu breed.

Sumedhaso refers to a man of highest intellect who goes ahead leaving behind such a person because of his knowledge of the Scriptures and his spiritual attainments. While one of low intellect is trying to learn

a *sutta*, an intelligent person masters a whole chapter; thus he goes ahead so far as the (knowledge of) Scripture is concerned. (Again) while the one of low intellect is trying to prepare a place to spend the day and night and is learning and reciting a subject of meditation, a wise man, entered a place already prepared by others, reflects on the subject of meditation and shakes off all moral impurities and attains the ninefold supramundane states.* Thus, in respect of spiritual attainment, he goes ahead leaving (the other) behind. And so he leaves behind and discards the *vaṭṭa* and escapes from it.

At the conclusion of the utterance of the verse, many attained to the Fruition of the *Sotāpatti* and so on.

* These are: Four Holy Paths, Fruitions thereof, and Nibbāna.

The Story of Magha

*Appamādena Maghavā devānam seṭṭhatam
gato;
appamādam pasamsanti, pamādo garahito
sadā.*

Dhammapada, verse 30.

(Through diligence, Maghavā attained to the supremacy among gods. People extol diligence, while negligence is ever derided.)

While in residence in the Kūṭāgāra rest-house near Vesāli, the Teacher delivered this religious discourse beginning with *appamādena Maghavā* with reference to Sakka, the king of gods.

So it is said that at Vesāli there lived a Licchavī, Mahāli by name. Having heard the Sakkapañha Suttanta preached by the Tathāgata he thought: "The Perfectly Enlightened One has spoken of Sakka elaborately in glorious terms. But, has he done so after seeing him or without seeing him? Does He know Sakka or not? I must ask Him."

The Licchavī Mahāli then went to the Bhagavā and having drawn near, paid obeisance to Him, and sat down on one side. And having done so the Licchavī Mahāli spoke thus to the Bhagavā; "Lord, has the Bhagavā seen Sakka, the king of gods?" "Mahāli, I have seen Sakka, the king of gods." "Lord, could he not have been someone resembling Sakka, for it is difficult indeed to see Sakka, the king of gods." "Mahāli, I do know Sakka. I also know the qualities which make one a Sakka as well as the principles by observation of which he has attained Sakkahood."

(1) "Mahāli, as a human being in a previous existence, Sakka, the king of gods, was a young man named Magha; therefore, he is called Maghavā.

(2) Mahāli, as a human being in a previous existence, Sakka, the king of gods, gave

things in charity before others; therefore, he is called Purindada.

(3) Mahāli, as a human being in a previous existence, Sakka, the king of gods, gave alms with veneration; therefore, he is called Sakka.

(4) Mahāli, as a human being in a previous existence, Sakka, the king of gods, made donation of a rest-house; therefore, he is called Vāsava.

(5) Mahāli, Sakka, the king of gods can think out a thousand matters in a moment, and so he is called Sahassakkho (Sahas-sanetta).

(6) Mahāli, as he had as his wife an Asura maiden named Sujā, Sakka, the king of gods, is called Sujampati.

(7) Mahāli, Sakka rules over Tāvātimsa gods, having supremacy and lordship over them, (and so) he is called Devānaminda.

Mahāli, as a human being in a previous existence, Sakka, the king of gods, observed and completed a course of seven self-imposed obligations for observation and completion of which he has attained Sakkahood.

What are the seven self-imposed obligations? The seven self-imposed obligations are: (1) Throughout my life I shall be a supporter of my parents. (2) Throughout my life I shall be the respecter of the elders of the clan. (3) Through out my life I shall be of gentle speech. (4) Throughout my life I shall be an abstainer from back-biting. (5) Throughout my life I shall lead a household life with my mind free from impurity and selfishness, given to charity, with open mind, delighting in liberality, accessible to supplicants and deriving pleasure in the dispensation of charity. (6) Throughout my life I shall be truthful. (7) Throughout my life I shall be free from anger, and if anger arises in me, I shall suppress it quickly.

Mahāli as a human being in a previous existence, Sakka, the king of gods, observed

and completed a course of these seven self-imposed obligations for observation and completion of which he has attained Sakkahood.

A person (1) who supports his parents, (2) who is respectful to the elders of the clan, (3) who is gentle and polite in speech, (4) who avoids back-biting, (5) who is engaged in getting rid of selfishness, (6) who is truthful, and (7) who has overcome anger—him indeed, the Tāvātimsa gods call a virtuous man.

(Said the Bhagavā), “Mahāli, this is what Sakka did as the young man Magha.” Being asked, “Lord, how did the youth Magha behave himself?” by Mahāli who was intent on hearing in detail about his conduct, the Bhagavā narrated the past saying, “Well then, listen.”

Once upon a time in Macala village of the Magadhan kingdom there lived a young man named Magha. He went to the place where villagers carried out their daily work. Removing with his foot the dust from the place where he stood, he made it pleasant and stood there. Elbowing him, a man pushed him aside and took his stand there. Instead of getting angry with him, he made another place clean and stood there. There too, he was pushed out by another person who elbowed him away and occupied it. With him also he was not angry, but making another place clean, he stood there. In this way persons coming out of their houses pushed him with their elbows and dislodged him from the places that he had cleared.

Thought he, “All these people have become happy on account of me; by this deed, I must have performed a meritorious deed which will give me happiness.” On the next day he brought a spade and cleared a place about the size of a threshing-floor, and all people went and occupied it as before. Then when it was cold he made a fire for them. Thereafter he, thinking, “A pleasant place is attractive to all and is not repulsive to anyone. From now onwards it is proper for me to go about making roads smooth”, went out early in the morning and went about levelling the road, cutting and removing the branches of trees which needed doing so. Another man found him doing so and asked, “What are you doing, friend?” He replied “Friend, I am preparing my path to heaven.” “In

that case, I too shall be your companion.” “You may, friend; the path is dear and beneficial to many.” From that moment there were two men. Seeing them, and after making enquiries in the same manner and getting the same reply, another man became their companion. In this way, one after the other (joined) them and there became altogether thirty-three (persons). All of them with spades and so on in their hands went on levelling the road and covered a distance of a *yojana** or two.

Seeing them the headman thought, “These people are occupied with an improper job. Instead, if all of them would fetch fish, meat or such other things from the forest, or brew liquor and drink it, or would carry on such other business, I too would make something out of it.”

Then he sent for them and asked, “Doing what do you go about?” “A road to heaven, Sir.” “It is not proper for those who lead a household life to do like this; it behoves you to fetch fish, meat and other things from the forest, or to brew liquor and drink it, or to carry on various (other) kinds of occupation.” They, however, rejected his words. And though he told them repeatedly, they persistently rejected his words. He became angry and intending to ruin them approached the king and reported: “Your Majesty! I notice thieves going about in bands.” Being ordered to arrest them and bring them (to him), he did so and presented them to the king. Without any investigation, the king ordered them to be trampled by an elephant. Magha advised the companions saying: “Friends, we have no refuge other than *mettā* (loving-kindness). Have no grudge on anybody, but develop the same feeling of love towards the king, the headman and the elephant who is to trample you as you would do to your own self.” They did accordingly, and due to their power of loving-kindness the elephant dared not approach them.

When the king heard of this, he said, “(It may be) seeing (so) many people, the elephant does not dare to trample them. Go and get them trampled after covering them up with matting. Even when the elephant was sent to trample them after they had been covered with matting, it turned back from a distance.

* Yojana: A distance of about 7 miles.

Please also see The Light of the Dhamma, Vol. 1-No. 3.

Hearing about it, thought the king, "There must be some reason for this," and summoning them asked, "Dear men, is there anything which you have failed to get on account of me?" "What do you mean, Your Majesty?" It is reported that you are wandering about in the forest after forming yourselves into a band of thieves." "Your Majesty! who said so?" "Dear ones, the headman of the village." "Your Majesty! We are not thieves. We had been doing such and such things in preparing our road to heaven. The headman persuaded us to adopt an evil course of life. As he became angry when we did not act according to his advice, he said so to you intending to ruin us." "Friends, (even) this animal knows your virtues; although I am a human being I was unable to know them. Please pardon me." Saying so, he gave them the headman with his children and wife as their slaves, the elephant for them to ride on and that village for use as they please. Thinking, "Here in this very existence we have witnessed the reward of the good deed we have done," they were highly pleased at heart and while riding the elephant by turn, they discussed among themselves thus: "Now we should perform more virtuous deeds. What should we do?" (They thought further,) "At the crossing of four highways we shall construct a rest-house for the people, strong enough to last long." Summoning a carpenter, they ordered him to construct the house. As they wanted to get rid of attachment to the womenfolk, they did not give any share to women in the rest-house.

Now, in the house of Magha there were four women—Nandā, Cittā, Sudhammā and Sujā by name. Of them, Sudhammā bribed the carpenter and came to an understanding with him saying, "Brother, please make me the chief of (the construction of) this hall." He agreed saying, "Very well." First, he seasoned the wood intended for a pinnacle. Planing and carving it, he completed the pinnacle, inscribed on it the letters "This hall is named Sudhammā", wrapped it in a piece of cloth and kept it aside.

The building of the hall was completed. On the day on which the pinnacle was to be fixed, he said, "Sirs, I forgot one thing." "What is it, man?" "The pinnacle." "We shall procure it." "It is not possible to make it with a freshly cut wood. We should procure a ready-made pinnacle fashioned from wood felled previously." "What should be done now?" "We should look

for one that might have been made and kept for sale at somebody's place." They searched for it and, finding one in Sudhammā's house, offered a thousand. But they did not get it on payment. On being said, "I have no need for the payment, but if you will accept it as my contribution to the building of the hall, then shall I give," they replied, "But we do not give any share to women." Thereupon the carpenter said to them: "Sirs, what do you say! Except the Brahma world, there is no place which is bereft of womenfolk. Take this pinnacle, for, if you do, our work will be finished." "Very well," said they and took the pinnacle, completed the hall and divided it into three parts, keeping one portion for the living quarters of administration, one for the poor and one for the sick.

The thirty-three people made thirty-three wooden benches and trained the elephant to take the visitor, who happened to sit on a bench, to the house of the owner of that bench so that, attending upon the bodily comforts of the guest, and providing him with drink, hard and soft food and with bed might be the responsibility of the said owner. The elephant takes every visitor to the house of the owner of the respective seat and he (the owner) attends upon him for the day.

Magha planted an ebony tree near the hall and placed a stone slab at its foot.

The visitors, who entered into the hall, looked up at the pinnacle, read the written words and remarked, "This is the Sudhammā hall." The names of the thirty-three persons did not appear.

Nandā thought to herself thus: "These people in constructing this hall, did not give us a share. Sudhammā, however, through her cleverness has become a participant. I too should do some thing. But what shall I do?" Then it occurred to her: "Visitors to the hall should get water to drink and bathe. I shall have a pond dug." And she did so.

Thought Cittā: "Sudhammā has donated a pinnacle, Nandā a pond; I too should do something. What shall I do?" Thereupon this thought occurred to her: "Those who visit the hall, should, on the departure after drinking water and bathing, go wearing flowers. I shall have a flower garden laid out." And she had a beautiful flower garden laid out and generally speaking, it could not be said that any specific flower-bearing or fruit-bearing tree was not there.

Sujā, on the other hand, thinking: "I am the daughter of the maternal uncle of Magha, as also his wife. The deed done by him is as good as mine and mine as his." did not do anything and wasted time—adorning herself.

Magha, however, lived fulfilling the seven self-imposed obligations: (1) supporting his mother and father, (2) paying respects to the elders of the clan, (3) speaking truth, (4) avoiding offending speech, (5) avoiding back-biting, (6) being engaged in getting rid of selfishness, and (7) having overcome anger.

A person (1) who supports his parents, (2) who is respectful to the elders of the clan, (3) who is gentle and polite in speech, (4) who avoids back-biting, (5) who is engaged in getting rid of selfishness, (6) who is truthful, and (7) who has overcome anger,—him, indeed, the Tāvatiṃsa gods call a virtuous man.

Thus, having attained the commendable condition, he was reborn after death as Sakka, the king of gods in the Tāvatiṃsa world. His companions also were reborn there, while the carpenter was reborn as god Visukamma.

At that time the Tāvatiṃsa world was inhabited by Asuras. Hearing that the new gods were reborn (there), they prepared the heavenly drink. Sakka signalled his companions not to drink it. The Asuras, however, took it and became intoxicated. Sakka, thinking: "What is the good of sharing the kingdom with these," gave intimation to his followers, and had them seized by their feet and thrown into the ocean. Headlong they fell into the ocean. But by virtue of their previous good deeds, there sprang up an abode for the Asuras on the lowest terrace of the Mount Sineru. There the *cittapāṭali** tree grew.

After the Asuras were defeated in the battle between themselves and the gods, there came into existence the Tāvatiṃsa celestial city. The distance between its eastern and western gates was ten thousand *yojanas* and the same was the distance between its southern and northern gates. The city was fitted with a thousand gates and

beautified with parks and lotus ponds. As the result of their gift of the hall, there (in the heart of the city) arose a palace by name Vejayanta, which was seven hundred *yojanas* in height and decorated with banners three hundred *yojanas* long. On the golden posts there were jewel-studded banners, while on jewel-studded posts there were golden banners. The coral posts were fitted with pearl banners and *vice versa*; on poles of seven jewels were hung banners of seven jewels; and the banner in the middle was three hundred *yojanas* in height.

Thus, as a result of the gift of the hall with a banner there appeared the palace made of seven jewels and a thousand *yojanas* in height.

As a result of (planting) the ebony tree, there grew the *pāricchattaka* tree,** three hundred *yojanas* in circumference.

As a result of (laying) the stone slab, there at the foot of the *pāricchattaka* tree arose a yellow stone seat tinged with pale red colour like that of *jayasumana* (bell-flower), sixty *yojanas* in length, fifty in breadth and fifteen in thickness. When one sits on it, half of the body sinks and when one gets up it (springs up and) fills the gap.

The elephant was reborn as the god Erāvaṇa. Indeed, in the world of gods there are no animals. So, at the time of going out for sport in the garden, he discards his godly form and assumes that of the elephant Erāvaṇa, a hundred and fifty *yojanas* in size. For the thirty-three gods he created thirty-three heads, each of which is three *gāvutas* or half a *yojana* in circumference. In the middle of all, he creates for the use of Sakka, a head named Sudassana, measuring thirty *yojanas*. On the top of it there is a bejewelled pavilion, twelve *yojanas* in size. There at regular intervals are hoisted flags made of seven jewels, each having the height of a *yojana*. On the fringes of the banners there hang meshes with tinkling bells which, when struck by gentle breeze, bring forth music like divine symphony of five musical instruments.*** In the centre of the pavilion, is provided a jewelled throne, one *yojana* in

* The "pied" trumpet-flower in the world of Asurakāyas.

** The coral tree *Erythmia Indica*.

*** The five kinds of musical instruments are:—

(1) *Ātata* : Drum closed on one side only.

(2) *Vitata* : Drum closed on both sides.

(3) *Ātata-vitata* : String instruments, such as lute.

(4) *Susiraṃ* : Wind instruments.

(5) *Ghaṇaṃ* : Cymbal.

Mūlapannāsa-aṭṭhakathā, Vol. II, 4. Mahāyama-vaḅga, 7. Cūḅataṅhāsankhaya-sutta-vaṅṅanā, p. 201, 6th Syn. Edn.

size; and Sakka sits there. On each of the thirty-three heads seven tusks are created. Each of them is fifty *yojanas* in length. On each tusk there are seven ponds; in each pond there are seven beds of lotus; each plant has seven flowers and each flower has seven petals, on each of which seven celestial damsels dance. Thus, there are dancing festivities on all sides, in an area of fifty *yojanas*, and all that on elephant tusks only. Sakka the king of gods, goes about enjoying such big splendour.

After death Sudhammā was born at that very place (Tāvātimsa) and there arose for her a divine assembly hall named Suddhammā, nine hundred *yojanas* (in extent). There, it is said, is no place which is more delightful than that. On the eighth day of the month there is listening to the Dhamma at that very place. Even up to the present time, when people see a delightful place, they exclaim, "Oh! It is like Sudhammā, the assembly hall of gods."

Nandā too on her death was reborn there and for her came into existence a lotus pond named Nandā, five hundred *yojanas* in extent.

Cittā also died and was reborn there and for there appeared a *cittalatā** grove, five hundred *yojanas* in area, where others beguiled gods to whom the primary indications (of approaching death) had appeared and went about making them forget (the approaching death).

Sujā, however, on her death, was reborn as a female crane in a mountain grotto.

Surveying his female attendants Sakka thought: "Sudhammā is born here, so also Nandā and Cittā. Wherein might Sujā be born?" And seeing her born there, he further pondered: "This foolish woman has been born in the animal world as she did not perform any meritorious deed. It behoves me to make her do some work of merit and bring her here." So thinking he discarded his own form and went near her in disguise and enquired, "Doing what do you go about here?" "But, who are you, Sir?" "I am your husband, Magha." "Lord, where are you reborn?" "I am reborn in Tāvātimsa world of gods. Do you know where your companions are reborn?" "Lord, I don't." "They too are reborn together with me." "Would you like to see your companions?" "How shall I go there?" Saying "I shall take you," Sakka placed her on the flat of

his palm, took her to the celestial world and let her off in the Nandā pond, and said to the other three, "Will you see your companion Sujā?" They asked, "Lord, where is she?" "On the bank of the pond Nandā." These three went there and made these remarks: "Wonderful is your ladyship's figure. Wonderful is the result of beautification of one's body. Look at her beak, her feet and her ankles. Pretty indeed is her form." Thus making fun of her, they departed. Once again Sakka went to her and asked, "Did you meet your companions?" "Yes," said she, "They have gone after making fun of me; please take me back to that place." He did so and putting her in the water, he enquired, "Did you notice their splendour?" "Yes, Lord, I did." "You too should work for rebirth, there." "What should I do, Lord?" "Will you follow the instructions given by me?" "Yes, Lord, I shall." He then instructed her in the Five Precepts and departed saying "Observe them diligently."

From that time onwards she looks for and eats only fishes that had died naturally. A few days hence Sakka went to test her and laid himself down on the surface of the sand, like a dead fish. She found him and, taking him to be a dead fish, picked him up. As it was being swallowed the fish wagged its tail. Finding "it is a live fish," she released it in water.

After a while, once again he lay flat on his back in front of her. This time too she seized it taking it to be a dead one and as it was being swallowed the fish flapped the tip of the tail. Finding "It is a live fish" she let it go. In this way he tested her thrice and being convinced that she was observing the precepts well, disclosed his identity and departed saying: "I have come to test if you are keeping the precepts well. Keeping the precepts in this way, you will before long be reborn near me. Be diligent."

Thereafter, she gets or does not get fish that has died a natural death. Not getting (a dead fish) for some days she starved and died, and by virtue of (her observance of) the said precepts, she was reborn as the daughter of a potter in Benares.

Thereafter when she was some fifteen or sixteen years of age, Sakka considering where she was reborn and finding (her) said to himself, "It now behoves me to go there."

* *Cittalatā* means "Pleasurable".

Filling a cart with seven kinds of jewels looking like cucumbers, he drove it into Benares and moved along the road shouting, "Dear ladies, take cucumbers, take cucumbers!" But to those who came with beans and peas, he said, "I shall not give them for a price." When asked "How would you give?" he replied, "I shall give them to the woman who observes the *sīla* (precepts)." "Master, what is *sīla* like? Is it black or brown etc?" "You do not even know what precept is like. How then could you observe it? Anyway, I am going to give them to the woman who keeps precepts." "Master, this one is the potter's daughter. She goes about saying 'I observe *sīla*'. Give them to her." She too told him, "In that case give them to me, Master." "Who are you?" "I am the one who is never without (has never neglected) the (five) precepts." Saying "These I have brought for you alone," and driving the cart to her house and making it impossible for others to take them he handed over to her the celestial gift in the form of cucumbers. He disclosed his identity and departed saying: "This wealth is for your livelihood. Observe the five precepts unbroken."

Passing away from that existence she was reborn in the world of Asuras as a daughter of their chief—in the house of Sakka's enemy. The precepts having been observed in two existences, she was exceedingly beautiful, golden in complexion and possessed of extraordinary beauty and splendour. To all Asuras who came (for her), Vepacitti, the chief of the Asuras, said "You are not fit for my daughter." (Thus) without giving her (in marriage) to anyone, he declared, "My daughter herself shall choose a husband befitting her," made the Asuras assemble and put a garland of flowers in her hand saying, "Take a husband suitable to you."

At that moment, Sakka, searching for the place where she was reborn, came to know of the fact. Saying to himself, "It is proper for me to go and bring her," he assumed the guise of an aged Asura, went there and stood at the edge of the assemblage. She looked round this way and that. With her heart overflowed, as if by a mighty torrent, with love arising by virtue of her previous

association with him, she placed the garland on him exclaiming "Here is my husband." The Asuras departed as they were ashamed remarking "Our king having not found one suitable for his daughter has found one now. He is old enough to become his daughter's grandfather. Wonderful is the suitable old man". "Sakka too held her by the hand shouted, "I am Sakka" and sprang up into the air and Asuras pursued him shouting "We have been befooled by the old Sakka." Mātali the companion brought the Vejayanta chariot and waited on the way. Sakka put her into it and set out towards the celestial abode.

When he reached the forest of *simbalī* (silk-cotton-tree), the *garuḷa* fledglings, heard the (rattling) sound of the chariot and shrieked as they were startled. Hearing them doing so, Sakka asked Mātali, "What are they that are shrieking?" "Lord, the *garuḷa* fledglings." "What might be the reason?" "Out of fear of death, hearing the (rattling) sound of the chariot." "For me alone, let not so many beings perish, crushed by the impact of the chariot. Turn back the chariot." With one indication of the whip, he (Mātali) turned back the chariot drawn by the thousand Sindhu horses. Seeing that thought the Asuras: "Starting from the city of Asuras, the old Sakka had been in flight. Now, however, he has turned back his chariot. Surely he must have received support." They turned back by the route by which they had come, entered the city of Asuras, and never raised their heads again.

Sakka too took the Asura maiden Sujā to the celestial city, and placed her at the head of two crores and a half of celestial nymphs. She asked a favour of Sakka, "Your Majesty, in this world of gods I have neither parents nor brothers nor sisters; (and so) wherever you might go, please take me along with you." He promised to do so saying, "Very well."

From that time onwards, as the *cittapāṭali** was in blossom, the *Asuras* used to climb up to the *Devaloka* to fight saying, "It is now time for the heavenly *pāricchattaka*** to be in blossom at our birth place."

To the *nāgas* Sakka gave responsibility of guarding the ocean underneath. Then. to the *supannas*,*** the

* Burmese name is *Thakhutpin*. (*Spoethodea Rheedii*)

** Burmese name is *Pinlai-kathit-pin*

*** *Kumbhāṇḍas*: A class of fairies or or genii grouped with *Yakkhas*, *Rakkhasas* and *Asuras*.

Garujā: Mythical birds. (Burmese name is *Galon*.)

It is the same as *Supanna*.

kumbhaṇḍas, and the *yakkhas* and finally to the four guardian deities. Over and above them all, however, at the gates of celestial abode he installed the images of *Inda* holding the thunderbolt in hand for recession of dangers. Even though they had advanced after conquering the *nagas* and others, when the *Asuras* saw the image of *Inda*,**** they used to run away thinking that Sakka himself had come out.

“Mahāli, in this way the young man Magha fulfilled the practice of diligence and being so diligent he attained to such eminence and ruled over the two worlds of gods.***** Diligence is praised by the Enlightened Ones and others. Indeed, based on diligence attainment of all distinctive states, both mundane and supramundane, is effected.”

So saying He uttered this verse:

“*Appamādena Maghavā devānaṃ seṭṭhataṃ gato;*
appamādaṃ pasamsanti, pamādo garahito sadā'ti.”

—Dhammapada, V 30.

(Through diligence, Maghavā attained to the supremacy among gods. People extol diligence, while negligence is ever derided.)

Therein, *appamādena* means “through diligence exercised beginning with cleansing a piece of land in the village of Macala.”

Maghavā refers to the young man Magha, who is now well-known as Maghavā.

Devānaṃ seṭṭhataṃ gato—“attained to the supremacy among gods by being the king of two *Devalokas* (divine worlds).”

Pasamsanti—Wise men like the Enlightened Ones praise and extol diligence. Why? Because it is the means for attainment of all distinctions, mundane and supramundane.

Pamādo garahito sadā “Negligence is ever derided”—Negligence is always condemned and denounced by the Noble Ones. Why? Because it is the root of all degeneration. All human misery and rebirth in a woeful state have negligence as their root cause.

At the end of (the utterance of) the verse, Mahāli the Licchavī was established in the fruition of *sotāpatti* and many of those who had assembled there became *sotāpannas* (Stream-winners) and so on.

**** Sakka

***** Catumahārājika and Tāvatisa.

The Story of a Certain Monk

Appamādarato bhikkhu pamāde bhaya-
dassi vā
samyojanam aṇum thūlam daham aggīva
gacchati.

Dhammapada, Verse 31.

(A monk, who takes delight in heedfulness and sees danger in negligence, goes on destroying, like fire, the fetters big and small.)

While residing at Jetavana, the Teacher delivered this religious discourse beginning with, "A monk who takes delight in heedfulness" (*appamāda-rato bhikkhu*) with reference to a certain monk.

It is said that he, having begged of the Teacher to speak on the subject of meditation (leading) to Arahatsip, entered the forest, but was unable to attain it although he did strive and exert. With the idea of requesting the Teacher to explain specifically a subject of meditation, he left the place and as he was approaching Him, on the way he came across a big forest-fire blazing. Running up to the top of a bare mountain he sat down and observing the forest on fire, he accepted it as the object of his meditation with the thought, "Just as this fire proceeds burning big and small fire-wood, in the same way the fire of Knowledge of the Noble Path will have to proceed burning big and small fetters of life."

Even as He remained seated in the scented chamber, the Teacher became aware of his line of thinking and said, "This is so, O monk, like the big and small pieces of fire-wood are big and small fetters of life that arise within the beings. It is proper to burn them by the fire of Knowledge, and to make them incapable of arising again". The Buddha radiated light, appeared as if He was

right in front of that monk and spoke this illuminating verse :

Appamādarato bhikkhu pamāde bhaya-
dassi vā
samyojanam aṇum thūlam daham aggīva
gacchati.

(A monk, who takes delight in heedfulness and sees danger in negligence, goes on destroying, like fire, the fetters big and small).

Therein, *Appamādarato* means "taking pleasure and intense delight in heedfulness—*i.e.* living in heedfulness".

The expression "*pamāde bhayadassivā*" means "seeing danger in negligence with reference to birth in hell and so on, or looking at negligence as danger, on account of it being the root-cause of the dangers".

Samyojanam means "chaining or fettering with suffering in the round of existences. The ten kinds of fetters which are capable of making (people) sink in the (whirlpool) of the round of rebirths."

Aṇum thūlam means "small and big".

This expression "*daham aggīva gacchati*" means "just as the fire proceeds burning big and small firewood, in the same way the monk who takes delight in heedfulness (*appamādarato bhikkhu*) proceeds burning this fetter by the fire of Wisdom acquired through heedfulness, making it impossible to come into existence again".

At the end of the verse the monk destroyed all his fetters even as he remained seated and attained Arahatsip together with Analytical Knowledge. (Then) he went through the sky, extolled and praised the golden hued body of the Tathāgata, and departed paying respects to Him.

The Story of Elder Tissa

The Resident of a Market-town

*Appamādarato bhikkhu pamāde
bhayadassi vā
abhabbo parihānāya nibbānass'eva
santike. Dhammapada, v. 32.*

(Impossible it is for a monk, who takes delight in heedfulness and sees danger in negligence, to decrease his efforts (in practising Calm and Insight and to attain the knowledge of the Holy Paths and the Fruitions thereof). Indeed, he is nearer to (Sa-upādisesa-* or Anu-pādisesa-) Nibbāna.**

While residing at Jetavana, the Teacher delivered this religious discourse beginning with, "Impossible it is for a monk, who takes delight in heedfulness' (*appamāda-rato bhikkhu*) with reference to the Elder Tissa, the resident of a market-town.

Once a son of a noble family who was born and brought up in a certain market-town not far from Sāvatti, and who having taken full ordination under the Teacher and become a Bhikkhu under the name of Nigamavāsītissatthera, was reputed to be of few wants, contented, delighted in seclusion and strenuous in his efforts. For alms he used to frequent the village of his kinsfolk, and even on occasions when Anāthapiṇḍika and others gave alms on a big scale or when King Pasenadi of Kosala offered gifts beyond comparison he never went to Sāvatti.

The monks started discussing thus, "This Elder Tissa of the market-town remains in close association busily engaged with his relatives; even when Anāthapiṇḍika and others gave alms on a big scale, or when King Pasenadi of Kosala offered gifts beyond comparison, he would not go (there)". They brought the matter to the knowledge of the Teacher who summoned him and asked, "Is it a fact, monk, that you are doing so?". Replied he: "Lord, I am not in close association with my kinsfolk. Depending on these people I get food enough for me. And so,

when I receive food that would sustain me, be it unwholesome or delicious, I do not go (elsewhere), thinking 'What is the use of seeking food?' Lord, I am not in close association with my kinsfolk." (Thereupon), being aware of his bent of mind the Teacher applauded him saying, "Very well", and added, "Monk, getting a teacher like me, it is indeed no wonder that you have little desire. Indeed, this state of having few wants has been a tradition with me and it is in my line". And being requested by the monks, He related the story of the past.

Long ago, on the bank of the Ganges in the Himalayas, there lived thousands of parrots in a fig-forest. The parrot-chief, when the figs of the tree on which he perched became exhausted, lived on whatever was left (of the tree), such as, the sprouts, the leaves, the bark the crust outside and the water of the Ganges. Thus, bringing down his wants to a minimum he lived extremely contented and did not move elsewhere.

By virtue of the fact that he had little desire and was contented, the mansion of Sakka shook. Pondering the matter, Sakka found the cause, and in order to test him, he made that tree wither by his supernatural power. The tree was reduced to a bare stump studded with holes on all sides. When struck by the wind it gave out a sound as if it was knocked on and dust came out of the holes. Without going anywhere the parrot-chief lived on that dust and the water of the Ganges and remained perched on the top of the stump of the fig-tree disregarding the wind and the sun. Realizing that he was of very little desire Sakka thought, "After making him speak on the virtues of friendship, I shall grant him a boon and turn the fig tree into one that would bear fruits eternally." And himself he assumed the guise of a swan-chief, made the maiden Sujā fly in front of him, proceeded

* Nibbāna with the five groups of existence remaining.
** Nibbāna without five groups of existence remaining.

towards the fig-forest, settled on the branch of a near-by tree and spoke this verse in order to start a conversation with him:

“Many trees are there with green leaves,
and abundant are the fruits there.
Why, then, is the heart of the parrot
attached to the dry stump?”*

After delivering this religious discourse, the Teacher declared: “At that time Ānanda was Sakka and I myself was the chief of the parrots. Thus, O monks, this state of having few wants is my tradition and is in my line. It is no wonder that getting a teacher like me my disciple Tissa of the market-town has developed a tendency of having little desire, and monks should be of little desire like him. Indeed it is impossible for such a monk to decrease his efforts in practising Calm and Insight and to attain the knowledge of the Holy Paths and the Fruitions thereof. In fact, he is nearer to Sa-upādisesa Nibbāna or Anupādisesa-nabbāna.” With these words, He uttered this verse:

“*Appamādarato bhikkhu pamāde bhayadas-
si vā
abhabbo parihānāya nibbānass’eva santike.*”

(Impossible it is for a monk, who takes delight in heedfulness and sees danger in negligence, to decrease his efforts in practising Calm and Insight and to attain the knowledge of the Holy Paths and the Fruitions thereof. Indeed, he is nearer to (Sa-upādisesa- or Anu-pādisesa-) Nibbāna.

In the verse,

Abhabbo parihānāya means that it is not possible for such a monk to decrease his efforts in practising Calm and Insight and to attain the knowledge of the Holy Paths and the Fruitions thereof. He is bound to attain what he has not attained yet.

Nibbānass’eva santike means: Indeed he is moving nearer to Liberation, i.e. to the two kinds of Nibbāna, namely, Sa-upādisesa-nibbāna and Anupādisesa-nibbāna.

At the conclusion (of the utterance) of the verse the Elder Tissa of the market-town attained Arahathship along with Analytical Knowledge. Many others too became Sotā-pannas and so on, and the religious discourse became beneficial to the multitude.

APPENDIX

The Jātaka. Book IX. No. 429.
MAHĀSUKA-JĀTAKA**

Once upon a time myriads of parrots lived in the Himalaya country on the banks of the Ganges in a grove of fig-trees. A king of the parrots there, when the fruit of the tree in which he dwelt had come to an end, ate whatever was left, whether shoot or leaf or bark or rind, and drank of water from the Ganges, and being very happy and contented he kept where he was. Owing to this happy and contented state the abode of Sakka was shaken. Sakka reflecting on the cause saw the parrot, and to test his virtue, by his supernatural power he withered up the tree, which became a mere stump perforated with holes, and stood to be buffeted by every blast of wind, and from the holes dust came out. The parrot-king ate this dust and drank the water of the Ganges, and going nowhere else sat perched on the top of the fig-stump, recking nought of wind and sun.

Sakka noticed how very contented the parrot was, and said, “After hearing him speak of the virtue of friendship, I will come and give him his choice of a boon, and cause the fig-tree to bear ambrosial fruit.” So he took the form of a royal goose, and preceded by Sujā in the shape of an Asura nymph, he went to the grove of fig-trees, and perching on the bough of a tree close by, he entered into conversation with the parrot and spoke the first stanza:

Wherever fruitful trees abound
A flock of hungry birds is found:
But should the tree all withered be,
Away at once the birds will flee.

And after these words, to drive the parrot thence, he spoke the second stanza:

Haste thee, Sir Redbeak, to be gone;
Why dost thou sit and dream alone?
Come tell me, prithee, bird of spring,
To this dead stump why dost thou
cling?

Then the parrot said, “O goose, from a feeling of gratitude, I forsake not this tree”, and he repeated two stanzas:

They who have been close friends from
youth,

* The whole story is word for word the same as Jātaka No. 429—Mahāsuka Jātaka herewith appended. The only difference is: (1) that the first stanza contained in the Commentary is not the first stanza of Jātaka No. 429, but the first stanza of Jātaka No. 430.

** From Jātaka Stories, Vols. III. IV, Pāli Text Society, edited by Professor E. B. Cowell, page 292.

Mindful of goodness and of truth,
In life and death, in weal and woe
The claims of friendship ne'er forego.

I too would fain be kind and good
To one that long my friend has stood;
I wish to live, but have no heart
From this old tree, though dead, to part.

Sakka on hearing what he said was delighted, and praising him wished to offer him a choice, and uttered two stanzas:

I know thy friendship and thy grateful
love,
Virtues that wise men surely must
approve.
I offer thee whate'er thou wilt for choice;
Parrot, what boon would most thy heart
rejoice?

On hearing this, the king parrot making his choice spoke the seventh stanza:

If thou, O goose, what most I crave
wouldst give,
Grant that the tree I love, again may live.
Let it once more with its old vigour
shoot,
Gather fresh sweetness and bear goodly
fruit.

Then Sakka, granting the boon, spoke the eighth stanza:

Lo! friend, a fruitful and right noble tree,
Well fitted for thy dwelling-place to be.
Let it once more with its old vigour
shoot, Gather, fresh sweetness and
bear goodly fruit.

With these words Sakka quitted his present form, and manifesting the supernatural power of himself and Sujā, he took up

water from the Ganges in his hand and dashed it against the fig-tree stump. Straightway the tree rose up rich in branch and stem, and with honey-sweet fruit, and stood a charming sight, like unto the bare Jewel-Mount. The parrot-king on seeing it was highly pleased, and singing the praises of Sakka he spoke the ninth stanza:

May Sakka and all loved by Sakka
blessed be,
As I today am blest this goodly sight to
see!

Sakka, after granting the parrot his choice, and causing the fig-tree to bear ambrosial fruit, returned with Sujātā to his own abode.

* * * * *

In illustration of this story, these stanzas inspired by Perfect Wisdom were added at the close:

Soon as king parrot wisely made his
choice,
The tree once more put forth its fruit
again;
Then Sakka with his queen did fly again
To where in Nandana their gods rejoice.

The Master, his lesson ended, said, "Thus, Brother, sages of old though born in animal forms were free from covetousness. Why then do you, after being ordained under so excellent a dispensation, follow greedy ways? Go and dwell in the same place." And he gave him a form of meditation, and thus identified the Birth:—The Brother went back and by spiritual insight attained to Sainthood:—"At that time Sakka was Anuruddha, and the parrot king was myself."

The Story of the Elder Meghiya

*Phandanam capalam cittam
durakkham dunnivārayam
ujum karoti medhāvī
usukāro va tejanam.*

*Vārijo va thale khitto,
okamokata ubbhato,
pariphandat' idam cittam
Māradheyyam pahātave.*

—Dhammapada, vv. 33-34.

(A wise man controls his mind which is flighty, fickle, difficult to control and bring under restraint, even as a fletcher straightens an arrow. Just as a fish, when taken out of watery abode and thrown on the land, quivers, even so does the mind to get away from the domain of Māra.)

While residing on the Cālikā mountain the Master gave this religious discourse beginning with “*Phandanam capalam cittam*” with reference to the Elder Meghiya.

(In order to get a clear idea of his story, the entire Meghiya Sutta is to be related in detail. See Appendix.)

Addressing the Elder Meghiya, who had arrived there being unable to practise exertion (*samatha-vipassanā*—Development of tranquillity and of insight) in that mango grove because of his attachment for the three (evil) thoughts, the Master said: ‘Meghiya, you have done a very serious deed. Though told “O Meghiya, I am alone; wait till some other monk arrives”, you left me. It is not proper for a monk to be dominated by his mind. Mind is flighty and it behoves a monk to bring it under his control.’

So saying, he uttered these two verses:

*Phandanam capalam cittam
durakkham dunnivārayam,
ujum karoti medhāvī
ujukāro va tejanam.*

*Vārijo va thale khitto
okamokata ubbhato,
pariphandat' idam cittam
Māradheyyam pahātave.*

(A wise man controls his mind which is flighty, fickle, difficult to control and bring under restraint, even so a fletcher straightens an arrow. Just as a fish, when taken out of watery abode and thrown on the land, quivers, even so does the mind to get away from the domain of Māra.)

Therein

Phandanam means unsteady in respect of objects (of thought) like material forms and so on.

Capalam is so called as it does not stick to an object (of thought) even as a rustic boy who cannot stick to a particular posture.

Cittam means consciousness. It is so called because of its variegation in its plane, basis, object and activity.

Durakkham means difficult to control because of its being difficult to be placed on an individual object like the corn-eating bull which is hard to be kept away from a place where the corn is thick.

It is *dunnivārayam*—difficult to restrain—because it is hard to prevent the mind from drifting towards a different object of thought.

The expression *usukāro va tejanam* is to be construed in the following way:

Just as a fletcher, having collected a crooked pole from the forest, removes the bark, smears it with rice-gruel, heats it in a pan of burning coal, presses it against the peg of a tree and (thus) makes it straight and fit for hurting a beast of prey, and later by demonstrating his skill to kings and nobles earns great honour and respect. In the same way, an intelligent, wise and learned man makes his mind, which is by nature unsteady and so on, straight, pliable and gentle

(1) by debarking it, i.e. making it devoid of gross (moral) depravities by retiring to a forest abode and undergoing *dhutaṅga* (ascetic) practices (there),

- (2) by smearing it with the moisture of faith (*saddhā*),
- (3) by heating it with physical and mental energy, and
- (4) by pressing it against the peg of *samatha* and *vipassanā* (development of tranquillity and insight). Thereafter, reflecting the constituent elements, acquires the special qualities of the Threefold Knowledge, the Six Higher Spiritual Powers and the Nine Supramundane Dhammas,* and reaches the state of being a most worthy recipient of offerings.

Vārijo va means like a fish.

Thale khitto means thrown on the ground by one of such as by hand or by foot or with a net and so on.

Oka means in the expression *okapunnehi cīvarehi* (with robes soaked with water), and it means abode in the expression *okam̃ okam̃ pahāya aniketāsāri* (has adopted the houseless state leaving the abode). In the expression *okamokato ubbhato* both the meanings (of *oka*) are implied. In the present context *okamokato* implies from the watery abode.

Ubbhato means lifted.

The expression *pariḥandati idam̃ cittam̃* means:

Just as the fish, which has been taken out of its watery abode and thrown on land, quivers for not getting water, even so, this mind, which delights in the abode of fivefold sensuality, when dissociated from that fivefold sensuality with a view to escaping from the domain of Māra, and placed in the exercise for development of insight with physical and mental effort, quivers and is unable to remain stable. Even though it be so, the wise man, without discarding the weight of effort, makes his mind straight and pliable in the same way as above.

The other meaning:

Because it has not discarded moral depravities of the domain of Māra (*i.e. kilesa vatta*, round of defilements), the mind quivers like

a fish. So the domain of Māra should be discarded.

The mind quivers because of the moral depravities of the domain of Māra, and so they must be discarded.

At the end of (the utterance of) the verses the Elder Meghiya became established in the Fruition of *Sotāpatti*, while many others too became *Sotāpannas* and so on.

The Story of the Elder Meghiya, the first.

APPENDIX MEGHIYA SUTTA**

On one occasion the Exalted One was sojourning on the Cālikā mountain at Cālikā, and the venerable Meghiya was attending upon him. Now the venerable Meghiya approached the Exalted One, paid Him obeisance and stood on one side. So standing he said thus to the Exalted One:

“Lord, I would like to enter Jantugāma for alms.”

“Do now, Meghiya, as you think fit.”

Then, early in the morning the venerable Meghiya dressed himself, took bowl and robes, and entered Jantugāma for alms. Having finished the round for alms, he returned therefrom and having had his meal he went to the bank of the river Kimikālā. Now while strolling about and walking to and fro on the bank of the river Kimikālā, the venerable Meghiya saw a pleasant and beautiful mango grove. At the sight of it this thought occurred to him: “Pleasant indeed is this mango grove, it is beautiful; it is indeed a suitable place for an energetic son of a noble family to put forth his efforts. If the Exalted One so permit, I shall come to this mango grove and put forth my efforts.”

Then the venerable Meghiya went to where the Exalted One was, paid Him obeisance and took his seat on one side. So sitting the venerable Meghiya addressed Him thus:

* *Tevijjā*: Three kinds of Knowledge, namely, Remembrance of former existences, the Celestial Eye and the Extinction of all *āsavas* (mental impurities).

Abhiññā: The Six Higher Spiritual Powers, namely, (1) Supernormal Power, (2) the Celestial Eye, (3) Knowledge of the Minds of others, (4) the Celestial Ear, (5) Remembrance of former existences, (6) Extinction of *āsavas*.

Nine Supramundane Dhammas: Four Holy Paths, Four Holy Fruitions and Nibbāna.

** *Suttanta Piṭaka*, Khuddaka Nikāya, Udāna-vagga, 4- Meghiya Sutta, p. 116, 6th Syn. Edn.

“Lord, dressing myself in the morning, being equipped with bowl and robes, I entered Jantugāma for alms. Finishing the round there, I returned therefrom and finishing my meal I went to the bank of the river Kimikālā. While strolling about and walking to and fro there, I found a beautiful and pleasant mango grove. Seeing that this thought occurred to me: ‘Pleasant indeed is this mango grove, it is beautiful. Fit (place) indeed it is for an energetic son of a noble family to put forth his efforts. If the Exalted One so permits me I shall come to this grove and put forth my efforts.’”

“Wait a while, O Meghiya, till some other monk arrives. I am alone.”

A second time too Meghiya told the Exalted One thus:

“Lord, for the Exalted One there is nothing more to be done. For me, however, there is more to be done, more to be added to what has already been done. If the Exalted One so permits me, I would like to go to the mango grove for putting forth my efforts.”

“Wait, Meghiya, till some one arrives. I am alone.”

For the third time again the venerable Meghiya addressed the Exalted One:

“Lord, for the Exalted One there is nothing more to be done. As for me, however, there is more to be done, more to be added to what has already been done. If the Exalted One so permit me, I may go to that grove to put forth my efforts.”

“What shall I say when you are repeatedly speaking of putting forth your efforts? O Meghiya, do as you think fit.”

Then the venerable Meghiya arose from his seat, paid obeisance to the Exalted One, moved round Him keeping Him on the right and went to that mango grove. Having gone there, he entered the depth of the grove and took his seat at the foot of a tree for the day. Then, while living in that grove, three evil unwholesome thoughts generally occurred to him, namely, Sensuous thought, Malicious thought and Cruel thought (*kāma-vitakka*, *byāpāda-vitakka*, *vihimsā-vitakka*).

Then the venerable Meghiya thought thus: “It is wonderful indeed. It is a marvellous thing, that I who with *saddhā* (faith) went forth from home to the homelessness should be assailed by these three evil unwholesome

thoughts, namely, Sensuous thought, Malicious thought and Cruel thought.”

So, in the evening he arose from his solitude and went back to the Exalted one, and having approached Him, he paid Him obeisance and took his seat at one side. So sitting the venerable Meghiya spoke to the Exalted One:

“Lord, while living in that mango grove, generally three evil unwholesome thoughts occurred to me, namely, Sensuous thought, Malicious thought and Cruel thought. Then, Lord, it occurred to me thus: ‘It is indeed strange, it is indeed surprising that (though) I retired from the household life out of *saddhā* (faith), I am being dogged by these three evil unwholesome thoughts, namely, Sensuous thought, Malicious thought and Cruel thought.’”

Lord, while living in that mango grove, three evil unwholesome thoughts generally occurred to me, namely, Sensuous thought, Malicious thought and Cruel thought. Then Lord, it occurred to me thus: ‘It is wonderful indeed, it is marvellous indeed, that I who with *saddhā* (faith), went forth from home to homelessness should be clung by these three evil unwholesome thoughts, Sensuous thought, Malicious thought and Cruel thought.’

Meghiya, the five *dhammas* conduce to the maturity of *ceto-vimutti* (the emancipation of mind) which is not yet mature. What are the five?

1. Meghiya, in this *Sāsana*, a monk has a good friend, a good companion, and a good individual (*puggala*) towards whom he tends. This, Meghiya, is the first *dhamma* which conduces to the maturity of *ceto-vimutti* which is not yet mature.

2. As regards another *dhamma*, Meghiya, in this *Sāsana*, a monk is established himself in morality; lives restrained by *Pāṭimokkha-samvara-sīla*; is endowed with *ācāra* (right conduct) and *gocara* (resort); and seeing danger in the least offences, he fully accepts and observes the rules of conduct. Meghiya, this is the second *dhamma* which conduces to the maturity of *ceto-vimutti* which is not yet mature.

3. Then again, Meghiya, as regards talk which is suitable for releasing the (meditative) mind which causes to greatly

minimise (defilements) and conduces to absolute revulsion, to detachment, to complete cessation, to peace of mind, to the higher wisdom, to full enlightenment, to Nibbāna, that is to say,—(1) talk about desiring little, (2) talk about contentment, (3) talk about solitude,* (4) talk about aloofness (*asamsaggakathā*),** (5) talk about putting forth effort, (6) talk about morality, (7) talk about concentration, (8) talk about wisdom, (9) talk about *vimutti* (i.e. *ariya-phala*—the Fruition of Holiness and Nibbāna), (10) talk about *vimutti-ñāṇa-dassana* (i.e. *paccavekkhana-ñāṇa*—Retrospective Knowledge),—such talk as this the monk gets at pleasure, without pain and without difficulty. This, Meghiya, is the third *dhamma* which conduces to the maturity of *ceto-vimutti* which is not yet mature.

4. As regards another *dhamma*, Meghiya, in this Sāsana, a monk puts forth his energy resolutely to get rid of unwholesome *dhammas* and to acquire wholesome *dhammas*, is stout and firm in effort, not laying aside the burden of practising wholesome *dhammas*. This, Meghiya, is the fourth *dhamma*, which conduces to the maturity of *ceto-vimutti* which is not yet mature.

5. As regards another *dhamma*, Meghiya, in this Sāsana, a monk is possessed of insight-wisdom, is endowed with wisdom which leads to the discernment of arisings and vanishings of phenomena; which penetratingly destroys (defilements), which leads to the complete and final cessation of Suffering (i.e. Nibbāna). This, Meghiya, is the fifth *dhamma* which conduces to the maturity of *ceto-vimutti* which is not yet mature; and these are the five *dhammas* which conduce to the maturity of *ceto-vimutti*.

Meghiya, of a monk who has a good friend, a good companion, and a good individual towards whom he tends, it is to be expected that he will establish himself in morality; that he will live restrained by

Pāṭimokkha-saṁvara-sīla; that he will be endowed with *ācāra* and *gocara*; and seeing danger in the least offences he will fully accept and observe the rules of conduct.

Meghiya, of a monk who has a good friend, a good companion, and a good individual towards whom he tends, it is to be expected that as regards talk which is suitable for releasing the (meditative) mind which causes to greatly minimise (defilements) and conduces to absolute revulsion, to detachment, to complete cessation, to peace of mind, to the higher wisdom, to full enlightenment, to Nibbāna, that is to say,—

(1) talk about desiring little, (2) talk about contentment, (3) talk about solitude, (4) talk about aloofness (*Asamsagga-kathā*), (5) talk about putting forth effort, (6) talk about morality, (7) talk about concentration, (8) talk about wisdom, (9) talk about *vimutti* (i.e. *ariya-phala*—the Fruition of Holiness and Nibbāna) (10) talk about *vimutti-ñāṇa-dassana* (i. e. *Pacca-vekkhana-ñāṇa*—Retrospective Knowledge),—such talk as this he will hear at pleasure, without pain and without difficulty.

Meghiya, of a monk who has a good friend, a good companion, and a good individual towards whom he tends, it is to be expected that forgetting rid of unwholesome *dhammas* and for acquiring wholesome *dhammas*, he will put forth his effort resolutely; that he will be stout and firm in effort not laying aside the burden of practising wholesome *dhammas*.

Meghiya, of a monk who has a good friend, a good companion, and a good individual towards whom he tends, it is to be expected that he will be possessed of insight-wisdom; that he will be endowed with wisdom which leads to the discernment of arisings and vanishings of phenomena; that he will be endowed with wisdom which can penetratingly destroy (defilements); that he will be endowed with wisdom which rightly leads

* There are three kinds of *viveka* (solitude). They are:—

(1) *Kāya-viveka* (Physical solitude), (2) *Citta-viveka* (Mental solitude) and (3) *Upadhi-viveka* (Nibbāna).

** Talk about abstention from voluptuous association with women. There are five kinds of such association, namely:—

1. *Savana-samsaggo*: Association with voluptuous arising from hearing about their beauty.
2. *Dassana-samsaggo*: Association with voluptuous arising from looking at them.
3. *Samullapana-samsaggo*: Association with voluptuous arising from conversation with them.
4. *Sambhiga-samsaggo*: Association with voluptuous arising from eating together with them.
5. *Kāya-samsaggo*: Association with voluptuous arising from physical contact with them.

As regards monks, *Asamsagga-kathā* includes also talk about abstention from improper association with layman (*Anam-lomika-gihī*).

to the complete cessation of Suffering (i. e. Nibbāna).

Meghiya, that monk having established himself in the (aforesaid) five *dhammas* has to further develop four other *dhammas* thus: (1) The contemplation on Loathsomeness should be developed for the eradication of *rāga* (passion); (2) the contemplation on Loving-kindness should be developed for the eradication of *byāpāda* (ill-will); (3) the contemplation on mindfulness on inbreathing and outbreathing should be developed for the suppression of *vitakka* (thought-conception); (4) the characteristic of *anicca* should be contemplated and developed for the eradication of “*asmi-māna*” (the conceit of ‘I am’). Meghiya, he who has realised the characteristic of *anicca* realises the characteristic of *anatta* automatically. He

who has realised the characteristic of *anatta* eradicates “*asmi māna*” (the conceit of ‘I am’) and attains Nibbāna in this very life.

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to the following verses:

‘Thoughts trite and subtle, taking shape,
cause mind to be elated.

Man, ignorant of these, whirling brain,
strays to and fro;

But knowing them ardent and mindful,
checks these thoughts of mind.

When mind’s elation cometh not to pass,
then enlightened sage

Abandons utterly these thoughts of mind,
that none remains.”

F.L. Woodward.

NOTES

Cetovimutti means freedom of mind from *kilesas* (defilements). There are four kinds of such freedom, namely:—

1. *Tadāṅgavimutti*—Transitory freedom due to their penetration with *vipassanā* (insight).
2. *Vikkhambhanavimutti*—Freedom for a longer period due to their being brushed aside *samatha* (mental concentration).
3. *Samucchedavimutti*—Freedom due to their elimination on attainment of *Magga* (Holy Path)
4. *Paṭipassaddhivimutti*—Freedom with absolute peace and security on attainment of *Phala* (Fruition).

Kalyāṇa-mitta

The Commentary to Udāna says: In this Sāsana, a good friend is possessed of the following qualities:—

- (1) *saddhā* (faith), (2) *sīla* (morality), (3) *suta* (learning), (4) *cāga* (generosity), (5) *virīya* (effort), (6) *sati* (mindfulness) (7) *samādhi* (concentration), (8) *paññā* (wisdom).

Pātimokkha-saṁvara samvuto: Lives restrained by *Pātimokkha-saṁvara-sīla*.

Pātimokkha: Two kinds of *Pātimokkha*.

“*Pātimokkha*” meaning “excellent”, “foremost”, “chief”, is the code of discipline for the *bhikkhus*. There are really two kinds of *Pātimokkha*.

- (1) *Sīla Pātimokkha*,
- (2) *Gantha Pātimokkha*.

(1) *Sīla-Pātimokkha*:—

It protects (*Pāti, rakhati*) one who guards or observes *sīla* or observes *sīla* from pain and suffering and prevents his falling to lower states of existences (*mokkheti; macayati*). So it is known as *Sīla Pātimokkha*.

(2) *Gantha Pātimokkha*:

The Text (*Gantha*) which points out *sīla* is called “*Gantha Pātimokkha*”.

Ācāra: Proper conduct. It comprises bodily non-transgression, verbal non-transgression, bodily and verbal non-transgression and all restraint through *sīla* (morality).

There are three kinds of *gocara*, namely,

1. *Upanissaya-gocara* (Proper resort for help with advice and instruction),
2. *Ārakkha-gocara* (Proper resort for guarding the senses), and
3. *Upanibandha-gocara* (proper resort for anchoring, mind or feelings).

1. A good friend from whom one hears the ten kinds of *kathās* (talks), in whose presence one hears what has not been heard, corrects what has been heard, gets rid of doubt, rectifies one’s views, and gains confidence; or by training under whom one grows in faith, virtue, learning, generosity and wisdom. This is called *Upanissaya-gocara*.

2. A *bhikkhu* having entered a house, having gone into a street, goes with downcast eyes, seeing only a fathom ahead, restrained, not looking at an elephant, not looking at a horse, a carriage, a pedestrian, a woman, a man, not looking up, not looking down, not staring this way and that. This is called *Ārakkha-gocara*.

3. *Upanibandha-gocara* is the Four Applications of Mindfulness on which the mind is anchored. In this connection the Buddha declares: “*Bhikkhus*, what is a *bhikkhu*’s resort, (his Father) the Buddha’s Domain? It is *Satipatthāna* (the Four Applications of Mindfulness).

Vitakka: Thought-conception. There are three kinds of *vitakkas*, namely, (1) *Kāma-vitakka* (Sensuous thought), (2) *Byāpāda-vitakka* (Malicious thought), and (3) *Vihimsā-vitakka* (Cruel thought).

The Story of a Certain Monk

*Dunniggahassa lahuno, yatthakāmanipātino
cittassa damatho sādhu, cittaṃ dantaṃ
sukhāvahan'ti.*

Dhammapada, v. 35.

(It is good to tame the mind which is difficult to control. It is flighty and is in the habit of resorting wherever it wishes. The mind thus tamed brings about Happiness.)

The Teacher while residing at Sāvatti delivered the religious discourse, beginning with "*dunniggahassa lahuno*", in connection with a certain monk.

It is said that in the domain of the king of Kosala there was a densely populated village by the name of *Mātikagāma* at the foot of a mountain. On one occasion, sixty monks having requested the Teacher to give them the subjects of meditation leading to Arahatsip, proceeded towards that village and entered it for alms-food. The headman of that village was Mātika. When Mātika's mother saw them, she offered them seats in her house and entertained them with gruel and variety of tasty food, and enquired, "Revered sirs, where would your reverences like to go?" "To some pleasant place, noble lady disciple". Guessing that the venerable ones were looking for some accomodation to spend the rainy season, she flung herself at their feet and said, "If the venerable ones will stay here during these three months, I shall take refuge in the Three *Ratanas* (Gems), conform to five moral precepts and observe the Sabbath". The monks agreed with the idea that with her support they would be able to strive for deliverance from existence* without having to worry for alms-food. She built a monastery for their residence and handed it over to them.

While dwelling there, one day they assembled together and exhorted one another saying: "Friends, we should not indulge in heedlessness. Like our own residence the eight great hells have their doors opened to us. We have come here after taking the subject of meditation from the living Buddha. A deceitful person cannot possibly win the favour of the Buddha even though he might follow him closely in his steps. It is only possible to please him by following his wish. Be diligent (friends). No two monks should either stay or sit at one place. We shall be together at the time of attending upon the elder in the evening and at the time of going on alms-round early in the morning. At other times no two of us shall be together. But when a sick monk comes and beats the gong in the middle of the monastic compound, we shall come on hearing gong and shall administer him medicine.

As they were living (there) after reaching such an agreement, one day, that lady devotee, accompanied by slaves and servants, and taking with her butter, oil, molasses and such other things, went to the monastery in the evening. Not finding any monk there as she enquired of them saying, "Where have the venerable ones gone?", and on being told "The venerable ones might be in their respective resting-places for the day or for the night", she asked, "How shall I meet them?"

Then the people, who knew of the agreement reached by the congregation of monks, told her, "Madam, they will assemble at the stroke of the gong". She caused the gong to be beaten. Hearing the sound the monks thought, "Some one must be ill", and they came out of their respective resting-places and assembled in the middle of the monastic compound. No two monks, however, came by the same way. Seeing the monks

* *Bhava nissarana* - Deliverance from three kinds of *bhavas*, namely, *Kāma-bhava* (existence in the Sensuous Sphere), *Rūpa-bhava* (existence in the Form Sphere), and *Arūpa-bhava* (existence in the Formless Sphere)

coming, each from a different direction, the lady-devotee thought, "It seems that my sons have quarrelled amongst themselves". And making obeisance to the congregation of monks she enquired, "Did you have a quarrel amongst you, revered sirs?" "We did not, lady-devotee". "Revered sirs, if you did not have any quarrel, why then did you come separately from separate places and not together in the way you used to do when you visited my house?" "Noble lady-devotee, we have been carrying out the duties of a monk, each one staying at a different place". "Dear ones, what is meant by this duty of a monk?" "Noble disciple, we repeat the formula of meditation on the thirty-two parts of the body and concentrate our thoughts on its decay and dissolution". "Revered ones, is it proper for you alone to recite the formula of meditation on the thirty-two parts of the body and concentrate your thoughts on its decay and dissolution, or is it proper also for us to do so?" "O disciple, this practice is not denied to any one". "If so please teach me the formula of meditation on the thirty-two parts of the body and explain how to achieve concentration on the decay and dissolution of the body". Saying "Learn it, noble disciple", they taught her the formula in its entirety. From that time she started reciting the formula of meditation on the thirty-two parts of the body and having concentrated (her thoughts) on decay and dissolution inherent in the body, she attained the three Paths and the three Fruitions even before the monks did. At the same time with her attainment of the Paths she became endowed with the four-fold analytical knowledge and mundane higher spiritual powers.

Emerging from the bliss of the Paths and Fruitions, she looked with her Celestial Eye and pondered "When have my dear sons attained such Paths and Fruitions?" She found out that all of those monks were still with passion, ill-will and delusion and had not yet attained even the *Jhāna* (absorption) and *Vipassanā* (insight). Reflecting "Do my dear ones possess the sufficing condition for the attainment of Arahatsip or not?" and, discerning that they did, she thought again, "Do they have suitable dwellings or not?", and found that they did. Again she reflected, "Do they have proper companions or not?", and saw that they had. Considering within

herself, "Do they get suitable diet or not?", she found that they did not. From that time onwards she prepared various kinds of gruel, a variety of eatables and different kinds of choice food, invited the monks to her house and made libation of water and presented them the food saying "Revered sirs, take and eat whatever you like". They took gruel and so on to their liking. As they were getting proper food, their minds became concentrated, and with minds thus made one-pointed, they developed spiritual insight and attained Arahatsip together with analytical knowledge. (Then) this idea occurred to them: "Indeed this great lady-devotee has become a pillar of support for us. Had we not obtained suitable food, we would not have gained insight into the Path and the Fruition."

Now that we have spent the Rainy Season and performed the *Pavāraṇā**, we shall go to the Teacher." Accordingly they asked leave of the great lady-devotee saying "We intend to visit the Master". Said she "Very well, sirs," and went with them a distance and speaking many endearing words like "Revered sirs, may you please come and see us again", she returned.

Those monks arrived at Sāvatti, paid respect to the Teacher and took their seats at one side. The Teacher asked them, "How now! O monks, are you in good health and are you in comfortable circumstances or are you finding any difficulty as regards food?" They replied, "Lord, we are in good health, we are in comfortable circumstances, and we have no difficulty as regards food", and speaking in praise of the lady-devotee they added, "Lord, a certain lady devotee by the name of *Mātikamātī*, being aware of our thought that it would be good if such and such food be prepared for us, prepared and offered the kind of food we had in mind".

A certain monk hearing the words of praise about her, intended to go there and took upon himself the subject of meditation from the Teacher. Taking leave of him saying, "Lord, I would like to proceed to that village", he left Jetavana and in due course arrived at that village. On the day he reached the monastery he thought: "It is said that this lady-disciple reads the thoughts of others. Being travel-worn as I am, I am unable to clean up the monastery. How

* *Pavāraṇā* is a formal function held at the end of each Lent where each monk invites the others to point out his fault if any.

nice it would be for me if she should send someone to clean it up!" The lady-disciple, even while seated in her house, on reflection came to know of it and sent a man saying, "Go, clean up the monastery and come back."

Wishing to drink water the monk thought, "It would be good if she would prepare and send some sweet drink". The lady-disciple sent it.

Early on the following day the monk wished thus: "May rich gruel and salad be sent to me", and the lady-disciple did so. After taking the gruel he wished that she would send him such and such food, and she sent that too. Thought he further: "This lady-disciple sends me whatever I wished for. I wish to see her. I hope she comes herself bringing with her various kinds of most delicious eatables." Thinking, "My son wishes to see me and is expecting my arrival", the lady-disciple had the food carried, proceeded to the monastery and offered it to him. After taking the meal he asked her, "Lady-disciple, are you Mātikamātā?" Said she, Yes, dear son". "Do you know the thoughts of others?" "Dear son, why do you ask me this?" "You have fulfilled all that I had wished. So I ask you that." "Dear son, many are the monks who can read the thoughts of others". "I do not inquire of others. It is about you that I am asking." Though asked so, the lady-devotee, without saying that she could read the thoughts of others, replied, "People who can read the thoughts of others behave in such a way." The monk thought: "Grave indeed is what I have done. Ordinary people entertain both good and evil thoughts. Should I entertain any improper thought, she might accuse me of misconduct as if she were seizing a thief by the top-knot along with the stolen property. It is only proper that I should go away from this place." Said he, "Lady-devotee, I am going". "Whereto sir?" "To the Teacher, lady-devotee". "Venerable sir, please stay on." "I shall not, lady-devotee: I must go". So saying, he left the place and proceeded to the Teacher.

Then the Teacher asked him, "How is this monk, that you are not residing there?" "No, Lord, it is not possible for me to stay there". "Why so, monk?"

Lord, that lady-disciple knows all the thoughts (of others). Thinking that ordinary people entertain good and evil thoughts, and should I harbour any wrong thought she might accuse me of misconduct as if she

were seizing a thief by the top-knot along with the stolen property, I have returned". "Well then, monk, you ought to stay there only". "I am not able to do so, Lord: I cannot reside there". "In that case, monk, will you be able to observe just one thing?" "What is that, Lord?". "Just guard your mind, for it is difficult to guard it. Just control your own mind and do not think of anything else. It is hard to control the mind." So saying, He uttered the following verse:

Dunniggahassa lahuṇo yatthakāmanipātino

Cittassa damatho sādhu, cittam dantaṁ sukhāvahaṁ.

It is good to tame the mind which is difficult to control. It is flighty and is in the habit of resorting wherever it wishes. The mind thus tamed brings about Happiness.

Therein, the mind is *dunniggahaṁ*, because it is only with difficulty that it can be kept under control. It is also *lahu*, because it arises and ceases swiftly. So, *dunniggahassa lahuṇo* means "of that (mind) which is hard to control and is swiftly arising and ceasing".

In the expression *yatthakāmanipātino*, *yatthakāmanipātī* (of that which resorts wherever it likes) implies that it (the mind) being in the habit of resorting wherever it likes, does not know what object can or cannot be attained, what object is or is not proper. It does not take into consideration the origin, the family or the age. Where-soever it pleases, it resorts there.

"*Cittassa damatho sādhu*" (control of mind is good) means that the mind being controlled with the Knowledge of the Four Noble Paths, that it becomes thoroughly tamed, is good. For what reason? "*Cittam dantaṁ sukhāvahaṁ*" (the mind which has been tamed and brought under control brings forth the bliss of the Paths and the Fruitions as well as the Absolute Bliss of Nibbāna.)

At the end of the religious discourse many of the assembled gathering became *sotāpanna* and so on, and the discourse became beneficial to the multitude.

Having admonished the monk, the Teacher sent him away saying, "Go, monk, do not think of anything else, and stay at that very place." Thus advised, the monk went there and did not think of anything other than the object of meditation. The great lady-devotee too, surveying with her Celestial Eye, found the Elder, and deter-

mining by her knowledge "My son has come back after having received a teacher who is fit to admonish", prepared suitable food and offered it to him. Receiving proper food he attained Arahatsip within a few days, and while spending his time in the enjoyment of the bliss of the Paths and the Fruitions he thought, "This great lady-devotee has indeed been a pillar of support for me; it is through her that I have attained deliverance from rebirths. In the present existence she has been a pillar of support for me." And pondering whether or not she had been a pillar of support for him in the past while he had been wandering through the round of rebirths, he recalled to mind the ninety-nine births.—And throughout the ninety-nine existences she had been his wife who, being enamoured of other men, had deprived him of his life.—Noticing this huge accumulation of vice in her the monk thought, "Alas! 'A grave offence had been committed by this lady-devotee' "

The lady-devotee too, seated (as she was) in her house, pondered whether her son (the Elder) has reached the goal of the ascetic life. Realising that he had done so, she reflected further and came to know (1) that her son after having attained Arahatsip thought thus: "Indeed this lady-devotee has been a pillar of support for me", and (2) that

thinking further as to whether or not she had been a pillar of support for him in the past, he recalled to mind the past ninety-nine existences and found that throughout all these existences, she, in league with others, had deprived him of his life; and (3) that finding such accumulation of vice in her, he thought, "Alas a serious offence has been committed by the lady-devotee!"

Thought she further, "Have I not been of any service to my son (the Elder) throughout my wanderings in the round of existences?" Recalling further to mind the hundredth existence, she noticed; "During the hundredth life I was his wife and I saved his life at the place where he was to be killed. Indeed I have been of great service to my son." And still remaining seated in the house, she said, "Develop the special faculty further and investigate." Through his Celestial Ear the Elder heard her words, developed the special faculty further and recalled to mind the hundredth existence. He came to know that in that existence she had saved his life. Filled with joy as he realized "What a good turn has been done to me by the lady-devotee before", the Elder preached to her the discourse on the Four Paths and Fruitions from that very place and attained *anupādi-sesa-nibbāna* (Nibbāna without the groups of existence remaining.)

The Story of a Certain Discontented Monk

*Sududdasam sunipuṇam.
yatthakāmanipātinam
cittam rakkhetha medhāvī
cittam guttam sukhāvahan'tī*

(Dhammapada.verse 36)

(The wise should guard the mind which is very hard to see, is extremely subtle and which settles wherever it lists. The guarded mind brings about happiness.)

While residing at Jetavana, the Buddha gave the religious discourse beginning with "Which is very hard to see" (*sududdasam*) with reference to a certain discontented monk.

So it is said that while the Teacher was residing at Sāvatti, the son of a banker approached an Elder who used to visit his house for alms and told him thus: "Reverend Sir, I am keen on being released from Ill. Please teach me a way of release from Ill." "Very well, devotee, if you wish to be released from Ill, offer almsfood by drawing lots, fortnightly alms, residence for the lent and requisites like robes and so on. Divide your property in three portions, with one you engage yourself in business, with the second support your family and with the third dispense charity in the cause of the *Buddha Sāsana*."

"Very well, Sir", said he, and carrying out all the instructions in the serial order, he asked the Elder again, "What further shall I do?" "Devotee, go to the Three Refuges and observe the Five Precepts". Having done so, he asked further and was told to observe the Ten Precepts, and saying "Very well, Sir", he acted accordingly. Since he had thus performed the meritorious deeds in serial order, he came to be known as Anupubba, the son of the banker. Once again he asked as to whether there was anything more to be done, and being told became a monk and

renounced the world and entered the Order.

He had an expert in the Abhidhamma as his teacher, and one versed in the Vinaya as his preceptor. After he had been ordained, whenever he approached his teacher, his teacher taught him the questions relating to Abhidhamma, "In the Buddha Sāsana, such and such should be done and such and such should not be done." Again, whenever he approached his preceptor, his preceptor taught him the questions on Vinaya. "In the *Buddha Sāsana* such and such should be done and such and such should not be done". He thought to himself: "What a burden is this undertaking. I entered the Order wishing to be freed from Ill. Now, it appears that there is not room enough here even for stretching my hands. But, it seems possible to escape from Ill while living the household life. I should better become a layman".

Since then, dissatisfied and unhappy, he did not recite the formula on the thirty-two parts of the body, nor did he learn the scriptures. He became thin, and looked wretched and his veins stood out all over his body. Being overcome by weariness he contracted scabs. Thereupon, young novices enquired of him: "Brother, why do you keep on sitting or standing in one place? How is it that you are suffering from jaundice, have become emaciated, look wretched, and your body is full of scabs. What have you done?" He answered, "I am wearied". "Why so?" He told them what had happened to him. They informed his teacher and preceptor who took him to the Buddha. The Teacher asked, "Why have you come, monks?" They replied, "This monk has become unhappy in your Sāsana, Lord". "Is it true, O monk?" "Yes, Lord". "Why is it so?" "Lord, with a desire to obtain release from suffering, I retired from the world. My teacher taught

* Khuddaka-Nikāya Dhammapadaṭṭhakathā, Citta Vagga, pg. 189, Vol. 1, 6th Syd. Edn.

me the Abhidhamma, while the preceptor the Vinaya. And such a thought occurred in my mind: "There is not enough room here even to stretch my hands; but it is possible to make an end of suffering even as a layman. So I have decided to become a layman, Lord". "Monk, if you can control one single thing, you will have nothing more to control". "What is that, Lord?" "Would you be able to keep watch over your own mind?" "I shall be able, Lord". "Well then, keep watch over your own mind". Having advised thus the Buddha uttered this verse :

*Sududdasam sunipunam.
yatthakāmanipātinam
cittam rakkhetha medhāvī
cittam guttam sukhāvahan'ti*

(Dhammapada, verse 36).

(The wise should guard the mind which is very hard to see, is extremely subtle and which settles wherever it lists. The guarded mind brings about happiness.)

There (in the verse):-

Sududdasam means it is very difficult to see.

Sunipunam means it is very subtle and most delicate.

Yatthakāmanipātinam means that without regard to the nature etc., the mind tends to fall on any sense objects suitable or not, attainable or not.

Cittam rakkhetha medhāvī means that a stupid and un-intelligent person is not at all able to keep watch over his own mind. Yielding to his own mind he goes to wreck and ruin. But the wise and intelligent one can control his mind. So, you too should guard your mind, (as) the guarded mind (*cittam guttam*) brings about the bliss of the Path, of the Fruition and *Nibbāna*.

At the end of the discourse, the monk attained to the fruition of *Sotāpatti*. Many others also became *Sotāpanna* and so on, and the religious discourse became beneficial to the great multitude of the people.

The Story of the Elder Saṅgharakkhita-bhāgineyya

Dūraṅgamāṃ ekacaram
asarāram guhāsayam
ye cittam saññamessanti
mokkhanti Mārabandhanā.

Dhammapada, v 37.

(Those who control their mind, which travels far, conceives one thought at a time, is immaterial and arises from the heart, will escape the bondage of Māra.)

The Master while in residence at Sāvatti made this religious discourse beginning with *dūraṅgamāṃ* with reference to a monk Saṅgharakkhita by name.

It is said that the son of a respectable family of Sāvatti, after listening to the discourse on *Dhamma* of the Master, embraced the religious life and on his attainment of higher ordination came to be known as the Elder Saṅgharakkhita and attained to Arahathship within a few days. His sister gave birth to a son whom she named after the Elder. He came to be known as Saṅgharakkhita-bhāgineyya, and on attainment of maturity he received admission into the Order from the Elder. After receiving the higher ordination, he spent the rainy season at a certain village monastery. (There) he received two robes for use during the lent, one measuring seven cubits and another eight cubits. Intending the one measuring eight cubits for his spiritual preceptor and the other measuring seven cubits for himself, on the termination of the lent he, while travelling to visit his spiritual preceptor, moved about begging for alms on the way. While the Elder was away from the monastery, he arrived and entering the monastery he swept the place where the Elder used to spend the day-time, kept water ready for washing his feet, arranged a seat for him and sat down looking towards the direction from which the Elder was to come. Seeing him coming he went forward to receive him, took the bowl and the robe from the Elder and having seated him with the request "May

Your Reverence sit down", took hold of a palmyra fan and started to fan him. He then offered water, washed his feet, and having brought forth that robe placed it at his feet and saying, "May Your Reverence use this robe" stood fanning him.

At that the Elder replied, "Saṅgharakkhita, I have complete set of robes; please use it yourself". "Reverend Sir, since the time it has been received, I have intended it for you alone. Please make use of it." "It may be so, Saṅgharakkhita; sufficient am I in robes. Please use it yourself." "Please do not refuse, Sir. By your using it much benefit will accrue to me."

In spite of his repeated request the Elder would not accept. As he stood there fanning him this thought occurred to him: "While the Elder was a layman I was his nephew, and when entered the Order I became his co-resident pupil. Even so my spiritual teacher is reluctant to share the requisites with me. As he is unwilling to share the requisites with me what is the use of my being a monk. I shall revert back to lay life".

Then, this thought occurred to him: "Hard is the life of a layman. What shall I do to earn my living as a householder?" He further thought: "I shall sell the robe measuring eight cubits and buy a she-goat, she-goats breed rapidly. I shall amass a sum by selling every kid that is born, and having collected enough money I shall marry. My wife will give birth to a son. Naming him after my uncle I shall place him in a small cart and taking my son and wife as well, I shall go to pay respect to my uncle, On the way, I shall say to my wife, "Now give me the son. I shall carry him." She will say, "Where is the necessity for you to carry the son? Come, drive the cart." She will be taking the son saying "I shall carry him", and being unable to hold him she

will drop him on the wheel-tract. The wheel would pass over his body. Then I shall say to her, "You neither handed over the son to me, nor were you able to hold him, I have been ruined by you." Saying this, I shall beat her back with the goading stick."

As he was thinking so while fanning, he struck the Elder's head with the palmyra fan. The Elder reflecting as to why he was struck on the head by Saṅgharakkhita, he came to know all that had passed through the mind of the latter and remarked, "Saṅgharakkhita, you were unable to beat your wife, for what fault have you beaten an old Elder like me?" He thought to himself, "Indeed I have been ruined. It seems that my spiritual teacher knows all my thoughts. It is no use for me to continue as a monk," and throwing away the fan he fled. Then the young monks and novices chased him, and took him to the Master. The Master saw those monks and asked, "O monks, why have you come here and what makes you bring a monk with you?" "True Lord, we have come here bringing to you this young monk, who being discontented, is running away (from the Order)". "Monks, is what they say true?" "Yes, Lord." "Why, monk, have you committed this grave offence? Are you not a son of the Buddha who is steadfast in energy? Having renounced the world under an Enlightened One like me are you not able to discipline yourself so that you would be able to say that you were a *Sotāpanna*, or a *Sakadāgāmi*, or an *Anāgāmi* or an *Arahat* (as the case may be). Why have you committed such a grave act?"

"I am discontented, Lord." "Why are you so?" He related all that had happened beginning from the day he received the robes for the lent upto his striking the Elder with the palmyra fan and said "Lord, for this reason I fled from the Order." Then the Master said, "Come, monk, be not worried. This mind has the nature of receiving an object of thought, even though it might be far away, and it is proper that one should strive for escape from the bondage of passions, ill-will and delusion", and spoke this verse:

Dūraṅgamam ekacaram
asariram guhasayam
ye cittam saññamessanti
mokkhanti Mārabandhanā.

Dhammapada, v. 37.

(Those who control their mind, which travels far, conceives one thought at a time, is immaterial and arises from the heart, will escape the bondage of Māra.)

Therein, *Dūraṅgamam* means that mind does move forward or backward in any direction such as eastward, etc. even to the extent of the breadth of a spider's thread. It is called *dūraṅgama* (far-reaching because it can receive the thought which is far away.

The implication of *ekacaram* is that seven or eight thoughts, bound together, are not capable of arising at the same instant; at the time when it arises only a single thought arises, and when it ceases another arises.

Because the mind possesses neither bodily frame nor different colours like blue and so on, it is called *asarira* (substanceless).

Guhasayam refers to the consciousness which arises dependent upon the heart, and the heart is constituted of the four primary elements, and hence it is termed as *guhā*.

Ye cittam means that whosoever, whether man or woman, householder or monk, will restrain the mind without giving opportunity for the rise of mental impurity which has not yet arisen and doing away with the mental impurity which has arisen through the lack of attentiveness, will render his or her mind restrained and steady.

Mokkhanti Mārabandhanā implies that they all will gain release from the three categories of existence, designated as bondage to Māra, due to the baseness of the bond of mental impurities.

At the end of the discourse the Elder Saṅgharakkhitaḥāgineyya attained to the fruition of *Sotāpatti* and many others too became *Sotāpanna* and so on. This religious discourse was of benefit to the great multitude.

The Story of the Elder Cittahattha

“Anavatṭhitacittassa saddhammaṃ avi-
jānato
pariplavapasādassa paññā na paripūrati.
Anavassutacittassa ananvāhatacetaso,
puññapāpapahīnassa natthi jāgarato
bhayaṃ”.

Dhammapada, Vs. 38-39.

(The wisdom of one whose mind is unsteady, who is not acquainted with the true law, and whose faith is wavering does not reach maturity. For one whose thought is untroubled and uncorrupted and who is above merit and demerit and who is alert, there is no danger.)

The Master while in residence at Sāvatti made this religious discourse beginning with “Anavatṭhitacittassa” with reference to Elder Cittahattha.

The story goes that the son of a good family, a resident of Sāvatti, entered a forest to search for (his) lost ox. At noon he found it and let loose the herd. Oppressed by hunger and thirst, he entered the monastery with the thought that he would be certain of getting food from the venerable ones. He then approached them, paid due respect and sat on one side. By then, however, the bhikkhus had already thrown the remnants of their meal into the dust-bin, and seeing him oppressed with hunger they said, “There is food in the dust-bin. May you have it.” — During the life-time of the Buddha there usually was abundance of rice and curry (for the bhikkhus).—From the dust-bin he took and ate food enough (to satisfy his hunger), drank water, washed his hands, paid obeisance to the bhikkhus and enquired, “Venerable Sirs, did the venerable ones go today for any special invitation for alms-food?” “No, devotee, bhikkhus always get there alms-food in the usual way”. Thereupon thought he: “We do not get such rice with tasteful curries even though we toil and moil regularly day and night. But these bhikkhus are always receiving good food.

What is the use of leading a household life for me! I will become a bhikkhu.” With this thought he approached the bhikkhus and requested for bhikkhuhood. The bhikkhus consented and ordained him. After he obtained his ordination, he carried out all kinds of monastic duties and because of the plentiful food and offerings received by the bhikkhus occasioned by the arising of the Buddha, even within a few days he grew very fat.

(Having grown fat) he thought to himself, “Why should I earn a living by going round for alms-food, I shall revert to lay-life”, and he went back home. Only a few days after he had been at home his body became reduced. He then thought, “Why should I bear this suffering, I shall become a bhikkhu”, and did so. After a lapse of a few days he again grew unhappy and left the Order. At the time of his bhikkhuhood, however, he was of service to others. Even within a few days once again he felt unhappy (as a layman) and thinking, “Why should I stay as a layman”, went (to the monastery), paid respects to the bhikkhus and requested them for bhikkhu. Thereupon the bhikkhus considering his helpfulness, ordained him again. In this way he left the household life and returned to the Order for six times. The bhikkhus named him Elder Cittahattha because he used to act according to his own whims and fancies. Even while he was shifting about in this way, his wife became conceived. On the seventh occasion he was taking home with him farming implements from the woods and having put them down he went into the bedroom with the intention of fetching his yellow robe. At that moment his wife was lying asleep. The clothes she was wearing had fallen off and saliva was flowing down from her mouth. She was snoring (through) her nose with her mouth open and her body appeared like a swollen corpse. He was impressed (with the idea of) “impermanence and suffering” and it occurred to him thus, “I have been a bhikkhu for so long a time, (but) because of this woman I have not been

because of the non-recurrence of them, which are not going to follow him for the reason that they have been so done away with through that path that they are not in a position to recur again and again. Therefore, it is said that those depravities that have been destroyed through the path of *Sotāpatti* do not return again nor do they come back afterwards. So too are those depravities that have been got rid of through the paths of *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

This discourse became beneficial and fruitful to the mass of people.

Then one day the bhikkhus introduced this subject (for discussion): "Burdensome indeed, bretheren, are these mental depravities. (Even) such a respectable young man endowed with the qualities of an *arahat* when disturbed by depravities entered the Order and returned to lay-life alternately for as many as seven times." Hearing them discussing thus, the Master instantly proceeded to the assembly hall and taking the seat set for him enquired of the bhikkhus "Bhikkhus, discussing what topic are you seated here now?" When they told him the topic of their discussion, the Master said; "It is true, bhikkhus, burdensome indeed are the mental depravities. If these depravities were in material form and could be stored somewhere, the universe would be too small to accommodate them and the *Brahma* world would become so low that there would be no more space for them. These depravities disturbed even an eminent person like me who am endowed with wisdom, what to speak of the rest. I (myself), on account of a *nāli* measure of beans and corn, and of a spade and a hoe had renounced the world and returned to lay-life for as many as six times." "When was that, Lord?" asked the bhikkhus. The Master said, "Would you like to hear about it, bhikkhus?" "Yes, Lord". Saying "Well then, listen", the Master narrated the past:

In the past while Brahmadata was the king of Banaras, a man Kudālapaṇḍita by name, adopted the life of a non-Buddhistic ascetic and lived in the Himalayas for eight months. During the rainy season when the ground was wet, the ascetic thinking "I have in my house a *nāli* measure of beans and corn as well as a spade and a hoe, I should not let those seeds get spoilt", turned to lay-life. Having dug up a plot of ground he sowed those seeds and put up a fence.

When the corn was ripe he reaped them and putting aside a *nāli* measure of seeds he consumed the rest. He then thought, "For the present what good is the household life to me? I shall renounce the world again for eight months", and did so. In this way on account of the *nāli* measure of beans and corn and of the spade and the hoe he was (alternately) a lay-man and an ascetic for as many as seven times. But, on the seventh occasion this thought occurred to him, "Because of this spade and hoe I have been shifting about between ascetic life and lay-life for seven times; I shall throw them away somewhere" and went to the bank of the Ganges. Thinking "If I see the spot where they fall, I might wade and recover them; I shall throw them in such a way that I do not see where they fall", he wrapped those seeds of one *nāli* measure in a piece of cloth and tied it to the blade of the spade. Standing on the bank of the Ganges and holding the spade by the tip of the handle he, with his eyes closed, swung it thrice above his head and threw it into the Ganges. Turning round he looked and not seeing the spot where they fell he exclaimed thrice, "Conquered have I! Conquered have I!" At that moment the king of Banaras after subjugating the frontier area reached there and was encamping on the bank of the river. As he went into the river for a bath, he heard that voice.—Kings naturally are not pleased to hear expressions like "Conquered have I!"—He (the king) went near him and asked: "Just now I have crushed the enemy and come back (with the thought that) I have conquered. But you are exclaiming that you have conquered. What do you mean by it?" Kudālapaṇḍita replied; "You conquered the external enemies and the conquest of yours may turn into defeat later. On my part, however, I have conquered the internal enemy of greed and it will not overcome me any more. The conquest of that (internal) enemy alone is worthy", and he spoke this verse:

"Unworthy is the conquest which turns into defeat. Worthy (however) is that conquest which does not turn into defeat."

At that very moment (the ascetic) looking at the Ganges developed concentration of his mind on the subject of meditation on water and having attained distinctive ecstasy he sat cross-legged in the air. The king after hearing the religious discourse of the noble personage paid obeisance, begged for

ascetic life and renounced the world with his army and the space covered by his retinue extended about a league. Furthermore, a king of a neighbouring country hearing about his renunciation came with the idea of seizing the kingship (of that country) and discovering that prosperous city so deserted, thought: "The king who renounced the world after discarding such a city will not do so for an inferior position. I too should do the same." He proceeded to that place, approached the noble one, begged for ascetic life and

renounced the world together with his retinue. In this way, seven kings renounced the world after discarding the riches and the hermitage extended to seven leagues. The noble one, taking under his care all these people, led a noble life and proceeded to the *Brahma* world.

The Master after having brought forth this religious discourse said, "At that time, bhikkhus, I was the Kudālapaṇḍita, and burdensome indeed in this way were those depravities."

THE STORY OF FIVE HUNDRED BHIKKHUS WHO ATTAINED SPIRITUAL INSIGHT

Kumbhūpamaṃ kāyam imaṃ viditvā
nagarūpamaṃ cittaṃ idaṃ ṭhapetvā
yodhetha Māraṃ paññāvudhena,
jitañ ca rakkhe anivesano siyā

Dhammapada, v. 40

(Realising that this body is (fragile) like an earthen pot and establishing this mind firm like a fortress, let him fight Māra with the weapon of knowledge, keep up his conquest and be free from attachment.)

The Master while residing at Sāvatti gave this religious discourse beginning with "Kumbhūpamaṃ in connection with the Bhikkhus who were exerting for the attainment of spritual insight.

It is said that, at Sāvatti, five hundred Bhikkhus having obtained from the Master a subject of meditation (leading) to Arahatsip and with the idea of carrying out the practices of a Bhikkhu, travelled a distance of about a hundred leagues and went to a large village. People saw them and arranged and offered seats and having served them with delicious rice gruel and other eatables, they enquired of them as to where they were going. When told that they were going to a suitable place, they requested them saying, "Reverend Sirs, may you reside even here during these three months. We too will take recourse to the Three Refuges and will observe the precepts under your guidance." When they knew of their acceptance, they said: "Reverend Sirs, not far from here there is a big forest-grove. May you please reside there." They conducted them to that place and there the Bhikkhus took up their residence.

The gods who were inhabiting in that grove thought thus: "The virtuous Bhikkhus have come to this grove, and they are residing here, it is improper for us to live with our families on the trees", and coming down (from the trees), sat on the ground with the

thought that the reverend ones would be stopping there only for one night and they would surely go away the next day. However on the following day the Bhikkhus entered the village for alms-food and returned to the same grove. The gods thought to themselves: "The Bhikkhus might have been invited by some one for the following day, so they have come back again. To-day they are not moving out, but it seems they will be going away tomorrow." In this way they remained on the ground for a fortnight. They then discussed among themselves thus: "It appears that the reverend ones will reside at this very place for these three months and while they are living here it will not be proper for us to live on the trees with our families. To live for there months with the family on the ground is difficult. Something should be done to make these Bhikkhus run away from here. The gods then started showing the bodiless heads and headless trunks, and also make them hear ghostly sounds at various places wherever the Bhikkhus used to spend the day or the night and also at the corners of the cloister walk. It so happened that the Bhikkhus suffered from ailments like sneezing, coughing and so on. On enquiring from each other as to the ailment they were suffering from the Bhikkhus came to know that some one was suffering from sneezing, some one from coughing and so on. Further, they learnt that some one had seen a bodiless head at the end of the cloister walk and some other had seen a headless trunk at the place where he spent the night, while others again had heard ghostly sounds at the places where they were spending the day. They decided that that place should be abandoned because it was ill-suited to their convenience and to go to the Master. Accordingly they left the place, went to the Master, paid obeisance, and took their seats on one side. The Master asked them, "Bhikkus, is it not possible for you to live in

that place?" "No, Lord. People living there used to witness such dreadful visions and experienced such inconveniences. Therefore we have decided that that place should be abandoned and accordingly we have left that place and come to you." "Bhikkhus, you ought to go back to the same place". "It is impossible, Lord." "Bhikkhus, previously you had gone there without any weapons. Now you take them and go." "What may be the weapons, Lord?" The Master, saying "I shall give you the weapons, take them and go", taught them the entire Metta Sutta (Sermon on Loving Kindness) beginning with.

Karaṇiyam atthakusalena
yantaṃ santaṃ padaṃ abhisamecca
sakko ujū ca suhujū ca
suvaco c'assa mudu anatimānī.

(One who understands the path of tranquility and is skilled (in acquiring) one's own benefit should be proficient, upright, very straight, mild in speech, gentle and free from conceit.)

And the Master saying "Bhikkhus, recite this starting from the forest-grove outside the hermitage, and enter your residence", sent them away. They left having paid obeisance to the Master, and in course of time, arrived at that place. Reciting together in a group the *sutta* outside the hermitage, they entered the forest-grove, receiving the good will, went forth to welcome them, requested the bhikkhus to allow them to take their bowls and robes and to massage the bodies. Having well-provided them with proper protection everywhere, they lived together. No more were there the ghostly sounds, and they began to have peace of mind. Seated in their respective places for spending day and night, the bhikkhus directed their thoughts to spiritual insight and bearing in mind the decay and destruction in one's own body, they developed the spiritual insight being aware that "this body resembles the unbaked vessel and it has in its nature fragility and impermanance". The Buddha in his Perfumed Chamber, realising how they have striven for the spiritual insight, addressed those bhikkhus, "True, bhikkhus, because of its fragile and impermanent nature, that this body is like the unbaked earthen pot". Having said thus, the Perfectly Enlightened One shed forth radiance, though staying at a distance of a hundred leagues, and appeared as if he was seated in their presence in visible form letting out the six-hued ray, and spoke the verse:

Kumbhūpamaṃ kāyaṃ imaṃ veditvā
nagarūpamaṃ cittaṃ idaṃ ṭhapetvā
yodhetha Māraṃ paññāvudhena,
jitaṇ ca rakkhe anivesano siyā .

Dhammapada, v. 40.

Realising that this body is (fragile) like an earthen pot and establishing this mind firm like a fortress, let him fight Māra with the weapon of knowledge, keep up his conquest and be free from attachment.

Therein, *Kumbhūpamaṃ* implies that realising (*viditvā*) that this body (*kāyaṃ*), which is constituted of a collection of hair, etc., resembles an earthen pot (*Kumbhūpamaṃ*) which has not been baked, because of the fact that it is not strong and frail, and being not lasting for long stable only for a single span of life. In the expression, *nagarūpamaṃ* (like a fortress) means that which is fortified from outside, surrounded by deep moat and walls, fitted with gates and turrets, within which are provided well laid-out streets, squares, cross roads and shops. Robbers, coming from outside with the intention of plundering it being unable to force an entrance, go away like those falling back in trying to climb the mountain. Similarly, a respectable wise man, having made his meditative mind strong like a fortress, repulses the mental depravities, personified as Māra, which would be destroyed by the various paths with the help of the weapon of his knowledge which is made up of spiritual insight and the noble path. Like a man standing inside the citadel (repelling) alone the gang of robbers with the help of various kinds of weapons such as sharp edged weapons etc., should strike (*yodhetha*) at that mental depravities deified as Māra.

Jitaṇ ca rakkhe means he should guard over that which he has conquered while resorting to the primary insight which he had caused to arise, having regard to the suitability of residence, climate, food, associates and religious discourse, and at intervals he should enter upon ecstatic meditation and then arising from that form of meditation and with his purified thought he should keep up the practice (reflecting upon) unstable nature of the constituted things.

Anivesano siyā means one should be free from attachment. As for example, a warrior while fighting with the enemy after deploying his army at the fore front, becomes either hungry, thirsty or loses his men or

arms, and he would return to the base and after taking rest, food and drinks, having re-armed with armaments, goes back again and fights the foe. After he had crushed the enemy forces, and conquered what he had not conquered before he preserves his conquest. If he would remain resting at the base thus keeping the army at rest, he would have had his kingship gone to some other. Similarly, a bhikkhu having entered upon the ecstatic meditation frequently and thereby (developing) the primary insight which he has gained, rising out of the meditation, reflecting with a pure mind on the (unstable nature) of all constituted things he is able to preserve (insight). Furthermore, he conquers the depravities deified as Māra by the attainment of the path. If, however, he is contented with

his attainment in meditation alone and does not reflect upon the unstability of constituted things frequently with his pure mind, he will not be able to realize the path and the fruition. And so, preserving what ought to be preserved and concentrating the attainment in meditation, one should not cling to it nor should he be attached to it; this is what is meant by *anivesano siyā*.

By the expression "You, too, conduct yourselves in this way" the Teacher thus sermonized those bhikkhus. At the end of the sermon, the five hundred bhikkhus, even while seated where they were, attained Arahatsip together with analytical knowledge and departed after appreciating, praising and paying respect to the golden-hued person of the Buddha.

The Story of Thera Tissa of Stinking Body

Aciraṃ vat'ayaṃ kāyo pathaviṃ
adhisessati,

Chuddo appetaviññāṇo niratthaṃ va
kaliṅgaraṃ.

Dhammapada, V. 41.

(Before long, alas, will this body be laid on the earth, discarded, devoid of consciousness and useless like a log of wood.)

The Teacher, while residing at Sāvatti, delivered this discourse beginning with *aciraṃ vat'ayaṃ kāyo* with reference to the Elder Tissa of Stinking Body.

It is said that a certain respectable young man, after hearing the sermon from the Teacher and taking to heart the teaching, got himself ordained. After his admission to higher ordination, he came to be known as the Elder Tissa. As time went on, he contracted a disease on his body developing boils of the size of mustard seeds, which again in course of time enlarged to the sizes of kidney beans, chick peas, plums, myrobalans and *bilva* fruits. They burst open and his whole body was covered with many open sores. Thus he came to be known as the Elder Tissa of Stinking Body. Eventually his bones cracked up, and his condition reached the state beyond nursing. His upper and lower robes became stained with pus and blood, resembling a cake having net-like holes. Unable to take care of him his resident pupils deserted him and he had to remain uncared for.

The Buddhas are in the habit of not missing the practice of observing the world twice a day. Spreading forth lustre of knowledge, at dawn they observe the world from the outer edge of the universe up to the Perfumed Chamber, and in the evening from the Perfumed Chamber to the outer edge of the universe.

It so happened that at that time the Elder Tissa of Stinking Body appeared within the

orbit of Buddha's lustre of knowledge. Observing that the monk was destined to arahatship, the Blessed One thought thus, "This monk has been abandoned by his resident pupils and at present he has no one to depend on except me". And as if he was on his round of visit to the monasteries, he proceeded to the fire-shed. There he washed a container, put water into it, placed it on the oven and stayed at the fire-shed waiting for the water to boil. When he knew that the water was boiled, he went and held the edge of the couch on which that monk was lying. Then the monks, saying "please leave it, Lord, we will take it", took hold of the couch and brought it to the fire-shed. The Teacher had a receptacle brought and filling it with hot water he made those monks take off his upper robe, kneaded it in hot water, and dried it in the soft sun. Then, standing by he had his body bathed by soaking it with hot water and scrubbing it. By the time they had finished bathing him, his upper robe became dry. Having clothed him in the upper robe, the Teacher had the yellow robe he was wearing washed in hot water and placed it in the sun. As his body was dried of water, the robe too became dried. Putting on one yellow robe as a lower garment and another as the upper one, he lay down on the couch with his body fresh and his mind concentrated on one-pointedness. Standing at the head of the couch Teacher said, "Monk, this body of yours, being deprived of consciousness, will become useless like a log of wood and will be laid down on the ground", and uttered the verse:

Aciraṃ vat'ayaṃ kāyo pathaviṃ
adhisessati,
Chuddo appetaviññāṇo niratthaṃ va
kaliṅgaraṃ.

Dhammapada, v. 41.

(Before long, alas, will this body be laid on the earth, discarded, devoid of

consciousness and useless like a log of wood.)

There (in the verse), O monk, *aciram vata* implies that before long this body will be laid on the earth (*ayam kāyo pathavim adhisessati*). It will lie down on the (surface of) earth as if in natural sleep.

Chuddo means discarded, and it expresses that the body will be laid down being useless because of its being devoid of consciousness. Like what?

(The expression) *nirattham va kaliṅgaram* (implies that) like a log of wood it (the body) is inservicable and useless. People needing materials (to construct buildings) go to the forest, cut the wood according to their straightness and crookedness and acquire suitable materials. Of the rest, however, they cut off the ones having hollows, which are rotten, pithless and full of knots, and throw them away verily there. Other people, who might come (after them), looking for materials (to build houses), would not take them. They would examine them and take only those which will be of use. As for the rest, they are absorbed by the earth. Although by some means or other (these discarded parts of the tree) would be made into legs of couch, or into a foot-stool, or into a bench, but out of the thirty-two parts of the body not even one part is worthy of accepting for making into a leg of a couch or to utilise it in any other way. This body, when devoid of life, will be as useless as a log of wood and will in a few days time be laid on the earth.

At the conclusion of the discourse, the Elder Tissa of Stinking Body attained arahatship together with analytical knowledge and many others also became *Sotāpannas* and so on. Immediately after having attained arahatship the Elder passed away. The Master had him cremated and collecting the relics caused a shrine to be erected. The

monks asked the Master "Lord, where is the Elder Tissa of Stinking Body reborn?" "Monks, he has attained *Parinibbāna*". "Lord, why did the body of such a monk, who was destined to attain arahatship, become rot and his bones broke up? Why was he destined to attain arahatship?" "Monks, all these were produced by the deeds done by himself." "But what had he done, Lord". "Well then, monks, listen."

During the time of Kassapa Buddha he was a fowler. He used to catch birds and with them serve the royalty, and sell what was left over. With the idea that if those birds that were left over were killed and kept, they would turn stale, he broke the bones of their legs and wings so that they could not fly away, bunch them together and sell them the next day. On occasions, however, when he had catches in abundance, he had them cooked for himself too. One day, when he had some delicious food prepared for him, an Arahāt, while going on his round for alms, happened to stop at the door of his house. Seeing the Elder, he developed a charitable heart towards him and thought: "Numerous were the animals that I have killed and eaten. The Venerable One is at the door of my house and within the house too some tasty food is being provided. I shall offer him almsfood." He took the bowl, filled it and offered him the delicious almsfood. He paid obeisance to the Elder by observing the five modes of contact saying "Your Reverence, may I also attain the summit of the *Dhamma* you have realised." The Elder uttered words of appreciation saying "May it be so."

Monks, the results of the deed performed at that time have materialised to Tissa, namely, as the consequence of breaking the bones of birds his body became stinking and the bones broken, and as the fruit of offering delicious almsfood to the Arahāt, he had attained arahatship.

The Story of Nanda the Herdsman

Diso disaṃ yaṃ taṃ kayirā, verī vā
pana verinaṃ micchāpaṇihitaṃ
cittaṃ, pāpiyo naṃ tato kare.

—*Dhammapada*, V. 42.

(Whatever (harm) a thief may do to a thief, or an enemy to an enemy, the wrongly directed mind would do more (harm) than that.)

With reference to Nanda the cow-herd the Teacher delivered the religious discourse beginning with “*diso disaṃ*” in the kingdom of Kosala.

It is said that at Sāvatti a cow-herd by the name of Nanda used to look after the herd of cattle of the house-holder Anāthapiṇḍika. He was rich and possessed of immense wealth, and ample means of enjoyment. It is said that on the pretext of being a cow-herd he used to avoid paying government taxes, and looked after his own estate as did the matted hair ascetic Keṇiya on the ground that he was a recluse. From time to time he went to Anāthapiṇḍika taking with him five kinds of milk product, met the Teacher there, listened to the religious discourse and requested him to pay a visit to his house. The Teacher did not go to his house but waited for maturity of his wisdom. One day knowing that it had ripened the Teacher while travelling with a large company of monks stepped off from the road and took his seat at the foot of a tree in the vicinity of Nanda's residence. Nanda approached the Teacher, paid him obeisance, and having exchanged greeting, invited him and offered the congregation of monks with the Buddha at the head five kinds of milk product of the cow for seven days. On the seventh day, after having uttered words of appreciation, the Teacher preached the graduated discourse on topics beginning with alms-giving. When the discourse ended, the cow-herd Nanda was established in the fruition of *Sotāpatti*, and carrying the bowl of the Teacher he followed him for a considerable distance. When he was told “Stay back, lay-devotee”, he paid him obeisance and returned.

At that moment a hunter shot him dead. The monks who were following saw this, approached the Teacher and told him thus: “Lord, on account of your arrival here the cow-herd Nanda gave a great offering, accompanied you (on your return) and was killed as he was turning back. If you had not come, he would not have been killed.” The Teacher replied: “Monks, whether I came or not there was no escape for him from death in whichever of the four directions and the four corners he might have had gone to. The harm that is done by an inherently corrupt and wrongly directed mind to a man cannot be done by a thief or an enemy.” Saying this, he uttered the following verse:

Diso disaṃ yaṃ taṃ kayirā, verī vā pana
verinaṃ micchāpaṇihitaṃ cittaṃ,
pāpiyo naṃ tato kare.

—*Dhammapada*. V. 42.

(Whatever (harm) a thief may do to a thief, or an enemy to an enemy, the wrongly directed mind would do more (harm) than that.)

Therein, *diso disaṃ* implies a thief to a thief. In this expression (the word) *disvā* (seeing) is understood.

Yaṃ taṃ kayirā means one may do to one (a person) that is disadvantageous and ruinous. In the latter portion of the line also the implication is the same.

Finding a thief offending his colleague by committing offence against his (own) wife and children, against his property like (corn) fields, oxen, buffaloes and so on, the (aggrieved) one too would torture the other's wife and children, destroy his (corn) fields and so on, and would even deprive him of his life in the same way as, seeing one with whom enmity has been developed for some reason or other, an enemy would do harm to his adversary and bring about his ruin due to his harshness and cruelty. The mind, wrongly directed, because of its being placed on the ten-fold evil path, would do greater harm to the person than that (*pāpiyo naṃ tato kare*.)

As, in the way mentioned, a thief or an enemy would cause suffering in this very life to his adversary or even deprive him of his life, the mind, wrongly set on the tenfold evil path, causes ruin and destruction in this very life, and hurling him in the four purgatories for hundreds and thousands of existences, does not allow him even to lift up his head.

At the end of the discourse, many persons attained the fruition of *sotāpatti* and so on, and it became beneficial to the multitude. But, as the monks did not ask about the deeds done by the lay-devotee in the intermediate existence, the Teacher did not speak about it.

THE STORY OF THE ELDER SOREYYA

Na taṃ mātā pitā kayirā
aññe vāpi ca ñātakā,
sammāpaṇihitaṃ cittaṃ
seyyaso naṃ tato kare.

—*Dhammapāḍā*, v. 43.

(What the mother or the father or any other relatives cannot do (to a person), that a well-established mind can do to him in a better way.)

The Teacher preached the discourse beginning with *na taṃ mātā pitā kayirā* which was commenced in the city of Soreyya and concluded in Sāvatti.

While the Perfectly Enlightened One was residing at Sāvatti, the son of the banker of the city of Soreyya, seated in a luxurious coach and accompanied by a large group of attendants, went out of the city with a friend for taking a bath. Intending to enter Soreyya for alms-food, the Elder Mahākaccāyana was adjusting his robes outside the city at that time. Golden was the complexion of the Elder. Seeing him the son of the banker of Soreyya thought, "How I wish that this Elder was my wife, or else that the complexion of my wife was like that of this one." As soon as the thought arose in him, his male characteristic disappeared and in its place appeared that of a female. Ashamed as he became, he got down from the coach and ran away. Not being aware of what had happened, his retinue exclaimed: "What is this!" "What is this!" She, however, took the road to Taxila. The companions looked for him here and there, but could not find him. Having taken bath all of them went home, and being asked where the banker's son was, they said, "We were under the impression that he must have come back after his bath." His parents looked for him everywhere and not finding him, they wept, moaned and, presuming him to be dead, offered food for the departed one.

She came across a caravan bound for Taxila and followed it closely. The men saw her and spoke amongst themselves, "We do not know to whom this girl belongs." She told them: "Masters, please drive on your own carriages. I shall go on foot." As she was travelling along, she offered them her signet ring and made them give her some accommodation in a carriage. Thought the men: "The son of our banker at Taxila does not have a wife. We shall tell him (about her), and thereby we shall get plenty of presents." They went and said, "Master, we have brought for you the gem of a woman." Hearing that he sent for her, and finding her to be beautiful and of age suitable for him, he developed passion for her and established her in his house.

There had been precedence that men were reborn as women, and women as men. Men indeed, having committed adultery with the wives of others, after death suffer in purgatory for many hundred thousand years, and being reborn as human beings they become women for hundred births. Indeed, while transmigrating through the rounds of birth, even the Elder Ānanda, who fulfilled the perfections for hundred thousand world cycles as a noble disciple, was reborn in the family of a smith in one existence. He committed adultery and suffered in purgatory, and for the rest of the period of his torment he was reborn as the wife of a man for fourteen existences; for seven existences he was castrated.— Women, however, having performed such meritorious deeds as alms-giving and so on, losing interest in woman-hood and making such a resolution as "May these meritorious deeds of ours be conducive to the attainment of manhood", obtain manhood after death, (or) being devoted to their husbands and conducting themselves properly towards them, women are reborn as men as well.

For having entertained an improper thought towards the Elder, this son of the banker, however, was transformed into a woman in this very existence. As a result of living together with the banker's son at Taxila, she became conceived, and at the end of ten months, she gave birth to a son. When he was able to walk about, she got another son. Thus, two sons were born of her womb, and with the two born of him at the city of Soreyya, there were four sons.

At that time, a banker's son from the city of Soreyya, a friend of hers, went to Taxila with five hundred carts and entered the city sitting in a comfortable coach. At that moment, while looking at the street having opened the window of the top floor of her mansion, she saw him and recognized him. She sent a maid-servant, had him summoned and having offered a seat in the great hall, she treated him with respect and honour. Then, he (the banker's son) said to her: "Madam, I have not seen you before, yet you are doing me great honour. Do you know me?" "Yes, sir, I do. Are you not a resident of the city of Soreyya?" "Yes, madam." She enquired about the health of her parents, wife and sons. Said the other, "Yes, madam, they are well", and asked, "Do you know them?" "Yes, sir, I do. They have one son. Where is he?" "Madam, please don't speak about him. Sitting in a comfortable coach with him, one day we went out to take a bath. (Then) we were unaware as to where he had gone. We looked for him hither and thither, and not finding him we informed his parents. They also cried and wept for him and performed rites for the departed one." "Sir, I am that person." "Be off, madam, what are you speaking of! Like a young god, my friend was a man." "All the same, sir, I am that one." Then he asked her, "What is this?" She replied, "Didn't you see Reverend Mahākaccāyana on that day?" And being said, "Yes", she replied: "Looking at Reverend Mahākaccāyana I thought, 'O, how I wish the Elder to be my wife, or else how lovely it would have been if my wife's complexion would have been like that of his. As soon as that thought arose, the male characteristic in me disappeared and instead there appeared the female one. Then, out of shame, I was unable to speak to anyone, fled away and

arrived here." "Indeed you have committed a grave deed. Why didn't you inform me? Perhaps you have asked for the Elder's pardon?" "No, I have not. But do you know where he is?" "He is residing near this very city." "While on his alms-round, if he happens to come this way, I would offer the Reverend One alms-food." "Well then, prepare offerings for him quickly. We shall ask of his pardon."

Saying so, he went to the place where the Elder was residing, paid him obeisance and, sitting at a suitable place, said, "Reverend Sir, may you accept alms-food from me tomorrow". (The Elder asked,) "O, banker's son, are you not a visitor?" "Your Reverence, please do not ask whether I am a visitor or not; kindly accept alms-food from me tomorrow." The Elder accepted, and in the house elaborate offerings were prepared for him. On the following day, the Elder went to the door of that house. (The banker's son) provided him with a seat, served him with delicious food and fetching that woman, he caused her prostrate at the feet of the Elder and said, "Reverend Sir, please forgive my female friend." "What is the matter?" "Reverend Sir, formerly she was my dear friend. Looking at you, such and such a thought occurred in him. Then his male characteristic disappeared and the female one appeared instead. May you pardon him, Sir." "Well, then, stand up. I forgive you." As soon as the Elder said, "Then get up, I forgive you", the female characteristic disappeared and the male one was restored. As soon as the male characteristic appeared, the son of the banker of Taxila said, "Dear friend, due to the fact that these two boys were born of your womb and because of me, both of them are our sons. We will continue to live here. Please do not object." "Dear friend, with this single body I have undergone transformation first as a man, then as a woman, and again I have become a man. First, two sons were born because of me and now two sons are born of my womb. After I had undergone changes (of sex) within a single existence, please don't make a gesture to me to lead the household life again. I shall embrace the religious life under the Venerable One. You are responsible for these two children. Please do not neglect

them." Saying so, he kissed and hugged the children and entrusting them to the care of the father, went away and took admission into the Order under the Elder.

The Elder too admitted him to the Order and ordained him. Taking him along, the Elder journeyed by stages and went to Sāvatti. He came to be known as the Elder Soreyya.

There was an uproar and excitement amongst the people of the country when they came to know of that happening, and approaching him they enquired, "Reverend Sir, is it a fact as rumoured?" He replied, "Yes, friend." "Reverend Sir, thus the matter stands. We are told that two sons were born of your womb and two sons were born due to you. Of them, for whom do you have greater love?" "Friends, for those born of my womb." All those who visited him used to make similar enquiries always. The Elder, having had to say repeatedly that his love was stronger for the children born of the womb, felt ashamed and used to stay by himself. Thus living in solitude, he contemplated over decay and disintegration of the body, and attained Arahathship together with analytical knowledge. Even after this the visitors used to repeat the same question: "Reverend Sir, is it true as they say?" "Yes, friend," replied he. "For whom is your love stronger?" "I have affection for no one." Said the monks: "This monk is speaking falsehood. Previously he used to say that his love for the sons born of the womb was stronger, (but) now he is speaking in a different way saying that he did not have affection for anyone." The Teacher said: "My son is not speaking differently. Since the time of the realization of insight into the Path by his well-directed mind, affection does not arise in him for anyone in particular. The accomplishment, which neither the father nor the mother is able to bestow, is bestowed subjectively within the being; by the well-directed mind." So saying, He spoke this verse:

Na taṃ mātā pitā kayirā
aññe vāpi ca ñātakā,
sammāpaṇihitaṃ cittaṃ
seyyaso naṃ tato kare.

Dhammapada, v. 43.

(What the mother or the father or any other relatives cannot do (to a person), that a well-established mind can do to him in a better way.)

Therein, *na taṃ* implies that accomplishment which neither the mother nor the father nor any other relative is able to perform.

Sammāpaṇihitaṃ implies that which is properly established in the tenfold moral way of action.

Seyyaso naṃ tato kare means that it is capable of accomplishing that which is better, higher and nobler to him than that accomplishment (mentioned above).

Parents, giving wealth to their children, are able to give that wealth with which they can live comfortably for a single existence without doing any work. Even though the parents of Visākhā were so wealthy and prosperous, they could give her wealth so that she could live comfortably for a single existence. In the four continents there are no parents who are in a position to give the splendour of a sovereign king to their children, much less the celestial attainment or the attainment of the first stage of trance and so on, what to speak of the attainment of the supramundane state.

A well-accomplished mind, (*sammāpaṇihitaṃ cittaṃ*), however, is capable of bestowing all these accomplishments. Therefore, it is said that it is capable of accomplishing better than that (*seyyaso naṃ tato kare*).

At the end of the discourse, many attained the fruition of *Sotāpatti* and so on, and the discourse became beneficial to the multitude.

The story of the Elder Soreyya, the ninth one.

Selected Suttas

Reprinted from "the Light of the Dhamma"

Vol. I, No. 2, (pp. 2-4)

No. 3, (pp. 1-5)

No. 4, (pp. 1-7)

Vol. II, No. 1, (pp. 1-3)

No. 2, (pp. 1-8)

No. 3, (pp. 1-3)

No. 4, (pp. 21-23)

Minor Discourse

on the Classification of Kammas

Thus I have heard—At one time the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika. Then a young man named Subha, son of Todeyya approached where the Bhagavā was, and having approached he greeted him, and exchanged words of greeting and of courtesy. (Then) he sat down at one side, and sitting at one side the young man Subha, the son of Todeyya asked the Bhagavā: “What is the cause and what is the reason, O Gotama, for which among men and the beings who have been born as men there is found to be high or low status? For men are seen, O Gotama, to suffer much from sickness or to be free from sickness, men are seen to be ugly or beautiful, men are seen of little power or possessing great power, men are seen devoid of wealth or possessing great wealth, men are seen born into low families or into high families, men are seen devoid of intelligence or possessed of great intelligence. What is the cause, what is the reason, O Gotama, for which among men and the beings who have been born as men there is found high and low status?”

“Men have, O young man, kamma as their very own, they are inheritors of kamma, kamma is their matrix, kamma is their kith and kamma is their refuge. It is kamma that classifies men into this low or high state.”

“I cannot at all understand in detail the sense of what the Reverend Gotama has said briefly without having analysed their meaning *in extenso*. It would be well should the Reverend Gotama teach me the Dhamma in such a way that I can understand in detail the sense of what the Reverend Gotama has said briefly without having analysed their meaning *in extenso*.”

“Then, young man, listen and give good heed; I shall explain.” “Yes, Sir” said Subha the young man the son of Todeyya in agreement, and the Bhagavā spoke thus :

1 (a) Here, O young man, some woman or man is a taker of life, fierce, with hands stained by blood, engaged in killing and beating, unendowed with mercy for living beings. As a result of that kamma thus accomplished, thus undertaken he is reborn, on the break-up of the body and after death, into a state of woe, of ill-plight, purgatory or hell.

If he is not reborn on the break-up of the body and after death, into a state of woe, of ill-plight, purgatory or hell, if he comes to be born as a man, wherever he may be reborn he becomes short-lived. This course, young man, namely that he is a taker of life, fierce, with hands stained by blood, engaged in killing and beating, unendowed with mercy for living beings, leads to shortness of life.

(b) Here, on the other hand, O young man, some woman or man gives up killing, totally refraining from taking life and abides laying down the rod, laying down the weapon, conscientious, endowed with mercy and sensitive to the weal of all living beings. As a result of that kamma thus accomplished thus undertaken, he is reborn on the break-up of the body, after death into a happy state, in a heavenly world.

If he is not reborn, on the break-up of the body, after death into a happy state in a heavenly world, if he comes to be born as a man, wherever he may be reborn, he becomes long-lived. This course, young man, namely that one gives up taking life, refrains from taking life and abides laying down the rod, laying down the weapon, conscientious, endowed with mercy for all living beings, leads to longevity.

2. (a) Here, O young man, some woman or man is by nature a tormentor of living beings with the hand, the clod, the stick or the weapon. As a result of the kamma thus accomplished and undertaken he is

reborn on the break-up of the body and after death into the state of woe, of ill-plight, purgatory or hell.

If he is not reborn on the break-up of the body and after death into the state of woe, of ill-plight, purgatory or hell, if he comes to be born as a man, wherever he may be reborn he suffers much from sickness. This course, young man, namely that one is by nature a tormentor of living beings with the hand, the clod, the stick or the weapon, leads to much sickness.

(b) Here, on the other hand, O young man, some woman or man is not by nature a tormentor of living beings with the hand, the clod, the stick or the weapon. As a result of that kamma thus accomplished he is reborn into a happy state and becomes free from sickness.

This course, young man, namely that one is not by nature a tormentor of living beings with the hand the weapon, leads to freedom from sickness.

3. (a) Here, O young man, some woman or man is wrathful and very turbulent ; if blamed even a little he is enraged, irritated and upset and stubborn and gives vent to anger, ill-will and displeasure. As a result of that kamma thus accomplished he is reborn into the state of woe if he comes to be born as a man becomes ugly. This course, young man, namely that one becomes wrathful and gives vent to displeasure, leads to ugliness (of form).

(b) Here, on the other hand, O young man, some woman or man is not wrathful and not at all turbulent ; even if he is blamed much he is not enraged and irritated, upset and stubborn and does not give vent to anger, ill-will and displeasure. As a result of that kamma thus accomplished he is reborn into a happy state if he comes to be born as a man becomes beautiful.

This course, O young man, namely that one is not wrathful does not give vent to displeasure, leads to beauty (of form).

4 (a) Here, O young man, some woman or man has an envious mind, is corrupted and cherishes envy towards others for the gain, honour, reverence, respect, salutation

and homage they receive. As a result of that kamma thus accomplished he is reborn into the state of woe if he comes to be born as a man gains no power. This course, young man, namely that one has an envious mind cherishes envy, leads not to power.

(b) Here, on the other hand, O young man, some woman or man has not an envious mind, is not corrupted and does not cherish envy towards others for the gain, honour, reverence, respect, salutation and homage they receive. As a result of that kamma thus accomplished he is reborn into a happy state if he comes to be born as a man he gains great power.

This course, young man, namely that one has not an envious mind does not cherish envy leads to great power.

5 (a) Here, O young man, some woman or man is not a giver of food, drink, clothes, shoes, garlands, perfumes, cosmetics, beds, dwelling and lighting materials to monks and brahmins. As a result of that kamma thus accomplished he is reborn into a state of woe if he comes to be born as a man he becomes poor.

This course, young man, namely that one is not a giver of food dwellings and lighting materials leads to poverty.

(b) Here, on the other hand, O young man, some woman or man is a giver of food and drink beds, dwelling and lighting materials. As a result of that kamma thus accomplished he is reborn into a blissful state if he comes to be born as a man he becomes very rich. This course, young man, namely that one is a giver of beds, dwelling and lighting materials leads to great wealth.

6 (a) Here, O young man, some woman or man is proud, selfconceited, does not greet one who deserves to be greeted, does not rise up to receive one who deserves to be so received, does not offer a seat to one who deserves to be offered a seat, does not make way for one who deserves to be given way, does not honour one who deserves to be honoured, does not revere one who deserves to be revered, does not respect one who deserves to be respected, does not pay homage to one who deserves to be paid homage. As a result of that kamma, thus accomplished he is reborn into a

state of woe if he comes to be born as a man he takes birth into a low family.

This course, young man, namely that one is proud does not pay homage to one who deserves to be paid homage, leads to birth into a low family.

(b) Here, on the other hand, O young man, some woman or a man is not proud, not self-conceited, greets one who deserves to be greeted pays homage to one who deserves to be paid homage. As a result of that kamma thus accomplished he is reborn into a blissful state if he comes to be born as a man he takes birth into a high family. This course, young man, namely that one is not proud pays homage to one who deserves to be paid homage, leads to birth into a high family.

7 (a) Here, O young man, a woman or a man is not an interrogator, approaches not a monk or a brahmin asking "What, Reverend Sir, is right? What is wrong? What is blamable? What is blameless? What should be practised? What should not be practised? What being done tends to my harm and suffering for a long time, and what, on the other hand, being done tends to my welfare and happiness? As a result of that kamma thus accomplished he is reborn into a state of woe. . . . if he comes to be born as a man he becomes stupid.

This course, young man, namely that one is not an interrogator ". . . . tends to my welfare and happiness?" leads to stupidity.

Here, on the other hand, O young man, some woman or man is an interrogator who approaches a monk or a brahmin asking "What, Reverend Sir, is right? tends to my welfare and happiness?" As a result of that kamma thus accomplished he is reborn into a blissful state if he comes to be born as a man he becomes very wise.

This course, young man, namely that one is an interrogator ". . . . tends to my welfare and happiness?" leads to great wisdom.

Thus indeed, O young man, the course that tends to shortness of life brings about shortness of life, the course that tends to longevity brings about longevity, the course that tends to much sickness brings about much sickness, the course that tends to freedom from sickness brings about freedom from sickness, the course that tends to ugliness brings about ugliness, the course that tends to beauty brings about beauty, the course that tends to powerlessness brings about powerlessness, the course that tends to great power brings about great power, the course that tends to poverty brings about poverty, the course that tends to wealth brings about wealth, the course that tends to birth into a low family brings about birth into a low family, the course that tends to birth into a high family brings about birth into a high family, the course that tends to stupidity brings about stupidity and the course that tends to great knowledge brings about great knowledge.

Men have, O young man, kamma as their very own, they are inheritors of kamma, kamma is their kith and kamma is their refuge. It is kamma that classifies men into this low or high state.

This being said, Subha the young man, the son of Todeyya said to the Bhagavā : "It is wonderful! O Gotama, it is wonderful! Just as, O Gotama, one should turn up that which is upside down or lay bare that which is concealed, or tell the way to the one who has lost his way or hold a lamp in the dark so that those who have eyes might see things; even so, the Dhamma has been revealed to me in many ways by your Reverence Gotama. Such I take refuge in the Venerable Gotama, in the Dhamma and the Order of monks; may the Venerable Gotama accept me as a lay-disciple who has taken refuge from today onward as long as my life lasts."

THE PARABLE OF THE SAW

Thus I have heard - At one time the Bhagavā was staying at the Jetavana in Sāvatti at the monastery of Anāthapiṇḍika. Now, at that time the Venerable Moliya-Phagguna used to mix intimately with and stay in the company of the sisters beyond the proper time. So much (intimately) was the Venerable Moliya-Phagguna used to mix with the sisters that if any brother were to speak in dispraise of those sisters in the presence of Moliya-Phagguna, then the Venerable Moliya-Phagguna used to get angry and offended and even raise a dispute ; if on the other hand any brother were to speak in dispraise of the Venerable Moliya-Phagguna in the presence of those sisters, then those sisters used to get angry and offended and raise a dispute ;—so intimately did the Venerable Moliya-Phagguna mix with the sisters.

Then indeed one of the brethren approached where the Bhagavā was, and having approached Him, he bowed down to the Bhagavā and sat on one side. Having sat on one side the brother said to the Bhagavā, “ The Venerable Moliya-Phagguna, Lord, is used to mix intimately and stay in the company of the sisters beyond the proper time ; so intimately does Moliya-Phagguna mix with the sisters that if any brother speaks in dispraise of those sisters in the presence of Moliya-Phagguna, then the Venerable Moliya-Phagguna gets angry and offended and even raises a dispute ; if on the other hand any brother speaks in dispraise of the Venerable Moliya-Phagguna in the presence of those sisters, then those sisters get angry and offended and raise a dispute ; -- so much Lord, does the Venerable Moliya-Phagguna mix with the sisters. Then indeed the Bhagavā addressed a certain brother. “ Come you brother, and tell the brother Moliya-Phagguna on my behalf, “ The Master is calling you, brother Phagguna ”. Thereupon that brother obeyed the Bhagavā saying, “ Yes, Lord ”, went to the Venerable Phagguna and said “ The Master, brother Phagguna is calling you.” The Venerable Moliya-Phagguna gave his con-

sent to the brother saying, “ Yes, brother ” and approached where the Bhagavā was.

Having approached he bowed down to the Bhagavā and sat on one side. And the Bhagavā asked Moliya-Phagguna, “ Is it true as it is reported that you, Phagguna, are used to mix intimately and stay in the company of the sisters beyond the proper time ? So intimately do you, Phagguna, mix with those sisters that if any brother speaks in dispraise of those sisters in your presence then you get angry and offended and raise a dispute ; if on the other hand any brother speaks in dispraise of you in the presence of those sisters then those sisters get angry and offended and raise a dispute - so much do you, Phagguna, mix with the sisters ? ” “ It is true, Lord ”. “ Is it not true that you, Phagguna, who are a noble youth have left home for the homeless life out of faith ? ” “ It is true, Lord ”.

“ Then it is improper that you, Phagguna, who are a noble youth and have left home for the homeless life out of faith should mix intimately with and stay in the company of the sisters beyond the proper time. Therefore in relation to this, if any one, Phagguna, speaks in dispraise of the sisters in your presence then, Phagguna, you should discard those feelings and thoughts which are associated with the worldly life. There Phagguna, you should train yourself thus: “ My mind shall not be perverted ; nor shall I utter evil words. I shall abide cherishing good thoughts, with mind full of good-will and with no hatred in heart ”. Thus indeed Phagguna, should you train yourself. Therefore in relation to this, if any one, Phagguna, were to hit the sisters with his hand, or clod or stick or weapon in your presence, there too you should discard those feelings and thoughts which are associated with the worldly life. There too Phagguna, you should train yourself thus: “ My mind shall not be perverted ; nor shall I utter evil words. I shall abide cherishing good thoughts with mind full of good will and with no hatred in heart.” Thus

indeed you should train yourself. Further, if any one speaks in dispraise of any one at all in your presence, there too Phāgguna you should discard those feelings and thoughts which are associated with the worldly life. There too, Phāgguna, you should train yourself thus: "My mind shall not be perverted ; nor shall I utter evil words. I shall abide cherishing good thoughts with mind full of good thoughts and with no hatred in heart." Thus indeed you should train yourself. If any one, Phāgguna, were to hit any one else with his hand or clod or stick or weapon in your presence, there too you should train yourself thus: "My mind shall not be perverted ; nor shall I utter evil words. I shall abide cherishing good-will and with no hatred in heart." Thus, indeed Phāgguna, should you train yourself.

Then the Bhagavā addressed the brethren thus: At one time, O brethren, I was pleased with the brethren and on that occasion I said to them, "I, O Brethren, take one meal a day, and by taking one meal a day I know for certain that I am free from disease, free from ailment, that I am of active habits and that I have strength and am of comfortable living. Come, you too, O brethren, take one meal and by taking one meal, brethren, you too will know for certain that you will be free from disease, free from ailment, and that you will be of active habits and that you will have strength and be of comfortable living." O brethren, there has been no necessity for me to give instruction to those brethren ; I simply drew the attention of those brethren thereto.

Again, brethren, as a chariot yoked with pedigree horses, with the whip laid aside, would be standing on a level ground at cross-roads, and a skilled charioteer and horse-trainer would mount it and holding the reins in his left hand and the whip in his right, he would drive the chariot up and down where he likes and as he likes, even so, O brethren, there has been no necessity for me to give instruction to those brethren. I, O brethren, simply drew the attention of those brethren thereto. Therefore, brethren, avoid what is bad, and devote yourselves to good qualities, for precisely in this way you will achieve growth, development and greatness in this Doctrine and Discipline. Suppose, brethren, there is a big Sal* forest, not far

from the village or the market-town that is undergrown with Castor-Oil plants, and some man wishing for its good, welfare and conservation, would present himself and hew down those Sal sprouts which are twisted and which drain the sap, throw them outside and make the interior of the forest perfectly clear, and those Sal branches which are straight and well-shaped, he would tend carefully ; for in this way, indeed, brethren, the Sal wood would at a later time achieve growth, development and luxuriance. Even so, brethren, avoid what is bad and devote yourselves to good qualities, for precisely in the same way you will achieve growth, development and greatness in this Doctrine and Discipline.

Formerly, brethren, in this very town of Sāvatti, lived a house-wife by name Vedehikā. About Vedehikā, the house-wife, brethren, such a good report was spread, "Gentle is the house-wife Vedehikā, humble, and quiet is the house-wife Vedehikā." Now, Vedehikā the house-wife, brethren, had a maid-servant named Kālī, who was efficient and industrious and who managed her work well. Then it occurred to Kālī, the maid servant; "Such a good report has spread about my mistress, "Gentle is the house-wife Vedehikā, humble and quiet is she ; now, is it that my mistress does not show her temper though it is present inwardly or because it is not present or else is it because all this my work is being well-managed, for which my mistress does not show her temper though it is present inwardly and not because it is not present ? What if I were to test my mistress ?" Then, O brethren, Kālī, the maid-servant got up late. Thereupon Vedehikā, the house-wife shouted at Kālī, the maid servant, "Hey, Kālī," "Yes, Madam ?" "Hey, what makes you get up late ?" "Nothing in particular madam." "Nothing in particular ; eh, naughty maid, and you get up late", and being angry and offended she frowned. Then, it occurred to Kālī, the maid servant; "My mistress does not show her temper though it is present inwardly and not because it is not present ; all this, my work, is being well-managed, for which my mistress does not show her temper though it is present inwardly and not because it is not present. What if I were to test her further ?" Then,

* *Shorea Robusta*

Kālī, the maid servant got up later. Thereupon, O brethren, Vedehikā the housewife, shouted at Kālī, the maid servant, "Hey, Kālī." "Yes, madam?" "Hey what makes you get up late?" "Nothing in particular, madam." "Nothing in particular; eh, naughty maid and you are up late," and being angry and offended she hurled at her words of indignation. Then, brethren, Kālī, the maid servant thought: "My mistress does not show her temper though it is present inwardly, and not because it is not present; all this, my work, is being well-managed for which my mistress does not show her temper though it is present inwardly and not because it is not present. What if I were to test my mistress still further?" Then, Kālī, the maid servant got up still later. Thereupon Vedehikā the house-wife shouted at Kālī, the maid servant, "Hey, Kālī." "Yes, madam?" "Hey what makes you get up late?" "Nothing in particular, madam." "Nothing in particular; eh, naughty maid, and you are up late," and being angry and offended she took up the bolt-pin and hit her on the head, cutting it. Thereupon Kālī, the maid servant with broken head and blood trickling down denounced her before the neighbours saying, "Madam, look at the work of the gentle lady; madam, look at the action of the humble lady; madam, look at the action of the quiet lady. Why must she get angry and offended because I got up late, and take up the bolt-pin and hit me her only maid on the head, cutting it?" Then indeed, brethren, at a later time such ill-repute about Vedehikā, the house-wife spread, "Violent is Vedehikā, the house-wife, arrogant and quick tempered is Vedehikā, the house-wife."

Analogously, brethren, a brother here happens to be very gentle, very humble and very quiet, so long as unpleasant modes of speech do not touch him. When, however, brethren, unpleasant modes of speech touch him, then only would it be known whether he is gentle, humble and quiet. I do not call that brother decent, who happens to be decent and observes decency for the sake of the requisites of robes, food, dwelling and medicine for the sick. Why so? For, that brother, not getting the requisites of robes, food, dwelling and medicine for the sick is no longer decent and does not observe decency any more. Conversely, brethren, the brother who is gentle and observes

gentleness from honouring only the Dhamma revering only the Dhamma and esteeming, worshipping and venerating only the Dhamma, him indeed, I call decent. Therefore, brethren, apropos of this, should you indeed train yourselves thus, "Only from honouring the Dhamma, revering, esteeming, worshipping and venerating the Dhamma shall we become decent and observe decency."

There are, brethren, these five modes of speech in which others in addressing you may speak; timely or untimely, truthfully or untruthfully, gently or harshly, reasonably or unreasonably, with mind full of good-will or with hatred in heart. Others, brethren, may in addressing you speak at the right time or at the wrong time, truthfully or untruthfully, gently or harshly, reasonably or unreasonably, with mind full of good-will or with hatred in heart. There too, brethren should you train yourself thus, "Our minds shall not be perverted, nor shall we utter evil words; we shall abide cherishing good thoughts, with mind full of good-will, and with no hatred in heart, and we shall abide pervading that person with thoughts attended with good will and making that radiation of loving-kindness (Mettā-citta) as the object of thought, we shall abide pervading the whole world with thoughts attended with good will, abundant, exalted, measureless, bereft of hostility and malevolence. Thus must you brethren, train yourselves.

Just as if, brethren, a man were to come with a spade and a basket and say this, "I shall undo this mighty earth" and he would dig up here and there, he would scatter the earth here and there and he would spit here and there and he would make water here and there, saying, "You are not the earth, you are not the earth any longer". What do you think of it, brethren? Could that man thus undo this great earth?" "It is not possible, Lord". And why not?" "For, Lord, this great earth is deep and immeasurable; it is not feasible to undo it; and thus fatigue and distress would be his lot". "Even so, brethren, these are the five modes of speech in which others addressing you might speak; timely or untimely, truthfully or untruthfully, gently or harshly, reasonably or unreasonably, with mind full of good-will or with hatred in heart. Others, brethren, might in addressing you speak to you timely or untimely, truthfully or untruth-

fully, gently or harshly, reasonably or unreasonably, with mind full of good-will, or with hatred in heart. There too, brethren, should you train yourselves thus, "Our minds shall not be perverted nor will we utter evil words; we will abide cherishing good thoughts with mind full of good will and with no hatred in heart, and we shall abide pervading that person with thoughts attended with good-will and making that (*mettācitta*) as the object of thought, we shall abide pervading the entire world with thoughts comparable to the likeness of the earth, extensive, exalted, measureless, bereft of hostility, and malevolence. Thus must you, brethren, train yourselves.

Again, brethren, if a man would come with lac or tumeric or indigo or maddan (paint) and say thus: "I shall draw figures, I shall make pictures appear in the sky. What do you think of it, brethren, can that man draw figures and make pictures to appear on the sky?" "It is not possible, Lord". "And why not?" "For, Lord, the sky is devoid of material qualities, it cannot be seen and it is not feasible to draw on it a figure or to make a picture to appear; and thus fatigue and distress would be his lot." Even so, brethren, these are the five modes of speech in which others addressing you might speak, timely or untimely, truthfully or untruthfully, gently or harshly, reasonably or unreasonably with mind full of good-will or with hatred in heart. Others, O brethren, may in addressing you speak at the right time or at the wrong time, truthfully or untruthfully, gently or harshly, reasonably or unreasonably, with mind full of good-will or with hatred in heart. There too, brethren, you should train yourselves thus, "Our minds shall not be perverted, nor shall we utter evil words; we shall abide cherishing good thoughts, with mind full of good-will, and with no hatred in heart, and we shall abide pervading that person with thoughts attended with good-will and making that (*mettā-citta*) as the object of thought, we shall abide pervading the whole world with thoughts comparable to the likeness of the sky; extensive, exalted, measureless, bereft of hostility and malevolence. Thus must you, brethren, train yourselves.

Again, brethren, even as a man would come with a blazing grass torch and say this, "I shall heat up and boil the river Ganges with this blazing grass torch." "What do you think about it, brethren? Could that man

heat up and boil the river Ganges with the blazing grass torch?" "It is not possible, Lord". "And why not?" "For, Lord, the river Ganges is deep and immeasurable and it is not feasible to heat up and boil it with the blazing grass-torch, and thus fatigue and distress would be his lot." Even so, brethren, these are the five modes of speech in which others addressing you might speak, "Timely or untimely etc. ... and making that (*mettā-citta*) as the object of thought, we shall abide pervading the entire world with thoughts comparable to the likeness of the Ganges, extensive, exalted, measureless, devoid of hostility and malevolence. Thus indeed must you brethren, train yourselves.

Again, brethren, even as if there is a catskin bag which has been beaten, kneaded and tanned and made soft like cotton-wool and which is free from creaking and cracking sound, and then if a man were to come with chips of wood and potsherds and say thus, "I shall make the catskin-bag which had been kneaded and tanned and made soft like cotton-wool and which is free from creaking and cracking sound, creak and crackle again by means of chips of wood and potsherds." What do you think about it, brethren? Could that man make the catskin-bag which has been beaten, kneaded and tanned and made soft like cotton-wool and which is free from creaking and cracking sound, creak and crackle again by means of the chips of wood and potsherds?" "It is not possible, Lord." "And why not?" "For that catskin-bag has been beaten, kneaded and tanned and is made soft like cotton-wool and is free from creaking and cracking sound and it is not feasible to make it creak and crackle again by means of the chips of wood and potsherds thus fatigue and distress would be his lot." "Even so, brethren, there are five modes of speech in which others addressing you might address, timely or untimely, truthfully or untruthfully, gently or harshly, reasonably or unreasonably, with mind full of good-will or with hatred in heart; others, brethren, might in addressing you speak at the right moment or at the wrong moment, truthfully or untruthfully, gently or harshly, reasonably or unreasonably, with mind full of good-will or with hatred in heart. There too, brethren you must train yourselves thus, "Our minds shall not be perverted, nor shall we utter evil words; we will abide cherishing good thoughts with mind full of good-will and

with no hatred in heart, and we shall abide pervading that person with thoughts attended with good will, making that (mettā-citta) the object of thought. We shall abide pervading the entire world with thoughts comparable to the likeness of the catskin-bag, extensive, exalted, measureless, bereft of hostility and malevolence. Thus indeed, brethren, should you train yourselves.

Even if, brethren, robbers and fellows of vile profession should cut off limb after limb with a two-handed saw, even there, should his mind be corrupted, he is not one who acts according to my teaching. Here too, brethren, you must train yourselves thus, "Our minds shall not be perverted : we will not utter evil words ; we shall abide cherishing good thoughts with mind full of good-will and with no hatred in heart. We will abide pervading that person with

thoughts attended by good-will ; making that (mettā-citta) the object of thought ; we will abide pervading the entire world with thoughts attended with good-will, extensive, exalted and measureless, bereft of hostility and malevolence. Thus indeed, brethren, should you train yourselves.

You should, brethren, keep constantly in mind this instruction of The Parable of the Saw. Are you, brethren, aware of any mode of speech, small or big which you could not tolerate ?" " We are not, Lord ". " Therefore as regards this, brethren, bear constantly in mind this instruction of The Parable of the Saw ; that will be to your benefit and happiness for a long time".

Thus spoke the Bhagavā ; being glad those brethren rejoiced at the words of the Bhagavā.

Discourse On The Fools And The Wise

Thus have I heard : On one occasion, the Blessed One was staying in Sāvatti at the monastery of Jetavana. There the Bhagavā addressed the monks, " O monks ". " Yes, Lord," answered those monks to the Bhagavā. The Bhagavā said :

O monks, there are these three characteristics, signs and behaviour of a foolish person. What are the three? Here, monks, a fool is a thinker of evil thoughts, a speaker of evil speech and a doer of evil deeds. If that be not so, monks, if a fool is not a thinker of evil thoughts, a speaker of evil speech and a doer of evil deeds, how could the wise recognise him — " This person is a fool and not a good person ? And since, O monks, a fool is a thinker of evil thoughts, a speaker of evil speech and a doer of evil deeds, therefore the wise recognise him as a fool and not a good man. That very fool, monks, experiences in three ways physical and mental pain in this very life. If, monks, he is seated in a meeting or on a carriage-road, or at cross-roads, there if the people were to discuss among themselves matters relevant to him and if, monks, the fool is a killer of life, a thief, one practising wrongful practice in sex relationship, a liar and one taking spirituous drinks, fermented liquor which causes heedlessness, therein, monks, the fool thinks : " Indeed that matter which the people are discussing is found in me and I find myself practising it." In this way, monks, the fool experiences pain in this very life in the first place.

Further again, O monks, the fool sees the authorities arresting a robber who has committed a crime and torturing him in various ways* such as flogging with whip, cane, or baton, cutting the hand or foot or both, chopping off the ear or the nose or both, putting a red-hot iron ball on the head after removing the top of the skull to look like a gruel-pot, peeling off the skin of the skull and rubbing it with gravel till it becomes polished like a conchshell, kindling a fire in the mouth after opening it wide

with spikes, wrapping the body or the hand with oil-soaked rags and setting fire to it to make it look like a wreath of flames or a burning lamp, peeling off the skin from the neck down to the ankle, peeling off the skin from the neck to the waist and from the waist to the ankle and making them hang loose like a bark garment, pinning down the criminal with iron nails (at both elbows and knees) to the ground to resemble the posture of the antelope and encircling him with fire, pulling out the flesh with double-edged hooks, cutting off coin-size pieces of flesh from the body, combing the flesh off with a comb and applying alkali, piercing a criminal lying on one side on the ground with an iron peg through the ear and turning him round, beating the whole body so that it would look like a bundle of straw, pouring hot oil, causing dogs to bite the flesh of the body, impaling while alive and cutting off the head with a sword. There, monks, the fool thinks : " These matters which exist in me and which are found in me—these evil deeds on account of which the authorities arrest a robber who has committed a crime and impose punishments in various ways, such as, being lashed with whips . . . etc . . . the head being cut off with a sword, these things are found in me, and I find myself practising them. If the authorities were to know me so, they would arrest me as well and impose various kinds of tortures on me, they would lash me with whips . . . etc . . . would cut off my head with a sword." This, monks, is the second kind of painful misery which the fool experiences in this present existence.

Furthermore, monks, the fool while sitting on a stool or lying on a cot or on the ground ; at that moment, those evil deeds done previously, misdeeds whether physical, vocal or mental, hang on the fool, have a hold on him and weigh upon him. Just as, monks, in the evening the shadows of the great mountain peaks fall on, stretch on and rest on the earth, in the same way while the fool is sitting on a stool or lying on a cot or on the ground,

* It was only after the teaching of the Buddha, a Teaching of Morality, of Kindness, of Love, that more urbane and kindly civilisations began to grow up in which such tortures were no longer " taken for granted " as the customary thing.

those evil deeds done previously, hang on the fool, have a hold on him and weigh upon him at that moment. Thereat, monks, the fool reflects, "In fact I have not done any good or meritorious acts nor have I done anything which serves as a protection against fearful consequences. On the other hand, I have committed evil, violence and guilt; whatever destiny there is for those who have not done good or meritorious acts or that which serves as a protection against consequences and for those who have committed evil, violence and guilt, that destiny shall befall me at death," and he grieves, feels distress, laments, bewails, beating his breast, and falls into a swoon. This indeed, monks, is the third occasion on which the fool experiences pain in this very existence.

That fool monks, having committed misdeeds physical, vocal and mental, on the dissolution of the body and after death is born in a state of woe, place of suffering, one of the lower worlds. Indeed, monks, if one were to speak correctly of that which is extremely undesirable, extremely gruesome and extremely unpleasant, it is in respect of these lower worlds; he would say that it is extremely . . . etc . . . unpleasant. So extremely undesirable . . . etc. are these lower worlds, monks, that it is not easy to show by an illustration how miserable they are.

This being said, a certain monk asked the Bhagavā, "But, Lord, is it possible to give an illustration to me?"

"It is possible, monk" said the Bhagavā "For example, O monk, if people were to arrest a guilty robber and haul him up before the king saying; 'Your Majesty, this is a robber who is guilty of a crime, inflict upon him the punishment you please; and the king were to say in respect of him, 'Go you, spear this man a hundred times in the morning,' and they would spear that person a hundred times in the morning. Then at noon if the king should enquire, 'Well, how is that fellow?' 'Sir, he is still alive'. To that man the king would order 'Go, man, spear him again a hundred times at noon' and they would do so.

Then the king would ask in the evening, 'Well, how is that fellow?' 'Sir, he is still alive.' To that man the king would order: 'Go, man, spear him again a hundred times in the evening', and they would do so. What do you think of it monks,

would that man being speared three hundred times suffer from physical and mental pain on that account?"

"Lord, on being speared even once, that man would on that account suffer physical and mental pain. How much more could be said when speared three hundred times?"

Then the Bhagavā, taking hold of a small stone of the size of his palm, addressed the monks, "What do you think monks? Which is the bigger, this small stone of the size of my palm, which I am holding, or the Himālayas, the king of the mountains?"

"Lord, small indeed is this stone of the size of the palm which the Bhagavā is holding, compared with the Himālayas, the king of mountains. It is not to be reckoned with nor does it come up even to a minute fraction nor does it bear comparison with the Himālayas."

"In the same way, monks that physical and mental pain which that man experiences on account of being speared three hundred times, when compared with that of a person suffering in the lower worlds, it cannot be reckoned with nor does it come up to the minute fraction nor does it bear comparison. On that person monks, the guards of the lower worlds impose a five-fold punishment called the fivefold pegging, namely, they drive a red-hot iron peg through one hand, then through the other hand, then through one foot and through the other foot and then through the centre of the chest. As a result of that, he experiences a painful, severe and acute sensation and he does not die so long as the effect of that evil deed is not exhausted. The keepers of the lower worlds having made him lie down, hew him with axes. As the result of that he experiences a painful, severe and acute sensation, and he does not die, so long as the effect of that evil deed is not exhausted. The keepers of the lower worlds, monks, having placed that man feet upwards and head downwards slash him with sharp knives. As a result of that he suffers painful . . . that evil deed is not exhausted. They, monks, having yoked that person to a chariot make him move back and forth on the burning, blazing, and fiery ground. As the result of that he experiences . . . that evil deed is not exhausted. Monks, these keepers of the lower worlds make that person climb up and down a great mound of burning, blazing and fiery embers. As the result of that he

experiences . . . that evil deed is not exhausted. Monks, they, holding him feet upwards and head downwards throw him into a heated, burning, blazing and fiery iron cauldron. There he is cooked till scum bubbles up. While he is being cooked there till the scum bubbles up, sometimes he comes to the top and sometimes sinks to the bottom and sometimes moves sideways. As the result of that he experiences . . . that evil deed is not exhausted. Monks, they throw that person down into a still lower world, which has four sides, four doors, divided and measured into partitions, surrounded by iron walls roofed with iron ; its floor which is made of iron is burning and is surrounded by flames and it spreads a hundred yojanas on all sides and at all times.

I, monks, could speak on the subject of that nether world in many ways. So miserable is it that it is not easy to give a complete description.

There are, monks, beings in the animal world living on grass. They eat wet grass as well as dry grass pulling it out with their teeth. Which, monks, are the creatures in the animal world, living on grass ?—Horses, oxen, donkeys, goats, deer and similar beings in the animal world are living on grass. In this matter that foolish person formerly hankering after tastes, committed evil deeds here and on the dissolution of the body and after death is reborn as one of those beings living on grass.

There are, O monks, creatures feeding on excreta in the animal world ; they, having caught the smell of excreta even from a distance, run towards it with the thought ' This we shall eat, this we shall eat '. Just as the brahmins hurry on getting the scent of the oblation saying ' This we shall eat, this we shall eat ', similarly, monks there are creatures in the animal world . . . etc . . . ' this we shall eat '. And what, monks, are the beings feeding on excreta in the animal world ?—Fowls, pigs, dogs, jackals, and similar creatures are feeding on excreta in the animal world. That foolish person . . . etc . . . living on excreta.

There are, monks, living things in the animal world, which are born in darkness which grow up in darkness and which die in darkness. And what, monks are the living beings which are born in darkness, grow up and die in darkness ?—Insects,

maggots, earthworms and similar living beings in the animal world are born in darkness, grow up and die in darkness. That foolish person . . . etc . . . who are born in darkness, who grow up in darkness and who die in darkness.

There are, monks, in the animal domain, creatures which are born in water, which grow up and die in water. What, monks, are the creatures of the animal world, which are born in water, which grow up and die in water ? --- Fishes, tortoises, crocodiles and similar living beings in the animal world grow up and die in water. That foolish person . . . etc . . . and who die in water.

There are, O monks, creatures in the animal world, that are born, that grow up and that die in filth. And what are the creatures which are born, which grow up and which die in filth in the animal world ? Those creatures, monks, which are born in the rotten fish, which grow up in the stinking fish and which die in the stinking fish, or in the rotten corpse or in the rotten rice-gruel or in the cess-pool, or in the drain. That foolish person . . . etc . . . die in filth.

Indeed, monks, I could speak on the subject of the animal world in many ways, so miserable is the animal world that it is not easy to give a complete description of it.

Just as if, monks, a person were to throw a yoke with one hole into the ocean and the easterly wind would carry that yoke away to the westerly direction, the westerly wind would carry that yoke away to the easterly direction, the northerly wind would carry it away to the south and the southerly wind would carry it away to the north and there would be a blind tortoise that would come up to the surface once in a hundred years. What do you think, monks ?, Could that blind tortoise put his neck into that single hole of the yoke?"

" Lord, even if it could once in a way it would be only after the lapse of a long time !"

I say, monks, sooner indeed could that blind tortoise put his neck into the single hole of the yoke, than could a fool who has fallen into the lower worlds once be reborn as a human being. What is the reason thereof ? There in those lower worlds, monks, there is no righteous action, no practice of spiritual tranquility, no practice of good and meritorious deeds ; there feeding

on one another and killing of the weak takes place, monks. Indeed, monks, if once in a way and after the lapse of a long period, that fool were to be born as a human-being he would be born in such low families as these; families of outcasts or of hunters, or of basket-makers or of cartwrights or of scavengers or in such poor families having little food and drink and earning a hard livelihood, in which they get food and clothing with difficulty. He would be ugly, repulsive, deformed, full of diseases, blind, crippled or lame or paralysed or he would not get food, drink, clothing, means of conveyance, garlands, scents and ointments, beds, dwelling places and articles of lighting; he having misconducted himself physically, vocally and mentally, is on the dissolution of the body and after death born in a state of woe, a place of suffering.

Just as, monks, a keen gambler even at the first unlucky throw of the dice would lose his son, his wife and all his property, furthermore he would undergo imprisonment. Monks, that loss of his son, wife and all his property and furthermore the imprisonment he underwent which the keen gambler incurred by his first unlucky throw of the dice is insignificant as compared with the greater loss which the fool incurs by practising misconduct physically, vocally and mentally, and as the result of which that fool on the dissolution of the body etc This also, monks, is the sphere of a fool in its full entirety.

These, monks, are the three characteristics, marks and attributes of a wise man. What are the three? In this matter, monks, a wise man thinks good thoughts, speaks good words and does good deeds. If it were otherwise, monks, how could the wise know that that good man was wise and saintly? Since, monks, a wise person thinks good thoughts, speaks good words and does good deeds, therefore the wise can make him out as wise and saintly. That very wise man, monks, experiences threefold physical and mental happiness in this very life. If, monks, the wise man is seated in a meeting or on a carriage road or at cross-roads, there if the people were to discuss among themselves matters relating to him and if he had abstained from killing life, taking what is not given, wrongful practice in sex-relationship, falsehood, taking spirituous drinks, fermented liquors and intoxicants which cause heedlessness, there, monks, the wise

man thinks, "Indeed that which the people are discussing are found in me and I find myself practising them." In this way, monks, the wise man experiences happiness in this very life.

Further again, monks, the wise man sees the authorities arresting a robber who has committed a crime and torturing him in various ways, namely, flogging with whip, cane or baton . . . etc . . . "and those things are not found in me and I do not find myself practising them. In this way, monks, the wise man experiences the second happiness in this present existence.

Furthermore, monks, the wise man while sitting on a stool or lying on a cot or on the ground, at that moment those good deeds of his done previously, good deeds whether physical, vocal or mental, hang on the wise man, have a hold on him and weigh upon him. Just as, monks, in the evening the shadows of the great mountain . . . etc . . . in the same way while the wise man is on a stool or lying on a cot or on the ground, those good deeds of his . . . etc . . . weigh upon him. Thereat, monks, the wise man reflects :- "In fact I have not done any evil, violence and guilt, but on the other hand I have done good meritorious acts and that which gives protection against fearful consequences and whatever destiny there is for those who have not committed evil, violence and guilt and who have done good, and that which serves as a protection against fearful consequences, that destiny shall befall me at death," and he grieves not, nor feels distressed nor laments nor bewails, beating his breast, nor falls into a swoon. In this way, monks, a wise man experiences the third happiness in this present existence.

That wise man, monks, having done good deeds physical, vocal and mental, on the dissolution of the body and after death is born in the happy abodes. Indeed, monks, if one were to speak correctly of that which is extremely desirable, extremely agreeable and pleasant, it is in respect of these abodes: he would say that they are extremely desirable, agreeable and pleasant. So extremely desirable . . . etc . . . are these abodes, monks, that it is not easy to show by an illustration how blissful they are."

This being said, a certain monk asked the Bhagavā, "But, Lord, is it possible to give an illustration to me?"

“It is possible, monk,” said the Bhagavā ; “For example, monk, a paramount sovereign who is endowed with seven gifts and four special potencies experiences physical and mental happiness on that account.

What are the seven ?

In this matter, monks, to a king of the Khattiya clan who had been consecrated king, who, on the holy day, the fifteenth day of the month, had washed his head and observed the duties and who had gone to the top of his magnificent palace, the celestial wheel-gift having a thousand spokes, equipped with rim, navel and all other parts appeared. Thereupon it occurred to the monarch of the Khattiya clan who had been consecrated king; “Thus have I heard, to the Khattiya king who has been crowned, who on the sabbath day . . . etc . . . he is a universal monarch. Then, it may be that I am a paramount sovereign” Then, indeed, monks, the Khattiya king who had been consecrated arose from his seat and holding a golden pitcher in his left hand and the wheel-gift in his right, sprinkled it with water, saying : “May the noble wheel-gift move on, may the noble wheel-gift conquer.”

Then, monks, the wheel-gift moved on towards the East carrying with it the paramount sovereign and his fourfold army. The place where the wheel-gift stood still, there the paramount sovereign settled down with his fourfold army. The rival kings of the East approached the paramount sovereign and said, “Come Your Majesty, welcome to Your Majesty ; everything is yours ; give us instructions ; Your Majesty.” The paramount sovereign said : “Take not life, steal not what is not given, practise not bad conduct in sex relations, speak not lies, drink not fermented liquor ; and enjoy life as before.” Monks, those rival kings of the East became the vassals of the paramount sovereign. Then, monks, the wheel-gift having plunged into the Eastern Ocean and having emerged from it, moved on towards South . . . etc . . . having plunged into the South Ocean and emerged from it, moved on towards the Western direction . . . etc . . . having plunged into the Western Ocean proceeded towards the Northern direction along with the paramount sovereign, together with his fourfold army. In whichever region monks, the wheel halted, there the paramount sovereign sojourned together with his fourfold army. Those rival kings of the northerly

direction having come near the paramount sovereign said : “Come, Your Majesty, welcome Your Majesty, all be your own, admonish us Your Majesty.” The paramount sovereign said “Kill not . . . etc . . . enjoy life as before. Those rival kings of the North became the vassals of the paramount sovereign. Then monks, that gift of the wheel having conquered the earth with the ocean as its circumference, went back to that royal city and stopped at the gate of the palace as if the axle were broken, adorning the gate of the palace of the paramount sovereign. To the paramount sovereign, such a wheel-gift appeared.

Further again, monks, to the paramount sovereign there appeared the elephant gift, white all over, having seven-fold support, endowed with well-formed limbs, two tusks and the trunk ; powerful, able to travel through the sky, the king of elephants by the name of Uposatha. Seeing it the paramount sovereign was pleased and said, “O, beautiful indeed is the riding elephant, if only it could be tamed.” Then indeed, monks, the elephant-gift became tamed just like a good elephant of noble breed which has been well tamed over a long time. As had happened previously, monks, the paramount sovereign while testing that very elephant-gift, mounted it in the morning and went round the earth girdled by the ocean and having returned to that capital partook of the morning meal. Monks, to the paramount sovereign, such an elephant-gift appeared.

Further again, monks, to the paramount sovereign appeared the horse-gift white all over, having a head like that of a crow, hair like muñja grass, powerful, able to travel through the sky, the king of horses named Vaḷaha (Thunder-cloud). Seeing it the paramount sovereign was pleased and said, “O, beautiful indeed is the riding horse, if only it could be tamed.” Then monks, the horse-gift became tamed just like a good horse of noble breed which has been well-tamed over a long time. As had happened previously, monks, the paramount sovereign while testing that very horse gift . . . etc . . . partook, of the morning meal. Monks, to the paramount sovereign such a horse-gift appeared.

Further again, monks, to the paramount sovereign the gem-gift appeared. That gem was a beryl, beautiful, genuine, having eight facets and well-cut. The lustre of that

jewel of a gem, monks, pervaded space extending one yojana on all sides. As had happened previously, monks, the paramount sovereign, testing that very gem-gift, arrayed the fourfold army and having mounted the gem-gift on the top of a standard, set out in the pitch darkness of the night. Those people in the villages, which were situated round about, they set about their business by that illumination of the gem, thinking that it was daytime. To the paramount sovereign, monks, such a gem-gift appeared.

Further again, monks, to the paramount sovereign appeared the gem of a woman who was very beautiful, lovely, gracious, possessed of superb beauty of complexion, not too tall, nor too short, nor too thin, nor too fat, nor too dark, nor too white, surpassing human beauty but not attaining the celestial. The gem of a woman had such a touch soft like that of cotton-wool or that of silk cotton. The body of that gem of a woman was warm to the touch in the cold season, and cool in the hot season. From her body there came the scent of sandal-wood, from her mouth the aroma of lotus. Indeed, monks, that gem of a woman used to rise up before and sleep after the paramount sovereign, always at the service of the monarch ; she was charming in manners and sweet in conversation. Indeed, monks, that gem of a woman never used to commit moral transgression even mentally, much less physically. To the paramount sovereign such a gem of a woman appeared.

Further again, monks, to the paramount sovereign appeared the gem of a treasurer. To him the divine eye arose as a result of kamma, by which he could see all treasures owned or ownerless. He having approached the paramount sovereign said : " be at ease, Your Majesty, I shall do what ought to be done with your wealth." Monks, as had happened previously, the paramount sovereign while testing that very gem of a treasurer, embarked on a boat and plunging into the current in the middle of the river Ganges, said, " Treasurer, I am in need of gold coins and gold !" " Well then, Your Majesty, let the boat go along-side the bank ". Then the monarch said, " Treasurer, I want gold coins and gold from this very spot ". Then, monks, that gem of a treasurer, having touched the water with both hands, drew out a pot full of gold coins and gold and asked the paramount sovereign, " Is this much enough, my lord ? And this

much have I done, my lord, and this much have I offered my lord !" The paramount sovereign said, " Enough with this much, treasurer, that you have done and offered this much, treasurer." To the paramount sovereign, monks, such a gem of a treasurer appeared.

Moreover, monks, there appeared to the paramount sovereign, the gem of an adviser, wise, clever, intelligent, qualified to appoint those who should serve the king, to remove those who should be removed from office and to retain those who should be retained. He having approached the paramount sovereign said, " Be at ease Your Majesty, I shall give counsel." To the paramount sovereign such a gem of an adviser appeared.

The paramount sovereign, monks, was endowed with those seven treasures.

What are the four marvellous qualities ?

Here, monks, the paramount sovereign was very handsome, gracious, charming and possessed of superb beauty of complexion much more than that of other men. Monks, the paramount sovereign was endowed with this first marvellous quality.

Further again, monks, the paramount sovereign had long life and lived much longer than other men. The paramount sovereign, monks, was endowed with this second kind of marvellous quality.

Further again, monks, the paramount sovereign was free from illness and disease, was endowed with balanced heat for digestion which is neither too cold nor too hot, much unlike that of other men. The paramount sovereign, monks, was possessed of this third kind of marvellous quality.

Further again, monks, the paramount sovereign was dear to and loved by the brahmins and householders. Just as, monks, the father is dear to and loved by the children, so also, monks, the paramount sovereign was dear to and loved by the brahmins and the householders. The brahmins and the householders also were dear to and loved by the paramount sovereign just as the children are dear to and loved by the father. As had happened previously, monks, the paramount sovereign proceeded towards the garden with his fourfold army. Then, monks, the brahmins and the householders approached the paramount sovereign and said, " Your

Majesty, move on slowly so that we can look upon you for a longer time." The paramount sovereign also, spoke to the charioteer thus, "Charioteer, drive slowly so that I can look on the brahmins and the householders for a longer time." The paramount sovereign monks, was possessed of this fourth marvellous quality.

The paramount sovereign, monks, was possessed of these four supernormal powers.

What do you think, monks? Would the paramount sovereign, endowed with these seven treasures and these four supernormal powers experience physical and mental happiness on that account?"

"Lord, the paramount sovereign, endowed even with a single treasure, would experience physical and mental happiness on that account; what more can be said of the seven treasures and four supernormal powers?"

Then the Bhagavā taking hold of a small rock of the size of his palm spoke to the monks: "What do you think, monks, which is the bigger, either this small rock of the size of my palm which I am holding or the Himālayas, the king of the mountains?"

"Lord, small indeed is this stone of the size of the palm which the Bhagavā is holding compared with the Himālayas, the king of the mountains, it is not to be reckoned with nor does it come up even to a minute fraction nor does it bear comparison with the Himālayas."

"In the same way, monks, that physical and mental happiness experienced by the paramount sovereign who was endowed with seven treasures and four supernormal powers, is not to be reckoned with nor does it come up even to a minute fraction nor does it bear comparison with that divine happiness. Indeed, monks, if once in a way and after the lapse of a long period, that very wise man were to be born as a human being, he would be born in such noble families as these, namely, the family of Khattiya or brahmana or householder or in such a rich family of great wealth and prosperity, possessing abundant gold and silver, property, wealth and corn. He would be handsome, gracious, charming and possessed of superb beauty of complexion, having much food, drink, clothing, means of conveyance, garlands, scents and ointments, beds, dwelling places and articles of lighting; he, having done good physically, vocally and mentally, is on the dissolution of the body and after death, born in the happy higher worlds. Just as, monks, a keen gambler even at the first throw of the dice might acquire great wealth, insignificant are the winnings of the gamester; far greater than this indeed is the gain when the wise man who having done good deeds physically, vocally and mentally, is, on the dissolution of the body and after death, born in the happy worlds. This, monks, is the sphere of the wise man in its full entirety."

DISCOURSE AT CĀTUMĀ

Thus I have heard. On one occasion the Bhagavā (the Buddha) was staying at Cātumā in the Emblic-myrobalan Wood. At that time five hundred monks, led by Sāriputta and Moggallāna, arrived at Cātumā to see the Bhagavā. And then the visiting monks while returning the greetings of the resident monks and arranging accommodation and setting their bowls and robes in order, created noise and uproar. Then the Bhagavā spoke to the Venerable Ānanda, "Ānanda, what are these great and loud noises which sound like fishermen scrambling for fish?" "Lord, these are the five hundred monks led by Sāriputta and Moggallāna who have just arrived at Cātumā to see the Bhagavā. These visiting monks, while returning greetings of the resident monks, arranging their accommodation and setting their bowls and robes in order, are creating that noise and uproar." "Then Ānanda, tell them in my name, "The Master is calling the venerable ones." The Venerable Ānanda saying "Yes, Lord", approached those monks and said to them "Venerable Ones, the Master calls." Those monks answered "Yes, brother" and approached the Buddha, made obeisance and took their seats. To those monks who had taken their seats the Bhagavā said: "Why is it, monks, that you created noise and uproar like fishermen scrambling for fish?" "Lord, these are the five hundred monks led by Sāriputta and Moggallāna who have just arrived at Cātumā to see the Bhagavā. These visiting monks, while returning greetings of the resident monks and while arranging their accommodation and setting their bowls and robes in order, were creating noise and uproar." "Go away, monks I dismiss you, you ought not to live near me." Those monks obeyed the Buddha saying "Yes, Lord", rose up from their seats and after making obeisance, went round the Bhagavā as a mark of respect and after folding up their bedding and mats, took their bowls and robes and left.

At that time, however, the Sākyans of Cātumā were assembled in their assembly hall for a certain business. The Sākyans of Cātumā saw those monks going from a distance. Having seen them they approached and asked, "Now then, where are

you, venerable ones, off to?" "O friends, the Bhagavā has dismissed us." "Then will you venerable ones wait for a while, perhaps we may be able to conciliate the Bhagavā." Those monks assented to the Sākyans of Cātumā saying "Yes, friends." Then the Sākyans of Cātumā approached the Buddha, made obeisance and took their seats. The Sākyans of Cātumā, having taken their seats, said to the Bhagavā: "May the Bhagavā be pleased with the Order of monks. May the Bhagavā speak kindly to the Order of monks. Just as in the past, the Bhagavā had shown favour to the Order of monks so may the Bhagavā show favour to the Order of monks on this occasion. Here among these monks, Lord, there are new and recently ordained ones who are newly come into this Dhamma and Vinaya and if they are not privileged to see the Bhagavā there might come a change and deterioration in them. Just as, Lord, the freshly germinated seeds, without water, dry up and deteriorate, in the same way, Lord, here among these monks there are new and recently ordained ones who are newly come into this Dhamma and Vinaya and if they are not privileged to see the Bhagavā there might come a change and deterioration in them. Just as also, Lord, a newly born calf, not seeing its mother, would become affected and suffer a setback, in the same way, Lord, here amongst these monks there are new and recently ordained ones who are newly come into this Dhamma and Vinaya and if they are not privileged to see the Bhagavā there might come a change and deterioration in them. May the Bhagavā be pleased with the Order of monks, Lord, may the Bhagavā speak kindly to the Order of monks. Just as in the past, Lord, the Bhagavā had shown favour to the Order of monks, so may the Bhagavā show favour to the Order of monks on this occasion."

Then Sahampati, the Brahmā, knowing the thought of the Bhagavā by the power of his mind, disappeared from the Brahmā world and appeared before the Bhagavā, just as a strong man would stretch out his bent arm or bend his out-stretched arm. Then Sahampati, the Brahmā, having arranged his upper garment on one shoulder,

(keeping the right shoulder bare) made obeisance to the Bhagavā with palms joined in adoration and said to Him: "Lord, May the Bhagavā be pleased with the Order of monks; Lord, may the Bhagavā speak kindly to the Order of monks. Just as in the past the Bhagavā had shown favour to the Order of monks, so may the Bhagavā show favour to the Order of monks on this occasion. Here amongst these monks, Lord, there are new and recently ordained ones who are newly come into this Dhamma and Vinaya and if they are not privileged to see the Bhagavā there might come a change and deterioration in them. Just as, Lord, the freshly germinated seeds, without water dry up and deteriorate, in the same way, Lord, here among these monks there are new and recently ordained ones who are newly come into this Dhamma and Vinaya and if they are not privileged to see the Bhagavā there might come a change and deterioration in them. Just as also, Lord, a newly born calf, not seeing its mother, would become affected and suffer a setback in the same way, Lord, here amongst these monks there are new and recently ordained ones, who are newly come into this Dhamma and Vinaya, and if they are not privileged to see the Bhagavā there might come a change and deterioration in them. Lord, may the Bhagavā be pleased with the Order of monks; Lord, may the Bhagavā speak kindly to the Order of monks. Just as in the past the Bhagavā had shown favour to the Order of monks, so may the Bhagavā show favour to the Order of monks on this occasion.

The Sākyans of Cātumā and Sahampati, the Brahmā, were able to conciliate the Bhagavā by their illustrations of the seed and the calf. Then Venerable Mahāmoggallāna said to the monks, "Get up, brothers, and take your bowls and robes; the Bhagavā has been conciliated by the Sākyans of Cātuma and by Sahampati, the Brahmā, with their illustrations of the seed and the calf." Those monks assented to the Venerable Mahāmoggallāna saying "Yes, brother", got up from their seats and taking their bowls and robes approached the Bhagavā, made obeisance to Him and took their seats. The Bhagavā said to the Venerable Sāriputta who was sitting there, "Sāriputta, what thought struck you when I dismissed the monks?" "Lord, when the Bhagavā dismissed the monks this was the thought that struck me: "Now the Bhagavā will be free from worry and will live in enjoyment of

happiness in this world, and we too shall be free from worry and shall live in enjoyment of happiness in this world." "Wait you, Sāriputta! Wait you, Sāriputta! Such a thought, Sāriputta, should not again be entertained by you." Then the Bhagavā addressed the Venerable Mahāmoggallāna thus, "Moggallāna, what thought struck you when I dismissed the monks?" "Lord, when the Bhagavā dismissed the monks this was the thought that struck me: Now the Bhagavā will be free from worry and live in enjoyment of happiness in this world, and Sāriputta and I shall now look after the Order of monks." "Very well, Moggallāna, very well, either I or Sāriputta and you, Moggallāna, should look after the Order of monks."

Then the Bhagavā addressed the monks thus: "O Monks, there are these four dangers that are to be apprehended in going down into the water. What are the four? They are the dangers of waves, of crocodiles, of whirlpools and of porpoises. O Monks, these are the four dangers that are to be apprehended in going down into the water. Similarly, O monks, according to this Dhamma and Vinaya, these are the four dangers that are to be apprehended here by any person who goes forth from the household life to the houseless state. What are the four? They are the danger from waves, from crocodiles, from whirlpools and from porpoises.

O Monks, what is the danger from waves? Here, in this world, monks, a certain son of a noble family out of faith goes forth from the household life to the houseless state with the idea "I am subject to birth, old age, death, sorrow, lamentation, physical suffering, mental suffering and despair. Being subject to pain and overcome by pain, may the making an end of the entire mass of suffering become evident to me." The fellow monks admonish and instruct the person who had thus been ordained, "Thus should you move to and fro, thus should you look this way and that way, thus should you draw in and stretch out your arms, thus should you hold the outer garment, bowl and robes." Then it occurs to him, "Formerly, when we were in the household life we used to admonish and instruct others. But now those who are like our sons and grandsons think it fit to admonish and instruct us. He gives up training and reverts to the low life of a layman. Monks, he is said to be one who gives up training and reverts to the low life being afraid of the danger from waves. O monks, by the

danger from waves is meant the despair born of anger.

Monks, what is the danger from crocodiles? Here, in this world, monks, a certain son of a noble family goes from the household life to the houseless state out of faith, with the idea "I am subject to birth, old age, death, sorrow, lamentation, physical suffering, mental suffering and despair. Being subject to pain and overcome by pain, may the making an end of the entire mass of suffering become evident to me." The fellow monks admonish and instruct the person who had thus been ordained "You should eat this but not that, you should take this food but not that, you should taste this but not that, you should drink this but not that; you should eat that which is allowable but not that which is not, you should partake of that which is allowable but not that which is not, you should taste that which is allowable but not that which is not, you should drink that which is allowable but not that which is not; you should eat in time but not out of time, you should partake of food in time but not out of time, you should taste in time but not out of time, you should drink in time but not out of time." Thus it occurs to him, "Formerly, when we were in the household life, we used to eat what we liked, take what food we liked, taste as well as drink what we liked; we used to eat what was allowable and what was not, we used to partake of what was allowable and what was not, used to taste as well as drink what was sanctioned and what was not; we used to eat in time as well as out of time, used to partake of food in time as also out of time, we used to taste as well as drink in time as also out of time. But now whatever delicious eatables and food believing householders offer us in the way but out of time, we feel that a check to our mouth has been put against that food." And so he gives up his training and reverts to the low life of a layman. This person, monks, is said to be the one who, being afraid of the crocodile, gives up the training and reverts to the low life. O monks, fear from a crocodile implies gluttony.

O monks, what is the danger from a whirlpool? Here, in this world, O monks, a certain son of a noble family goes from the household life to the houseless state out of faith with the idea "I am subject to birth, old age, death, sorrow, lamentation, physical suffering, mental suffering and despair. Being subject to pain and overcome by pain, may the making an end of the entire mass of

suffering become evident to me." After having become a monk thus, he would robe himself early in the morning and taking his bowl and robes would enter the village or the town for alms without keeping a careful watch over his physical and vocal actions, without being mindful of his actions and become unrestrained in his senses. There he would find a householder or his son indulging in, being in full possession of and enjoying the fivefold sense pleasures. Thus it occurs to him "Formerly, when we were in the household life, we used to indulge in, be in full possession of and enjoy the fivefold sense pleasures. We have wealth in our family; it is possible for us to enjoy the wealth and at the same time to perform meritorious deeds." And so he gives up his training and reverts to the low life. This person, monks, is said to be the one who, being afraid of a whirlpool, gives up the training and reverts to the low life. Monks, fear from a whirlpool implies the fivefold sense pleasures.

O monks, what is the danger from a porpoise? Here, in this world, O monks, a certain son of a noble family goes from the household life to the houseless state out of faith with the idea "I am subject to birth, old age, death, sorrow, lamentation, physical suffering, mental suffering and despair. Being subject to pain and overcome by pain, may the way of making an end of the entire mass of suffering become evident to me." After having become a monk thus, he would robe himself early in the morning and taking his bowl and robes would enter the village or the town for alms without having a careful watch over his physical and vocal actions, without being mindful of his actions and become unrestrained in his senses. There he sees womenfolk who are ill-clad and scantily covered. Seeing the womenfolk, ill-clad and scantily covered, passion assails his mind and as a result of his mind being assailed by passion he gives up the training and reverts to the low life. This person, monks, is said to be the one who, being afraid of the porpoise, gives up the training and reverts to the low life. Monks, by the danger from a porpoise the women-folk is meant.

These, monks, are the four dangers that are to be apprehended by one who would leave the household life for the houseless state.

The Bhagavā said thus. Those monks being glad at heart rejoiced at what the Bhagavā had said.

Discourse on the Noble Quest

Thus I have heard. On one occasion the Bhagavā was staying at Jeta's grove in the monastery of Anāthapiṇḍika at Sāvattī. The Bhagavā, having dressed Himself and carrying His bowl, in the morning entered Sāvattī for alms. Then a large number of monks approached the Venerable Ānanda and said, "Brother Ānanda, it has been a long time since we heard a religious discourse directly from the Bhagavā; Brother Ānanda, it would be good if we could get a chance to listen to a religious discourse directly from the Bhagavā."

"Well then, your reverences may go to the hermitage of Rammaka the brahmin and perhaps you may have an opportunity to hear a religious discourse directly from the Bhagavā". "Yes brother," answered those monks to the Ven. Ānanda. Then the Bhagavā, having gone on the round for alms in Sāvattī, on His return, after His meal, spoke to Ven. Ānanda, "Come Ānanda, let us go to Pubbārāma and to the palace of Migāra's mother for midday rest". "Yes Lord", replied the Ven. Ānanda to the Bhagavā. Then the Bhagavā with the Ven. Ānanda proceeded to Pubbārāma and to the palace of Migāra's mother. Then the Bhagavā arose from His meditation in the evening and said to the Ven. Ānanda, "Come Ānanda, let us go to Pubbakoṭṭhaka to bathe." "Yes Lord," replied the Ven. Ānanda to the Bhagavā. Then the Bhagavā with the Ven. Ānanda proceeded to Pubbakoṭṭhaka. At Pubbakoṭṭhaka the Bhagavā bathed and coming out of the water stood with a single robe while drying Himself. Then the Ven. Ānanda said to the Bhagavā: "Lord, the hermitage of Rammaka the brahmin is not very far off: Lord, Rammaka the brahmin's hermitage is a delightful place; Rammaka the brahmin's hermitage is a pleasant place, Lord. It would be well, Lord, should the Bhagavā go to the hermitage of Rammaka the brahmin out of compassion." The Bhagavā agreed in silence. Then the Bhagavā proceeded to the hermitage of Rammaka the brahmin. At that time a large number of monks were sitting together there talking on the Dhamma. Then the

Bhagavā stood outside the porch, waiting till the talk was over. And the Bhagavā, coming to know that the talk was over, coughed and knocked at the door. The monks opened the door for the Bhagavā. Then the Bhagavā entered and sat on the seat made ready for Him. Having sat down He addressed the monks, "Sitting here together, monks, what are you talking about now? What was the topic of the talk which was interrupted by my arrival?" "Lord, it was relating to the Bhagavā Himself that we were talking when the Bhagavā arrived". Good, O monks, it is proper that you, noble youths, who have gone forth out of faith from the household life to the houseless state, should sit together talking on the Dhamma. Monks, there are two things that you should do when you sit together--either talk about the Dhamma or maintain a noble silence.

Monks, there are these two quests—the noble quest and the ignoble quest. What, monks, is the ignoble quest? In this world, monks, someone being himself subject to birth seeks only for that which is subject to birth, himself subject to old age, illness.....death.....grief.....mental impurity, seeks only for that which is subject to mental impurity. And what, monks, do you say is that which is subject to birth? Verily monks, these bases for attachment are subject to birth; being tied up to, infatuated with and engrossed in these bases of attachment he himself being subject to birth seeks for that which is subject to birth. What, monks, do you say is that which is subject to old age.... to illness..... to death.... to grief.....to mental impurity? Monks, wife and children, slaves male and female, goats and sheep, fowls and pigs, elephants, cows, horses and mares, gold and silver are subject to mental impurity. Verily monks, these bases for attachment are subject to mental impurities; being tied up to, infatuated with and engrossed in these bases of attachment, he himself being subject to mental impurity seeks for that which is subject to mental impurity. This, monks, is the ignoble quest.

And what, monks, is the noble quest? In this world, monks, someone being himself subject to birth, knowing the danger in that which is subject to birth, seeks for Nibbāna which is not characterised by birth, is incomparable and is safety from bondage. Being himself subject to old age, . . . illness death grief mental impurity, knowing the danger in that which is subject to old age . . . illness death grief mental impurity, seeks for Nibbāna which is incomparable, not liable to old age . . . illness, . . . death . . . grief . . . mental impurity and is safety from bondage. This, monks, is the noble quest.

I too, monks, before my enlightenment, when I was still unenlightened, and was only a Bodhisatta, I myself being subject to birth sought only for that which is subject to birth, I myself being subject to old age, . . . illness, death grief mental impurity, sought only for that which was subject to birth, . . . old age illness, death, grief mental impurity. Monks, it occurred to me, "How is it that I myself being subject to old age, . . . illness, death . . . grief . . . mental impurity seek only for that which is subject to old age, . . . illness death, . . . grief, . . . mental impurity? What if I, myself being subject to birth and knowing the danger in that which is subject to birth, should seek for Nibbāna which is not characterised by birth, is incomparable and is safety from bondage? I myself being subject to old age . . . illness . . . death . . . grief . . . mental impurities and knowing the danger in that which is subject to old age, . . . illness death grief mental impurities should seek for Nibbāna which is not characterised by birth, old age, illness, death, grief and mental impurities, which is incomparable and is safety from bondage.

Monks, that very I, at one time even when I was young with jet black hair, endowed with handsome youthfulness and early in life, shaved off my hair and beard, put on the yellow garments and went forth from the household state to that of the houseless one against the wish of my parents who were then crying with tearful faces. Thus having become a recluse searching for what was good and seeking for the incomparable noble state of peace, I approached Āḷāra Kālāma, and having approached him said: "Friend Kālāma, I wish to practise the holy practice according to this doctrine and discipline."

This being spoken, monks, Āḷāra Kālāma said to me: "The venerable one may stay. This doctrine is such that a wise man, even before long, realising by his own insight would abide in, after having acquired the doctrine of his teacher." That I, monks, even before long, very quickly mastered that doctrine. I, monks, even by repeating and reciting what I was taught, could say that I knew and was well-established in the doctrine, and that I as well as others acknowledged that I knew and understood it. Then, monks, this occurred to me, "It is not merely through faith that Āḷāra Kālāma declares that he has realised by his own insight and abides in it after having acquired it; but surely Āḷāra Kālāma, by understanding and experiencing it, abides in this doctrine." Thereupon, monks, I approached Āḷāra Kālāma and said, "Friend Āḷāra Kālāma, to what extent have you acquired the doctrine you preached which you have realized by your own knowledge?" This being said, monks, Āḷāra Kālāma told of the Sphere of Nothingness (*Ākiñcaṇṇāyatana*). Monks, it occurred to me: "It isn't that Āḷāra Kālāma alone has faith, I too have it; it isn't that Āḷāra Kālāma alone has energy mindfulness concentration wisdom, I too have it. What if I were to strive for the realisation of that doctrine which Āḷāra Kālāma preaches after having acquired and realized it through his own insight." Then, monks, even before long and quickly, I, after having realized it by my own insight, did abide in it after having acquired that doctrine.

Then monks, I approached Āḷāra Kālāma and said, "Friend Kālāma, is this doctrine which you have realized by your own insight and abide in, after having acquired it, so much only?" Kālāma replied that the doctrine which he had realized by his own insight and abode in, after having acquired it, was that much only. And I said that I too had realized that much of the doctrine by my own insight and abode in it. Said Kālāma: "It is indeed a gain to us, friend, it is indeed a gain well-gotten that we meet such a fellow recluse. Thus, the doctrine which I have realized after having acquired, that you have realized after having acquired, and the doctrine which you have realized . . . after having acquired, that I too have realized after having acquired. Thus, the doctrine which I know, that you know; and the doctrine which you know, that I too know."

In this way as I am, so you are, and as you are, so I am. Come, friend, now that we are two, let us take care of this sect of recluses." Thus, monks, though Ālāra Kālāma was my teacher and although I was his pupil, he put me on the same level as himself and did me a great honour. However, monks, it occurred to me, "This doctrine does not lead to aversion, passionlessness, cessation, tranquility, higher knowledge, enlightenment and Nibbāna; it is only for the attainment up to the Sphere of Nothingness (Ākiñcaññāyatana)." Monks, I did not appreciate that doctrine, and being disgusted I left it.

I, monks, while searching for what was good and seeking for the incomparable noble state of peace, approached Uddaka Rāmaputta and told him, "Friend, I wish to practise the holy practice according to this doctrine and discipline". Uddaka Rāmaputta said: "The Venerable One may stay. This doctrine is such that a wise man, even before long realizing by his own insight, would abide in, after having acquired the doctrine of his teacher". That I, monks, even before long, and very quickly, mastered that doctrine. I myself, monks, even by repeating and reciting what I was taught, could say that I knew and was well-established in the doctrine and that I as well as others acknowledged that I knew and understood it. Then monks, this occurred to me, "It is not merely through faith that Uddaka Rāmaputta declared that he had realized by his own insight and abode in it, after having acquired it, but surely Uddaka Rāmaputta by understanding and experiencing it, abides in this doctrine". Thereupon, monks, I approached Uddaka Rāmaputta, and said, "Friend Uddaka Rāmaputta, to what extent have you acquired the doctrine you preach which you have realized by your own knowledge?" This being said, monks, Uddaka Rāmaputta spoke of the Sphere of Neither-Perception-nor-nonperception (Nevasaññānāsaññāyatana). Monks, then it occurred to me: "It isn't that Uddaka Rāmaputta alone has faith, I too have it, it isn't that Uddaka Rāmaputta alone has energy, . . . mindfulness, . . . concentration, . . . wisdom, I too have it. What if I were to strive for the realization of the doctrine which Uddaka Rāmaputta preaches after having acquired and realized it through his own insight?" Then monks, even before long and quickly, I, after having realized it by my own insight, did abide in it after

having acquired that doctrine. Then, monks, I approached Uddaka Rāmaputta and said, "Friend Rāmaputta, is this doctrine which you have realized by your own insight and abide in after having acquired it, so much only?" Rāmaputta replied that the doctrine which he had realized by his own insight and abode in after having acquired it, was that much only. And I said, "I too have realized this much of the doctrine by my own insight and abide in it after having acquired it." Rāmaputta said: "Friend, it is indeed a gain; friend, it is indeed a gain well-gotten that we meet such a fellow recluse. Thus the doctrine which I have realized after having acquired, that you have realized after having acquired, and the doctrine which you have realized after having acquired, that I too have realized after having acquired. Thus the doctrine which I know, that you know; and the doctrine which you know, that I too know. In this way, as I am, so you are; and as you are, so am I. Come friend, you take care of this sect of recluses." Thus, monks, Uddaka Rāmaputta, although he was my fellow recluse, placed me in the position of a teacher and did me a great honour. Then monks, it occurred to me: "This doctrine does not lead to aversion, passionlessness, cessation, tranquillity, higher knowledge, enlightenment and Nibbāna; it is only for the attainment up to the Sphere of Neither-perception-nor-nonperception (Nevasaññānāsaññāyatana)." Monks, I did not appreciate that doctrine, and being disgusted I left it.

That I, monks, while searching for what was good and seeking for the incomparable noble state of peace, and while travelling in Magadha by stages, repaired to the village of Senāni at Uruvelā. There I saw a pleasant and a delightful forest grove with a flowing river of clear water, a pleasant and delightful ford and a village near by for procuring food. Monks, then it occurred to me: "Pleasant and delightful indeed is the forest grove with a flowing river of clear water, a pleasant and delightful ford and a village near by for procuring food. Indeed it is a good enough place for a noble youth intent on spiritual exertion." Monks, I sat down at that very spot thinking, "This is a good enough place for spiritual exertion."

Monks, being myself subject to birth and knowing the danger in that which is subject to birth, while seeking for Nibbāna which is

not characterised by birth, is incomparable and is safety from bondage, I attained the state of Nibbāna which is not characterised by birth, is incomparable and is safety from bondage. Being myself subject to old age, illness death grief mental impurities, while seeking for Nibbāna which is not characterised by old age, illness, death, grief and mental impurities, which is incomparable and is safety from bondage, I attained the state of Nibbāna which is not characterised by old age, illness, death, grief and mental impurities, which is incomparable and is safety from bondage. Then this knowledge and insight arose in me, "My emancipation is assured, this is the final birth for me and there is no other existence for me".

To me, monks, this thought occurred: "I have attained this Dhamma which is profound, difficult to understand and comprehend, peaceful, exalted, beyond the reach of logic, subtle and conceivable only by the wise. These worldlings, however, take delight in the resting places of the mind (sense objects), they are given up to it and rejoice in it. This state (dhamma), namely, the conditioned origination and the causal genesis, is also difficult to be understood by the worldlings who take delight in the resting places of the mind, who are given up to it and rejoice in it. This state, namely, the cessation of the saṅkhāras, relinquishment of all the bases of attachment, wearing out of craving, absence of passion, cessation of all sufferings and Nibbāna, is also difficult to understand. And, moreover, were I to preach the Dhamma and if others would not understand it, it would be weariness and trouble for me." And so monks, these verses not heard of before occurred to me:

"It has been acquired by me with difficulty. There is no use in expounding it. It cannot be comprehended easily by those overcome by passion and illwill".

"Those who are given to passion and are so enveloped by the mass of darkness, of ignorance, will not understand the Dhamma which moves against the current of passion which is subtle, profound, difficult to perceive and rare".

Monks, as I was pondering thus my mind tended towards absence of eagerness and not for preaching the Dhamma. Thereupon, monks, it occurred to Brahmā Sahampati who knew my reflection with his own mind, "Alas, this world is perishing, alas,

this world is being destroyed in as much as the mind of the Tathāgata, the Arahāt the Perfectly Enlightened Buddha is tending towards absence of eagerness and not to preach the Dhamma." Then monks, just as a strong man would stretch out his bent arm or bend his out-stretched arm, even so Brahmā Sahampati vanished from the world of Brahmā and appeared in front of me. Then Brahmā Sahampati, having put the upper garment over his one shoulder, stretched forth his clasped palms towards me and said, "May the Bhagavā preach the Dhamma, may the Happy One preach the Dhamma. There is a class of beings who are without any mental impurities, who for not hearing the Dhamma are degenerating. There will be those who will understand the Dhamma". Monks, Brahmā Sahampati added further:-

"Formerly in Magadha country there appeared only a doctrine, impure and thought out by the impure minded. Please open this door of deathlessness. Let them listen to the Dhamma transcendently known by One free from impurities."

"Just as a person, standing on a rock on the top of a mountain would survey the crowd of people in all directions, in like manner, O Intelligent One, having ascended the palace formed of Dhamma, O All-Seeing One, who are devoid of sorrow, behold the multitude of men who are plunged in sorrow and overpowered by birth and decay."

"O Hero, the Conqueror of the battle, rise up; O Caravan Leader, who are free from debt, move about in the world. O Blessed One do preach the Dhamma. There will be those who will understand the Dhamma."

Then I, having known the wish of Brahmā and out of sympathy for beings, surveyed the world with the eye of the Buddha. Monks, while surveying the world with the eye of the Buddha, I saw living beings with little impurity and with much impurity, with sharp faculties and with dull faculties, of good character and of bad character, easy to be convinced and difficult to be convinced and even some who look upon the sinfulness of the next world with fear. Just as in a pond of blue lotuses, of red lotuses or of white lotuses, some are born in water, grow in water and do not rise above the level of water but thrive submerged in water; some are born in water, grow in water and stand on the same level with water and others which are born in water, grow in water and

stand rising above the water without being in contact with the water, even so, surveying the world with the eye of the Buddha, I saw living beings with little impurity and with much impurity, with sharp faculties and dull faculties, of good character and of bad character, easy to be convinced and difficult to be convinced, and even some who looked upon the sinfulness of the next world with fear. Then monks, I replied to Brahmā Sahampati in verse :

“ Open are the doors to deathlessness for them; let those who have ears discard faith in wrong doctrine. O Brahmā, thinking that it would be a trouble to me I did not preach the superb and excellent Dhamma among men”.

Then the Brahmā Sahampati, understanding that the Bhagavā had condescended to preach the Dhamma, bowed down to me and having circled round me keeping me on his right as a mark of respect disappeared from that very spot.

Then monks, it occurred to me: “ To whom should I preach the Dhamma first ? Who will grasp this Dhamma quickly ?” Then monks, I thought: “ This Ālāra Kālāma is clever, wise and intelligent and for a long time he has had no impurity. What if I should preach the Dhamma to Ālāra Kālāma first ? He will perceive it quickly.” Then, monks, gods approached me and said, “ Lord, Ālāra Kālāma had passed away seven days ago.” Then monks, this thought occurred to me; “ Ālāra Kālāma was of noble origin. If he had heard this Dhamma he would have grasped it quickly”. Then monks, it occurred to me “ To whom should I preach the Dhamma first ? Who will grasp it quickly ?” Then, monks, I thought: “ Uddaka Rāmaputta is clever, wise and intelligent and for a long time has had no moral impurity. What if I should preach the Dhamma to Uddaka Rāmaputta first ? He will perceive it quickly.” Then monks, gods approached me and said, “ Lord, Uddaka Rāmaputta died last evening.” Then I knew and perceived that Uddaka Rāmaputta had passed away last evening. Then monks, this thought occurred to me:

“ Uddaka Rāmaputta was of noble origin. If he had heard this Dhamma he would have grasped it quickly.” Then, monks, I thought “ To whom should I preach the Dhamma first ? Who will grasp it quickly ?” And it occurred to me: “ The band of five monks who attended upon me when I was engaged in austere practices had been of great service to me. What if I were to preach the Dhamma to the band of five monks first ?” Then I thought, “ Where are they staying now ?” Monks, I saw, with my pure spiritual vision passing beyond that of men, the band of five monks residing at Banaras in the Deer-park of Isipatana. Then I stayed at Uruvelā as long as it pleased me and set out on a journey towards Banaras.

Monks, Upaka the ājīvaka (the follower of Makkhali-Gosāla) met me while I was travelling along the highway between Gayā and the Seat of Enlightenment (Buddhagayā) and seeing me he said: “ Friend, your faculties are serene and your complexion is clear and bright. Friend, under whom have you gone forth ? Who is your teacher and whose doctrine do you approve of ?” Monks, I replied to Upaka the ājīvaka in verse :

“ I have conquered everything and I know all, I am unattached to all things, I have abandoned all and am liberated by having worn out craving. Having realized the truth by myself, whom should I look up to as my teacher ?”

“ I have no master and there is none equal to me. There is none to compete with me in this world or that of the gods. Verily I am the Worthy One in this world ; I am the Unexcelled Teacher ; I am the only Perfectly Enlightened One; I have attained the state of tranquillity and supreme bliss.”

“ To turn the wheel of the Dhamma, I am going to the city of Kasians, and I shall beat the drum of deathlessness in this blinded world.”

“ Friend, as you so claim, you deserve to be the absolute conqueror.” said Upaka.

“ Like me, indeed, are the conquerors who have attained the state of having worn out the fluxions (āsava*). I have conquered

* ĀSAVA : “ Influxes”, is a figurative name for the often mentioned 4 Biases, namely : sensuous bias (*Kāmāsava*), bias for existence (*bhavāsava*), bias of views (*ditṭhāsava*), bias of ignorance (*avijjāsava*).

the evil state and so, Upaka. I am the Conqueror (Jina)."

Monks, after I said this, Upaka the ājīvaka said, "May be so, friend", and nodding his head (in agreement) went away taking a side track.

Then, monks, journeying stage by stage, I went to the Deer-park of Isipatana in Banaras where the band of five monks was. Monks, the band of five monks saw me from a distance and having seen me they came to an understanding among themselves: "Friends, here comes the monk Gotama, who indulges in abundance, who is distracted from the practice of austerity and has reverted to the life of ease. He should not be saluted nor should we get up to receive him, nor should we take his robe. But a seat should be kept for him, and if he so desires he will sit on it." Monks, as I drew nearer and nearer, the band of five monks was no longer able to stand by the agreement. Some came forward and took my bowl and robe, some arranged the seat and some provided water for washing my feet, but they still addressed me by my name or by the term "friend". Monks, being addressed thus I said to them: "Monks, do not address the Tathāgata by name or by the term "friend". Monks, the Tathāgata is an Arahāt, a Perfectly Enlightened One. Give your ears, monks, the Deathlessness has been attained. I shall instruct you and preach to you the Dhamma and by practising as you are instructed you will before long realize by your own insight and abide in it, after having acquired it in this present life, that unexcelled consummation of the holy life for the sake of which noble youths rightly leave the household life for the houseless state." This being said, monks, the band of five monks said to me: "Friend Gotama, even with that mode of living, that way of practice and that life of hardship you did not attain the noble and distinctive knowledge and insight surpassing that of men. Now that you have indulged in abundance, distracted from the practice of austerity and reverted to the life of ease, how would you attain to the highly noble and distinctive knowledge and insight surpassing that of men." This being said, I told them: "Monks, the Tathāgata has not indulged in abundance. He is not distracted from the practice of austerity and has not reverted to the life of ease. Monks, the Tathāgata is an Arahāt and a Fully Enlightened One. Give ear to me, monks, the Deathlessness has been attained

by me, I shall instruct you and teach you the Dhamma ; by practising as you are instructed you will before long realize by your own insight and abide in it after having acquired it in this present life, that unexcelled consummation of the holy life, for the sake of which noble youths rightly leave the household life for the houseless state." For the second time also, monks, the band of five monks said to me, "Friend Gotama even with that mode of living, . . . , how would you attain the noble and distinctive knowledge and insight surpassing that of men." For the second time also monks, I told them, "Monks, the Tathāgata has not indulged in abundance. . . , for the sake of which noble youths rightly leave the household life for the houseless state!" For the third time also, monks, the band of five monks said to me, "Friend Gotama, even with that mode of living. . . , how would you attain the highly noble and distinctive knowledge and insight surpassing that of men". I told them, "Monks, do you remember me having used such words as these before?" "No, indeed, Lord," said they. "Monks, the Tathāgata is an Arahāt and a Fully Enlightened One. Give ear to me, monks, the deathlessness has been attained by me ; I shall instruct you and preach to you the Dhamma ; and by practising as you are instructed you will before long realise by your own insight and abide in it after having acquired it in this present life, that unexcelled consummation of the holy life for the sake of which noble youths rightly leave the household life for the houseless state." And I was able to convince the band of five monks. I used to exhort the two while the other three monks would go about for alms, and what food the three used to bring from their alms round, we, the group of six, lived on that. Monks, I used to exhort the three while the other two monks would go about for alms and what food the two monks used to bring from their alms round, we, the group of six, lived on that. Then, monks, the band of five monks being exhorted and instructed by me thus, themselves being subject to birth, knowing the danger in that which is subject to birth, sought for Nibbāna which is birthless and incomparable safety from bondage, themselves being subject to old age. . . . illness. . . . death. . . . grief. . . , mental impurity, knowing the danger in that which is subject to mental impurity, sought for Nibbāna which is birthless and incomparable safety from bondage. Then

knowledge and insight arose in them, "Our emancipation is assured, this is the final birth, there is no further existence for us now."

Monks, there are five kinds of sense desire. What are the five? Objects which are desirable, pleasant, charming, lovely, connected with desire and attractive and which are to be perceived by the eye, sounds which are desirable...by the ear, smells which are desirable...by the nose, tastes which are desirable...by the tongue, touch which is desirable, pleasant, charming, lovely, connected with desire and attractive and which is to be perceived by the body. These, monks, are the five kinds of sense desire. Monks, whatsoever monks or brahmins, who are bound up with, stupefied by, immersed in these five sense desires without seeing the danger in them and not having the knowledge of escape, enjoy them, they should be regarded as having fallen into misery and calamity and having become victims of the whims of the Evil One. Just as, monks, a wild beast being trapped would lie prostrate and thereby be regarded as having fallen into misery and calamity and being at the mercy of the hunter. When the hunter arrives, he will not be able to flee according to his wish. Similarly, monks, some monks or brahmins, who are bound up with... become the victims of the whims of the Evil One. But some monks and brahmins, who are not bound up with, stupefied by, immersed in these five sense desires, seeing the danger in them and having the knowledge of escape, enjoy them, they should be regarded as not having fallen into misery and calamity and not having become the victims of the whims of the Evil One. Just as, monks, a wild beast not being trapped would lie prostrate and thereby he is to be regarded as not having fallen into misery and calamity and not being at the mercy of the hunter, and whenever the hunter arrives he will be able to flee according to his wish. Similarly, monks, some monks and brahmins who are not bound up with... do not become the victims of the whims of the Evil One.

Just as, monks, a wild beast roaming about in the forest and mountain slope, moves about, stands, rests and lies down confidently. What is the reason? Monks, because he has gone beyond the reach of the hunter. Similarly, monks, the monk, detached from sense-desires and evil states of mind, attains to and abides in the First

Jhāna which is accompanied by thought and reflection and joy and happiness born of detachment. Monks, this means that the monk has blinded Māra, destroyed Māra's sight completely without leaving a track and has gone beyond the sight of Māra. Then again, monks, a monk, by calming down of thought and reflection, attains to and abides in the Second Jhāna with its internal serenity, one-pointedness of the mind, divested of thought and reflection and joy and happiness born of concentration of mind. Monks, this means that the monk... has gone beyond the sight of Māra. Furthermore, monks, by divesting himself of joy, he attains to and abides in the Third Jhāna and he lives with equanimity, being mindful and conscious, and experiences physical ease—which the noble one designates as one who is endowed with equanimity, mindful and living in physical comfort.

This means that the monk...and has gone beyond the sight of Māra. Furthermore, monks, the monk by putting away ease and pain, by the previous annihilation of happiness and misery, attains to and abides in the Fourth Jhāna which is free from pain and pleasure, physical and mental, and accompanied by purity of mindfulness born of equanimity. This means that the monk... and has gone beyond the sight of Māra. Then again, monks, the monk, having gone completely beyond the perception of form by the cessation of reflex perception and by not paying attention to the perception of variety, attains to and abides in the Sphere of Infinity of Space knowing that "Space is infinite". This means that the monk... and has gone beyond the sight of Māra. Furthermore monks, the monk, having gone completely beyond the Infinity of Space and knowing that, "Consciousness is infinite", attains to and abides in the Sphere of Infinity of Consciousness. This means that the monk...and has gone beyond the sight of Māra. Furthermore, monks, the monk having gone completely beyond the Sphere of Infinity of Consciousness, attains to and abides in the Sphere of Nothingness knowing that, "Nothing exists". This means that the monk...and has gone beyond the sight of Māra. Then again, monks, the monk having gone completely beyond the Sphere of Nothingness attains to and abides in the Sphere of Neither-perception-nor-nonperception...and having gone completely beyond the Sphere of Neither-perception-

nor-nonperception, he attains to and abides in the Sphere of Cessation of Perception and Sensation, and having seen through knowledge and wisdom, his fluxions (*Āsavas*) wear off. This means, monks, that the monk has blinded *Māra*, destroyed *Māra*'s sight completely without leaving a track and has gone beyond the sight of *Māra*. He

has passed beyond attachment in this world. He moves about, stands, sits and lies down confidently. What is the reason? Because, monks, he has gone beyond the reach of the Evil One.

Thus spoke the *Bhagavā*. Those monks, delighted as they were, rejoiced at the words of the *Bhagavā*.

KESAPUTTIYA SUTTA

Thus I have heard. On one occasion the Bhagavā while journeying in the districts of Kosala with a great number of monks reached Kesaputta, the market town of the Kālāmas. The Kālāmas of Kesaputta heard that the monk Gotama, a scion of the Sākiya clan who had gone forth from the Sākiya family had arrived at Kesaputta. This high reputation about the Glorious Gotama had sprung forth—"Thus the Bhagavā is an Arahāt, the Perfectly Enlightened One, endowed with knowledge and conduct, One who has gone well, the Knower of the world, the unexcelled Charioteer of men to be tamed, the Master of gods and men, the Awakened and the Glorious One. Having realised by himself through super-knowledge, He has made known this world together with the worlds of gods, Māras and Brahmās, together with the communities of monks and brahmins, gods and men. He preaches the Dhamma which is good in the beginning, in the middle, as also in the end, rich in meaning and expression and the holy practice which is perfect, complete and pure". "It would be good" they said "if we could pay a visit to such an Arahāt."

Then the Kālāmas of Kesaputta approached the Bhagavā and having approached Him, some of them made obeisance to the Bhagavā and took their seats, some having exchanged words of courtesy and of greetings with the Bhagavā sat down, some took their seats after extending joined palms (in adoration) towards the Bhagavā, some announced their names and families, while others remained silent and took their seats. Having taken their seats the Kālāmas of Kesaputta said to the Bhagavā:

2. "Lord, some monks and brahmins come to Kesaputta. They expound and explain their own views only, but they cast aspersion on, despise, treat with contempt and impair the views of others. Lord, some other monks and brahmins too happen to come to Kesaputta and they too expound and explain their own views, but they cast aspersion on, despise, treat with contempt and impair the views of others. Lord, we have doubt and uncertainty about them—who indeed among these venerable monks, speak the truth and who speak falsehood?"

3. "Kālāmas, it is quite possible for you to be in doubt and uncertainty. In the case where there is room for doubt, uncertainty has arisen in you.

"Come you, O Kālāmas, don't accept (views) from hearsay, from what you have been told, because it is mentioned in the scriptures, by reason of logic, because of its method, in consideration of the reasoning (being plausible), by tolerating the views based on speculation, because of its appearance of possibility and because "Our monk is venerable". When you Kālāmas realize by yourself that these views are unwholesome, faulty, censured by the wise and that they lead to harm and misery when practised and observed, then Kālāmas, you should reject them.

4. "What do you think, O Kālāmas? When greed arises subjectively in a person, does it arise for his good or for his harm?" "For his harm, Lord."

"Kālāmas, this greedy fellow being overcome by covetousness and with his mind being totally under the influence of it, takes life, commits theft and adultery, tells lies and also urges others to do so, and this leads him to harm and misery for a long time". "Quite so, Lord".

5. "What do you think, O Kālāmas? When ill-will arises subjectively in a person, does it arise for his good or for his harm?" "For his harm, Lord."

"Kālāmas, this fellow of ill-will being overcome by hatred and with his mind being totally under the influence of it, takes life, commits theft and adultery, tells lies and also urges others to do so, and this leads him to harm and misery for a long time". "Quite so, Lord".

6. "What do you think, O Kālāmas? When delusion arises. . . ." "For his harm, Lord".

"Kālāmas, this deluded fellow being overcome by delusion and. . . ." "Quite so, Lord".

7. "What do you think, Kālāmas?" "Are these qualities good or bad?" "Bad, Lord." "Are they faulty or faultless?" "Faulty, Lord". "Are they censured or praised by

the wise?" "Censured by the wise, Lord." "Do these qualities when carried out and practised lead to harm and misery or not, otherwise what else is your view on it?" "Lord, these qualities when practised and observed lead to harm and misery. This is just what it occurs to us".

8. "This indeed, O Kālāmas, is what I have said. Come, Kālāmas, don't accept (views) from hearsay, from what you have been told, because it is mentioned in the scriptures, by reason of logic, in consideration of the reasoning (being plausible), by tolerating the views based on speculation, because of its appearance of possibility and because "Our monk is venerable". When, you Kālāmas, realise by yourselves that these qualities are unwholesome, faulty, censured by the wise and that they lead to harm and misery when practised and observed, then Kālāmas, you should reject them. What I have said was said with reference to this".

9. "Come, Kālāmas, don't accept (views) from hearsay—and because "Our monk is venerable". When, you Kālāmas, realise by yourselves that these qualities are good, faultless, praised by the wise, and when practised and observed, lead to good and happiness, then you should abide in after acquiring them".

10. "What do you think, Kālāmas? When generosity (aloha) arises subjectively in a man, does it arise for his good or harm?" "For his good, Lord".

"This person free from greed, O Kālāmas, not being overcome by covetousness with his mind totally uninfluenced by it, does not take life, does not commit theft and adultery, does not tell lies and does not urge others to do so, and this leads him to good and happiness for a long time". "Quite so, Lord".

11. "What do you think, O Kālāmas? When goodwill arises subjectively in a person, does it arise for his good or harm?" "For his good, Lord".

"O Kālāmas, a man who is free from illwill, not being overcome by it, and his mind not being totally under its influence does not take life—". "Quite so, Lord".

12. "What do you think, O Kālāmas? When knowledge arises subjectively in a man, does it arise for his good or harm?" "For his good, Lord".

"O Kālāmas, this person, who is free from delusion not being overcome by it

and his mind not being under its influence does not take life—". "Quite so, Lord".

13. "What do you think, O Kālāmas? Are these views good or bad?" "Good, Lord". "Faulty or faultless?" "Faultless, Lord". "Censured or praised by the wise?" "Praised by the wise, Lord". "Do these views when carried out and observed lead to good and happiness or not, otherwise what else is your view on it?" "Lord, these views when carried out and observed lead to good and happiness, and this is just what occurs to us".

14. "This indeed, O Kālāmas, is what I have said. Come, Kālāmas, don't accept (views) from hearsay—and because "Our monk is venerable". When you Kālāmas, realise by yourselves that these views are good, faultless, praised by the wise and when carried out and observed lead to good and happiness, then you should abide in them after acquiring them. What I have said was said with reference to this".

15. "Kālāmas, this very noble disciple, being thus free from covetousness and malevolence, being undeluded, conscious and mindful (of all his actions), pervades one direction with the mind accompanied by universal good-will, compassion—altruistic joy—and equanimity, and so pervades the second, the third and the fourth (directions). Thus, he lives pervading the whole world, above, below, across, everywhere and all round, with thoughts attended with equanimity, abundant, exalted, measureless, bereft of hostility and malevolence. O Kālāmas, that very noble disciple having his mind thus free from enmity, malice and impurities and being thus of pure mind, he attains to the fourfold confidences in this very life.

16. "If there is the other world and if there is the fruit and the result of good and bad deeds, then there is (every) reason that I shall be reborn into the state of bliss, the celestial world on the dissolution of the body after death". "This is the first confidence that he attains.*

"If, however, there is no other world and if there is no fruit and result of good and bad deeds, then I shall myself lead here a happy life free from enmity, malice and suffering in this very life". This is the second confidence that he attains.

"If (the view be correct that) by doing sin, sin is committed, then as I have not willed evil to any one, how then can sufferings affect me who have not done any evil

deed?" This is the third item of confidence attained by him.

"If, on the other hand, (the view be correct that) by doing sin, sin is not committed,** there, too, I can look upon myself as pure in both ways:" ***This is the fourth item of confidence attained by him.

O Kālāmas, that very noble disciple having his mind thus free from enmity, malice and impurities and being thus of pure mind, he attains to the fourfold confidence in this very life.

17. It is indeed so, Lord; it is indeed so Sugata. Lord, that very noble disciple having his mind thus free from enmity, malice and impurities and being thus of pure mind, he attains to the fourfold confidence in this very life. "If, however, there is the other world and if there is the fruit and the result of good and bad deeds, then there is (every) reason that I shall be reborn into the state of bliss, the celestial world on the dissolution of the body and after death." This is the first confidence that he attains. "If, however, there is no other world and if there is no fruit and result of good and bad deeds, I shall lead a happy life free from enmity, malice and

suffering in this very life." This is the second confidence that he attains.*

"If (the view be correct that) by doing sin, sin is committed, then as I have not willed evil to any one, how then can sufferings affect me who have not done any evil deed?" This is the third item of confidence attained by him.

"If, on the other hand, (the view be correct that) by doing sin, sin is not committed,** there, too, I can look upon myself as pure in both ways." ***This is the fourth item of confidence attained by him.

It is wonderful! O Gotama, it is indeed wonderful! Just as, O Gotama, one should turn up that which is upside down or lay bare that which is concealed, or tell the way to the one who has lost his way or hold a lamp in the dark so that those who have eyes might see things; even so, the Dhamma has been revealed to me in many ways by the Venerable Gotama. So I take refuge in the Venerable Gotama, in the Dhamma and in the Order of Monks; may the Venerable Gotama accept me as a lay-disciple who has taken refuge from today onward as long as my life lasts.

* See the view of Ajitakesakambalī—one of the contemporary heretical teachers in *Dīghanikāya* Vol: I page 55.

** The view of Purāṇa Kassapa, another contemporary heretical teacher—"Karoto na kariyati pāpaṃ" (D. I. 52). The Buddha's view and those of two heretical teachers are mentioned side by side.

*** According to the first view, I have committed no sin and according to the second view, even by doing evil no sin is committed.

BHADDIYA SUTTA

AT one time the Blessed One was staying at Vesāli in the Kūṭāgāra monastery of Mahāvana. Then Bhaddiya the Licchavī approached the Blessed One. Having approached and paid obeisance to Him, he sat down and having sat down Bhaddiya the Licchavī asked the Blessed One :

“ Lord, I have heard that the monk Gotama is a magician and knows an enticing trick by which he charms the followers of other teachers. Sir, those who say thus: ‘The monk Gotama is a magician and knows an enticing trick by which he entices the followers of other teachers’—Sir, do they correctly represent the views of the Bhagavā, and do they not accuse him wrongly but explain things according to the Dhamma? Is a person, who follows the Master’s views with their reasons, open to censure? Indeed, Sir, we do not wish to slander the Blessed One .”

2. “ Come you, Bhaddiya. Don’t accept views from hearsay, from tradition, from what has been told, because it is mentioned in the scriptures, by reason of logic, by inference, by consideration of reasoning (as being plausible), because it agrees with one’s speculation, because of its possibility and because ‘our monk is venerable’. When you, Bhaddiya, realise by yourself that these views are unwholesome, faulty, censured by the wise and that they lead to harm and misery when carried out and observed; then Bhaddiya, you should abandon them.”

3. What do you think of it, Bhaddiya, when greed arises in a person, does it arise for his good or for his harm ?

“ For his harm, Lord.”

“ Bhaddiya, this greedy man being overcome by covetousness and with his mind being totally under the influence of covetousness takes life, commits theft, commits adultery, tells lies and urges others to do so and this leads him to harm and misery for a long time.”

“ Quite so, Lord.”

4. “ Bhaddiya, what do you think of this? When ill-will arises....When delusion arises....When violence arises in a person, does it arise for his good or for his harm ? ”

“ For his harm, Lord.”

“ Bhaddiya, this man who is violent and is overcome by the feeling of violence and with his mind being totally under the influence of violence, takes life etc. (*vide* 3)...., and this leads him to harm and misery for a long time.”

“ Quite so, Lord.”

5. “ Bhaddiya, what do you think of it? Are these views good or bad ? ”

“ Bad, Lord.”

“ Are they faulty or faultless ? ”

“ Faulty, Lord.”

“ Are they censured or praised by the wise ? ”

“ Censured by the wise, Lord.”

“ Do these views, when carried out and observed, lead to harm and misery or not? Otherwise, what else is your view on it ? ”

“ These views, when carried out and observed, lead to harm and misery. This is just what I think of it ”.

6. “ This indeed, Bhaddiya, is what I have said. Come you, Bhaddiya. Don’t you accept views from hearsay, from tradition... (*vide* 2) You should abandon them. What I have said was said with reference to this”.

7. Come you, Bhaddiya. Don’t accept views from hearsay, from tradition... (*vide* 2) ... and because ‘our monk is venerable.’ When you, Bhaddiya, realise by yourself that these views are good, faultless, praised by the wise and when carried out and observed lead to good and happiness, then you should abide in them after acquiring them.”

8. “ What do you think of it, Bhaddiya? When generosity arises in a man, does it arise for his good or for his harm ? ”

“ For his good, Lord.”

“ This person, Bhaddiya, being free from greed, not being overcome by covetousness and with his mind totally uninfluenced by covetousness, does not take life, does not commit theft and adultery, tells no lies, and does not urge others to do so, and this leads to good and happiness.”

“ Quite so, Lord.”

9. “ What do you think of it, Bhaddiya, when good-will arises in a man, does it arise for his good or for his harm ?”

“ For his good, Lord ”.

“ This person, Bhaddiya, being free from ill-will, not being overcome by ill-will, and with his mind totally uninfluenced by ill-will, does not take life,...., and this leads to good and happiness.”

“ Quite so, Lord.”

“ What do you think of it, Bhaddiya, when knowledge arises...for his good or for his harm ?”

“ For his good, Lord.”

“ This person, Bhaddiya, being free from delusion, not being overcome by delusion, and with his mind totally uninfluenced by delusion, does not take life,...., and this leads to good and happiness.”

“ Quite so, Lord.”

“ What do you think of it, Bhaddiya, when non-violence arises...for his good or for his harm ?”

“ For his good, Lord.”

“ This person, Bhaddiya being free from violence not being overcome by violence and with his mind totally uninfluenced by violence, does not take life,...., and this leads to good and happiness ”.

“ Quite so, Lord.”

10. “ What do you think of it Bhaddiya? Are these views good or bad ?”

“ Good, Lord.”

“ Are they faulty or faultless ?”

“ Faultless, Lord.”

“ Are they praised or censured by the wise ?”

“ Praised by the wise, Lord ”.

“ When carried out and observed, do they lead to good and happiness? How do you think in this matter ?”

“ When carried out and observed, they lead to good and happiness. This is what I think of it.”

11. This is indeed, Bhaddiya, as I told you thus:—

“ Come you, Bhaddiya. Don't accept views from hearsay, from tradition ...because of its possibility and because ‘ Our monk is venerable.’ ” When you, Bhaddiya, realise by yourself that these views are wholesome, faultless,....(as in No. 7 above)....after acquiring them. Thus what I have said was with reference to this.

12. Bhaddiya, those people who in this world are good and noble, urge their disciples in this way: “ Come you good fellow, lead your life controlling greed: by so living you will not do any physical, vocal or mental deed, arising from greed: lead your life controlling hatred; by so living you will not do any physical, vocal or mental deed arising from hatred; lead your life controlling delusion: by so living you will not do any physical, vocal or mental deed arising from delusion; lead your life, controlling the feeling of violence: by so living you will not do any physical, vocal or mental deed arising from the feeling of violence. ”

13. This being said, Bhaddiya, the Licchavi said to the Blessed One :

“ It is wonderful . O Gotama, it is wonderful. Just as, O Gotama, one should turn up that which is upside down or lay bare that which is concealed, or tell the way to the one who has lost his way or hold a lamp in the dark so that those who have eyes might see things; even so, the Dhamma has been revealed to me in many ways by the Venerable Gotama. Such as I take refuge in the Venerable Gotama, in the Dhamma and the Order of monks; may the Venerable Gotama accept me as a lay-disciple who has taken refuge from today onward as long as my life lasts.”

“ Bhaddiya, have I ever asked you thus.’ ‘Come you, Bhaddiya, be my disciple and I shall be your Teacher?’ ”

“ No indeed, Lord.”

“ Bhaddiya, some recluses and Brahmins accuse me who say and declare in this way with what is not true, what is empty, false, and contrary to fact when they say that the monk Gotama is a magician who knows an enticing trick by which he charms the followers of other teachers.”

“ A good thing Lord, is this enticing trick, an auspicious thing it is Lord. Lord, would that my beloved kinsmen and relations were charmed by this enticing trick and it would be for their advantage and happiness for a long time. If, Lord, the Khattiyas—, the Brāhmaṇas, the Vessas, and the Suddas too were enticed by this enticing trick, it would also be for the advantage and happiness of all of them for a long time.”

“ It would be so, Bhaddiya, it would be so. If all the Khattiyas, Brāhmaṇas, Vessas and Suddas too were enticed for the abandonment of immoral qualities and for the acquirement of moral qualities, it would be for the advantage and happiness of all of them for a long time. If also, Bhaddiya, this world with those of the gods, those of Māra and Brahmā, with the host of recluses and Brahmins, along with gods and men were enticed for the abandonment of immoral qualities and for the acquirement of moral qualities, it would be for their advantage and happiness for a long time.

Bhaddiya, if these great sal trees were enticed it would be for their advantage and happiness for a long time, if only they have the ability to think,—what to speak of a human being? ”

INDEX

The Dhammapada Commentary

- A**
Akaniṭṭha (Brahma) 20
Aṅgulimāla 58
Ajapāla 32, 79
Ajātasattu 55-6
Ajjuna 40
Aññātakonḍañña 32, 36
Aṭṭhisāra 58
Atthadassī 31
Adinnapubbakā 9-10, 12
Anāthapiṇḍika 1-2, 22-3, 45, 60, 80, 115, 140
Anupubbaka 127
Anuppiyā 53
Anuruddha 53-5, 117
Anotatta 19
Anoma 40-1
Anomadassī 31, 40, 42
Anomā 32
Annabhāra 53
Amaravatī 31
Allakappa 65-7
Allakappaka 65
Avīci 49-50, 56, 58-9
Assaji 34
- Ā**
Ānanda 16, 18, 22-3, 42, 53-6, 83, 116
Ālāra 32
Āsālha 32
- I**
Inda 113
Isipātana 32
- U**
Ujjenī 76
Udena 66, 75-8, 80, 86, 89
Uddaka 32
Upaka 32
Upatissa 33-5
Upāli 54
Uravela-Kassapa 33, 36, 38
Uravelā 32-3
- E**
Erāvaṇa 110
- O**
Osadhi 12
- Ka**
Kakusandha 31, 39
Kaṭṭhanagara 5
Kanthaka 32
Kapilavatthu 44
Kappaṭa 47-8
Kappāsika 32
Kala 57
Kalābu 59
Kassapa 31, 39, 87, 90, 96, 103
Kassapa Buddha 139
Kaḷavāla 35
Kāpī 67
Kāla 32, 77
Kāli 19, 24, 67, 70-2, 74
Kāsī 21, 23, 32-3
Kāludāyī 44
- Ki**
Kimikāṭā 119-20
Kimbila 53-5
Kisāgotamī 32
Kukkuṭa 80-1
Kuddālapaṇḍita 133-4
Kumārakassapa 1
Kumbhaghosaka 91-4
Kurus, the 79
Kuvera 19
- Kū**
Kūṭāgāra 107
- Ko**
Keṇiya 140
Kelāsa 76
- Ko**
Kokālika 57
Konāgamana 31, 39
Konḍañña 31
Kotūhalaka 67-8, 72
Kolita 33-5
Kosambika 23
Kosambī 20-1, 23, 55, 65-7, 69, 74, 76, 80-1
Kosala 21, 23, 55, 115, 123, 140
- Kbu**
Khujjuttarā 82, 87

Ga

Gandhamādana 69
 Ganges, the 115-7, 133
 Gayāsīsa 33, 57
 Gijjhakūṭa 56
 Giragga 43
 Gotama 11-2, 31, 42-3, 55-6, 82-4
 Ghosaka 69, 71-5, 30-1
 Ghosita 20, 65, 81

Ca

Caḅkklupāla 1, 6-8
 Caṅḅapajjota 76-8
 Cātummahārājika 19-20
 Cālikā 118-9
 Cittahattha 131
 Citta 109, 111
 China 6
 Cunda 49-50
 Culladhammapāla 59
 Cullapāla 1
 Cullasubhaddā 60
 Cūlakāla 24-6, 37
 Cūlapanthaka 95-100
 Cūlaseṭṭhī 100
 Cūlahamsa 56
 Celakaṅṭhī 77
 Corapapāta 70

Cha

Channa 32

Ja

Jaṭilaṣ, the 39, 41
 Janapada-Kalyāṇi 44-8
 Jantugāma 119-20
 Jambudīpa 22, 33-4, 85
 Jātaka, Ubhatobhaṭṭa 58
 Kakkatāka 56
 Kandagalaka 57
 Kuruṅga 58
 Kosambika 23
 Khamtivādī 59
 Candakinnara 44
 Culladhammapāla 59
 Cūlahamsa 56
 Chaddanta 30
 Javasakūṇa 57
 Mahādhammapāla 45
 Mahāsuka 116
 Mahāhamsa 56
 Lakkhaṇa 57
 Virocana 57
 Viraka 57

Vessantara 44

Sīlavanāga 59

Jivaka 96-8

Jetavana 1, 6, 17, 23, 20, 28, 45-6,
 51, 53, 58, 60, 62, 101, 103-5, 114-5,
 124, 127.

Ta

Takkasilā 98

Tambapaṇṇi 1

Tāvatiṃsa 10-1, 23, 45, 69, 107, 110-1

Tissa 13-4, 16, 31, 38, 115-6, 138-9

Tuṅḅilovāda 38

Tusita 51-2, 61

Da

Datta 8

Dighanakha 35

Dighāyu 21, 23

Dipaṅkara 31

Devakosambika 23

Devadatta 28-30, 53-9

Devala 14-6

Devanaminda 107

Dhanapāla 58

Dhammasaṅgī 31

Dhammapada, the 1, 14, 19

Na

Nanda 44-8, 140

Nandana 117

Nandamūla 87

Nandā 109, 111

Nāgavagga 83

Nāgasena 49

Nārada 14-6

Nāl (!) āgiri 56, 77

Nigamavāsi-Tissa 115

Nisabha 40-2

Neraṅjarā 32

Pa

Paṅcavaggiyas 36

Paṅḅava 32

Paduma 31

Panthaka 95-6

Parantapa 66-7

Pasenadi 115

Pācīnavamsa 21

Pātimokkha 36

Pārileyya 21-3

Pārileyyaka 21, 23

Pāla 1, 6

Pālita 4-5

Pāvāriya 80-1
Piṅgala 59
Pipphali 103
Pubbārāma 1
Purindada 107

Phu

Phussa 13, 31, 38

Ba

Bandhumatī 40
Bālakalṅka 21
Bālanakkhatta 101
Bimbisāra 33, 39, 55, 91
Brahma 109, 133-4
Brahmadatta 21, 23, 29, 47, 87, 133
Brahmā (Sahampati) 32, 42, 45, 63
Banaras (Benares) 7, 14, 21, 29, 47, 59, 87, 98-9,
111-2, 133
Bhagu 21, 53-5
Bhaddavaggiyas 36, 38
Bhaddavatiya 74
Bhaddavati 74-5, 77
Bhaddasāla 21
Bhaddiya 53-5

Ma

Magadha 32, 35, 108
Magha 107-11, 113
Maghavā 107, 113
Maṅgala 31
Macala 108, 113
Majjhimekāla 24, 26
Maṭṭhakuṇḍali 9-10, 12-3
Mahākāssapa 55, 103
Mahākāla 24, 26-7, 37
Mahānāma 53
Mahāpajāpati 44
Mahāpatāpa 59
Mahāpanthaka 95-8
Mahāpāla 1-2
Mahābrahmās 32
Mahāmāyā 42
Mahāmoggallāna (Moggallāna) 26, 33, 35-6,
39, 42, 55, 57
Mahāli 107-8, 113
Mahāvana 32
Mahāsubhaddā 60
Mahāsuvaṇṇa 1
Mahinda 38
Māgandikā 65
Māgandiya 79-80
Māgandiyā 79-80, 82-9
Mātali 112
Mātika 123

Mātikagāma 123
Mātikamāta 124-5
Māra 24, 26-7, 32, 77, 79, 118-9, 129-30, 135-6
Mitta 8, 75
Muñjakesī 77
Meghiya 118-22
Meru 40
Moggalī 33

Ya

Yasa 32, 36-8
Yasavanta 40
Yasodharā 40
Yugandhara 98

Ra

Rakkhita 21-2
Ramma 31
Rajāgaha 28-9, 32-5, 44-5, 55-6, 58, 91, 93,
95, 103
Rāhula 32, 42, 44-5, 58
Rāhulamātā 44
Rūpasari 33
Revata 31

La

Lakkhaṇa 57
Laṭṭhivana 33
Licchavī 107, 113

Va

Vajjians, the 57
Varuṇa 40
Vāsava 107
Vāsuladattā 76-8, 84
Vipassī 31, 37
Visākha 39
Visākha (māsa) 32
Visākhā 1, 22, 60
Visāna 19
Visukamma 110
Vissakamma 31
Viraka 57
Vedas, the 79
Vejayanta 110, 112
Veṭhadīpaka 65
Venus, the 12
Vepacitti 112
Vesātī 107

Sa

Setavya 24-5
Sotthiya 32

Ha

Himalayas, the 14, 31, 65, 80, 87, 116, 133

INDEX

Selected Suttas

A

Anāthapiṇḍika 147, 150, 165

Ānanda 162, 165

(Āḷara) Kālāma 166-7, 169

Isipatana 170

(Uddaka) Rāmaputta 167, 169

Upaka 169-170

Kālāmas, the 173-4

Kālī 151-52

Kāsians, the 169

Kūṭāgāra 176

Kesaputta 173

Kosala 173

Ganges, the 153, 160

Gayā 169

Gotama 147, 149, 170, 173, 175-7

Cātumā 162-3

Jetavana 147, 150, 155, 165

Todeyya 147, 149

Pubbakoṭṭhaka 165

Pubbārāma 165

Buddhagayā 169

Brahmās 173

Bhaddiya 176-8

Makkhali-Gosāla 169

Magadha 168

(Mahā) moggallāna 162-3

Mahāvana 176

Māra (s) 171-73

Migāra 165

(Moliya-) Phagguna 150-151

Rammaka 165

Licchavī 176

Valāha 159

Vedehikā 151-52

Vesāli 176

Sahampati (the Brahmā) 162-3, 168-9

Sakyans, the 162-3

Sāriputta 162-3

Sāvatti, the 150-1, 155, 165

Subha 147, 149

Himalayas, the 161

CORRIGENDA

Page	Column	Line	For	Read
22	Left	33	pleased,	became pleased,
23	L	54	He was known	He came to be known
31	R	7	Sumedha,	Sumedha, Sujāta,
44	L	18	(yathāgāram)	yathā agāraṃ
63	R	26	<i>presam b'āsamāno</i>	<i>ce sahitaṃ bhāsamāno</i>
84	L	25	antiven-ene drug.'	antive- nomous drug.'
88	L	23	apamāde	appamāde
91	L	29	flee return	flee and return
96	R	3	felt embrassed	feeling embarrassed
	R	47	was strolling	started strolling
97	L	31	Master	The Master
	R	27	Master	The Master
98	R	41	became his	because of his
99	R	12	enquired to	enquired as to
100	L	3	Cūḷaseṭṭhī,	Cūḷaseṭṭhī, (the Buddha) narrated the story of the past as given in the Cūḷaseṭṭhi-jātaka, and having uttered the (following) verse
105	L	1	<i>pamattesu bahujāgaro</i>	<i>pamattesu suttesu bahujāgaro</i>
111	L	31	appraching death	approaching death
115	R	26	Pondering the matter	Pondering over the matter
116	R	16	suernatural	supernatural
119	L	9	reflecting the	reflecting over the
	L	19	<i>Oka</i> means	<i>Oka</i> means water
129	R	2	sarted	started
	R	18	occured	occurred
	R	27	ocurred	occurred
131	R	25	bhikkhu.	bhikkhuhood.

Page	Column	Line	For	Read
132	Right	23	<i>avijānantassa)</i>	<i>avijānato)</i>
132	R	38	untainted	untainted
133	L	48	Kudālapaṇḍita	Kuddālapaṇḍita
	R	37	Kudālapaṇḍita	Kuddālapaṇḍita
134	R	10	Kudālapaṇḍita	Kuddālapaṇḍita
135	R	46	“ Bhikkus,	“ Bhikkhus,
136	R	17	and frail	and is frail
	R	18	stable	it is stable
	R	39	should strike	one should strike
137	R	6	concentrating the	concentrating on the
138	L	10	begining	beginning
	R	35	Teacher	The Teacher
140	L	29	ripend	ripened
153	L	18	tumeric	turmeric
156	R	41	acutesensation	acute sensation
167	L	9	tranquility	tranquillity
173	L	42	explain	eulogise
	L	47	explain	eulogise
174	L	35	person free from	person who is free from
	L	36	covetousness with	covetousness and with

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