

IV

CHAPTER	PAGE
1. AMBASAKKHARA - - - - -	84
2. SERISAKA - - - - -	93
3. NANDAKĀ - - - - -	93
4. REVATĪ - - - - -	97
5. THE SUGARCANE - - - - -	98
6. RAJAH'S SONS - - - - -	99
7. THE RAJAH'S SON - - - - -	100
8. THE DUNG-EATERS - - - - -	101
9. THE DUNG-EATERS (a) - - - - -	103
10. THE CROWD - - - - -	103
11. PĀṬALIPUTTA - - - - -	104
12. THE MANGOES - - - - -	105
13. THE AXLE AND THE TREE - - - - -	107
14. COLLECTING OF WEALTH - - - - -	107
15. THE GUILDLIDER'S SONS - - - - -	108
16. SIXTY THOUSAND HAMMERS - - - - -	109

BOOK I

1

THE STORY OF THE LIKENESS TO FIELDS

While the Blessed One was dwelling at Kalandaka-nivāpa¹ in Veluvana near Rājagaha, he told this story.

At Rājagaha there was an immensely wealthy banker known only by the name of Mahādhanaṣeṭṭhi.² He had an only son, who was amiable and charming. When he reached the years of discretion, his parents reflected thus: "If our son spends a thousand per day, even in a hundred years this accumulation of wealth will not come to an end." They did not teach him a craft, thinking: "Since the learning of a craft would be a fatiguing exertion, let him with sound body and mind comfortably enjoy his wealth." Instead, when he was come of age,³ they procured him a charming bride, but totally lacking in a conception of Dhamma. With her he passed the time, given to enjoyment, delighting in and hankering after pleasure. At the death of his parents, he gave lavishly to dancers, singers, and others, and having wasted his wealth and become poor, he managed to live by borrowing money. But when he could no longer secure a loan and was pressed by his creditors, he gave them field and farm, house, and his other possessions, and became a beggar, and lived in the poor-house in that same city.

Now one day some robbers met him and thus addressed him: "Look here, man, what do you get out of this hard life? You are young and active. Come with us and make a comfortable living by stealing. We will train you." He agreed and went with them. The thieves gave him a large club; as they entered a house in which they had made a breach, they stationed him at the opening saying: "If anyone else

¹ Usually translated as Squirrels' Feeding-ground.—Ed.

² *Saṭṭhi*, lit.: best; often translated as treasurer: a 'guild-leader.'
Dhana = wealth.—Ed.

³ Sixteen years old.

comes here, strike and kill him." He, mentally dull and not knowing friend from foe, stood there, and awaited only the approach of others.

Now the people of the house got up, and running very quickly and looking this way and that, saw the man standing at the breach. With the words, "Here they are, the rogues, the thieves," they seized him, and brought him before the king, saying: "Lord, this thief was caught house-breaking." The king commanded the town-watch: "Cut off his head." These took him into custody and led him to the place of execution, flogging him with whips as he went along after the execution-drum. At the same time the populace shouted "This plundering robber has been captured in this city."

Now at that moment in the same city, the town belle, Sulasā by name, was standing at a window. She saw him led along, and since she had been acquainted with him in the past, she felt sympathy for him, who had attained great prosperity in this very town, and sent out sweetmeats and water and had this message delivered to the town-watch: "May your honour wait until this man shall have eaten these sweetmeats and drunk the water."

Now while in this same city the venerable Mahāmogallāna was contemplating clairvoyantly and noticed this man's predicament, his mind was moved with compassion, and he thought: "Since this man has not accomplished any merit, but done wickedness, he will be reborn in hell; now, if I go and he gives me the sweetmeats and the drink, he will be reborn among the terrestrial devas. Let me help this man." He accordingly appeared before the culprit as the drink and sweetmeats were being brought. When he saw the elder, his mind was at ease, and he thought: "What benefit shall I derive from eating these sweetmeats if I am put to death? Now these will become provisions for my journey to the other world." So he had the sweetmeats and the water given to the elder. When Mogallāna saw that his misery had grown into joy, he sat down, ate and drank and arose and went his way.

The man, however, was led by the headsman to the place of execution and beheaded. On account of the pious act done to the elder Mogallāna, unsurpassed field of merit, he was worthy of rebirth in the sublime deva-world. But his affection

went forth to Sulasā as he thought: "I attained this gift thanks to her," and so at the moment of death his heart became impure, and he was reborn in a lower state and became a dryad in a large banyan tree of dense shade in the jungle.

Now it came to pass that he seeing Sulasā in her garden bore her to his abode. Her mother lamenting, she bade him after a week take her back. And she told the people, who asked her, what had happened, and they were full of wonder and said: "The Arhans verily are the world's incomparable field of merit: even a small act of mercy done unto them gives men rebirth among devas." Monks narrated the affair to the Blessed One, who then spoke these stanzas in explanation of this:

1. "Like unto fields are the Arhans; the givers are like unto farmers; resembling seed is the gift; from this is produced fruit."

2. "This seed and cultivated field are for the petas and the giver. This the petas enjoy; the giver increases through the pious act."

3. "For doing a meritorious act here on earth and honouring the petas, to heaven¹ indeed he goes as his station, since he has done a good deed."

At the end of the discourse eighty-four thousand persons were converted to Dhamma.

2

THE STORY OF THE BOAR

While the Teacher was dwelling near Rājagaha at Kalan-dakanivāpa in Veluvana, he told this story.

Once upon a time, they say, when the blessed Kassapa² preached his doctrine, a monk, subdued in his body, but lacking restraint in speech, abused monks. After death, he was reborn in hell. After he had roasted there for one Buddha-interval, he left and was reborn in this Buddha-period near Rājagaha, at the foot of Vulture's Peak. As a result of that very offence, he was afflicted with hunger and thirst. His

¹ *Sagga, svarga*, lit.: the bright (world).

² The previous 'Buddha.'

body was gold-coloured, but his mouth was like that of a boar.

At that time, the venerable Nārada was living at Vulture's Peak. With bowl and robe, he set out very early in the morning for alms. On his way to Rājagaha he saw the peta on the road. In asking him about the deed he had done, he spoke the following stanza :

1. "Your body, golden all over, illuminates all the regions ; but your mouth is simply that of a boar. What deed have you done in your previous existence ?"

In reply the peta said :

2. "In my body I was subdued ; in my speech I was not restrained. Therefore, I have such an appearance as you see, Nārada."

The peta also gave the elder this advice :

3. "So, Nārada, I myself tell you this which you see for yourself. Do not commit evil with your mouth, lest, indeed, you become boar-mouthed."

Then the venerable Nārada, having made his round for charity in Rājagaha, returned after dinner from collecting alms and told this incident to the Teacher, who used it in teaching Dhamma.

3

THE STORY OF THE PETA WITH A PUTRID MOUTH

While the Teacher was sojourning at Kalandakanivāpa in Veluvana, he told this story.

Once upon a time in the days of the Blessed Kassapa, two men of good family, under his instruction, left the worldly life. Abounding in the practice of morality and living with austere penance, they dwelt harmoniously in a certain settlement in a village.

Then a certain monk of evil disposition, who found delight in slander, came to their abode. The elders received him kindly and on the second day went with him to collect alms. The people were rendering the elders the highest possible obedience and serving them with rice-gruel, boiled rice, and other foods. And he thought : "Nice is this village as a resort for alms, and the people, endowed with faith, give

savoury food. Here is shade too and water. One can live happily here ; but not as long as these monks are dwelling in this same place. Well then ! I shall so act as to do for them so that they come not again to stay here." And he slandered them the one to the other. They both became gradually suspicious and thought, "It may, after all, be so," and lost trust, avoided each other, and soon, without telling each other, each went to a pleasanter place.

The people asked the slanderous monk, "Reverend sir, where are the elders gone ?" He replied : "All night they were quarrelling with each other ; they set out without heeding my words, as I said : 'Do not quarrel, be harmonious' ; and among other things I added : 'Those who are so disposed are gladdened by a big fight.' " Then the people entreated : "Just let the elders go ; for our sake, however, you stay here and have no regrets." He assented saying, "All right." While dwelling there he considered after a few days : "Through covetousness for a dwelling, I estranged these monks. Alas ! I have been intent upon much wickedness." Overcome by deep remorse and having fallen sick from agitation, in a very short time he died and was reborn in the Avīchī hell. Later he was reborn in this Buddha-period not far from Rājagaha as a peta with a putrid mouth. His body was gold-coloured, but worms coming out here and there from his mouth, were devouring it, as it emitted a disagreeable odour. Then the venerable Nārada, coming down from Vulture's Peak, saw him and asked him in this stanza about his deeds :

1. "You have a beautiful, heavenly complexion ; floating you are standing in the air. Yet worms are devouring your mouth which has a putrid odour ; what act did you commit of yore ?"

The peta replied :

2. "A monk I was, wicked and of ill speech ; though fitted for austerity, I was unrestrained with my mouth ; I obtained my complexion with austerity and a putrid mouth on account of my slander."

3. "Now this has been seen by yourself, Nārada. They who are compassionate and virtuous would say : 'Do not backbite nor speak falsely. Then you will become a Yakkha enjoying as you will.'"

4

THE STORY OF THE BISCUIT-DOLL

While the Teacher was dwelling at Sāvattī in Jetavana he told this story.

The nurse had given Anāthapiṇḍika's grand-daughter a biscuit-doll as plaything. The child let it fall one day and it broke. She cried out, "My daughter is dead," and wept, and none of the servants could pacify her.

Now at that time, the Teacher was in the home of the householder Anāthapiṇḍika, who was seated near him. The nurse took the child and went to her master, who said: "Why is the girl crying?" took her on his lap, and having appeased her by saying, "I will give you a daughter as a gift," said to the Teacher: "Reverend Sir, for the sake of my great granddaughter, on account of a pastry-doll, I am anxious to bestow a gift. Therefore consent to come to-morrow to my house with five hundred monks."¹ The Blessed One agreed.

Accordingly the Blessed One came, and after the meal, he gave thanks and spoke these stanzas:

1. "With whatever concern the liberal one should give a gift to the forefathers and the departed or also to the deities of the homestead";

2. "And to the four great kings, the celebrated guardians of the world, Kuvera, Dhataratṭha, Virūpakka, and Virūlhaka; with this forsooth they all are honoured, and the bestowers are not without reward."

3. "For mere weeping or grief or any other lamentation is of no avail; all this is of no help to the departed person. Such a practice have the kinsmen."

4. "But indeed this gift which is given and well established in the Church, with immediate effect serves a long time for the benefit of the departed."

Thus the Blessed One expounded Dhamma and departed. The guild leader's wife and relatives followed his example. Thus they bestowed great gifts for a month. Then King Pasenadi of Kosala hearing of this also presented bounteous gifts to the assembly. When the citizens saw this, they in turn did as the king and for a whole month practised great

¹ '500' actually amounts only to 'many.'—Ed.

giving, a great generosity which had its origin in the biscuit-doll.¹

5

THE STORY OF THE PETAS OUTSIDE THE WALL

While the Teacher was living at Rājagaha, he told this story.

Ninety-two cycles ago there was a city called Kāśipuri. In that place, king Jayasena was reigning; his queen was called Sirimā. Their son Phussa attained supreme enlightenment.¹ Now King Jayasena displayed pride, thinking: "Since my son, who is born as a Buddha, has made the great renunciation, I alone have the Buddha, I alone have Dhamma, I alone have the Church." All the time he alone was in attendance upon him and gave no opportunity to others.

The three younger brothers of the Blessed One, born of a different mother, thought: "The Buddhas indeed are born for the benefit of the whole world, not for the sake of just one person. Now our father gives no opportunity to others. How now can we serve the Blessed One and the Church? Come along, let us perform some stratagem." So they caused a disturbance, as it were, on the borderland. Then the king, when he heard about this disturbance, sent forth these three sons to pacify the border. They did so and, upon their return, the king in his pleasure granted them a boon, saying: "Take whatever you wish." They said: "We wish to wait upon the Blessed One." The king, denying this, said: "Take something else." They replied: "We do not care for anything else." The king said: "Well, you can take your choice."

They approached the Blessed One and said: "Reverend Sir, we wish to serve the Blessed One three months. Let the Blessed One consent to spend with us for three months the retreat of the rainy season." The Blessed One assented. The three sons personally sent a written message to the man appointed over the province, saying: "During these three months we must serve the Blessed One; beginning with a

¹ The 18th Buddha after Dipaṅkara. See Bv. XIX, etc.

monastery; provide all his needs." Then they served with due honour the Blessed One and the Order of the monks. When they, as rulers of the province, had dedicated the monastery, they observed the retreat of the rainy season. One of them, a royal treasurer, the son of a householder, a believer, together with his wife, found faith. He duly gave a donation to the Order of monks at whose head was the Buddha. The man who was set over the province followed his example and with eleven thousand people dispatched gifts with all due honour. On that occasion some people were offended in heart; having hindered contributions, they themselves ate the gifts and burned with fire the refectory. After the king's sons with their retinue had honoured the Blessed One and bidden him farewell, they went directly to their father.

Upon his return, the Blessed One attained Nirvāṇa; the king's sons, and the man set over the province, and the royal treasurer, in the course of time, died and with the multitude were reborn in heaven, but the people who were offended in heart were reborn in hell. Thus ninety-two cycles passed by, as these two states of persons were reborn respectively from heaven to heaven and from hell to hell. Then in that auspicious cycle, at the time of the blessed Kassapa, the people who were offended in heart were reborn among the petas.

At that time, men themselves would give a gift for the benefit of their peta kinsmen and indicate: "Let this be for our relatives." Thereupon the petas received happiness. Then these petas too noticed this, and having approached Kassapa asked him: "How now, reverend sir, can we too attain such bliss?" The Blessed One said: "At this time, you cannot attain it, but in time to come, there will be a universal Buddha named Gotāma; in the time of that Blessed One, there will be a king named Bimbisāra, who ninety-two cycles from now will be a kinsman unto you. He will give a gift to the Buddha and ascribe the credit to you; then you will attain (blessedness)." Now when this was spoken, it was as though one had said to those petas: "To-morrow you shall receive."

Then¹ after this Buddha-interval had passed, the Blessed

One was born unto us in the world; the three princes too with a thousand men passed from the world of the devas and were reborn in the kingdom of Magadha in brāhman families. In course of time, having given up the worldly life, the three became ascetics with matted hair, sojourning at Mount Gayā; the man set over the province became King Bimbisāra; the royal treasurer, the son of a householder, became guild-leader by the name of Visākha; his wife became the daughter of a guild-leader and was known as Dhammadinnā; but the rest of the multitude were reborn as attendants of the king. Now our Blessed One, reborn in the world, at the end of seven weeks came to Benares, where he set rolling the wheel of Dhamma. He instructed the three ascetics, after he had begun with a group of five, and obtained as many as a thousand followers. Then he proceeded to Rājagaha and established King Bimbisāra in the fruits of the first way together with eleven myriads of brāhmans and laymen dwelling in Aṅga and Magadha.¹

The petas, however, surrounded the house thinking: "Now the king will ascribe a gift to our credit." As the king gave a donation, he thought only, "Where now, I wonder, may the Blessed One be dwelling?" Accordingly he did not ascribe the credit of the gift to anyone. Thus, since the petas, who had not received a donation, were without hope, they uttered during the night dreadful outcry at the king's residence. The agitated king told the Blessed One at daybreak of what had occurred and asked: "Did you hear a noise like that? Reverend sir, I wonder now what may happen to me." The Blessed One replied: "Do not fear, great king; no evil will befall you, but prosperity will come your way. Now verily, these are your kinsmen who have been reborn among the petas. For one Buddha-interval they have been wandering about, yearning just for this: 'He will bestow upon the Buddha a gift and ascribe to us its merit.' Yesterday when you presented a gift, you made no transfer of credit. Consequently they have lost hope and uttered outcry." The king said: "How now, reverend sir, could they obtain what is given as a gift?" The Buddha said: "Indeed they can, great king." The king said: "Then, reverend sir, let the Blessed One

¹ From here the Commentary is more or less a duplicate of that on the 'Wall' verses in the Khuddakapāṭha (VII). Cf. *Minor Anthologies* I, S.D.D.—ED.

¹ There follows, briefly, the Sakka tribute from the Nidānakathā of the Jātaka.—ED.

accept my invitation for to-morrow; I shall transfer to them the virtue of the gift." The Blessed One agreed.

Then the king had a generous bounty prepared and had the time announced to the Blessed One, who came to the royal palace. The petas came, thinking: "To-day we shall get something," and stood outside the walls and fences. The Blessed One then brought it about that everyone of them became visible to the king. As the ruler gave water to wash in, he ascribed to them the merit with the words: "Let this be for my kinsmen." Instantly there came into existence for the petas lotus-ponds full of lotuses and water-lilies. They bathed and drank there, and alleviated of their sufferings from distress, fatigue, and thirst, they became gold-coloured. The king handed out rice gruel and solid and soft food and made over the merit of the gift. In a moment there came into being for them other, even deva-foods, of which they joyfully partook. The king made a donation of clothes and dwellings and made over the merit of the gift. There came into existence for them deva-clothes, deva-mansions, and couches, covers, and ornaments. The Blessed One so resolved that all this bliss of theirs should be manifest to the king, who, seeing this, was very much pleased. Then the Blessed One, having eaten and being invited, in order to thank King Bimbisāra, told the story of the petas outside the wall.

1. "They stand outside the walls and at the open spaces and at the cross-roads; they are standing at the doorposts, having gone to their own house.

2. "Although abundant food and drink, hard and soft, are served, no one needs these beings because of (their) acts.

3. "They who are compassionate give their kinsmen at the proper time pure, excellent, suitable food and drink (with the words): 'Let this be for our kinsmen; let the relatives be blessed!'

4. "And these coming together there, the departed spirits of the kinsmen who have assembled greatly rejoice at the abundant food and drink, saying:

5. "'Long live our kinsmen through whom we receive. Piety has been shown us, and the givers are not without reward.'

6. "'For there is no ploughing there, nor is cowherding

found there; nor is there trading there as here, nor commerce with gold.'

7. "'With gifts from here, the petas, the dead in the other world, maintain themselves. As water rained on a height flows down to the low ground, even so the gift hence given supports the petas.'

8. "'Just as full streams of water fill the ocean, even so the gift hence given supports the petas.'

9. "'My kinsfolk and companions, each one gave to me, worked for me. May each one give gifts to the petas, remembering what was done in their past.'

10. "'For¹ mere weeping or grief or any other lamentation is of no avail; all this is of no help to the departed person. Such a practice have the kinsmen.'

11. "'But indeed this gift which is given and well established in the Church with immediate effect serves a long time for the benefit of the departed.'

12. "Now this is the duty defined for kinsmen; to the petas, moreover, high piety has been paid, and strength has been bestowed upon the monks. No little good has been pursued by you."

At the end of the discourse, insight into Dhamma was received by eighty-four thousand people whose understanding began, as it were, from the incident of rebirth in the realm of the petas. Their hearts were stirred with praise, and they made earnest efforts. On the following day, the Blessed One taught to devas and men this same discourse of "Outside the wall." Thus for as long as seven days there was such a conversion as this to Dhamma.

6

THE STORY OF THE DEVOURER OF FIVE CHILDREN

While the Teacher was living at Sāvattthī, he told this story.

In a village not far from Sāvattthī a certain land-owner's wife was barren. His relatives said: "Let us procure you another girl." He was unwilling out of affection for his wife.

¹ See I, 4, 3.

Then, when his wife heard of this, she urged her husband to marry again and not cut off his lineage. But when the new wife was with child, the barren wife, who was overcome by envy, satisfied with food and drink a certain Wanderer,¹ and employed him to bring about abortion. The second wife told her mother, who summoned her kinsfolk and they spoke thus to the barren wife: "You have caused the death of her unborn child." She replied: "I am not guilty." The kinsmen said: "If you are not, take an oath." She took the oath, inviting, were she guilty, the date told below.

Not long afterwards she died, and was reborn, not far from that same town, as an ill-favoured peti. At that time, eight elders who were spending the rainy season in the province and were going to Sāvattī to see the Teacher, came to a place in the forest supplied with shade and water, not far from this same village. Then the peti appeared unto the elders, of whom one asked her:

1. "You are naked and ugly in form; an ill-smelling and putrid odour you breathe forth; you are all covered with flies. Now who are you that are standing here?"

The peti:

2. "I, venerable Sir, am a peti, a wretched denizen of Yama's world. Since I had done a wicked deed, I went hence to peta-world.

3. "At daybreak I give birth to five sons, in the evening again to five others, all of whom I devour; even these are not enough for me.

4. "My heart is scorched and smokes with hunger; I get no water to drink. Behold the misfortune come to me."

When the elder had heard this, he asked her:

5. "Now what wicked deed was done by body, speech, and mind?² In retribution of what offence do you devour the flesh of your sons?"

Then the peti told the elder what she had done:

6. "The other wife of my husband was with child, and I

¹ *Paribbājaka*, a roaming student.

² Note that in the two Suttas (*A. i.*, 138; *M. iii.*, 179) of the post mortem tribunal great stress is laid on ill deeds as having been done "by you, yea, by you..." Here, in the following verses, the same notion becomes apparent.

—ED.

devised evil against her; I myself with a corrupt spirit caused the fall of her unborn child.

7. "When it was two months old just blood flowed forth. Then her mother in anger brought her kinsfolk to me. And she both administered an oath to me and had me reviled.

8. "I, even I, took the terrible oath falsely: 'May I eat the flesh of children if it was done by me.'

9. "In consequence of both the deed and the perjury, I devour the flesh of children, stained with the blood of the past."

The elders, moved with compassion for her, went to the house of that landlord, and had him transfer to the peti the virtue of the alms-gift he made them. All at once the peti, freed from her misery, obtained great blessedness and showed herself (in a vision) during the night to her husband. Then the elders in due time came to Sāvattī and told the matter to the Blessed One.

7

THE PETA STORY OF THE DEVOURER OF SEVEN CHILDREN

While the Teacher was living at Sāvattī, he told this story.

In a certain village not far from Sāvattī, a lay disciple had two sons, handsome and gifted and good. Because of them their mother despised her husband. In disgust at being slighted by his wife, he brought home another one, a young maiden, who became with child. The elder wife, moved by jealousy, persuaded a certain physician, in return for a fee, to cause miscarriage in her rival. Questioned by both the kinsfolk and her husband, she swore falsely, inviting the doom that actually befell her.

At that time many elders, who had kept the Retreat of the rainy season in an abode in the village, were going to Sāvattī to see the Blessed One; on that occasion they spent the night near that village. Then this peti appeared unto these elders. The chief among them asked her in a stanza:

1. "You are naked and ugly in form; an ill-smelling and putrid odour you breathe forth. You are all covered with flies. Now who are you that are standing here?"

The peti:

2. "I, reverend sir, am a peti, a wretched denizen of Yama's world. Since I had done an evil deed, I went from here to the world of the petas.

3. "At daybreak I give birth to seven children, in the evening again to seven others, all of whom I devour; even these are not enough for me.

4. "My heart is scorched and smokes with hunger; I do not attain serenity of mind. As though burnt with fire, I suffer torture."

Then the chief elder asked her:

5. "Now what wicked deed was done by body, speech, and mind? Through what offence do you devour the flesh of children?"

The peti:

6. "I had two sons; both had attained adolescence. But I, having witnessed the strength of the sons, despised my husband.

7. "Then my husband was angry and married another wife. And when she became with child, I meditated evil against her.

8. "And I with mind corrupted caused the fall of her unborn child. This fell in the third month, foul and bloody.

9. "Then¹ her mother in anger brought her relatives to me. And she administered an oath to me and had me reviled. I, even I, took the terrible oath falsely: 'May I eat the flesh of children if it was done by me.'

10. "In consequence of both the deed and the perjury, I devour the flesh of children, since I am stained with the blood of my past."

8

THE STORY OF THE OX

While the Teacher was living at Jetavana, he told this story.

At Sāvattihī the father of a certain householder died. The son was tormented with grief and was lamenting. As he was going around like a mad man, he would ask whomever he saw: "Do you then not see my father?" No one was able to dispel his grief. But, in his heart as a lamp in a jar, there was burning the immediate condition of the First Way. As the

¹ See I, 6, 7, 9.

Teacher was surveying the world in the morning, he saw this assurance and thought: "It is meet to give this man the fruit of the First Way after he has told his past experience and suppressed his grief"; so on the following day, he returned after the alms-round, he went with a junior monk to the man's house-door. Upon hearing that the Teacher was come, he went out to welcome him. When the Teacher was seated the host said: "Reverend sir, you know whither my father has gone." Then the Teacher addressed him: "Lay disciple, do you ask about your father in this state or the past one?" Upon hearing these words and having his grief allayed:—"I had a good many fathers," he recovered a little composure. Then the Teacher uttering a brief address departed to his abode. Then his monks started a conversation hereon.

Upon his arrival, the Teacher asked: "Well, monks, for what discussion are you now seated in conclave?" They told him the matter. Saying, "It was not only at this moment that I dispelled the man's grief, but in a previous life it had already been removed," the Teacher, upon their request, told what had happened.

Once¹ upon a time in Benares, the father of a certain householder died. Overcome by grief and lamentation he beat upon his breast and reverentially walked around the funeral pile. His son, Sujāta by name, an intelligent and clever lad, endowed with the highest wisdom, who was considering a means of dispelling his father's grief, saw outside the city a dead ox, before which he set some grass and water that he had brought. He offered it a morsel, and commanding like a living one, he stood there, saying: "Eat, eat, drink, drink." When the passers-by saw him, they said: "Hallo, Sujāta, are you mad that you offer grass and water to a dead ox?" But he replied never a word. So the people went to his father and told him: "Your son has become mad and offers grass and water to a dead ox." When the householder heard this, his grief for his father left him. Agitated, he quickly went and reproved the lad: "Are you not Sujāta, intelligent, clever, and wise? Why do you offer grass and water to a dead ox?" In that connexion he spoke two stanzas:

1. "Why now appearing like a mad man, do you cut the

¹ *Jāt.*, No. 362.

green grass and mutter to an old ox whose life is gone, 'Eat, Eat'.

2. "For not by food and drink would a dead ox arise. you are childish and simple-minded, just like anyone else.

In reply Sujāta spoke the following :

3. "These feet, this head, this body with the tail, the eyes likewise are here. Let this ox get up.

4. "But the hands and feet, body and head of grandfather are not seen. Weeping upon the mound of earth is it not you who are foolish?"

The father :

5. "Verily I was glowing, being like a fire over which ghee had been poured. Now sprinkled as with water, I make an end of all my pain.

6. "Verily, you drew from me the sting, the grief that was rooted in my heart, you who dispelled from me, overcome with sorrow, the mourning for my father.

7. "Verily I have laid aside my grief herein and am calm and have made an end. I do not mourn, I do not weep, having heard you, my boy.

8. "So do the wise who are compassionate. They divert us from grief just as Sujāta his father."

And the father washed his head, partook of food, and attended to his business. At death, he was a yon-farer to heaven.

Thus Sujāta became a Protector of the world.²

9

THE STORY OF THE MASTER WEAVER

While the Teacher was living at Sāvattthī, he told this story.

Just a dozen monks, having acquired matter for practice from the Teacher, were investigating a place in which to live. As the Retreat of the rainy season was near, they saw a delightful forest-abode with shade and water, and at a convenient distance from it a village for getting food. They passed the night there, and next day, entered the village to

collect alms. The people welcomed the monks and begged them to enter upon residence for the Retreat of the rainy season. Then the head of the weavers' guild respectfully served two monks with their four necessities of life, while the rest of the guild-members cared for a monk apiece.

Now the wife of the chief weaver was unbelieving, without faith, unorthodox, and greedy, and did not minister to the monks. Thereupon master weaver married her younger sister and made her mistress in his house. She had faith and zealously cared for the monks. All these weavers too, gave one cloak to each of the monks who were observing the Retreat of the rainy season. Then the selfish wife of the head of the weavers' guild, in a wicked spirit, abused her husband, saying: "Whatever food and drink you give as a gift to the ascetics who are the true followers of the Buddha, may that in the next world be turned into muck and may the cloaks become burning plates of iron."

At his death the master weaver was reborn in the Vindhya forest as a dryad endowed with splendour. His stingy wife was reborn as a peti not far from his abode. She was nude, ugly, and overcome with hunger and thirst, and as she approached the earth-deva, she said: "My lord, I am naked and walk around exceedingly tormented with hunger and thirst; give me clothes and food and drink." He gave her some of his excellent deva-food and drink; this, immediately upon her taking it, was turned into muck, and the cloak with which she was clad became a burning iron plate. Vomiting and wailing, she went about in great misery.

At that time, a certain monk, who was going to pay his respects to the Teacher, with a large caravan entered the Vindhya forest. The caravan, after having been travelling at night, saw by day a place abounding in shade and water, where they unharnessed the oxen and stopped to rest. Then the monk, who with a desire to be alone had strolled away a short distance, spread his cloak on the thick grass at the foot of a tree and lay down. Weary in body from the journey by night, he fell asleep. When the men of the caravan had rested, they went on their way, but that monk did not awake. Then having got up at eventide and missing his companions, he followed a side path and finally came to the

¹ = *Therīgāthā*, 131.

² He was listed as the 12th Buddha.

abode of the above-mentioned deva. When that deva saw him, he came up in human form and welcomed him; he took him into his mansion, and after he had given him ointment for his feet and other presents, he paid him homage and sat down. At this time, the peti also came and said: "Give me, my lord, food, drink, and a cloak." He gave her these things, which, the moment they were grasped by her, invariably they turned into muck and burning plates of iron. When the man saw this, he became greatly agitated and asked the deva in these two stanzas:

1. "Dung and urine, blood and pus accrue to her; of what is this the result? Now what deed has this woman done, who is always feeding blood and pus?"

2. "New and lustrous, forsooth, soft, white, and downy are the clothes given her, but they become divers metal plates. Now what deed has this woman done?"

The deva:

3. "This was my wife, venerable one; she was not disposed to give, niggardly and stingy was she. When I gave to recluses and brahmans, she abused and censured me, saying:

4. "'Dung and urine, blood and pus, even filth may you feed upon for all time. Let that be your lot in the other world, and may your clothes be like metal plates.' Since she has committed such a wicked deed, she shall, for a long time after arrival here, eat that filth.

"Now is there any means of freeing her from the world of the petas?" He said: "If one presents a gift to the Blessed One and to the Community of Ariyans, or even to one monk and transfers to her the credit, and she appreciates it, in that way she will have release from suffering." When the deva heard this, he gave that monk food and drink and transferred the virtue of the gift to that peti. Instantly she had sufficient; she was of joyful heart, and satisfied with the deva-food. Then he gave into the hand of the same monk a pair of deva-cloaks for the Blessed One and ascribed the credit of the gift to the peti. Immediately thereupon, she was clad in deva-garments, well-provided with everything that is to be desired, the counterpart of a divine-nymph.

Furthermore that monk through the potency of that deva on that very day reached Sāvattthi.

10

THE STORY OF THE BALD-HEADED WOMAN

While the Teacher was living at Sāvattthi, he told this story.

Once upon a time there was at Benares, a certain woman living on her beauty; Now her long black hair, fine, soft, and glossy had a most beautiful curl; her tresses made two handfuls, and when loose, hung down to her girdle. Then a few envious women took counsel together, and having bribed the handmaiden sent her a drug which would destroy her hair. Now the maid prepared that drug with the bathing powder and gave it to her mistress at the time that she bathed in the Ganges. She moistened her hair well to the roots with that concoction and plunged into the water. Just as she was immersed in the river, her hair fell out, roots and all, and her head resembled a bitter gourd. Then, ugly as a pigeon whose feathers¹ have been plucked out, being unable out of shame, to enter the city, wrapped her head in a shawl and made her abode outside the city. Her bashfulness gone, and having pressed sesame seeds, she made her living by trading in oil and spirituous liquor.

One day, as two or three drunken men had fallen into a deep sleep, she stole all their clothes, which were hanging loose. Then one day, she saw on his round for alms a saintly elder and, having invited him to come in, she gave him a cake made of kernels and mixed with sesame oil. Out of pity for her, he accepted it and ate it. She stood there with a happy heart, holding over him a sunshade. The elder with a stirred mind, thanked her and took leave. Now she then made a wish: "May I have long hair which is fine, glossy, and soft with a most beautiful curl." At a subsequent time she died, and as a result of her meritorious deed, she was reborn out in mid-ocean all alone in a golden mansion; her hair was restored just as she had desired it, but because she had stolen the garments of the men, she was nude. She was reborn again and again in that golden mansion and without any clothes spent one Buddha-interval there.

Then our Blessed One was reborn in the world, and while

¹ *Luñcitapamāṇā*. The translation follows the suggested emendation *luñcita-pakkhikā*, Pali-English Dictionary, s.v. *pamāṇa*.

he was sojourning in Sāvattthī a hundred merchants, whose home was there, embarked in a ship for Suvannabhūmi. The ship storm-tossed arrived at that shore. Then this petī with the mansion appeared to them. When the eldest merchant saw her, he asked :

1. "Who, pray, are you, staying in a mansion? Not coming out. Come out, lady; let us see you and your potency."

The petī :

2. "I am distressed; I am ashamed to come out naked, clothed with my hair. By me little good was done."

Merchant :

3. "Come. I give you a cloak; put it on; don the wrap and come out, beautiful one. Come out, lady. Let us see you and your potency."

As he said this, he held out to her his own mantle.

The petī :

4. "What is given by your hand into mine does not help me. But this disciple here is a faithful pupil of the truly enlightened one."

5. "Having dressed this man, transfer to me the merit; then I shall be blest, flourishing in all pleasure."

After having heard her, the traders bathed and anointed that lay disciple and clothed him with a pair of garments. In making known the matter, the Redactors uttered three stanzas :

6. After the traders had bathed and anointed him, they clothed him with the garments and ascribed to her the virtue of the gift.

7. From the gift came the result : food, clothes, and drink.

8. Thereupon pure, having clean clothes, wearing the best Benares cloth, smiling, she came out of the mansion, saying : "This is the fruit of your gift."

The traders :

9. "The mansion, of varied style, pleasant shines bright O devī,¹ tell us of what deed this is the result."

The devī :

10. "To a travelling monk mendicant, an upright one, I with pious mind gave a cake of seeds with sesame oil."

¹ Devatē.

11. "For this good deed I enjoy as a reward a long time in the mansion; now but little while remains."

12. "After four months will be my death; down to the exceeding severe and terrible hell I shall fall."

13. "It is four-cornered and has four doors; it is divided into parts by measure; it is surrounded by an iron fence, and is covered on the top with iron."

14. "Its iron floor is glowing with heat. Flashing on all sides for a hundred yojanas, it ever stands."

15. "There for a long time I shall experience grievous pain and the fruit of evil deeds. Therefore I bewail this that is true."

That disciple's mind was aroused by pity, and he said : "O devī, through the power of one gift you bestowed upon me, you have been rich in the fulfilment of all desires. But now, by bestowing a gift upon these lay disciples and bearing in mind the virtues of the Teacher, you will be released from rebirth in hell." The petī very happy, satisfied them with deva-food and drink, garments and jewels, and gave into their hands a suit of garments for the Blessed One. She sent her respects, saying : "Go to Sāvattthī and salute the Teacher with my words : 'Reverend Sir, a certain petī greets with her head the feet of the Blessed One'." Then by her potency she brought the ship that same day to their haven. The merchants in due course delivered the gift to the Teacher, and told the whole matter.

11

THE STORY OF THE ELEPHANT

While the Teacher was living at Jetavana, he told this story.

The venerable Saṃkicca, at the age of seven attained Arihanship¹ even in the tonsure hall, and while still a novice, was dwelling in a forest haunt with thirty monks, from whom he warded off death at the hand of five hundred robbers. After he had converted the marauders and induced them to take up the ascetic life, he went to the Teacher at Benares with these monks, and dwelt there at Isipatana.

¹ Theragāthā, No. 240; Dhammapada Commentary, ii, 240 ff.

At that time there dwelt at Benares a heretical brahman having two sons and a daughter. These three joined the laity in honouring and entertaining recluses and brahmans, though their parents showed no such respect. Now it came to pass that in a storm all five were crushed and killed by the falling of their weak old house. Thereupon the brahman and his wife were reborn as petas, and the two sons and daughter became terrestrial devas. Now a nephew of that brahman, a pupil of Samkicca, went to meet him at his bidding and, as he stood, saw by his Teacher's potency, the two devas and their sister riding to attend a meeting of Yakkhas, saw also the two petas following them, and spoke to these :

1. "Leading the way, forsooth, one goes on a white elephant, but in the middle, one is in a car drawn by she-mules ; and at the very end a young woman who entirely illuminates the ten regions, is carried in a litter.

2. "But you people with hammers in your hands, having sad faces and split and broken bodies, as human beings what evil have you done ? On account of what do you drink each other's blood ?"

The petas :

3. "He who goes at the very head on the white elephant, the four-footed beast, was our son ; he was the eldest child. Because he gave gifts, he now rejoices happily.

4. "He who is in the middle on the chariot drawn by the she-mules, in the swift-going car which is yoked to four, was our second child. As an unselfish and noble giver he shines.

5. "She who is carried behind in a litter, a lady, wise, having the gentle eyes of the doe, was our daughter ; she was the youngest child. Happy with half a portion of her share, she rejoices.

6. "And these with tranquil minds in their previous existence gave gifts to recluses and the brāhmans. But we were niggardly and abused recluses and the brāhmans. Since they gave gifts, they roam about, and we are dried up like a reed cut down."

In declaring their wickedness, thus they explained : "We are your mother's brother and his wife." Upon hearing this, the nephew was grieved and asked :

7. "What kind of food do you have ? What kind of a bed ? How do you maintain yourselves, you great offenders, who, while food is abundant and plenty, have lost happiness and to-day have obtained sorrow ?"

The petas :

8. "We strike each other and drink pus and blood. Although we have drunk much, we are not nourished, we are not satisfied.

9. "Just as do unbestowing mortals lament who after death are in the abode of Yama ; having discerned and attained food, they neither enjoy it nor do good with it.

10. "Suffering hunger and thirst in another world, the petas for a long time lament, since they are in torment. Because they have done deeds of grievous consequence, they receive suffering as their bitter fruits ;

11. "For momentary are wealth and property ; fleeting is the life here on earth ; knowing transience from the transient, let the wise man prepare a refuge.

12. "All men who are acquainted with Dhamma and have this knowledge do not neglect gifts after they have heard the words of the Arhans."

12

THE SNAKE STORY

While the Teacher was sojourning at Jetavana, he told this story.

At Sāvattthi, it is said, the son of a certain lay disciple died. The father was plunged into lamentation and grief and did not go out ; he was unable to do anything and just stayed in the house. Then the Teacher, rising at dawn from attainment of the great pity was surveying the world with his Buddha-eye ; having seen the lay disciple, he took bowl and robe, and stood at the door of his house. The lay disciple quickly went out to meet him, took his bowl, and welcomed him in. The Blessed One said to him : "Why, lay disciple, do you appear

overcome by grief, as it were?" He replied: "Verily, Blessed One, my beloved son has died; therefore I am overcome with grief." Then the Blessed One, who dispels grief, told him the Serpent-Jātaka (birth-story).¹

Once upon a time, in the Kāsi country at Benares there was a brahman family by the name of Dhammapāla, in which the brahman, his wife, their son, daughter, daughter-in-law and maid-servant, all of them, found delight in meditation on death.² Whoever among them went forth from the house would tell the rest of the household and take leave totally unconcerned. Then one day the brahman with his son went to a field and ploughed, while the son set fire to dry grass and sticks. Thereupon a black snake scared came out from a hole in the tree and bit the brahman's son. The latter died and was reborn as Sakka, king of devas. Then the brahman, having bathed, purified, and anointed himself, and surrounded by his attendants, put the body on the funeral pyre and applied the fire just as though he was burning a heap of wood. He was standing there, free from grief, without self-mortification, and having his mind fixed upon the idea of impermanence.

Now the brahman's son, having become Sakka, became our Bodhisatta. Having considered the good deed done in his previous birth and feeling compassion for his father and kinsfolk, he went to their place, disguised as a brahman. When he saw that they were not in mourning, he said: "Hey! You are roasting an animal; give me meat; I am hungry." The father replied: "It is not an animal; brahman, it is a human being." The Bodhisatta asked: "Was that one an enemy of yours?" The father replied: "He was no enemy, but one nurtured in our own bosom, our own tender son of excellent qualities." The Bodhisatta asked: "Why do you not mourn for him?" Then the brahman said:

1. "Just as the serpent casts aside its old skin and attains a body that is its own, so also is it when the (human) body is deprived of enjoyment and when the deceased has fulfilled his time.

¹ No. 354.

² Meditation (*sati*, for *śavati*) is rather mindfulness of, attention to, musing in the Shakespearean idiom.—ED.

2. "He who is being burnt does not know that his kinsmen mourn; therefore I do not bewail him; he has gone to his bourn."

Then Sakka addressed the brahman's wife: "Good woman, what was that dead man to you?" She replied: "For ten months I bore him in me, I suckled him, I placed his hands and feet; he grew up, my son, sir." He asked: "Even if the father as man does not weep, surely a mother's heart is tender. Why do you not weep?" Upon hearing him, she said:

3. "Uncalled¹ he came thence, unbidden he has gone hence. As he came, so he went. Why here bewail?"

4. "He who is being burnt does not know that his kinsmen mourn; therefore I do not bewail him; he has gone to his bourn."

Then he asked the sister: "Good woman, what was that one to you?" "Sir, he was my brother." "Good woman, sisters verily have affection for their brothers. Why do you not weep?" She explained:

5. "If I should weep, I should become thin. What reward would there be for me? There would be more discomforts for our kinsmen, companions, and friends.

6. "He who is being burnt does not know that his kinsmen mourn; therefore I do not bewail him; he has gone to his bourn."

Then he asked the widow: "What was that one to you?" "Sir, he was my husband." "My lady, wives verily have affection for their husbands. Wherefore do you not weep?" She explained:

7. "Just as an infant cries for the moon departing, so that very same thing does he who mourns for the departed.

8. "He who is being burnt does not know that his kinsmen mourn; therefore I do not bewail him; he has gone to his bourn."

Then he asked the maid-servant: "Woman, what was that man to you?" "Sir, he was my master." "If so, he probably beat you, and you will have been housekeeper; therefore you do not weep, thinking: 'Methinks I am happily

¹ *Therīgāthā*, 129.

released of this man who is dead'." She replied: "My lord, do not speak so to me. It is not fit. The gentleman was to me very full of patience, amity, and kindness, acting properly, like a grown up son nourished." "Then why do you not weep?" She said:

9. "Just as in the case of a brahman a broken water-pot is not restored, so that same vain effort makes he who bewails the departed.

10. "He who is being burnt does not know that his kinsmen mourn; therefore I do not bewail him; he has gone to his bourn."

When Sakka had heard their religious talk he was pleased and said: "You have rightly developed attention to death. Henceforth you must not do ploughing and other labour." He filled their house with seven royal treasures and advised them with the words: "Diligently bestow gifts, observe the moral precepts, and keep the feast-day." Thereupon he revealed himself unto them and went to his own abode. And the brahman and his family bestowed gifts and performed other meritorious deeds, and having lived to a good old age, were reborn in the world of the devas.

END OF BOOK I

BOOK II

I

THE STORY OF THE FINDING RELEASE IN TRANSMIGRATION

While the Teacher was sojourning at Veluvana, he told this story.

In a village called *Iṭṭhakāvati* in Magadha and in *Dīgharājī* village dwelt many who, finding release in transmigration, held wrong opinions. And long ago a certain woman was reborn in one such family. Killing many beetles and grasshoppers she on dying was reborn a *petī*, enduring for five hundred years the pangs of hunger and thirst. Now our Blessed One was then at *Rājagaha*, when she was once more born into the same family at *Iṭṭhakāvati*. And one day when she was playing with other girls in the high road near the village gate, the venerable *Sāriputta* with twelve monks passed by and the girls hastened to salute him. But she stood there disrespectful. Then the elder, discerning her past and future, and moved with sympathy commented on her attitude to the girls. They took her hands and dragged her to pay homage. Dying subsequently in childbirth she was again born among the *Petas*. And she appeared by night to *Sāriputta*, who seeing her said:

1. "Naked and of hideous appearance are you, emaciated and with prominent veins. You thin one, with your ribs standing out, now who are you, you who are here?"

The *petī*:

2. "I, venerable sir, am a *petī*, a wretched denizen of Yama's world; since I had done a wicked deed, I went from here to the world of *petas*.

Sāriputta:

3. "Now what evil deed was done with your body, speech, or mind?¹ Because of what act have you gone hence to the world of *petas*?"

¹ Cf. above I, 6, 5¹.

The peti:

4. "Reverend sir, I did not have compassionate relatives, father and mother, or even other kinsmen who would urge me, saying, 'Give, with devotion in your heart, a gift to recluses and brahmans.'

5. "From that time for five hundred years in this form I have been wandering, nude, consumed by hunger and thirst; this is the fruit of my wicked deeds.

6. "With a believing heart, I worship you, sir. O wise, powerful one, pity me! Go, give some gift in my name; free me from my misery, O venerable one."

The redactors continue the narrative:

7. Consenting with the words, "Very well," the compassionate Sāriputta gave to the monks a morsel of food, a handful of cloth, and a bowl of water and ascribed to her the donation.

8. Immediately thereupon, when this was transferred to her, the result came to pass. This was the fruit of the gift: food, clothing, and drink.

9. Then pure, having clean garments, wearing the best Benares cloth, dressed in various clothes and ornaments, she approached Sāriputta.

Sāriputta:

10. "O devī,¹ you are of excellent appearance, you who are illuminating all the regions like the morning star.²

11. "As a result of what is such an appearance? As a result of what is this your portion here, and why fall to your lot whatever pleasures are dear to the mind?

12. "This I ask of you, devī,³ very powerful one, you who have become human, what good deed have you done? Whence have you such radiant majesty, and why does your splendour illuminate all the regions?"

The peti:

13. "Me, with all my bones exposed,⁴ emaciated, famished,

¹ = *devatā*

² *Osadhī tārakā*, literally, 'star of healing.'

³ = *devī* in text also.

⁴ *Upakaṇḍakīṇ*. Variant readings: M, D, and B, *uppaṇḍukīṇ*, 'showing jaundice,' 'having a jaundice colour'; C, *upakaṇḍukīṇ*, 'suffering from itch.'

naked, and with wrinkled skin, you, merciful seer, have seen here in my misery.

14. "When you gave to the monks a morsel of food, a handful of cloth and a bowl of water, you transferred to me the virtue of the gift.

15. "Behold the fruit of the morsel: desiring pleasure, I enjoy for ten hundred years food with many flavours.

16. "Behold what sort of result there is from the handful of cloth: as many clothes as there are in the kingdom of Nandarāja.

17. "Venerable sir, I have more than that number of garments and coverings, silken and woollen, linen and cotton.

18. "Many and precious are they; moreover they are hanging in the sky; and I wear whichever one, I assure you, strikes my fancy.

19. "Behold what sort of result there is from the bowl of water: four deep, well-laid-out lotus-ponds.

20. "They have clear waters and beautiful banks; they are cool and have pleasing fragrance; they are covered with the pink lotus and the blue lotus and full of the filaments of the water-lily.

21. "I for my part enjoy myself, play and rejoice, having no fear from any quarter. Reverend sir, I have come hither to the world to worship the compassionate seer."

2

THE STORY OF THE MOTHER OF THE ELDER SĀRIPUTTA

While the Teacher was dwelling at Veluvana, he told this story.

One day the venerables Sāriputta, Mahāmoggallāna, Anuruddha, and Kappina were sojourning in a certain spot in the forest not far from Rājagaha. Now at that time in Benares a certain brahman of great wealth and resources was a well unto recluses and brahmans, indigents, tramps, wayfarers and beggars, gave away food, drink, clothes, lodging and other benefits. He ordered his life and gave, according to opportunity and as was fitting, to those coming and going,

everything necessary for the road.¹ He said to his wife: "Madam, do not neglect this business of giving, but carefully look after it, as has been appointed." She assented but when he was gone away, she cut short the rule of charity for the monks. Furthermore, to wayfarers who had come for shelter she pointed out an abandoned tumble-down shed behind the house, saying: "Stay there." When the wanderers came there for food, drink, and other things, she would utter a curse, enumerating to each one whatever was impure and loathsome, saying: "Eat dung! drink urine! drink blood! eat the brain of your mother!" Taken up at her death by the power of *karma*, she was reborn as a *peti* who endured misery in conformity with her misbehaviour. Remembering their kinship in her former existence and desiring to approach Sāriputta, she came to his abode. There the devas of his home refused her admittance. Wherefore she spoke as follows: "In the fifth previous life I was mother of the honourable elder Sāriputta; permit me to enter the door to see him." Upon hearing this, they granted her admittance. When she was inside, she stood at the far end of the cloister and saw him. As he noticed her, he was moved in his mind by compassion, and so he asked her:

1. "Naked and of hideous appearance are you, emaciated and with prominent veins. You thin one, with your ribs standing out, who are you now, you who are here?"

The *peti*:

2. "I was your own mother formerly in other lives.² I have been reborn in the *peta*-world, afflicted with hunger and thirst.

3. "The discarded, the cast-out, saliva, nose-mucus, phlegm, the fat of burning bodies, and the blood of delivered women;

4. "And the blood both of the wounded and of those whose noses and heads are cut off, in short whatever (disgusting) is connected with men and women, I, half dead with hunger, eat.

5. "Pus and blood I eat of animals and of men; I am without refuge and without a home, lying upon the black bed.³

¹ *sabbābhidesyāyam*. Read with B, *sabbapāleyyam* (sic Hardy).

² Lit.: births (*jāttisu*)

³ Commentary: The funeral pyre

6. "Give, dear son, a gift for me, and when you have given it, assign to me the credit; thus indeed I may be freed from eating pus and blood."

The following day Sāriputta with the other three, seeking alms in Rājagaha arrived at the residence of King Bimbisāra. When the king asked: "Reverend sirs, why have you come hither?" the venerable Mahāmoggallāna told the king what had happened. Saying, "Reverend sirs, it is permitted," the king dismissed them, summoned his minister, and bade him: "Build in the grove the city four cabins provided with shade and water."

When the huts were finished, he gave them with all life-necessities to the elder Sāriputta. Then the latter presented it to the universal congregation of monks at whose head was the Buddha and assigned the credit to the *peti*. She deriving its benefits was reborn in the *deva*-world. Rich in all she wanted, she one day approached the venerable Mahāmoggallāna, and told him in detail both her *peta* and *deva* rebirth.

Wherefore it is said:

7. After he had heard his mother's speech, the compassionate Upatissa¹ summoned Moggallāna, Anuruddha, and Kappina.

8. Having made four huts,² he gave them to the Church of the four regions; he designated the huts, the food and the drink as a gift of his mother.

9. Immediately afterwards, when the credit for this was transferred to her, the result was produced; of the gift, this was the fruit: food, drink, and clothes.

10. Thereupon, pure, having clean garments, dressed in the best Benares cloth and ornaments, arrayed in various kinds of clothes and ornaments, she approached Kolita.³

Mahā-Moggallāna:

11. "Devī, you are of excellent appearance, you who are illuminating all the regions like the morning star.

12. "As a result of what do you have such an appearance? On account of what is happiness your portion here, and why fall to your lot whatever pleasures are dear to the heart?"

¹ Upatissa, the personal name of Sāriputta (Sāri's son).

² *Kuṭṭiya katvā*: a curious misstatement in the text.

³ Kolita, the proper name of Moggallāna. This stanza is only in the Burmese MS., Phayre Collection.

13. "This I ask of you, devī, very powerful one, you who have become human, what good deed have you done? Whence have you such radiant majesty, and why does your splendour illuminate all the regions?"

The petī:

14. "Through the gift of Sāriputta I am happy, having no fear from any quarter. Reverend sir, it is you, the merciful seer here in the world, that I have come hither to worship."

3

THE STORY OF MATTĀ

While the Teacher was sojourning at Jetavana, he told this story.

At Sāvattthi there was a certain landowner, believing and pious. His wife, however, named Mattā, was unbelieving, without faith, of an angry disposition and barren. Then this man, out of fear lest his lineage be cut off, married a young woman by the name of Tissā. She was believing, pious and pleasant to her husband. She bore a son, who was named Bhūta. As the mistress of the house, she respectfully served four monks. Unable to endure her rival, Mattā when she had swept the house, poured the rubbish upon the head of Tissā. At a subsequent time Mattā died, and being reborn as a petī, she endured five-fold misery through the power of her own *karma*. Her suffering is clear from the text.¹ Then one day that petī with memory of the past appeared unto Tissā, who was making her ablutions behind the house. When Tissā saw her, she asked her:

1. "Naked and of hideous appearance are you, emaciated and with prominent veins. You thin one, with your ribs standing out, now who are you, you who are here?"

Mattā:

2. "I am Mattā, you are Tissā; formerly I was your fellow-wife. In consequence of having done an evil deed, I went from here to the world of the petas."

Tissā:

3. "Now what evil deed was done with your body, speech,

¹ *Pālito*.

or mind? As a result of what act have you gone from here to the world of the petas?"

Mattā:

4. "Both wrathful and unkind was I, envious, niggardly, and deceitful. Since I used abusive language to you, I have gone from here to the world of the petas."

In the following stanzas the conversation is continued:

Tissā:

5. "I too, know it all, how violent you were; but there is something else now which I shall ask you. Why are you covered with dirt?"

Mattā:

6. "You had washed your head and were dressed in clean clothes; and I, forsooth, was still more so; I was more adorned than you.

7. "While I was thus bedight and was looking on, you were talking with our husband. On account of that, great jealousy and wrath arose in me.

8. "Then I took some dust, and you, forsooth, I bestrewed with dust. In consequence of that deed, I am covered with dust."

Tissā:

9. "I verily know it all; you sprinkled me with dust. But there is something else now which I shall ask you. Why are you eaten up with the itch?"

Mattā:

10. "Both of us fetching simples, we went into the forest. You took the remedies, and I the fruits of the *kapikacchu*.

11. "Then without your knowledge, I scattered them over your bed. In consequence of this deed I am devoured with the itch."

Tissā:

12. "Verily I know it all; you bestrewed my bed. But there is something else now which I shall ask you. Why are you nude?"

Mattā:

13. "There was an assembly of friends; a gathering of kinsmen took place; and you were invited with our husband, while I was not.

14. "Then without your knowledge, I took away your garment. In consequence of this deed, I am naked."

Tissā :

15. "Verily, I know it all. You took away my clothes. But now something else I shall ask you. Why do you have an odour of ordure?"

Mattā :

16. "Your perfume and garland and new ointment I threw into the cesspool. This evil deed was committed by me. In consequence of this conduct, I give out a smell of ordure."

Tissā :

17. "Verily I know it all; that evil was done by you. But now something else I shall ask you. Why are you in distress?"

Mattā :

18. "Whatever property was in our house belonged to both of us equally. Though deeds of charity are a duty, I did not provide for myself a refuge. As a result of that sin, I am in misery.

19. "These very words you told me: 'You are practising wicked deeds; for not with evil works will you easily obtain bliss.'"

Tissā :

20. "With a hostile attitude you approached me; and you also envied me. Behold of what nature is the punishment of evil deeds!

21. "You had maid-servants in the house; verily also those various ornaments of yours; these are now enjoyed by others. Pleasures are not eternal.

22. "Now the father of Bhūta will come home from market. Perhaps he will give you something. Go not hence till then."

Mattā :

23. "Naked and of ugly appearance am I, lean and with my veins standing out on the surface. Here is my loincloth; let not the father of Bhūta see me."

Tissā :

24. "Come, what shall I give you, or what shall I do for you that you may be happy and blest with all you desire?"

Mattā :

25. "Here are four monks from the congregation and four

other men. Feed these eight and transfer to me the credit of the gift. Then I shall be happy, blest in the fulfilment of all I desire."

Narrative :

26. She assented, saying, "Very well," and fed the eight monks. She clothed them with garments and ascribed to her the virtue of the donation.

27. Immediately thereupon, when the credit for this was transferred to her, the result came to pass. This was the fruit of the gift: food, clothes, and drink.

28. Then pure, having clean clothes, wearing the best Benares cloth, dressed in various kinds of garments and ornaments, she approached her co-wife.

Tissā :

29. "O devī, you are of excellent appearance, you who are illuminating all the regions like the morning star.

30. "As a result of what do you have such a form? On account of what is happiness your portion here, and why fall to your lot whatever pleasures are dear to the heart?

31. "This I ask of you, devī, you very powerful one, who have become human¹: What good have you done? Whence have you such radiant majesty, and why does your splendour illuminate all the regions?"

Mattā :

32. "I am Mattā, you are Tissā. Formerly I was your fellow-wife. In consequence of having done an evil deed, I went from here to the world of the petas. Through the gift presented by you I rejoice, having nothing to fear from any quarter.

33. "May you live long, sister, with all your kinsfolk! May you attain the abode free from sorrow and passion, the dwelling of those who have will-power.²

34. "Here living a religious life and giving gifts, beautiful one, remove the stain of selfishness together with its roots and enter heaven blameless."

¹ Cf. I 11, 2.

² *Vasavattīnam*. Commy.: *dibbena adhipateyyena attano vasaṃ vattan-tānam*: "(of those who) by deva-function carry out their own will." Is this a reference to the fifth group of the next world: *para-* and *nimmila-vasivattēniā*? (The word *vasa* comes nearest in Pali terms to our 'will,' but is rarely used.)—ED.

4

THE STORY OF NANDĀ

While the Teacher was living at Jetavana, he told this story.

In a certain village not far from Sāvattthī there was a lay disciple believing and pious. His wife, however, who was called Nandā, was unbelieving, irreligious, avaricious, quick-tempered, rough in her speech, and disrespectful and disobedient to her husband; she would rail like a drum and indulge in abuse. Dying and reborn as a petī, she sojourned near that same village. Then one day she appeared before the lay disciple Nandasena, as he was coming out of the village. When he saw her, he addressed her with this stanza:

1. "Dark and of ugly appearance you are; your body is rough and you are horrible to behold. You are red-eyed; you have yellow teeth. I deem that you are not human."

The petī:

2. "I am Nandā, Nandasena; formerly I was your wife. For having been abusive, I went hence to the peta-world."

Nandasena:

3. "Now what wicked deed was committed by body, speech, or mind? In consequence of what act have you gone from here to the peta-world?"

The petī:

4. "I was wrathful and rough in speech, and I also showed no reverence to you. Therefore, for using abusive language, I went from here to peta-world."

Nandasena:

5. "Come, I give you a cloak; put on this garment. When you have put it on, come, I will lead you home."

6. "Clothes and food and drink you shall obtain, if you come home. You will behold your sons, and you shall see your daughter a villain."

7. "What is given by your hand into mine does not profit me. But as regards the monks, who are abounding in the moral precepts, free from passion, and learned,

8. "Regale them with food and drink and transfer to me the benefit of the gift. Then I shall be happy, blest in the fulfilment of all desires."

By the redactors were spoken the next three stanzas:

9. Then promising with the words, "Very well," he made abundant gifts: food, drink, solid food, clothes, dwellings, umbrellas, perfumes, wreaths, and various kinds of sandals. After he had refreshed with food and drink the monks who were abounding in the moral precepts, free from passion, and learned, he transferred to her the virtue of the gift.

10. Immediately thereafter, when the credit for this was transferred to her, the result came to pass. Of the gift, this was the fruit: food, clothes, and drink.

11. Then pure, having clean clothes, wearing the finest Benares cloth, bedecked with various garments and ornaments, she approached her husband.

Nandasena:

12. "O devī, you are of excellent appearance, you who are illuminating all the regions like the morning star."

13. "Because of what do you have such an appearance? On account of what is happiness your portion here, and why fall to your lot whatever pleasures are dear to the heart?"

14. "I ask you, devī, very powerful one, you who have become human, what good deed have you done? Why have you such radiant majesty, and why does your splendour illuminate all the regions?"

The petī:

15. "I am Nandā, Nandasena; formerly I was your wife. For having committed an evil deed, I went from here to the peta-world. Through the gift given by you, I rejoice, being free from fear from any quarter."

16. "May you live long, householder, with all your kinsfolk; may you attain the abode free from sorrow and passion, the dwelling of those who have will-power.¹

17. "Here living a religious life and giving gifts, householder, may you remove the stain of selfishness² together with its roots and enter heaven blameless."

¹ See II. 3. 16.

² *Macchhera-malam*.

5

THE STORY OF MATTAKUṆḌALI

This has been already told in the *Vimāna vatthu* (vii, 9), hence it is to be understood by that.¹

6

THE STORY OF KAṆHA²

While the Teacher was sojourning at Jetavana, he told this story.

At Sāvattihī, the son of a certain lay disciple died. The afflicted father could neither bathe nor eat nor mind his business, nor serve the Buddha. Talking confusedly, he would say: "Where is my dear boy, who left me behind? Whither is he gone before us?" As the Teacher was surveying the world at dawn, he saw that that man was destined for the fruits of conversion; on the following day, surrounded by a group of monks, he walked around in Sāvattihī to beg for alms. After his meal, he went with Ānanda, his attendant, to the door of that man's house. Thereupon his household told the lay disciple and brought him into the presence of the Teacher. When the latter saw him sitting at one side, he said, "What, lay disciple, are you grieving?" He replied, "Yes, reverend sir." "Lay disciple, the wise men of old did not bewail a dead son, after they had heard a story of the sages"; then being entreated by the head of the house, he told this story.

Once upon a time in the city of Dvāravatī there were ten royal brothers, Vāsudeva, Baladeva, Candadeva, Suriyadeva, Aggideva, Varuṇadeva, Ajjuna, Pajjuna, Ghaṭapaṇḍita, and Aṅkura. Of these, a dear son of the great king Vāsudeva died. The monarch, overcome with grief, neglected all his obligations, and making an *añjali* salutation to the bed, he lay down, talking nonsense. At that time Ghaṭapaṇḍita thought: "No one else besides me is able to dispel my

brother's grief. With a ruse I shall remove his sorrow." So he assumed the appearance of a madman, and looking at the sky, he roamed through the entire city, saying: "Give me a hare, give me a hare!" Then the whole city thought, "Ghaṭapaṇḍita has gone mad." At that time, the privy councillor, Rohiṇeyya by name, went to King Vāsudeva, and opened conversation with him by this stanza:

1. "Arise, Kaṇha.¹ Why are you lying down? What good does sleep do you? He who is your own brother, your heart and right eye, is overpowered by the winds. Ghaṭa is raving, Kesava!²"

The Teacher continued the narrative with this stanza:

2. "When he heard this statement of Rohiṇeyya, Kesava with a flurried look arose, oppressed with grief for his brother."

Then the king came down from the terrace, and went to meet Ghaṭapaṇḍita. He held him fast with both hands, and in the conversation with him, said:

3. "Why now like a mad one do you roam through the whole city of Dvāravatī and mutter, 'A hare, a hare'? What kind of hare do you want?"

4. "I will have a hare made for you of gold, of jewels, of copper, of silver also, of precious stones, and coral."

5. "There are also other little rabbits running in the woods and forest; these also I will send to you. What kind of hare do you want?"

Ghaṭapaṇḍita:

6. "I do not want these hares, the rabbits that inhabit the earth; the hare of the moon I wish; that one bring down to me, Kesava!"

When the king heard him, he was distressed at the thought: "Beyond a doubt, my brother has gone mad," and said:

7. "Now³ my kinsman, you will surely throw away your sweet life. You yearn for something that is not to be desired in that you wish for the hare of the moon."

When Ghaṭapaṇḍita had heard the words of the king, he stood still, saying: "Brother, you have come to ruin your

¹ The text merely gives the title. The Commentary refers us to the *Vimānavatthu*.

² For this story, cf. *Jātaka*, Fausbøll, IV, 79 sqq.

¹ Kaṇha, the family name of the king.

² Kesava, another name for Vāsudeva.

³ Nanda. M, C, and D read *nana*, which has been followed in the translation. Cf. P.T.S. Dictionary.

life without attaining that hare of the moon which you desire," and spoke this stanza :

8. " If, Kaṇha, you are so wise as you teach another, why do you still to-day mourn for your son that died in the past ? "

As he stood in the middle of the road, he spoke as follows : " I indeed desire that which is intelligible, but you mourn for that which is not intelligible. "

Then in expounding to him Dhamma, he said :

9. " This is not possible for man or even for a spirit, but whence can the unattainable be acquired that the son born unto me should not die ? "

10. " It is not possible with incantations, nor with drugs from roots, nor with herbs, nor with wealth, Kaṇha, to bring hither the departed one whom you mourn. "

11. " The very wealthy, those owning many goods, also those possessing kingdoms, and the warriors, they who are opulent with abounding riches, these also are not free from old age and death. "

12. " The Kshatriyas, the Brahmans, the Vāiśyas, the Śūdras, the Caṇḍālas, the Pukkusas, both these and others with their lineage, they too are not free from old age and death. "

13. " They who recite a charm, the six parts which were thought out by brahmans, both these and others with their knowledge, these also are not free from old age and death. "

14. " Verily the rishis also who are righteous men, ascetics who have subdued themselves, these also, the ascetics, leave the body at the proper time. "

15. " They who in their sojourn have developed their spirit,¹ they whose duties are fulfilled, and they who are free from human passion cast aside this body at the end of their good and evil deeds. "

Thus Ghaṭapaṇḍita expounds to him Dhamma. When the king had heard him, the pangs of his grief were gone and his mind was serene. In praising Ghaṭapaṇḍita, he said :

16. " Verily, me, glowing, being like a fire over which ghee had been poured, you sprinkled with water, as it were ; now I put an end to all my pain. "

17. " Verily, you drew² from me the sting, the grief that

¹ *Bhāvit'attā*.

² *Abbūlham*, emend to *abbūlha*, P. V., I, 8, 6, or to *abbulhi*, V. V., VII, 9, 9.

was rooted in my heart, you who dispelled from me, overcome with sorrow, the mourning for my son. "

18. " Now have I laid aside my grief ; calm am I and serene. I neither mourn nor weep since I heard your words. "

19. " So do the wise who are compassionate ; they turn us away¹ from grief, just as Ghaṭa did his eldest brother. "

20. " Whoever has such companions and attendants, they follow with encouraging words, as did Ghaṭa his eldest brother. "

The Teacher repeated this sermon and said : " Thus, lay disciple, the wise men of old removed grief for a son, after having heard a story of the sages. " Then in explaining the truths, he applied the Jātaka to the incident. At the end of the discourse, the lay disciple was established in the fruits of conversion.

7

THE STORY OF DHANAPĀLA

While the Teacher was sojourning at Jetavana, he told this story.

Before the Buddha was born, there was in the kingdom of Dasappa, in the city of Erakacca, a treasurer named Dhanapālaka, who was unbelieving, irreligious, mean and heretical. His works can be understood from the Pali. At his death he was reborn as a peta in a desert wilderness. Tormented by hunger and thirst, he wandered hither and thither.

At that time some merchants who lived at Sāvattihī filled five hundred waggons with goods, and having gone to Uttarāpatha, sold their merchandise. Thereupon they loaded on their carts goods for the return journey. They set out on the homeward road, and at evening arrived at the foot of a certain tree. There they unharnessed their oxen and made their abode for the night. Then that peta, who was tormented by thirst, came to that place to get something to drink, and not obtaining even a drop, he uttered a cry. When the merchants saw him, they asked him :

1. " Naked and of hideous appearance are you, thin and with your veins visible. Your ribs stand out, and you are emaciated. Now who are you, sir ? "

¹ *Vinivattayi* ; read *nivattayanti*, M. C, D, and B.

The peta :

2. "I, venerable sirs, am a peta, an unfortunate denizen of Yama's world. Since I had done evil I went from this world to the region of the petas."

The merchants :

3. "Now what evil was done with your body, speech, or mind? Because of what act have you gone from here to the world of the petas?"

The peta :

4. "There is a city of the Dasanṇas, famous, known by the name of Erakacca. There I formerly was a treasurer; by the name of Dhanapāla they knew me.

5. "Eighty cartloads of gold belonged to me; I had abundant gold and many pearls and cat's-eye gems.

6. "To such an extent was I the owner of great wealth, but I did not like to give. When I took my meals, I locked my door so that the beggars should not see me.

7. "Unbelieving and miserly was I, avaricious and abusive; I used to restrain many of those who were charitable and were active,

8. "Saying: 'There is no reward for giving. Whence is the fruit of self-restraint?'

"The lotus-ponds, the wells, and the planted pleasure gardens, the wayside watering places, and the passages at the place hard to cross I have destroyed.

9. "So I, not virtuous in my deeds, left the world as an evildoer. I was reborn in the peta-region and am afflicted with hunger and thirst. It is fifty-five years since I died.

10. "I do not recognise either food or drinking water. As the withholding, so the loss; as the loss, so the withholding. For the petas, they say, know it: 'As the withholding, so the loss.'

11. "I, in the past, withheld; I did not give away many treasures. Although deeds of charity are a duty, I did not provide a refuge for myself.

12. "Now I feel bitter remorse, and I am burdened with the fruit of my own deeds. After four months will come my death.¹

13. "Down to the exceedingly severe and terrible hell I

¹ Cf. I, 10, 12 ff.

shall fall; it is four-cornered and has four doors; it is divided into parts by measure; it is surrounded by an iron fence and is covered on the top with iron.

14. "Its iron floor is glowing with heat. Flashing on all sides for a hundred *yojanas*, it stands for all time.

15. "There for a long time I shall experience grievous pain and the fruit of my evil deeds. Therefore, I bewail this reality.

16. "For this reason I tell you something excellent, all of you who are assembled here: do not commit a sinful act either openly or in secret.

17. "If this evil deed you do or will perform, grief will not leave you, even though you fly¹ up in the air to escape it.

18. "Be respectful to mother and father; in the family honour the elders; reverence recluses and brahmins. Thus you will come to heaven.

19. "Not in the sky nor in the middle of the ocean, not even though one enter the cleft of the mountains, is found that region of the earth where one could stand and free himself from his evil deeds."

The merchants felt sorry for him and sprinkled water in his mouth. But, on account of the wicked deeds of that peta, he could not swallow.² They asked him: "Now can't you get just a little relief?" He replied: "Yes, when this evil deed is destroyed. If a present be given either to Tathāgata or to disciples of Tathāgata and the virtue of the gift be transferred to me, then I shall be released from this peta-existence." When the merchants had heard him, they went to Sāvattihī, told the Blessed One, gave for seven days a great donation to the Chapter of monks, at whose head was the Buddha, and ascribed the gift to the peta.⁴

¹ *Upacchāpi*; read *upaccāpi*, C, D, and B.

² In Minayeoff's text, but omitted by B, C, and D; quoted by the Commentary to explain stanza 18; cf. *Dhammapada*, 127.

³ *Udhogalam*. *P.T.S. Dictionary*, s. v. *Uddham*: Correct *udhogalam* at PvA. 104 to *adho*.

⁴ No cure is mentioned in the Comy.—ED.

8

THE STORY OF CŪLASETTHI¹

While the Teacher was sojourning at Veluvana, he told this story.

At Benares, Cūlasetthi was a householder, unbelieving, irreligious, niggardly, mean and disrespectful toward meritorious action. At death he was reborn among the petas. His daughter Anulā was dwelling in the house of her husband at Andhakavinda. Anxious to entertain brahmans in the name of her father, she prepared rice and other food as a gift. When the peta knew this, he set out hopefully through the air for that place and arrived at Rājagaha. At that time, king Ajātasattu at the instigation of Devadatta had murdered his father. On account of remorse and a bad dream, he could not sleep. As he was walking about on the upper terrace, he saw that peta coming through the air, whom he asked:

1. "A naked, emaciated ascetic you are, sir. Whither are you going by night and for what reason? Tell me this at least; we may be able to give you wealth with everything else."

The peta:

2. "There is a city, Benares, far-famed; at that place I was a householder, rich, but mean. I did not give and was greedy-minded for enjoyment. By my bad morals I came to the region of Yama.

3. "As if pricked by needles I am exhausted with the pangs of hunger because of those sins; for that very reason I go to the kinsmen for food. But those of a sordid nature do not believe that the fruit of generosity comes to pass in the other world.

4. "My daughter talked to me oft: 'I will give a gift to the fathers and the grandfathers.' The brahmans offer to others the prepared meal by saying, 'I am going to Andhakavinda to dine'."

The narrative continues:

5. To him the king said: "After you have received it, then you should again come hither quickly. I too will do you

honour. If you have any motive, tell it to me; in a statement of your cause, we shall hear what is worthy of belief."

6. Saying, "So be it," he went (to Andhakavinda) There they partook of food, but they were not worthy of the gift. Afterwards he came to Rājagaha a second time and appeared in the presence of the king.

7. When the king saw the peta coming to him, even for the second time, he said: "Now what shall I give? Tell me this, whether there is any means by which you may be satisfied for quite a while."

The peta:

8. "Serve Buddha and the Church, O king, with food, drink, and the robes of monks. Ascribe this gift to my benefit. In this way I shall be content for quite a while."

9. Thereupon the king descended and straightway gave boundless gifts with his own hand to the Church; he told the affair to Tathāgata, and to this peta he ascribed the virtue of the donation.

10. Honoured, exceedingly radiant, the peta appeared before the king, saying: "I now am a being,¹ possessed of the highest potency; men are not like unto me in potency.

11. "Behold this incomparable splendour of mine, which was brought about by you when you gave beyond measure to the Church. Satisfied continually and for all time with the many gifts, I go about happy, O lord of men."

9

THE STORY OF ANKURA

While the Teacher was living at Sāvattthī, he told this story.

In this case, Ankura is no peta, but because of his connexion with the peta, the tale is called the *Ankurapeta*-story. In the town of Asitañjana, the region of Kāṃsabhoga, the province of Uttarāpatha,² there were born to Upasāgara, son of king Mahāsāgara, lord of Uttaramadhura, and to Devagabbhā, daughter of Mahākāṃsaka, these children: Añjanadevī, Vāsudeva, Baladeva, Candadeva, Suriyadeva,

¹ *Yakkho*.

² In northernmost India.

¹ 'Junior guild-leader.' Pron.: Chūla.

Aggideva, Varuṇadeva, Ajjuna, Pajjuna, Ghaṭapaṇḍita, and Aṅkura. Vāsudeva and his brothers, beginning at the city of Asitañjana, and having in due course brought to their death all the kings in sixty-three thousand cities in the whole country of the rose-apples (India), stopped at Dvāravatī, where they made their abode. Then they divided the kingdom into ten parts, but they had forgotten their sister Añjanadevī. When they remembered her, one remarked, "Let us make eleven divisions." Thereupon the youngest of them all, Aṅkura, said: "Give my share to her; I shall make my living in business. You remit my taxes, each in his respective realm." They agreed and after they had given his allotment to their sister, the nine kings lived in Dvāravatī.

Aṅkura however engaged in trade and constantly gave large donations. Now he had a slave, a keeper of his stores, who was interested in his welfare. Aṅkura gave him to wife a lady of good family, and the slave dying young, Aṅkura gave his son the wages which used to be given to his father. When this boy was come of age, there arose an opinion in the king's court that the slave was not a slave. When Añjanadevī heard about it, she used the example of a milch cow and freed him from his serfdom, saying: "A freed mother has nothing less than a freed son." But shame drove the youth away and he went to the city of Bheruva, where he married the daughter of a certain tailor and made his livelihood at the tailor's trade.

At that time there was in the city of Bheruva a great guild leader, Asayha, who gave large donations to recluses, brahmins, tramps, wayfarers, beggars and mendicants. That tailor, with joy and satisfaction thereat, pointed out to those who did not know the place, the residence of the Asayha, with the words: "Let them go there and receive what is to be obtained." His deed is referred to in the Pali. When he died he was reborn as an earth-deva in a desert region in a certain banyan tree, where his right hand was bestowing objects of pleasure and delight.

Now in that same Bheruva there was a certain man who was occupied with the largesse of Asayha, but since he was unbelieving, irreligious, heretical and disrespectful toward meritorious action, at death he was reborn as a peta near

the place of abode of the above deva. What had been done by him is found in the Pali.

Now Asayha also died and attained companionship with Sakka, king of devas, in the Thrice-Ten region. Then at a subsequent time Aṅkura placed his wares upon five hundred waggons, while a certain brahman did likewise. The two men with the thousand carts entered upon a difficult desert road and lost their way. As they were wandering around in that same place, grass, water and food became exhausted. Aṅkura sent his messengers to look for water. Then that yakkha, whose hand was bestowing objects of pleasure and delight, saw their predicament, and remembering the favour done him in his former life by Aṅkura, showed him the banyan tree in which he lived, thinking: "Here now, I must provide this man with help." Now this banyan tree was full of branches with thick foliage, gave dense shade and had many thousands of shoots. It was a *yojana* in length, breadth and height. Upon seeing it Aṅkura, pleased and delighted, had the camp set up under it. The yakkha stretched out his right hand and at once supplied the whole company with water; then he gave each one of them whatever they wished. After these many folk had been provided with necessities according to their desire, and had rested from the journey, the brahman-merchant unwisely conceived this idea: "Having gone from here to Kamboja in search of wealth, what shall we accomplish? Let us in some way seize this same yakkha and place him upon a waggon. Then we shall go with him directly to our city." With this idea in mind, he told his project to Aṅkura:

1. "The object for which we are going to Kamboja with our goods is accomplished in our meeting this yakkha who gives us all we want; let us take this yakkha along.

2. "This yakkha taking with his consent or by force, let us lift him upon the waggon and quickly go to Dvāraka."¹

When the brahman had thus spoken, Aṅkura, referring to the practice of good men, objected and said:

3. "Of the tree in whose shade one happens to sit or lie down, not a branch of it should he break; for he would be a betrayer of his friend, yea, an evildoer."

¹ Same as Dvāravatī.

In reply, the brahman maintained as a matter of common sense that the root of the matter is the removal of humbug :

4. "Of the tree in whose shade one happens to sit or lie down, even its trunk he may cut, if such should be to his advantage."

Āṅkura :

5. "Of the tree in whose shade one happens to sit or lie down, not a leaf of it should he injure ; for he would be a betrayer of his friend, yea, an evildoer."

The brahman :

6. "Of the tree in whose shade one happens to sit or lie down, that even together with its roots he may pull out, if such should be to his advantage."

Āṅkura :

7. "In whose house one happens to abide even though for a single night, with whom one obtains food and drink, against him one should not even meditate evil with the mind. Gratitude is applauded by good men.

8. "In whose house one happens to tarry even though for a single night and be ministered unto with food and drink, against him one should not even meditate wickedness with the mind. He whose hand commits no injury makes an end of treachery to friends.

9. "Whoever in time past was good in his deeds and later on sinfully commits an injury, that man, destitute of clean hands, will not behold good fortune."¹

Then that brahman became silent. The yakkha, however, had heard the two, and being angry with the brahman, said :

"Let this wicked brahman receive his due ; afterwards I shall understand." Then in showing that he could not at all be overcome by any one, he said :

10. "I would not be easily subdued by a deva or by a human being or by a sovereign. A yakkha am I, endowed with the highest potency ; I go a great distance (in a flash) and am blest with beauty and strength."

Āṅkura :

11. "Your hand is entirely golden, dripping with honey,

¹ Minayeff's text here inserts the following stanza from Dhammapada 125 :
Whoever offends the faultless man, the person pure and free from blemish,
upon this same fool evil returns just as fine dust thrown against the wind.

and streams of gifts are issuing from its five fingers ; various sweet juices are trickling from it. I believe that you are Purindada."

Yakkha :

12. "I am not a god nor a gandharva nor even Sakka Purindada. Āṅkura, recognize me as a peta, who have come hither from Bheruva."

Āṅkura :

13. "What was your character, how was your conduct in your previous existence in Bheruva ? On account of what holy life of yours are good works being accomplished by your hands ?"

Yakkha :

14. "Formerly I was a tailor in Bheruva, eking out a very miserable existence. I did not have the means to give.

15. "Now my workshop was in the neighbourhood of Asayha, who was a believer, a master in the practices of charity, doing good deeds, and unassuming.

16. "Thither went the beggars, the paupers of various lineage ; and these asked me there for the dwelling of Asayha, saying : 'Whither shall we go ? Good luck to you ! Where are the gifts dispensed ?'"

17. "When I was asked by these, I made known to them the house of Asayha as I stretched out my right arm and said : 'Go thither and good luck betide you ; there in the abode of Asayha presents are dealt out'."

18. "Therefore my hand gives you what you wish ; for that reason, my hand is dripping with honey ; on account of that holy life¹ of mine, good deeds are accomplished with my hands."

Āṅkura :

19. "Thus we see you did not give a gift to any one with your own hands, but rejoicing in the alms of another and stretching out your hand, you made known.

20. "Therefore your hand gives what is wanted ; for that reason your hand is dripping with honey ; on account of that holy life of yours good works are accomplished with your hands.

21. "Lord, that pious man, who with his own hands

¹ *Brahmacariyena.*

presented the gratuities, after he had laid aside his mortal body, pray now, to what region went he?"

Yakkha:

22. "I do not know the death and rebirth of Aṅgīrasa,¹ the achiever of the impossible, but I heard in the presence of Vessavana² that Asayha had gone to companionship with Sakka."

Aṅkura:

23. "It is sufficient forsooth to do good and to give gifts as is fitting. When he has seen one who with his hand dispenses what is desired, who will not perform meritorious works?"

24. "Verily now, when I shall have gone from here and arrived at Dvāraka, I shall give out presents which are to bring me happiness."

25. "I shall give food and drink, clothes and lodging places, a wayside watering place and a well, and passages at the place hard to cross."

Then appeared a peta, whom Aṅkura asked:

26. "Why are your fingers crooked, and your mouth distorted, and your eyes dripping? What evil deed has been done by you?"

The peta:

27. "For the pious householder Aṅgīrasa (Asayha), who stayed at home, I was connected with his charity; I was the overseer of his bounty."

28. "There, when I saw that the beggars, those desiring food, had arrived, I stepped to one side and made a face."

29. "Wherefore my fingers are deformed, and my mouth out of shape, and my eyes dripping. Such a wicked deed was done by me."

Aṅkura:

30. "Justly, wretch, is your mouth misshapen since you made a grimace over the gifts of another."

31. "For how could one, in dispensing gifts consisting of food and drink, solid food, clothes and lodging places, but depend upon the services of another?"

¹ *Asayhasāhino Aṅgīrasassa*, applied to Asayha with word play upon Asayha.

² Same as Kuvera; cf. 1, 4, 2.

32. "Verily now upon my going from here and arriving at Dvāraka, I shall give out presents which are to bring me happiness."

33. "I shall give both food and drink, clothes and lodging places, wayside watering place and a well, and passages at the place hard to cross."

The redactors continue the narrative in these stanzas:

34. Thereon he turned back and arrived at Dvāraka. Aṅkura established such almsgiving as would bring him happiness.

35. With a serene mind he gave food and drink, clothes and lodging places, a wayside watering place and a well.

36. "Who is hungry? Who is thirsty? Who wants to put¹ on a cloak? Whose draught-animals are weary? From this place they shall hitch them to the waggon. Who wants a parasol and perfume? Who, a wreath? Who, sandals?"

37. Thus shouted the barbers, the cooks, and the scent-sellers continually both evening and morning, there in the abode of Aṅkura.

Then follows a conversation between Aṅkura and Sindhaka, a young man, who was appointed over his charity.

Aṅkura:

38. "The people think of me, 'Aṅkura sleeps well.' Sindhaka, I sleep badly, since I do not see any beggars."

39. "The people think of me, 'Aṅkura sleeps well.' Sindhaka, I sleep badly, since the wayfarers are so few in number."

Sindhaka:

40. "If Sakka, lord of the Thrice-ten, should grant you a wish, in making your choice, for what in the whole world would you express a desire?"

Aṅkura:

41. "If Sakka, lord of the Thrice-Ten, should grant me a wish, I would that in the morning when I have arisen, at sunrise, there should be present deva-meats and pious beggars;"

42. "That, when I give, the virtue of my gift may not waste away, and after I have given, I may not feel regret. As I give, may I cause my heart to rejoice. Thus would I choose a wish from Sakka."

¹ *Parivassati*; D. reads *paridhassati*. Cf. P.T.S. *Dict.*, s. v. *parivassati*.

Thus Añkura made his desire known. In that place there was sitting a man by the name of Sonaka of good behaviour. He wished to dissuade him from over-much giving and said :

43. "Do not give all your goods to others; but ward gifts and wealth. For this reason wealth is assuredly better than giving. With over-much giving, families become no more.

44. "Wise men do not approve of non-giving nor of over-giving. Therefore, look you, wealth is better than almsgiving. He who has resolute righteousness should steer a middle course."

Añkura :

45. "Ah well, for all you say, I for my part, will give, and may the good, the pious men, resort to me. As a cloud filling a nullah, I want to refresh all the beggars.

46. "If one has a tranquil countenance at sight of mendicants and is joyful upon bestowing a gift, that is happiness for him who dwells in a house.

47. "If one has a tranquil countenance at the sight of mendicants and is joyful upon bestowing a gift, that is the attainment of merit.

48. "Just before bestowing the gift, one should be happy; while giving it, he should make his heart rejoice; after giving he becomes joyful. That is the attainment of merit."

The redactors of the Pāli continue the narrative :

49. Sixty thousand cartloads of food daily are distributed to the people in the house of Añkura, who has a desire to do good.

50. There live with Añkura three thousand cooks adorned with jewels and earrings, zealously devoted to the giving of alms.

51. Sixty thousand youths, wearing jewels and earrings, split the firewood at Añkura's extensive presentation of gifts.

52. Sixteen thousand women bedecked with every ornament knead dough into various forms at the great almsgiving of Añkura.

53. Sixteen thousand women arrayed in all finery, spoon in hand, are attending at Añkura's great donation.

54. Much he gave to many; long time, this nobleman

continued to give assiduously and with his own hand, again and again showing his care.

55. Many months and fortnights, and seasons and years, yea, for a long time, Añkura continued his great giving.

56. So Añkura gave and offered alms for a long time; then when he left his mortal body, he entered the thrice-ten heaven.

When he had thus been reborn there and was enjoying deva-bliss, in the time of our Blessed One, a young man by the name of Indaka with devotion in his mind sent a measure of food to the venerable elder Anuruddha, as the latter was going on his round for alms. When Indaka died, and through the power of the good work becoming a field of merit, he was reborn among the Thrice-Ten. Wherefore it is said :

57. "To Anuruddha Indaka gave ladles full of food. When he laid aside his body, he became admitted among the thrice-ten.

58. "In ten points Indaka outshines Añkura, viz. in appearance, in voice, in taste, in smell, and in delightful touch;

59. "In length of life, and in fame forsooth, in complexion in good fortune, and in lordship, Indaka outshines Añkura."

The redactors show the matter in the following stanzas :

60. When in the Thrice-Ten heaven upon the stone *pandukambālā*¹ at the foot of the Coral Tree, Buddha, the best of men, was sojourning,

61. While devas had assembled in the ten worlds, they paid homage to the thoroughly enlightened one, who was tarrying on the top of the Mount.

62. No deva outshines the thoroughly Enlightened One in appearance; excelling all devas, He alone is brilliant.

63. At the same time Añkura was there, twelve *yojanas* from him; not far from the Buddha, Indaka surpassed Añkura.

64. As the Buddha beheld Añkura and Indaka and making them become gift-worthy, he spoke these words :

65. "Great giving for a long while, Añkura, you gave; you are sitting too far away; come hither near to me."

¹ A kind of ornamental stone of which Sakka's throne was made.

66. Urged by him of the developed spirit,¹ Āṅkura spoke as follows: "What avails me that gift of mine? It was destitute of a person worthy of reward."

67. "Although Indaka here, this yakkha, gave but a trifling gift, he outshines us as the moon does the multitudes of stars."

Then spoke the Buddha:

68. "Just as in a sterile² field, seed, though much be sown, does not yield abundant fruit nor please the husbandman,

69. "Even so, bountiful giving bestowed upon the wicked does not yield abundant fruit, nor delight the donor.

70. "And just as when scanty seed is sown in good ground the harvest gladdens the farmer when there is plenty of rain,

71. "Even so when paid to the righteous, the virtuous, a deed, though it be slight, becomes merit fraught with great return."

The redactors continue the narrative:

72. With discrimination, the gift should be given, when that which is bestowed leads to great reward. If they give alms with due consideration, the benefactors go to heaven.

73. One should seek an auspicious and very excellent gift for those who are worthy of favour here in the world of the living.³ Gifts to these are abundantly fruitful, as are seeds sown in a fertile field.

THE STORY OF UTTARA'S MOTHER

After the passing away of the Teacher, when the first great council was going on, the venerable Mahā-Kaccāyana⁴ with twelve monks was in a certain forest lodge near by Kosambi. To him came Uttara, son of and successor to King Udena's privy councillor, seeking, with woodwrights, timber for repairs, and by the elder was taught Dhamma. Him

¹ *Bhāvitattena*. Comy. gives two synonyms, *pāramitparibhāvitāya* and *ariyamaggabhāvanāya*. Note the absence of that in the Majjh. Comy.: *paṣitatta*.—Ed.

² *Ujjhangale*. Cf. *Vim. V.*, 84, 4.

³ *Jīvaloke*, a rare compound.—Ed.

⁴ In Suttas called *-Kaccāna*

thereafter Uttara often entertained and built him a cell-settlement (*vihāra*).

But Uttara's mother grudged his gifts. She said: "Whatever food and drink you give in this manner, without my consent, to recluses, may that become blood in your other world." Nevertheless, on the day of dedication of the monastery, she permitted a bunch of peacock tail-feathers to be given. At her death, she was reborn as a *peti*, and in return for her donation of a bunch of peacock tail-feathers, her hair was black, glossy, curly, fine, and long. Whenever she went down, thinking: "I shall drink water of the Ganges river," then the river became full of blood. After she had wandered about for fifty-five years, overcome by hunger and thirst, she saw one day the elder Kaṅkhārevata¹ sitting for his midday rest on the bank of the Ganges. And this dialogue ensued after the redactor's two verses (1, 2):

1. As a monk had gone to his noonday rest and was seated upon the bank of the Ganges, he was approached by a *peti* of horrid appearance and of timid look.

2. Her hair was very long and hung down to the ground; clothed with her tresses, she thus addressed the ascetic:

The *peti*:

3. "It is fifty-five years since I died. I know neither food nor drinking-water. Give me some water, reverend sir; I am thirsty for a drink."

Monk:

4. "Here is the Ganges with its cool waters; it flows from the Himālaya. Take some from it and drink. Why do you ask me for water?"

The *peti*:

5. "Reverend sir, if I myself take water from the Ganges, it turns into blood. Therefore I beseech you for water."

Monk:

6. "Now what offence was committed with body, speech, and mind? In consequence of what deed does the Ganges at your touch become blood?"

The *peti*:

7. "Reverend sir, my son Uttara was a believing layman,

¹ See *Theragāthā*, ver. 3; *Anguttara*, i, 24.

and he, against my will, gave to recluses clothing, bowl-food, medicine and dwelling.

8. "Moved by avarice I reviled him, saying: 'Whatscever against my will you give to recluses, clothing, bowl-food, medicine and a dwelling,'

9. "'May that, O Uttara, become blood for you in the other world.' As a result of that deed, the Ganges becomes blood at my touch."

Then the venerable Revata gave water to the Order of monks in the name of the peti; he went on his round for alms, and having taken food, he gave it to the monks. Then he took some rags from a rubbish heap, and having cleansed and sprinkled them and having made bark-clothes, he gave it to the monks. Because of this, the peti attained deva-bliss and told this to the elder and showed him the deva-happiness she had obtained.

II

THE STORY OF THE THREAD

In a certain village near Sāvattthī, seven hundred years before our Teacher arose, a certain youth in the service of a Lone Buddha¹ died on his wedding day from snake-bite. In his attendance he had not done many deeds of merit, yet because of his affection for his bride he was reborn as a mansion-peta, in potency and splendour. Wishing to have his maiden in his mansion, and seeing a Lone Buddha sewing robes, he approached him in human form and said: "Venerable sir, are you in need of thread?" The answer was: "Lay disciple we are busy making robes." Pointing to the bereaved bride's house, the deva, said: "You can ask for thread in that house." He did so and was given a ball of thread by the maiden. The deva, still as earth-man, got the girl's mother to let him stay a few days and filled all the vessels in the house with money. Then with the girl he departed to his mansion. The mother gave much of the money to kin and poor wayfarers. Dying she said: "If

¹ *Pacceka*;—one who sought only his own salvation.

my daughter comes back, show her this money." After 700 years our Blessed One was born in the world and came to Sāvattthī. Then that woman still living with the deva begged him to take her back saying:

1. "I, in the past, gave to a monk who had renounced the world at his approach and entreaty some thread. As a result, abundant blessings fall to my lot, and myriads of garments are produced for me.

2. "The mansion is covered over with flowers and is a delight; it is variously adorned, and manservants and hand-maidens are in attendance. So I enjoy it, and I clothe myself, nor does the abundant wealth at any time come to an end.

3. "As a reward for just one deed, joy and happiness are here obtained. And I, when I have gone once more to the world of men, will perform good deeds. Lead me thither, my lord."

When the spirit heard her, out of pity for her whom he loved, he was unwilling to go; so he said:

4. "It is seven hundred years ago that you came hither. You will become both decrepit and old there, and all your relatives, by my troth, are dead. What will you do, if you have gone from here to that place?"

She not believing him, spoke again:

5. "Just seven¹ years ago I came hither and have enjoyed heavenly bliss. And I when I have gone once more to the world of men, will perform good deeds. Lead me thither, my lord."

6. Then, without more ado, he took her by the arm, and leading her back as a very tottering and aged woman, he said: "Tell also the other people who have come thither, 'Do good works, then happiness will be secured'."

When that woman came to the abode of her kinsmen, she made herself known unto them. She took the money which they gave back to her, and bestowing gifts upon recluses and brahmans, she advised those who were coming and going to her:

7. "It has been seen by me that petas, through not performing a good deed, come to grief: likewise do human

¹ *Sīc*.

beings. By doing an act yielding happiness, both devas and men (are) a race persisting in happiness.

12

THE STORY OF THE KANŌAMUNDA PETI

While the Teacher was living at Sāvattthī, he told this story.

Once upon a time, it is said, in the days of the Buddha Kassapa, there lived in Kimbilā a certain lay disciple, a convert, who was of the same faith with five hundred lay disciples and given to the pursuit of meritorious deeds such as planting of pleasure-groves, building bridges, making paths,¹ and other useful works. He had a monastery built for the church and used to go thither with them from time to time. Their wives, who too were in mutual concord, would go to the monastery with garlands, perfumes, ointments, resting on the way in parks and hostels. Then one day, some rogues who were sitting down together in the hostel of a certain lady, while those women were resting there, saw their great beauty and became enamoured. Knowing them to be good, they started a conversation: "Who is able to perform a breach of morality with even one of them?" Thereupon one said, "I am." Saying, "Let us make with him a wager for a thousand (coins)," they made the bet, adding: "If you succeed, we must give you the thousand; if not, you must give them to us." With the desire to win and in fear of losing, he was reciting with many tricks while the women were at the hostel, playing a seven-stringed, sweet-toned lute, and singing love-songs, and he brought a certain woman among them to break the moral law, making those rogues lose the thousand. Beaten by him, they told the affair to her husband, who did not believe it, but asked her: "Are you of such a sort as those men have said?" She denied, saying: "I do not know such a thing." Since he did not trust her, she pointed to a dog which was standing near by, and took an oath: "If such a wicked deed was done by me, may this crop-eared black dog devour me, when I am reborn here or there!" Moreover, when the other women,

¹ *Sankhama*.

who knew she had transgressed, were questioned: "Did this woman do such a wicked act, or did she not do it?" they falsely swore: "If we know, may we become her slaves in this or that rebirth."

Then that adulteress, consumed by remorse for her sin, wasted away and died. She was reborn as a mansion peti on the shore of Lake KanŌamunda, one of the seven great lakes in the Himālaya, king of mountains. Furthermore, there came into being on all sides of the mansion a lotus-pond suitable for enjoyment. When the other women died, in consequence of the oath they had taken, they became her slaves. In that place, on account of the good deeds performed in her previous existence, she enjoyed heavenly bliss during the daytime, but at midnight, urged on by the force of her evil deeds, she arose from her bed and went to the bank of the lotus-pond, being there devoured by a great dog. Thereafter she immediately reappeared with her former beauty, and having mounted to her mansion, lay down upon her couch. The other women, however, endured with difficulty their continual serfdom to her. Thus five hundred and fifty years passed by, and since they were enjoying deva-bliss without their husbands, they began to long for them.

Now there was at that place a river which issued from Lake KanŌamunda and through a cleft in the mountain flowed into the Ganges. Near it was a park with mango trees that bore deva fruit, with bread-fruit trees, and others. Thus they thought: "Come now! we will throw these mangoes into the river; thus, indeed, having seen the fruit floating down, some man or other may come hither to get the mangoes. Then we shall enjoy ourselves with them." They did so. Now as regards the mangoes cast adrift, ascetics got some; foresters, others; and others stuck to the bank. One, however, reached the stream of the Ganges and in the course of time got as far as Benares.

At that time, the king of Benares was bathing in the Ganges in water surrounded by a copper net. Then that mango which had been carried down came that way and was caught in the copper net. When the king's bodyguard found the large deva-mango excellent in colour, smell, and taste, they

brought it to him. As an experiment, the king took a piece of it and gave it to a notorious robber who had been placed in jail. When he had eaten it, he said: "Your majesty, I have never before eaten such a mango; methinks this is a deva-mango." The king gave him another slice. After he had eaten that, his wrinkled skin and grey hair left him; he became very handsome and, as it were, restored to youth. When the king saw that, he was full of wonder, ate of the mango and also received splendour in his body. He asked: "Where are such mangoes found?" His men replied: "It is said, your majesty, in the Himālaya, king of mountains." "Is it possible to procure them?" "Your majesty, the foresters know that." The king sent for the foresters, gave to a poor forester a thousand coins, and sent him away, saying: "Go, quickly bring me the mango fruit." That one then went up the Ganges to Lake Kāṇṇamūṇḍa. When he had gone beyond the road of men, he saw in succession three ascetics who directed him. The third advised him: "Leave this great Ganges; follow that small river, going up stream until you see a fissure in the mountain. Then you must enter there at night with a firebrand. Since this river does not flow by night, you can travel that way." He did so, and at sunrise he reached a region, where was a very delightful mango grove. Then, when those women, who were without husbands, saw him coming even from afar, they ran up to him, saying: "That man belongs to me, that man belongs to me." Now he had not done the good works which were suitable for enjoying deva-bliss with them in that place. So at the mere sight of them, he was frightened and fled with a shout. Upon reaching Benares, he told the king what had happened.

When the king heard that, there was aroused in him a desire to see those women and to enjoy the mangoes. So he entrusted the kingdom to his privy councillors, and on the pretext of going hunting, he took his bow and quiver and sword, and with a few men, he set out as the forester told him. After a few *yojanas* distant, he left those men and went on with just the forester. Him too, after a while, he sent back; at sunrise he reached the mango grove.

Then, when those women saw him as a young reborn son

of a deva, and went out to meet him they knew that he was a king, and took him up into the mansion. They gave him deva-food and waited on him according to his wishes.

Then, after one hundred and fifty years had passed by, the king rose at midnight, and saw the transgressing *peti* going to the shore of the lotus-pond. Curious, he followed her. Then he saw that she was devoured by a dog upon her arrival there. For three days he considered, not knowing what to make of it, then he shot the dog with a sharp arrow; having thus deprived it of life and having immersed the woman in the lotus-pond, he thereupon saw her with her former beauty restored.

He then asked her what had happened to her:

1. "Here are staircase landings of gold, resting upon the golden sands; there are beautiful sweet-smelling lilies, a delight to the heart.

2. "Various trees form a canopy over the waters, breezes fragrant with different scents blow over them; the ponds are covered with many pink lotuses and bedecked with the white lotus.

3. "Stirred by the wind, the delightful pools emit a pleasant odour; they resound with the noise of swans and herons; they are resonant with the sound of ruddy geese.

4. "Filled with divers swarms of birds and resounding with a multitude of various songs, the trees yield divers kinds of fruit, the forests produce manifold flowers.

5. "Such a city as this is not found among men. You have many palaces built of gold and silver.

6. "Brightly gleaming, the four regions all are radiant. You have these five hundred maidservants that wait upon you.

7. "They are wearing armlets of shells and are adorned with golden garments. You have many beds made of gold and silver.

8. "They are overspread with the skins of Kadalī antelopes; they are all ready and are covered with woollen blankets. When you lie down upon them, you are richly endowed with all pleasure.

9. "Yet when midnight has arrived, you get up and go out; when you have come to the pleasure garden on all sides of the lotus-pond.

10. "Upon its bank you stand, fair one, upon the green turf; Then a dog, with cropped ears,¹ devours you, limb after limb.

11. "When you are devoured and made a chain of bones, you plunge into the lotus-pool, where your body becomes just as before.

12. "Then with a complete body, very handsome, beautiful to behold, arrayed in your clothes, you come into my presence.

13. "Now what wicked deed was committed by body, speech, and mind? As a punishment of what sin does the crop-eared dog devour your body, one part after the other?"

When she was thus asked by the king, the petī told him her story:

14. "In Kimbilā was a householder, a pious layman; his wife was I, a wicked adulteress.

15. "Since I was unchaste, my husband thus addressed me: 'It is not fitting or proper that you are unfaithful to me.'

16. "Then I falsely uttered a terrible oath: 'I do not deceive you with my body or in thought.

17. "But if I trespass with my person or my mind, then may that crop-eared dog devour me, limb after limb.'

18. "The penalty for both that deed and the falsehood I have been enduring for seven hundred years; ever since that time the crop-eared dog has been devouring me, limb after limb."

Thus she spoke; then in two stanzas she praised the favour he had done her:

19. "Lord, you are very powerful; for my sake you have come hither. Released from the crop-eared one, I am free from sorrow and without fear from any source.

20. "Lord, I honour you and beseech you saluting; take advantage of non-human pleasures; lord, with me enjoy yourself."

Thereupon the king, tired of living there, made known his intention of leaving and spoke the final stanza:

21. "I have partaken of deva-delights and had my joy with you. Now, fair one, I pray you, quickly take me back."

¹ *Kaṇṇamunda*, "with cropped or clipped ears," a word play upon *Kaṇṇamunda*, the lake. In the prose frame-story, *chinnakappa* is used in this sense.

Then that mansion-petī, having heard the words of the king, was unable to endure a separation. She was perplexed in her heart with grief and sorrow, and her body was trembling. Even though she appealed to him with various means, she was not able to induce him to remain there. She brought the king with many costly gems to his city and took him up to his palace. Then with weeping and lamentation, she returned straightway to her own abode. Now, when the king saw that, he was greatly moved, and having performed meritorious works in gifts and other ways, he became destined for heaven.

Then, when our Blessed One had been born in the world, and came in the course of time to dwell in Sāvattihī, the venerable Mahāmoggallāna one day on his wanderings in the mountains saw that lady with her retinue and asked her what deed she had committed. She told him all and he told the incident to the Blessed One.

13

THE STORY OF UBBARI

While the Teacher was sojourning at Jetavana, he told this story.

At Sāvattihī the husband of a lay-disciple died. She went in her grief to the cemetery and wept. When the Blessed One saw that she had attained the conditions for the fruit of conversion, moved by pity, he went to her house and asked why she was grieving? "Indeed, Blessed One, I mourn because of separation from one dear to me." Then the Blessed One told a story.

Once upon a time, in the Pañcāla country, in the city of Kapila, there was a king whose name was Cūlani¹ Brahmadaṭṭa, given to deeds beneficial to his people, without disturbing the ten norms of kingship. Once upon a time wishing to hear what they were saying in his domain, he assumed the disguise of a tailor, and without any attendant, left the city. As he travelled from village to village and from district to district, he found the whole land without thieves and without oppression, the people on friendly terms and dwelling, methinks, with their houses open. With fresh joy he set out on his

¹ Pron. Chū'lanī (also, above, Pañchāla).

return, and in a certain town entered the house of a poor widow. When she saw him, she said: "Now, who are you, sir? Whence are you come hither?" He replied: "My good woman, I am a tailor; I am going around, doing needle-work for a wage. If you have any sewing, give me both clothes and headtire, and I will make for you." She then said: "We have no work to be done in either clothes or headtire. Do it for others, sir." While he was abiding there for a few days, he saw her daughter, who was endowed with the mark of future good fortune and merit, and he said to the mother: "If she is not married to any one, give her to me. I am able to make a living for you with comfort." She gave him the girl. Having remained with her for a few days, he gave her a thousand *kahāpanas* and said: "I shall return within just a few days. My dear, do not fret."¹ Thereupon he went to his own city. Having had constructed and adorned a level road between the city and that village, he went there with great pomp. After he had settled a large sum of money upon the girl and had her bathed in vessels of gold and silver, he had her named *Ubbarī* and made her queen-consort. He gave the village to her relatives and then took her to the city with great pomp. Living happily with her, he enjoyed a successful reign and passed away.

Ubbarī's grief thereupon is thus told by the redactors²:

1. There was a king, Brahmadatta, lord of the charioteers of the Pañcālas; then after the lapse of some days and nights, the sovereign fulfilled his time.

2. Ubbarī, his wife, went to his funeral pyre and lamented. Although she did not see Brahmadatta, she lamented, "O Brahmadatta!"

3. A Rishi arrived there, a holy man accomplished in righteous conduct, and on that occasion he asked those who had duly assembled there:

4. "Whose funeral pyre is this over which are wafted various aromas? Whose wife is this that mourns for her husband who is gone far away from here? Although she does not see Brahmadatta, she wails, 'O Brahmadatta!'"

¹ Read *mā uhhap̄thi*, see *P.-E. Dictionary*, s. v., *ukhap̄thi* and s. v. *khundati*.

² Cf. *Ubbiri*, in *Therīgāthā*, No. 33. It is possible that we have here the same story, the name slightly altered.—ED.

5. And they who were there thereon explained: "Venerable sir, she is the wife of Brahmadatta; good fortune to you and to Brahmadatta!"

6. "This is his funeral pyre over which are wafted various aromas; this is his wife who is mourning for her spouse gone far from here. Although she does not see Brahmadatta, she laments, 'O Brahmadatta!'"

The ascetic to Ubbarī:

7. "Eighty-six thousand men bearing the name Brahmadatta have been burnt in this cemetery; for which one of these are you in sorrow?"

Ubbarī:

8. "Reverend sir, I mourn for him who was the king, the son of Cūlani, the lord of the charioteers of the Pañcālas, my husband who granted me every wish."

The ascetic:

9. "Verily all who bore the name of Brahmadatta were kings; all forsooth were the sons of Cūlani, the chiefs of the charioteers of the Pañcālas.

10. "For all in successive order you were the queen-consort. Why do you neglect your former husbands and bewail only the last one?"

Ubbarī:

11. "Myself so long being woman, sir, is it of my womanhood in the course of things that you say so much?"¹

The ascetic:

12. "You were a woman, you have been a man, as a beast also you were born. Thus this does not appear as limit to what has been."

Ubbarī:

13. "Verily me, glowing, being like a fire over which ghee had been poured, you sprinkled, as it were, with water. Now I put an end to all my suffering.

14. "Verily you drew² from me the dart that grief rooted

¹ Read *abbūliha*. Cf. *P. V. I*, 8, 6; also cf. *Vimāna-Vatthu*, VII, 9, 9, where we find *abbūlihi*.

² MSS. give here an alternative rendering: *ātumo*, loc. of the unusual form where the *m* of the Vedic *ātma* is retained, in place of the usual *atani*. "Or," so Comy., "*āhu me* (you have told me) is the Pālī." But with *bhāsasi* in the text, the *āhu* is superfluous. Explanation in Comy. is that she asks, "is woman always woman, or is she also reborn as man?" *P.T.S. Dictionary* errs in calling *ātumo* only a poetic form. See *Anguttara i*, 184, etc.—ED.

in my heart, you who dispelled from me, overcome with sorrow, the mourning for my husband.

15. "'Tis I now am dart-drawn, am become cool. I do not mourn, I do not weep, having heard you, great seer."

In portraying Ubbarī's attainment, the Teacher spoke four stanzas:

16. "When she had heard these words of his, the admirable utterance of the recluse, she taking bowl and robe, went forth into the homeless state.

17. "And she, leaving house and home and going forth into the houseless state, cultivated a mind of amity in order to be reborn in Brahmā's world.

18. "She wandered from village to village, to towns and royal cities; Uruvelā is the name of the village where she ended her days.

19. "After she had cultivated heart of amity for the sake of being reborn in Brahmā's world and had put away the thoughts of a woman, she became a denizen of the world of the Brahmās."

BOOK III

1

THE STORY OF NOT SINKING (IN THE WATER)

While the Teacher was dwelling at Veluvana, he told this story.

West of Benares, beyond the Ganges as you pass Vāsabhagāma, in a village called Cundaṭṭhilā,¹ there lived a hunter. He killed deer in the forest, cooked the best meat on the embers, ate of it and what was left he bound in a basket of leaves which he carried on a pole to the village. When the children saw him at the town-gate, they stretched out their hands and ran up to him, crying, "Give me meat, give me meat!" So he would give to each one of them a little piece of meat. One day he took only flowers and gave each child a cluster. Dying, he was reborn a peta. Hungry, thirsty, he walked unsinking up the Ganges seeking his native village and kin. King Bimbisāra's chief minister, after subduing a rebellion, was going back by boat down the river, and he saw the peta going along and asked him:

1. "Without sinking in the water, you walk here upon the Ganges; you are naked; yet, as though free from your former lot, you bearing garlands are adorned. Whither will you be going, peta? Where will be your dwelling?"

Now what was then spoken by the peta and Koliya is narrated in the following stanzas, by the redactors:

2. The peta said: "I will go to Cundaṭṭhilā twixt here and Vāsabhagāma, near Benares."

3. And when the minister renowned under the name of Koliya had seen him, he gave the peta barley meal and boiled rice and a suit.

4. Then he stopped his boat and caused a fee to be given to a barber; the barber feed, the result in the peta was seen.

5. Thereupon clad in fine garments bearing garlands and adorned, the peta stood there, gifts wrought upon him at

¹ Pron. Chcondat'tilā.

once; for this reason one should again and again bestow gifts out of sympathy for the petas.

So Koliya, the minister felt sorry for the peta and gave him a gift in this prescribed fashion. He continued downstream and arrived at Benares at sunrise. The Blessed One, who had come through the air to welcome them, stood on the bank. Koliya, pleased and delighted, invited the Blessed One to dine with him. The Blessed One in silence accepted the invitation. With a serene mind Koliya entertained the Buddha and the monks. Then, a crowd being assembled, the Blessed One out of compassion made certain petas appear to them and tell how they came to be thus. This the redactors set forth:

6. Some dressed in ragged strips of cloth, others covered with their hair, the petas go in quest of food and roam from region to region.

7. Some set out for a far country and having naught received, return hungry, fainting, staggering, and sinking to the earth.

8. Some fell down there prone on the earth. They had not done meritorious deeds of yore; they were as though consumed by fire in summer, saying:

9. "Of yore we were wicked wives and mothers of households. We did not provide a refuge for ourselves in the bestowal of given things.

10. "Yea, much food and drink were even thrown away, and we gave naught to the assembled world-forsakers.

11. "While we, willing wicked deeds, lazy, wilful, and eating much, bestowed bits and morsels, we abused the takers.

12. "Those houses and those hand-maidens, even those ornaments of ours are now at the service of others; our portion is trouble.

13. "The basket-makers are a reproach, and the carriage-makers are perfidious; the *chandāla* women become beggars and the bathers too again and again.

14. "Among such base and wretched families are they born. Such is the destiny of the niggardly.

15. "They who of yore wrought good deeds, were givers, open-handed, shall fill the bright world and light up Nandana Grove.

16. "Rejoicing and delighting in pleasures, they shall possess¹ palaces; passing thence they are born in high and wealthy families.

17. "In a building with pinnacles, even in a palace, upon a couch overlaid with a woollen coverlet,² they who had subdued their bodies are born in a good family with all the comforts of life; each one has in his hand a peacock-fan.

18. "From place to place they go, bearing garlands and adorned; attendants stand by seeking (for them) pleasure both evening and morning.

19. "This sorrowless and charming Nandana Grove, this great forest of the Thrice-Ten belongs not to those who wrought not merit; only to those who wrought merit.

20. "For those who have not wrought merit, there is happiness neither here nor beyond; but for those who have so wrought comes happiness both here and beyond.

21. "Much good must be accomplished by those desiring companionship; for they who have wrought merit rejoice in heaven, blest with wealth.

2

THE STORY OF SĀNUVĀSĪ

While the Teacher was living in Bamboo Wood, he told this story.

Once upon a time at Benares the son of king Kitava, while returning from his enjoyment in the park, saw a lone Buddha, Sunetta by name, who was coming forth on his alms-round, and insulted him with rude words. Hardly had he passed on when he felt an intense burning of his body like the heat of hell fire. Of this he died and was reborn in the great hell Avīchi. Thereafter he died and was reborn as peta, and thereafter was, in this Buddha-period, reborn in a fishermen's village near Kuṇḍi-town. Mindful of former lives he would not go with others a-fishing and threw back the fish they brought in. His kin expelled him from home, but one brother

¹ *Vejayante*; read *vedayanti*, S., S.

² *Gopasanthale*; read *gopākhāṭhale*, M., C., D., B; cf. *Gopasanthala*, P.T.S. Dictionary, s. v. *Gopa*.

held him in affection. The elder Ānanda induced him to become a monk; later as arahān he dwelt with twelve monks on Mount Sānuvāsīn. But his kinsmen were reborn as petas. Now his father and mother feeling ashamed at the idea, "In a previous life we cast him out of the house," did not approach him, but sent his brother who had cherished an affection for him. When this man had entered the village of the elder for alms, he knelt on the earth with his right knee, made himself manifest with a respectful salutation, and spoke the stanzas, "Reverend sir, your mother and father, etc." But the five first stanzas were so placed by the redactors to make clear the connexion.

1. There was an elder of Kuṇḍinagara, dwelling on Sānuvāsīn; a recluse with developed faculties, Poṭṭhapāda by name.

2. His mother, father, and brother became miserable denizens of Yama's world. Doing evil deeds, they went hence to peta-world.

3. They in evil bourn, their bones like needles, weary, naked, and emaciated, alarmed and in great fear—they did not appear ruthless.

4. His brother came hastily, nude, alone on a solitary way, on all fours like a waterpot he showed himself to the elder.

5. Now the venerable man, unheeding silently departed; but the other made him know, addressed the elder: "I am your brother gone to the petas."

6. "Reverend sir, your mother and father are miserable denizens of Yama's world. Doing wicked deeds, they went hence to peta-world.

7. "They are in evil bourn . . . (as in 3).

8. "Be merciful and compassionate; give a gift and ascribe to us the credit. By your gift which is bestowed the ruthless ones will maintain themselves."

9. When the elder and twelve other monks had gone their rounds for alms, they assembled at the same place for the sake of serving a meal.

10. The elder addressed them all: "Give me whatever you have received. I will make a dinner for the Order out of compassion for my kinsmen."

11. They committed it to his care: the elder invited the company; as the elder served the meal, he ascribed the virtue of the gift to his mother, father and brother, saying: "Let this be for my kinsmen; let my relatives be blessed."

12. Immediately after this transfer of merit was made, food was produced, clean, savoury, well prepared, richly supplied with flavours and condiments. Then declared his brother who had become handsome, strong, and happy:

13. "There is abundant food, reverend sir, but look, we are nude. Sir, exert desire that we may obtain raiment."

14. After the elder had picked up some shreds of cloth from a rubbish heap, he converted the rags into garments and gave them to the church of the four regions.

15. As he gave his offering, the venerable monk transferred the virtue of the gift to his mother, father, and brother, saying: "Let this be for my kinsmen; let my relatives be blessed."

16. Immediately after this transfer of merit, raiment was produced; then, dressed in fine raiment, he showed himself to the elder with the words:

17. "As many coverings as there are in the kingdom of Nandarāja, reverend sir, we have more than that number of garments and cloaks.

18. "They are of silk and of wool, of flax and of cotton; many and precious are they; and they are hanging in the sky.

19. "Now we wear whichever to our mind is dear. Lord, exert desire that we may obtain a house."

20. The elder built a hut of leaves and presented it to the church of the four regions. As he made his gifts . . . (as in 14, 15).

21. No sooner was made this transfer of merit, than houses were produced. There were buildings with upper storeys and homes which were portioned off and well laid out.

Peta:

22. "Among men there are no such dwellings as we have here. Whatever dwellings are found even among devas such have we here.

23. "Blazing brightly, on all sides the four regions are shining; lord, exert desire that we may obtain a drink of water."

24. Then the sage filled a waterpot and gave it to the church of the four regions. As he made his gift . . . (as in 20)

25. Immediately after this transfer of merit was made, drinking water was produced ; there were four deep well-laid-out¹ lotus-ponds.

26. They had clear waters well banked ; cold and little scented ; they were covered with the red and the blue lotus and full of the filaments of the water-lily.

27. Then after they had bathed and drunk, they reappeared to the elder, saying : " Reverend sir, we have abundant water, but our feet are painfully chapped.

28. " As we roam about, we limp upon the gravel, on thorny herbs. Lord, exert desire that we may obtain a vehicle."

29. The elder took a shoe and presented it to the church of the four regions. As he gave it . . . (as in 24).

30. No sooner was made this transfer of merit, than the petas approached in a chariot, saying : " Your reverence, out of compassion we were furnished with food and clothes.

31. " With a house and with both drinking water and a vehicle as gifts. Lord, we come to pay homage to you, the compassionate one among the seers in the world."

The elder told this incident to the Blessed One, who in teaching made this story his theme.

3

THE STORY OF RATHAKĀRA

While the Teacher was dwelling at Sāvathī, he told this story concerning a certain petī.

Long ago in the time of the blessed Kassapa, a certain woman, abounding in the practice of righteous deeds, and giving a beautiful dwelling over into the possession of the company of monks died, and on account of another act which was wicked, was reborn as a mansion-petī on Himavant, the king of mountains, near lake Rathakāra. By virtue of her good deed there was produced for her a superb mansion, consisting entirely of jewels, on all sides very pleasing, charm-

ing, and delightful, having a lotus-pond, resembling the Nandana grove, and adorned, she herself being gold-coloured, handsome, attractive and amiable. There, without men, she dwelt, but there arose in her desire for men's company. And she cast some mangoes into the river, thinking. " This is a stratagem." All is to be understood as in the story of Kappamunda (II, 12). In this case, a certain young man who lived in Benares saw on the banks¹ of the Ganges a fruit of the mango and wished to know its origin. So going in due course he came in the pursuit of his object to her dwelling place. She welcomed him to her abode, and when he had seen the magnificence of it, he asked her questions :

1. " You have ascended into a brilliant and shining mansion that has pillars of cat's-eye gems and is variegated in manifold ways. There you remain, very powerful devī, like the full moon in its course.

2. " Like unto gold is your complexion ; you have a splendid appearance and are a wondrous sight. Seated on matchless couch, you are alone not for you is there husband.

3. " You have on all sides also these lotus-ponds with their abundant flowers and many white blossoms, at bottom and on bank covered with golden sands, where is found no mud nor marsh.

4. " Beautiful swans also, a delight to my heart, move ever around on the water. When flocking they utter pleasing notes ; they have full voices like the sound of drums.

5. " Refulgent and splendid in comeliness, reclining in a boat, brightly in your curved eyelashes, in your laughter, your agreeable speech, and elegance of every limb you shine.

6. " This mansion, free from dust, having pleasure gardens, and embodying increase of happiness and joy, is standing upon level ground. O lady of unexcelled excellence, with you I would enjoy myself here in gladness."²

She in reply spoke this stanza :

7. " Perform a deed which will bear fruit here, and let your mind be centred on this place. By achieving works whose results are to be felt here, in that way you shall obtain me who love pleasure."

¹ Read *Gangāyātesu*, B for *Gangāyam tesu*.

² *Nandane*, play on Nandana, name of a garden in Indra's heaven.

¹ Read *sunimmitā* with B ; cf. II, 1, 19.

When the young man had heard the words of the *peti*, he returned to the haunts of men. There he reflected, and as a result of that, performed meritorious works. Ere long he died and was reborn there (near her).

In narrating his companionship with the *peti*, the redactors wrote the final stanza:

8. Saying, "So be it!" he wrought acts the result of which was to be felt over there. After he had done the acts which were to bear fruit in that place, the youth was reborn into companionship with her.

4

THE STORY OF THE CHAFF

While the Teacher was dwelling at Sāvattthī, he told this story concerning four *petas*.

In a certain village not very far from Sāvattthī, a fraudulent merchant made his living with false measures and other dishonest methods, adulterating rice. His son and son's wife and his own wife were also evil as the verses tell. Reborn as *petas* in the Vindhya forest, their sufferings are here told.

Now the venerable Mahāmoggallāna, on a journey through the mountains, one day reached that place saw them, and asked what deed had been committed by them:

1. "One partakes of chaff, another of rice, and this woman of the blood of her own flesh, while you eat filthy disgusting dung. Of what is this the result?"

In answer to the Elder's question, the wife of the fraudulent merchant thus explained the deeds that were committed by them all:

2. "This one in the past injured his mother, but that man was a dishonest trader. This woman ate meat and deceived with a lying word.

3. "I, when in human form among men, was a housewife, mistress of a whole family. From the righteous men I hid (my belongings) nor ever gave aught thereof. With a lie I made concealment, saying, 'There's none of this in my house; if I hide what's there, may dung be my food.'

4. "In consequence both of this act and of my lying word, my meal of sweet-smelling rice turns into dung.

5. "Deeds are not barren; for an action perishes not. I both eat and drink excrement putrid with worms."

When the elder had heard the speech of this *peti*, he narrated the news to the Blessed One, who made this matter his theme.

5

THE STORY OF THE BOY

At Sāvattthī many lay-followers becoming Dhamma-clubmen¹ built in the town a great pavilion, and there entertained the Teacher, and monks. One man protested at all that was given to "shavelings." His mother apologized to the Blessed One and for a week supplied rice-gruel. Her son died shortly afterwards and was reborn as the offspring of a courtesan. When she knew it was a boy she had him exposed in a graveyard. There he, guarded only by the strength of his own merit and unmolested, slept happily as upon his mother's lap. They say that deva-beings took care of him. Then when the Blessed One, filled with great pity, rose at dawn and with his Buddha-eye surveyed the world, he saw the boy and went to the graveyard. Many gathered together, saying: "The Teacher has come hither; it must be for some reason in such a place." And they asked him: "Reverend sir, what deed was committed by this child in a former life?" The Buddha told them.

Then a householder of great wealth adopted the boy saying, "In the very presence of the Blessed One this is my son!" The Blessed One went to the monastery with the words: "This boy has been taken in charge by such a rich man and is made a help to many people."

After this man's death the boy, inheriting his wealth took pleasure in pious charities and other good deeds.

This matter the redactors show in the six following stanzas:

1. Of a wonderful nature is the Buddha's knowledge, as we note how the Teacher made prediction about a person;

¹ *Dhamma-gaṇā*.

though some have wide merit, others verily have limited merit.

2. This boy, abandoned in a burial place, passed the night in sucking his thumb; neither spirits nor reptiles would injure the boy of past merit; dogs licked his feet; crows and jackals made their rounds about him.

3. Flocks of birds removed childbirth impurities, but the crows cleansed his eyes. No one provided ward for him or gave him medicine or mustard fumes.

4. They did not learn even the moon's conjunction with the lunar mansion; nor (to bring luck) did they scatter all the grains over one who had fallen into utter misery, brought at night and cast into the charnel-field.

5. He who is worshipped by devas and by men saw him quaking like a lump of fresh butter, in a precarious state, with some life remaining. And when the One of great wisdom had seen him, he declared: "This boy because of wealth will become of a foremost family in this city."

Pious laymen:

6. What is his vow? Now what is the religious life? Why does this good deed have this result, that since such disaster has befallen him, he should come to enjoy such potency?

Now the way in which the Blessed One declared when asked by those lay disciples, is made clear by the redactors:

7. The people did great honour to the company of the monks with the Buddha at their head. On that occasion this one had a different opinion; he uttered a harsh and discourteous expression.

8. Since he had dispelled this thought and afterwards obtained joy and peace of mind, for a week he supported with rice-gruel Tathāgatha who was dwelling at Jetavana.

9. His was the vow; his, moreover, is this religious life. That good deed has this result, that when such disaster has befallen him, he should come to enjoy such potency.

10. He, abiding here in this world for a century and provided with all pleasures, at the dissolution of his body, reborn goes to companionship with Vāsavā.¹

¹ Sakka governor of devas.

6

THE STORY OF SERINĪ

While the Teacher was living at Jetavana, he told this story.

It is said that in the Kuru country, in Hatthinipura there was a harlot called Serinī. She, when the townsfolk welcomed the monks coming on mission, and urged her, "Come, thank them with a gift," refused, saying: "Why should I give this gift to the shaveling recluses? Why should I give up something for him who is of no account?"

When she died she was reborn as a peti behind the moat of a frontier fortress. Then a certain lay disciple of Hatthinipura, went to this fortified town in order to trade, and at dawn crossed the moat to transact his business, saw her and asked her in a stanza:

1. "Naked . . . (as in II, 1, 1)."

She in turn said:

2. "I, venerable sir, . . . (as in II, 1, 2)."

Then he in a stanza asked:

3. "Now what evil deed . . . (as in II, 1, 3) . . . to the petas?"

She replied in six stanzas:

4. "I was hanging about the public bathing places for half a month. Although giving is a duty, I did not provide for myself a refuge.

5. "In my thirst I approach the river; it becomes empty. During the hot hours I go into the shade; it becomes hot.

6. "And a consuming wind, fiery-hot, blows over me. Reverend sir, I deserve further affliction than this.

7. "Go to Hatthinipura and tell my mother: 'I saw your daughter, an unfortunate denizen of Yama's world. Since she committed an evil deed, she went from here to the peta-world.' . . .

8. "Now I have possessions to the amount of four hundred thousand which, without telling anyone, I deposited under my couch.

9. "Then let her give a gift in my name and may she have long life; and when my mother presents a donation for

me, may she ascribe the present to me. Then I shall be happy, blessed in all my desires."

While the peti told this story, he paid attention to her speech, and thereafter when he had finished his business, went and told the affair to her mother. The redactors record this in these verses:

10. He assented with the words, "So be it," and went to Hatthinipura, saying: "I have seen your daughter, a wretched denizen of Yama's world. Since she committed a wicked deed, she went from here to the peta-world.

11. "On that occasion she advised me—'Kindly tell my mother: I have seen your daughter, a wretched denizen of Yama's world. Since she committed an evil deed, she went from here to the world of the petas.

12. "'Now I have possessions . . . (as in 8).

13. "'Then let her give . . .'" (as in 9)

14. Accordingly she then presented the gift and ascribed to her the donation; and the peti was happy and of beautiful bodily appearance.

When her mother heard this, she gave a gift to the company of monks as desired, ascribing it to her.

7

THE STORY OF THE DEERHUNTER

While the Blessed One was living at the Bamboo Grove he told this story.

At Rājagaha a certain hunter made his livelihood by shooting and killing deer night and day. He had, however, a lay disciple as his friend, whose counsels he followed in part, hence being reborn as mansion-peta. The venerable elder Nārada saw him and asked him in this stanza:

1. "You are a young attended by men and women; at night you shine with sensuous pleasures; by day for some cause you suffer. What did you do in former life?"

The peta explained what he had done:

2. "Of yore in beautiful Rājagaha, in delightful Giribbaja, I was a deer hunter, a ruthless man of bloody hands.

3. "Among harmless creatures I with a wicked mind

walked about, very ruthless, ever finding delight in slaying others unrestrained.

4. "I, though of such a nature, had a friendly companion, a pious layman of the faith; and he, having compassion on me, restrained me again and again, saying:

5. "'Do no evil deed lest, my friend, you come to woeful plight. If you desire happiness after death, delight no more in uncontrolled taking of life.'

6. "Although I heard the advice of this man who desired happiness and had compassion on my weal, I did not obey his teaching wholly, since for a long time I had found delight in wickedness and had no insight.

7. "Again this very wise man out of compassion set me up in self-restraint with the words: 'If you slay animals during the day, then at night let restraint arise in you!'

8. "So I killed the animals by daytime and with self-control abstained at nights. Now I walk around by night; but during the day I am consumed in misery.

9. "For that good action I enjoy a non-human night during the daytime the dogs that had just been driven back, run up on all sides to devour me.

10. "Those who are ever devoted to, always attached to, the teaching of the Well-Farer, they, methinks, will attain even unto complete deathlessness, the state transcendent"

8

A SECOND STORY OF A HUNTSMAN

While the Blessed One was living at Veluvana, he told also this other story.

At Rājagaha, they say, a certain youthful huntsman, though rich, renounced the pleasures of wealth and went about night and day killing deer. He also, following the advice of an elder, at the entreaty of a lay friend, gave up night-hunting with similar result in the hereafter.

In the following stanzas the elder, Nārada, asked him:

1. "In a terraced building, a mansion, upon a couch overlaid with a woollen coverlet, with five kinds of musical instruments, you find delight in that which gives good music.

2. "Then at daybreak toward sunrise, expelled to a graveyard you undergo much pain.

3. "Now what evil act was committed by body, speech, or mind? For what deed do you undergo this suffering?"

Then the peta told him the following story:

4. "In beautiful Rājagaha, in delightful Giribbaja, formerly I was a huntsman; a sportsman was I, unrestrained.

5. "I, though of such a nature, had a friendly companion, a pious layman of the faith; frequenting his family was a monk, a disciple of Gotama. And he, having compassion on me, restrained me again and again, saying:

6. "'Do not perform an evil deed . . . verses 6-11 as in the previous story 5-10)'"

9

THE STORY OF THE FRAUDULENT DECISIONS

While the Teacher was living at Veluvana, he told this peta story of the fraudulent decisions.

At that time king Bimbisāra kept the feast on six days of the month. Many people imitated him and commemorated the feast. The king asked the men who came from time to time into his presence, "Well now, is the feast day observed or not observed by you?" Then a certain man who had been appointed to a magistracy, a slanderous and dishonest individual, who received bribes and was brutal, but who was afraid to state, "I am not a feast-keeper," said, "Sire, I am a feast-keeper." Then a companion addressed him, when he had gone from the royal presence; "Friend, what was kept by you to-day?" He replied: "Friend, out of fear I said that when face to face with the king; I am no feast-keeper." Then his comrade said to him: "If it be merely a half-feast, let that be so to you to-day; take the feast-vows." He assented, went homeward, washed his face and devoted himself to the feast. During the night when he reached his dwelling, his span of life was cut short by a stake blown down from his poor abode through a high wind.

Forthwith after death he was reborn in the hollow of a mountain as a mansion-peta. For he, although he observed a half-feast during one night only, obtained his reward, re-

ceiving a suite of ten thousand maidens and enjoying deva-attainment; but as a result of fraudulent decisions and in consequence of his lie, with his own hands he himself cut off and devoured the flesh of his own back.

The venerable Nārada, on his descent from Vulture's Peak, saw him and addressed him with these four stanzas:

1. "You wear garlands, a tiara, and bangles, and your limbs are rubbed with sandal ointment. You have a serene countenance, and you are radiant, lustrous as the sun.

2. "This non-human retinue appears to me as your attendants; these ten thousand maidens are your servants.

3. "They wear bracelets of shells and are adorned with golden fillets; you are powerful, and your appearance is thrilling.

4. "With your own hand you cut off the flesh of your own back and eat it. Now what wicked act was committed by body, speech, or mind? For what deed do you devour the flesh of your back?"

The peta told his story in these four stanzas:

5. "To my own harm I acted in the world of the living, with slander and lying, with fraud and deception.

6. "There I went into the assembly and when the time came to speak the truth, I repudiated the good, the right and turned to unrighteousness.

7. "So does he who becomes backbiter devour himself, as I to-day feed upon flesh from my own back.

8. "Nārada, you yourself have seen this fact: Compassionate are they who speak appropriate words. Do not slander, do not speak falsely lest you be backbiter indeed."¹

10

THE STORY OF CONTEMPT FOR RELICS

When the Blessed One passed away at Kusinārā, in the Upavattana grove, in the Sāl wood of the Mallas, between two sāl trees, and after the distribution of the relics had been made, king Ajātasattu took his portion of them, and

¹ Lit.: backflesher. The peta had not slandered before the king, hence the word scarcely fits our 'backbiter.'—ED.

for seven years, seven months, and seven days rendered him worship. But eighty-six thousand people who, on account of a long-standing unbelief and heresy, had been in error and had perverted their thoughts, even in a wholesome environment, were reborn among the petas. In this same Rājagaha, the wife, daughter and daughter-in-law of a certain opulent householder, with devotion in their hearts, took perfumes, flowers, and other offerings and started to go to the place of the relics, saying, "We will worship the relics." The father of the family disparaged the adoration with words of blame: "What sense is there in the worship of bones?" But they did not mind his talk and went. On their death they were reborn in the deva-world but he was reborn among the petas.

Then one day the venerable Mahākassapa out of compassion stood in the court of the shrine, and questioned with three stanzas the peta who had contemned the relics:

1. "As you stand in the air, you breathe forth a stinking, putrid odour, and worms are devouring your putrid face.

2. "What deed have you committed in the past for which they take their sword and carve you again and again? Do they on that account sprinkle you with lye and cut you up again and again?

3. "Now what wicked deed . . . (as in III, 8, 3)."

The peta replied to him as follows:

4. "In beautiful Rājagaha, in delightful Giribbaja, sir, I was lord of very abundant wealth and grain.

5. "Of me the wife, daughter and daughter-in-law were taking blossoms of the *tamāla* tree and of the blue lotus and new ointment to the relic shrine; I hindered them. That wicked deed was committed by me.

6. "There are eighty-six thousand of us; we have each our sufferings. Since I made light of the worship at the shrine, I am grievously tormented in hell.

7. "Verily those who, while the festival of a worthy one is being held for shrine-worship, manifest wickedness, do you dissuade therefrom.

8. "And behold these women approaching, adorned and wearing garlands. They enjoy the reward of their floral offerings. Fortunate and beautiful are they,

9. "When the wise see this marvel, wonderful and thrilling they will worship and adore you, great sage.

10. "Now when I, who am in this misery, have left this state and again am a human being, I shall diligently perform shrine-worship again and again."

Mahākassapa made this incident his text and preached a sermon to the people who were present.

END OF BOOK III

BOOK IV

1

THE STORY OF AMBASAKKHARA

While the Blessed One was living at Jetavana, a Licchavin rajah named Ambasakkhara, heretic and unbeliever, reigned in Vesālī. There also lived an upright merchant who bridged over a swamp with sandalwood planks. His nephew on the other hand, for bringing stolen goods to his uncle's bazaar, was punished by the stake.¹ Of these the verses tell the story. The first verse was inserted by the redactors.

1. There is a city of the Vajjians called Vesālī; there lived Ambasakkhara, the Licchavin. When he saw a peta outside the city he wished to know why, and asked him straightway:

2. "This man has no bed or couch, goes not forward or backward; is without food, drink or clothes; neither has he woman attendant.

3. "Kinsmen and friends of his in the past taking compassion on him are now unable to see him. In sooth he is by them forsaken.

4. "He who is down has no friends; friends desert when they see misery, though while they see prosperity they surround us. He who is up has many friends.

5. "By enjoyment of all his wealth, his substance must be wasted. His body blood-stained and utterly broken, like the clinging dewdrop, to his life comes ending.

6. "To him, thus enduring to the bitter end, terrified at the stake of nimb wood (the king spake:) 'You, Yakkha, after what sort say you Live! 'Tis better to be alive?'"

The peta:

7. "This man (on the stake) was my kinsman; I remember his former life. Seeing him I felt pity for him, lest for his wickedness he should fall into hell.

8. "Hence departing, O Licchavin, this man, doer of

¹ *Sāle āropeti*. This must have been as lingering an execution as crucifixion. Cf. verses 611, 87.—ED.

sinful deeds, will be reborn in hell, crowded and fearful, exceeding hot, severe, frightful.

9. "Even that stake with its divers parts is better than that hell. May he not fall into hell, severe and frightful, utterly woeful, altogether painful!

10. "Now if this man hear what I say, he will be whelmed in sorrow and give up his breath. Hence I say it not before him, lest through me alone come end of life."

The king:

11. "The case of this man have I learnt, but I would ask somewhat else of you. If you grant us leave we will ask you, but let there be no anger towards us.

The peta:

12. "Truly as to that you have my promise. Not to an unbeliever comes the tale. Even though I be unwilling, you may believe my words. Ask as you wish, I will reply as I am able."

The king:

13. "Whatever I shall see with mine eyes, in all that may I have full faith. If even when I have seen I believe not, then, yakkha, you may make it my own doing."

The peta:

14. "Let me have your faithful promise. When you have heard Dhamma, may you win faith, while you seek higher knowledge with uncorrupt mind. Whatever Dhamma has or has not been heard by you, I will declare all as known."

The king:

15. "Upon a decorated white horse you come hither to him who is impaled upon a stake. This is a means of going that is wonderful and worthy to be seen. Of what deed is this the consequence?"

Peta:

16. "In the middle of this city of Vesālī in the path through the swamp there was a hellish spot. One day in a religious mood I took white sandal wood and laid it in that place.

17. "Thereon placing our feet, both we and others went across. This is a conveyance that is wonderful and worthy to be seen. Of that very deed is this the result."

Rājah:

18. "Your countenance illuminates all the regions, and in

all directions your fragrance is wafted. You possess the potency of a yakkha and have great might, but you are naked. Of what is this the result?"

Peta:

19. "Free from anger and always of a believing mind, I approached the people with gentle words. Of that same deed is this the result; my deva-countenance is ever bright.

20. "When I noticed the fame and renown of those who were firm in Dhamma, I proclaimed it with devotion in my heart. Of that very deed is this the result; my deva-perfume is ever continually wafted forth.

21. "While my companions were bathing at the ford, I took their raiment and hid it up the bank. I sought to jest and had no evil thought. Hence am I nude, and my life is miserable."

Rājah:

22. "If any one commits evil in sport, such, they say, is the fruit of his deeds; but if one does so not in sport what do they say is the result of his acts?"

Peta:

23. "Whatever men have wicked intent in the mind and are corrupt in word and deed, beyond a doubt at breaking up of body they enter hell.

24. "But others, longing for the bright world, find delight in charity and hold themselves in restraint; these when body breaks up beyond a doubt enter the bright world."

When the peta had thus briefly analyzed the fruits of action, the Rājah, unbelieving spoke this verse:

25. "Why, pray, should I really believe this to be the result of virtue and of sin? Or what have I seen that I should sincerely believe? Or who could make me believe this?"

Peta:

26. "When you have seen and heard, believe: 'This is the result of virtue and of sin.' If both virtue and sin are non-existent, would it be that men are blessed or distressed?

27. "And if human beings did not commit virtuous and wicked deeds here in the world of men, then would not people, the high and the low, be blessed or distressed in the world of men.

28. "But because human beings do commit virtuous and wicked deeds in the world of men, for that reason people, the high and the low, are blessed or distressed in the world of men.

29. "Of two sorts now, they say, is the result of deeds; one must understand that of the one who is blessed and that of the one in trouble. The devas enjoy themselves, but the fools, seeing this twofold result, are tormented."

He was asked the question: "But you who thus believe in the fruit of action, why do you undergo such misery?"

30. "There are for me no deeds by others wrought; no one who in bestowing gifts would ascribe them to me: clothes and couch besides food and drink. Therefore I am nude, and my life is miserable."

When the king heard that he desired to obtain clothes and other things, he said:

31. "Now verily there must be some means, yakkha, whereby you may obtain clothes. Tell me of a source; we shall listen to a trustworthy word thereon."

Peta:

32. "There is here a monk by the name of Kappitaka; he is muser and moral, worthy and liberated, sense-controlled, lives restrained by rule, is tranquil, and has attained the highest views.

33. "He is kind in speech, affable, meek and pleasant, and his greeting is sincerely expressed. Peacefully he dwells in the region of virtue and deserves gifts from devas and from men.

34. "He is tranquil and has dispelled the haze of wicked thoughts; he is freed, lust-free, is 'mine-less,' upright; he has no life-substrate nor wish for this and that. He has attained the threefold knowledge brilliantly.

35. "Although they have seen him, he is little known, has few acquaintances; among the Vajjians they call him sage. Yakkhas know him as free from leanings, a man of piety, faring through the world.

36. "If you give him, assigning them to me, a suit or two, and he accept them, me also you will see furnished with garments."

The king :

37. "In what place dwells the recluse that going we may see him now? He is the one who to-day can dispel in me doubt and uncertainty, the puppet-show of heresy."

The peta :

38. "He is seated in Kappinaccanā, surrounded by many devas. He is delivering a pious talk, true to his repute, earnest in open abstinence from anger."

The king :

39. "Now will I go and do thus. I will array the recluse in a suit. This accepted, then you too may be provided with clothes."

The two went thither and the peta said :

40. "I go not untimely to a world-forsaker. For you, Licchavin, this is no proper time. Visit him timely, you will then see him seated alone there."

The following verses were spoken by the redactors :

41. When he had thus spoken the Licchavin surrounded with his servants went to that city, to his home, his own abode.

42. From that time he carried out his householder duties ; he bathed and had selected from a basket eight suits and went to deliver them attended by his servants.

43. When he arrived at that place, he saw the recluse of undisturbed thoughts who had returned from his meal, tranquil, sitting at the root of a tree.

44. When he came up to him, he spoke to him asking him about his health and well-being : "I am a Licchavin from Vesālī, if you please, and I am known as Ambasakkhara, the Licchavin."

45. "Accept from me, reverend sir, these eight fine suits ; I give them to you. Just for this purpose have I come hither that I might be happy."

Recluse :

46. "Even from afar the recluses and the brahmans avoid your dwelling. In your home the bowls are broken and also the monks' cloaks are rent."

47. "Now others with axe-like kicks make the recluses fall head foremost ; such injuries do world-forsakers and recluses meet at your hands."

48. "Not even sesame oil with grass did you give them, nor do you tell the road to him who has lost his way. From a blind man you yourself take a stick. Such a man you are, niggardly and unrestrained."

49. "Now just for what reason and in what form will you make a distribution among us?"

The king :

"Reverend sir, I acknowledge the truth of what you say. I injured recluses and brahmans."

50. "I wished to play a joke and had no evil motive ; verily, your reverence, that offence of mine was indeed a sin. Verily he committed wickedness in jest. His happiness is imperfect, and he experiences pain."

51. "He is young and youthful, but he has nakedness as his lot. Now what is worse for him than this?"

52. "Reverend sir, I saw him in agitation and in sin ; therefore I give a gift. Lord, accept the eight suits and let these presents be assigned to the yakkha."

Recluse :

53. "Surely the gift in many ways is acceptable, and may it have endless virtue for you, the giver. I accept from you the eight suits ; may these presents be assigned to the yakkha."

54. Then forsooth the Licchavin sipped water (from his palm) for purification and gave the elder the eight suits. "May they be acceptable! behold the yakkha wearing clothes."

55. Then he saw him anointed with the essence of sandal wood, of good birth and of noble appearance, on thoroughbred mounted, adorned in excellent clothes. He was surrounded (by attendants) and had attained the potency of a yakkha.

56. With joy and gladness, with happy thoughts and beaming face, the king saw him ; for he had seen his deed and its great result ; he had realized it with his own eyes.

57. He went up to him and said : "I will give a gift to the recluses and the brahmans ; in fact I do not have anything which is not to be given away. You, yakkha, have been for me a great helper."

The peta :

58. "And you, Licchavin, have given me gifts which have

not been in vain. I for my part will form a friendship with you, I the non-human with you the human."

The king :

59. "Way, kinsman, refuge, friend have you been to me, yea, deva too. I beseech you with an *añjali* salute, yakkha. I desire to see you again."

The peta :

60. "If you become unbelieving, appear miserly, or entertain wrong opinions, and in that same state you are allowed to see me, even though I notice you, I will not talk to you."

61. "If you have respect for Dhamma, find delight in giving, keep yourself restrained, and are a fountain of supply for recluses and brahmans, and if you thus have opportunity of seeing me and I see, I shall greet you kindly."

62. "Quickly free this man from the stake, since through this event we have formed intimate relations. I am thinking of his torment, now that we have here made mutual friendship."

63. "And if this man is quickly released from the stake, he will zealously practise virtuous deeds and be freed from this veritable hell. A deed must be experienced elsewhere."

64. "Go to Kappitaka and at the proper time share wealth with him. Before him seated ask him yourself. He will tell you of this matter."

65. "Visit this same monk and ask him—you seek merit nor is your mind debased—he according to his knowledge will explain what has not been heard by folk yea, all of Dhamma will he proclaim. (And thoughtfully he declared the Dhamma of the happy bourn.)"

66. When he had conversed there in secret and formed a friendship with the non-human being, he departed to the Licchavins; then he addressed the assembly which was in session :

Rajah :

67. "Sirs, listen to a word from me; choosing the better course I shall obtain my quest. A man of cruel deeds fastened upon a stake, has been well punished, is one who has failed."

68. So far for the space of twenty nights, since he has been fastened, he neither lives nor is dead. Now I will release him. Let the company allow it !"

Assembly :

69. "Both this one and another one quickly release. Who is it may say aught, you acting thus? According to what you know, so do. The company allows your intention."

70. He went up to the place and quickly loosed the man strung to the stake.¹ Then said to him : "Friend, fear not !" and handed him to healers."

71. The Licchavin went into the presence of Kappitaka and in due course shared wealth with him. Before him seated, seeking reasons he asked him thus :

The king :

72. "A man of cruel deeds to stake strung up, has been well punished, is one who has failed. So far, for the space of twenty nights, since he has been fastened, he neither lives nor is dead."

73. "Now I went and released him, reverend sir, at the word of this yakkha. Pray now, might there be some means or other whereby he can escape hell ?"

74. "Reverend sir, tell me if there be a way; we will listen with trust to you. Is it not possible to erase those deeds, although we do not understand it here ?"

Recluse :

75. "If night and day, earnestly and zealously, he would perform good works, he would be freed from that hell; a deed must be experienced elsewhere."

The king :

76. "Learnt is this matter of the man. Now, reverend sir, pity me also. Teach me, admonish me, very wise one, that I may not fare into hell."

Recluse :

77. "Even to-day with pious mind find refuge in the Buddha, Dhamma, and the Church, and similarly take upon yourself the five moral precepts whole and unbroken."

78. "Refrain forthwith from the taking of life; reject in this world what is not given to you; do not indulge in strong drink, nor speak falsely; and be content with your own wife."

¹ *Salāvutaṃ.*

79. "And solemnly undertake this excellent eight-fold good¹ that leads to happy results."

80. "With a serene mind give to the upright the requisites, the robe, alms in the bowl, a resting-place, food and drink, solid food, raiment, and sleeping quarters."

81. "Refresh with food and drink the monks morally eminent, free from passion, learned. Merit grows always."

82. "So practising righteous things earnestly and diligently night and day, you may free yourself even from that hell. A deed must be experienced elsewhere."

The king :

83. "Even to-day with pious mind I find refuge in the Buddha Dhamma and the Church; similarly I take upon myself the five moral precepts whole and unbroken."

84. "I will forthwith refrain from the taking of life; I will reject that which is not given to me in this world; I will not indulge in liquor nor speak falsely; and I will be content with my own wife."

85. "And I solemnly undertake this excellent eight-fold good, leading to happy results."

86. "To the monks morally eminent, free from passion and learned, I give the requisites, the robe, alms in the bowl, a resting-place, food and drink, solid food, raiment and sleeping quarters. Finding delight in the doctrine of the Buddhas, I waver not."

87. Such a man became Ambasakkhara, the Licchavin, layman of Vesālī he, gentle and believing; in performing services, he then zealously supported the monks and the Church.

88. When the man who had been stake-strung was healed; of his own accord he happily left the world and came to the monk Kappitakuttama. Both of them then attained the fruits of the recluse.

89. Of such is the waiting upon men of worth. Rich in reward it is for the good and the wise. He who had been strung to stake attained highest reward while Ambasakkhara's was a lesser fruit.

The venerable Mahakappitaka who had gone to Sāvattthī

¹ Where one would have looked for the way ('eightfold'), the Commy. refers to 'kusalam.'—ED.

to pay homage to the Teacher, reported to him the matter as told to the king by the peta. The Teacher made it the theme of a talk to the many who were present.

2

THE STORY OF SERISAKA

(This is identical with VII, 10 in *Vimāna-vatthu*.)

3

THE STORY OF NANDAKA

Two hundred years after the passing away of the Teacher king Pingala was reigning in Surattṭha¹). The head of his army was Nandaka, of heretical views. The redactors tell this story about them.

1. Rajah Pingalaka, 'tis said, was lord of the people of Surat. He had gone on a service to the Moriyas and again was on his way back to Surat.

2. In the heat of the noonday the king came to a swamp; he beheld a delightful road, haunt of the petas.

3. The king told his driver: "This is a delightful road; peaceful, safe, lucky. Follow this course, charioteer."

4. From this point the king of Surat with his army of four hosts proceeded upon it at the head of the men from Surat.

5. With a flurried look a man thus addressed the ruler of Surat: "We are going on a wrong road; it is frightful, hair-raising."

6. "In front a way is seen, but behind it is not seen. We are travelling on a wrong road near Yama's men."

7. "A non-human odour is blowing; a dreadful noise is heard." Alarmed the rajah of Surat thus spoke to the charioteer.

8. "We are going upon a wrong road; it is frightful and hair-raising. In front a way is seen, but behind it is not seen."

¹ Lit. happy kingdom.

9. "We are travelling on a wrong road near Yama's men. A non-human odour is blowing; a dreadful noise is heard."

10. He mounted upon the back of an elephant; and looking toward the four directions, he saw a banyan with its abundant shade.

11. "The tree resembled a dark blue thunder-cloud in colour, and its top had the hue of mist. The king asked his driver: "What is that big object which we see, like the dark blue thunder-cloud in colour and having a top with the hue of mist?"

Charioteer:

12. "Sire, that is a banyan with abundant shade; it is a tree that looks like the dark blue thundercloud in colour, and its top has the hue of mist."

13. The rajah of Surat set out in the direction in which was seen that large tree, which in colour had the likeness of a dark blue thunder-cloud and whose top had the hue of mist.

14. Having descended from the back of the elephant, the king approached the tree, and with his ministers and attendants sat down at the roots of the banyan.

15. He saw a full water-jar and cakes. Then a man who had the appearance of a deva and was bedecked with all kinds of ornaments, came up and thus addressed the rajah:

16. "Welcome! Sire; you have not come far. Lord, drink water, eat cakes, O conqueror!"

17. The king with his ministers and attendants drank water and ate cakes, then the king spoke thus:

18. "Now pray, are you a *deva*, or a *gandharva*, or Sakka Purindada? Not knowing you we ask. How may we know you?"

Peta:

19. "I am not *deva*, nor *gandharva*, surely not Sakka Purindada. I am a *peta*, sire, who from Surat have hither come.

Rajah:

20. "How were you virtuous, how behaved you in the past in Surat? Through what holy living of yours have you acquired this splendour?"

Peta:

21. "Listen to it, sire, conqueror and extender of the realm, and you too, ministers and attendants of the king, and let the brahman chaplain listen.

22. "I am from Surat, lord; I was a man of evil intent and held false doctrines. My character was bad; I was niggardly and given to abuse.

23. "I restrained many who were charitable and doing good, and I barred the way for others who were disposed to give,

24. "(saying:) 'A gift brings no reward. Whence comes the fruit of self-restraint? There is no teacher at all. Who will chastise him that bestows no gifts?"

25. "'Among living beings one's weight equals another's. Wherefore do they honour the eldest? There is neither strength nor energy. Why speak of a man's exertion?"

26. "'A gift bears no fruit at all; it does not purge away an enemy. A man acquires what he is to obtain and receives what is tending to come.

27. "'There is no mother, father, or brother; there is no world beyond the present. There is no gift; there is no sacrifice; nothing well-established exists.

28. "'Whoever smites a man or cuts off another's head, does not strike any cleft into living beings.¹

29. "'Indestructible and indivisible is a living being; is (either) octagonal or spherical like a ball; he is five hundred *yojanas* high. Who is able to destroy him?"

30. "'Just as a ball of string which is thrown down rolls away from him who unwinds it, exactly in the same manner the living man rolls away from those unwinding him.

31. "'Just as he who leaves one village finds his way into another, even so does the living being enter another body.

32. "'Just as he who departs from a house goes into another, even so does the living being enter another case.

33. "'After having passed through the cycle of transmigration for eighty-four hundred thousand great *kalpas*,

¹ These are echoes of the theories ascribed in the Suttas to certain teachers of the Founder's day. See *Digha*, 2d Suttanta. I cannot assign the views in the following verses.—Ed

both the foolish and the wise will make an end of ill. Both happiness and unhappiness are measured by bushels and baskets. He who is victorious understands all.' Other people are dull-witted! such views did I hold.

34. "I was erring, filled with ignorance. I was a heretic, and not virtuous. I was niggardly and abusive. In less than six months I shall die.

35. "Down to the exceedingly severe and terrible hell shall I fall. It is four-cornered and has four doors

36. "It is divided into parts by measure: it is surrounded by an iron fence and is covered on the top with iron.¹

37. "Its iron floor is glowing with heat. Flashing on all sides for a hundred *yojanas*, it exists for all time. A hundred thousand units pass by and straightway a sound is heard. A *lac* has elapsed, sire, of which a hundredth part is a *krora* of years. The people who were heretics and of bad character and abused the righteous are tormented in hell for a hundred thousand *krora* of years. In that place I shall long suffer pain.

38. "Therefore I exceedingly bewail the fruit of evil deeds. Listen to this, sire, conqueror and extender of the realm: I have a daughter, Uttarā—good luck to you, sire!

39. "She performs good works and finds delight in the moral precepts and in the feast days. She is self-restrained, liberal, wise of speech, and unselfish.

40. "She is completely obedient to her instruction and is a daughter-in-law in others' (*sic*) families; she is a lay disciple of the glorious Buddha, the Sakya sage.

41. "A monk, eminent in morals entered the village to ask for alms. His eyes were cast down; he was mindful, door-guarded, and well-restrained. As he was begging from house to house in regular order, he came to her dwelling.

42. "Him did Uttarā see—sire, good luck to you!—she gave him a water-jar and sundry cakes, saying:

43. "'My father has died, reverend sir; may this help him!' No sooner was this beheld than the result was produced.

44. "I am partaking of food and enjoying pleasures like

¹ Cf. *Majjhima*, iii, Sta. 130.

King Vessavaṇa. Hear this, sire, conqueror and extender of the realm:

45. "The Buddha is called highest in the world and among *devas*. Go with your wife and child to the Buddha for refuge, O conqueror.

46. "By the eight-fold way they reach the immortal abode. Go with your wife and child to Dhamma for refuge, O conqueror.

47. "Walking the four ways, standing in the four fruits, this Church is upright and devoted to wisdom and morals.

48. "Go, conqueror, with your wife and children to the Church for refuge. Quickly abstain from killing; reject what is not given to you in the world; be no strong-drinker; do not speak falsely; and be content with your own wife."

Rajah:

49. "You will my welfare, yakkha; you will my good, deva! I do your word; you are my teacher.

50. "I approach for refuge the Buddha and Supreme Dhamma, and I seek refuge in the Church of men and *devas*.

51. "I quickly refrain from taking life; I refuse what is not given to me in the world; no strong-drinker, I speak not falsely; and I am content with my own wife.

52. "I cast away (mouthed) blustering, quickly as 'twere into the river's stream. I vomit wicked doctrine, delighting in the teaching of the Buddhas."

53. Thus spake the rajah of Surat, renouncing his sinful outlook. When he had paid honour to the Blessed One, the eminent monarch ascended his chariot looking east.¹

4

THE STORY OF REVATĪ

(This is identical with v. 2 of *Vimāna vatthu*.)

¹ *Pāṇinīyā*. Comy.: *pacinadisAbhimukha*. Or: 'led the way. Cf. *Samyutta* i, 234.—ED.

5

THE STORY OF THE SUGAR-CANE

While the Blessed One was at the Bamboo Grove, a certain man carrying sugar-cane chewed a stalk as he went. The verses show what happened.¹

One day the venerable Mahā-Moggallāna was going for alms to Rājagaha and met a peta, who said:

1. "Here to me a great grove of sugar-cane appears, broad and bearing a plentiful good crop. Yet it does not offer me anything to eat. Tell me, reverend sir, of what is this the result?"

2. "I am afflicted and am being devoured; I struggle. I am trying to get something to eat. I am well nigh dead²; wretched I lament. Of what deed is this the result?"

3. "I am overcome, and I am falling on to the earth. I roll around in the heat like a fish, and as I weep,³ tears are dripping from me. Tell me, reverend sir, of what is this the result?"

4. "I am hungry, thirsty, and exhausted. I am terrified and get no pleasure nor happiness. Of you, good luck to you! asking of this matter. How now might I get some sugar-cane as food?"

Mahāmoggallāna:

5. "Aforetime, when you were a human being in a former life, you did of yourself a deed. Now I tell you of this matter, and when you hear, know it as such.

6. "You were eating sugar-cane as you were walking along, and a man was coming up behind you. He told you that he longed for some, and you replied him never a word.

7. "Although you refused to speak, he begged you and said to you, 'Sir, give me sugar-cane.' Then you gave him some from behind. In consequence of that deed you have this result.

8. "Look here! *You* may take some sugar cane behind you; take it and eat to your heart's content. Through this

¹ In the Commentary a child is with the man who asks for cane and is the chief petitioner.

² Lit. (I have) a cut-self, -*chinn'ātumo*.

³ Read *rudato* with S₁, S₂.

very act you will become pleased, delighted, joyful, and happy."

9. He went and took it from behind. When he had it in his hands, he ate to his heart's content. By that very means he became pleased, delighted, joyful, and happy.

The peta gathered a bundle of the sugar-cane and gave it to the elder who brought it to the Buddha at Veluvana. The Blessed One together with the monks partook of it and gave thanks. From that time on the peta could eat sugar-cane in comfort. In the course of time he was reborn among the Thrice-Ten.

6

THE STORY OF THE RAJAH'S SONS

While the Teacher was living at Jetavana, he told this story.

It is said that the king of Kosala, who lived at Sāvattthī had two amiable sons then in the prime of youth. In their unrestrained youthful passion they committed adultery, and after death were reborn as petas who were being crushed in a trench. During the night they used to lament with a dreadful noise; when the people heard it, they were terrified. Since this was the case, they gave a great donation to the company of monks at whose head was the Buddha, saying, "This ill omen must cease." Then they told the Blessed One what was taking place. He said: "Disciples, you will not have any end of hearing that noise." He told them the cause of it and spoke the following stanzas:

1. "There is a city called Sāvattthī at the slope of the Himālayas. In that place were two princes, sons of a king; so have I heard.

2. "Wanton in lusts they found delight in the enjoyment of desire. They were greedy for present pleasures; they did not consider the future.

3. "They left their human state and passed from this world to the next. Although unseen, they cry aloud the wickedness which they committed in the past;

4. "Saying: 'Many people forsooth are served with

gifts. We have not been able to provide for ourselves a blessing which brings a warding happiness.

5. "What wicked deed then may it have been for which we passed from our royal family and were reborn in the realm of the petas, afflicted with hunger and thirst?"

6. "They who have been lords here, will not be lords over there; men both high and low will wander about tortured with hunger and thirst.

7. "By knowing that this distress had its origin in the wantonness of rulers, a man may renounce the arrogance of lordship and thus become a heaven-goer. After the breaking up of the body the wise man is reborn in the bright world."

Thus the Teacher narrated the fate of these petas, and assigned to them a gift made by these people teaching Dhamma as was his will.¹

7

THE STORY OF THE RAJAH'S SON

While the Teacher was living at Jetavana, he told this story.

In it the son of a rajah named Kitava² once upon a time injured a lone buddha. He suffered in hell many thousands of years, and because of that very offence he was reborn among the petas. His story has already been told in detail in the peta narratives of Sānuvāsi. Now the Teacher, as he told an elder the fate of the peta's deceased relatives, said: "Not only your kinsmen forsooth, but you also, on becoming a peta in your next existence after having left this world, will suffer great pain." At the elder's request he told this story.

1. 1. The consequence of deeds committed in the past may disturb the mind as regards sight, sound, taste, smell, and pleasant touch.

2. He had enjoyed dancing, singing, love and sport in no small degree, and after he had ridden around in the royal garden, he entered Giribbaja.

¹ The rare *Ajjhāsaya*. Cf. Mrs. Rhys Davids, *Buddhism*, 2nd ed., pp. 122 f.—ED.

² Cf. III, 2.

3. There he saw the rishi Sunetta who was self-restrained and tranquil; the latter had few wants, was modest, and was pleased with the gleanings that came into his bowl.

4. He dismounted from the back of his elephant and coming to him said, "Reverend sir." Then the prince grasping his bowl held it up.

5. He broke the alms-bowl on the ground, and laughing went away with the words: "I am the son of king Kitava. What will you, monk do to me?"

6. The retribution for this unkind deed was severe, since the prince, 'tis said, was committed to hell.

7. And for six times eighty-four myriads of years he suffered in hell great pain on account of the sin of which he was guilty.

8. He was punished as he in turn was prostrate, lying face downward, and turned on his left or right side. Now with his feet up in the air, then in a standing posture, the fool was tortured for a long time.

9. For many thousands and myriads of years he suffered in hell great pain for the sin he had committed.

10. Verily such a severe penalty is suffered by men who perform evil by laying hands on a pious rishi who is free from sinful blemishes.

11. After he had for many years undergone great affliction in that place he was killed by hunger and thirst, and deceasing he became a peta.

12. Thus having seen the distress caused by the wantonness of a ruler, one should be no wanton ruler but turn to humility.

13. Even in the present life, he who is respectful to the enlightened ones deserves praise; he is endowed with wisdom, and after the breaking up of the body he is born in the bright world.

8

THE STORY OF THE DUNG-EATERS

While the Teacher was sojourning at Jetavana he told this story.

They say that in a certain town not far from Sāvattthi a certain householder had a monastery built for the sake of a monk who was his personal friend. Then monks from

various parts came thither and dwelt there. Upon sight of these men ministered to them necessities of life. Now the monk who was the confidant of his patron could not stand this and was filled with envy (as the verses tell): Then Mahā-Moggallāna saw him and inquired:

1. "Who are you, poor fellow, standing there from cesspool come? Pray now, what wicked deed did you really perform that you noise abroad?"¹

Peta:

2. "I, reverend sir, am a peta, a miserable denizen of Yama's world. Since I wrought a wicked act, I have gone from this world to that of the petas."

Elder:

3. "Now what evil deed was performed by body, speech or mind? In consequence of what act do you undergo this misery?"

Peta:

4. "I had a resident monk who was jealous and envious of the household. In my house he was attached to desires, he was miserly and abusive.

5. "I listened to his word and blamed the monks. Because of that deed, I have gone from here to the region of the petas."

Elder:

6. "Your bosom friend was an enemy in the guise of a friend. Pray now, foolish man, what destiny fell to your lot upon the breaking up of your body and your going to the bourn beyond?"

Peta:

7. "I am standing on the top, yea, on the head of this same offender; he has reached the peta realm and attends upon me alone.

8. "What others void—good luck to you!—becomes my food, and he in turn lives on what I expel."

The venerable Mahāmogallāna narrated this incident to the Blessed One who interpreted its meaning and he pointed out the danger of fault-finding.

¹ *Saddahase* is to be read with C as *saddāyass*; cf. s. v. *saddahati* and *saddāyati*. Cf. P.T.S. Dictionary.

9

THE SECOND STORY OF THE DUNG-EATERS

While the Teacher was sojourning at Jetavana he told this story similar to the last. Here it was a lay-woman who built a monastery, and was reborn a peta. Verses are similar.

10

THE STORY OF THE SET OF PETAS

While the Teacher was living at Jetavana, he told this story.

At Sāvattthī, it is said, there was a set of irreligious people who had no faith and were possessed of the sin of avarice. They were indifferent in their lives as to the ideas they accepted and other matters. After having lived for a considerable time they died and were reborn as petas near the city. Then one day as the venerable Mahāmogallāna was going to Sāvattthī for food, he saw the petas by the way and asked them:

1. "You are naked and ugly in form; you are emaciated and have prominent veins. Your ribs stand out and you are thin. Pray, who are you, sirs?"

Petas:

2. "We, venerable sir, are petas, miserable denizens of Yama's world. Since we were guilty of wicked deeds, we went from here to the region of the petas."

Mahāmogallāna:

3. "Now what sin was committed by body, speech, or mind? In consequence of what deed have you gone from here to the world of the petas?"

Petas:

4. "We have been loitering for a fortnight at the public landing-places; we have not made for ourselves a refuge by means of good gifts.

5. "The river we approach in fear; it becomes empty. The shade on hot days we approach; it is turned into heat.

6. "A flaming and burning wind blows over us. Reverend sir, we deserve this affliction and more than this."

7. "Hungry and craving for food we travel *yojanas*. We return without having gotten anything at all; alas! we have little merit.

8. "Famished and fainting with hunger, reverend sir, we are smitten to the earth. We are stretched out and lie sprawling; we fall down head first.

9. "And so we drop down there smitten to the earth. We beat our breast and head. Alas! we have little merit.

10. "Reverend sir, we deserve this affliction and more than this. We have not made for ourselves a refuge by means of good gifts.

11. "Verily when we have gone from here and are reborn in the human state, we will be munificent; we shall be devoted to virtue and accomplish much good."

The elder told the affair to the Blessed One.

11

THE STORY OF PĀṬALIPUTTA¹

While the Teacher was sojourning at Jetavana, he told this story.

It is said that a good many merchants from Sāvattthī and Pāṭaliputta sailed to Suvāṇṇabhūmi. There one of their number, a sick lay-disciple who was attached to a woman, died. Although he had done good works, he was not born in deva-world, but on account of his affection for his loved one he was reborn as a mansion-peta out in the midst of the ocean. In that place he retained his love for her; she on her part took ship and went on a journey to Suvāṇṇabhūmi. Now this pēta, wishing to gain her, stopped the course of the vessel. Then the merchants revolved in their minds: "Well, now, how's this? This ship doesn't move." So they drew lots to determine. Through non-human potency the lot fell thrice upon no other than this woman for whom the peta was yearning. When the traders saw this, they let down into the sea a bamboo raft on which they placed the woman. No sooner had she been let down than the ship rapidly proceeded in the direction of Suvāṇṇabhūmi. Then

¹ = Patna.

the non-human took the woman into his mansion and found happiness with her.

After the lapse of a year she became dissatisfied and begged the peta, saying: "As long as I dwell here, I cannot make the other worlds my quest.¹ Please, sir, take me to Pāṭaliputta."

In response to this entreaty, he replied:

1. "You have seen the hells, the realm of beasts, petas, and *asuras*, also men and *devas*. You yourself have observed what are the results of one's own deeds. I will take you to Pāṭaliputta in safety. Upon your arrival there perform good acts."

She was delighted and replied:

2. "You are my well-wisher, *yakkha*; you have my good at heart, O deva. I shall do your word; you are my teacher. I have seen the hells, the realm of beasts, the petas and *asuras*, also men and *devas*. You yourself have observed what are the results of one's own acts. I will do many a meritorious act."

Then the peta took the woman and travelled with her through the air; he placed her in the centre of Pāṭaliputta and went his way. Thereupon when her kinsmen, friends, and others saw her, they rejoiced and remarked: "We heard that some time ago you were cast into the ocean and perished. Well, and to think that you have returned safely!" So they asked her about her adventures. She told them all.

Those merchants on their return to Sāvattthī told the Teacher.

12

THE STORY OF THE MANGOES

While the Teacher was dwelling at Sāvattthī, he told this story.

At Sāvattthī there was a certain householder whose wealth was exhausted. His wife died, and he, leaving his one daughter with a friend, borrowed some money, bought wares to the amount of one hundred *kaḥāpaṇas*, and set out with a caravan to do business. In a very short time he got back

¹ *Samparāyikaṃ aṭṭhaṃ*. Cf. S.B.E. XVII: Mhv. V, 1, 3.

his capital and gained in addition five hundred *kahāpaṇas*. Thereupon he went homeward, but was beset by robbers. The traders fled hither and thither; but this householder throwing his coins into a bush hid himself. The highwaymen, however, found him and killed him. On account of his lust for wealth he was reborn as a peta in that very spot.

The daughter to his memory presented rice gruel in a bronze dish and mangoes to the Blessed One, praying he would accept it as from her father. Hereby the peta obtained a fine mansion.

The traders later repeating that journey, and halting for the night at the same spot, saw the peta and questioned him.

1 "Here you have a very delightful lotus-pond with an attractive landing-place. Its banks are level, and it has abundant water; it is bedecked with blossoms which are dotted with a swarm of bees. How did you get this alluring pool?"

2. "Here you have this very charming mango grove which bears fruit in all seasons; it is bedecked with blossoms which are dotted with a swarm of bees. How did you obtain this mansion?"

Peta:

3. "My daughter made a gift of ripe mangoes, water, and rice gruel; on that account, I am allowed to have here the pleasant cool shade."

Then the peta gave them the five hundred *kahāpaṇas*, saying: "Take half from here, and after having explained this portion of my gain, hand it over to my daughter with the words, 'Live comfortably.'" The traders in due course reached Sāvattthī, told the daughter of this matter, and placed in her hands in full the amount which her father had given her. She handed it over to her foster-father. But he restored it to her with the words: "This shall belong to no one but you," and he made her the wife of his eldest son. In the course of time, she gave birth to a son whom she persuaded with this stanza:

4. "Behold the reward, even in this life, of a gift, of self-control, and of restraint. I was a maid-servant in worthy families; now I am a daughter-in-law and the mistress of a house."

Then one day the Teacher, who had observed her maturity of perception, sent forth a radiant image of himself, and standing as it were in her presence, he revealed himself. On this occasion he spake this stanza:

5. The right¹ overcomes the unpleasant by what seemeth pleasant, the unloved by what seemeth loved, the ill by what seemeth happy.

13

THE STORY OF THE AXLE AND THE TREE

While the Blessed One was dwelling at Sāvattthī, a certain lay-disciple there filled some carts with wares and went to Videha to do business. When he had there disposed of his goods he loaded his waggons with return-wares and proceeded on the road for Sāvattthī. As he was journeying along in a forest the axle of a cart broke. Now a certain man who wished to get a tree, took his axe and hatchet and set out from his village. As he was walking around in the forest, he came to this place and saw the lay-disciple dejected on account of his broken axle. He felt pity for him and cut down a tree, and having made a strong axle, he fitted it to the cart without charging him anything.

But later on he died and was reborn in this very spot in the forest as an earth-deva. As he considered his deed, he went by night to the house of that lay-disciple, and standing at the door, spoke this stanza:

"What he gives becomes not just that. Just give the gift. Giving he traverses both (worlds); by it he goes to both. Be not slothful."

When the merchant got back to Sāvattthī he told this to the Teacher.

14

THE STORY OF THE COLLECTING OF WEALTH

While the Blessed One was sojourning at Bamboo Grove, at Rājagaha four women with false measures and other

¹ For *pamattāṇe* read *samattāṇe* (as in S₁).

ways dealt in ghee, honey, sesame oil, grain, and other articles of food. During their lifetime they unwisely amassed riches; so after death they were reborn as petis at a trench outside the city. At night they were overwhelmed with misery, and with a loud and horrid noise they wandered around, lamenting:

"We gathered wealth justly and unjustly; others enjoy it; sorrow is our portion."

When the people heard this, they were greatly frightened and in the morning, bringing a large gift sat down near the Blessed One and told him of the cries. He repeated the petis' verse and told how they had lived.

15

THE STORY OF THE GUILD-LEADER'S SONS

The Blessed One was dwelling in Jetavana at Sāvattihī. At that time while Pasenadi, king of Kosala, in fine array was once riding on his elephant about the city with power and majesty, he saw at the upper story of a certain house a lady looking down, beautiful as a deva-nymph. His heart was captivated because his mind was trifling by nature and hard to tame. So he gave a sign to a man who was sitting next him. And all was carried out as in the peta story of Ambasakkhara,¹ but with this difference.

Here the man arrived actually before sunset, but the city gate was closed. So he fastened to the post of the city gate the red earth and the blue lotuses which he had brought and went to the Jetavana. Now while the king was reposing he heard in the middle watch these four syllables²: "*sa, na, du, and so,*" loudly and painfully uttered.

The king was exceedingly scared, and at daybreak he told his chaplain what happened. The chaplain, anxious to make some gain, said: "Sire, alas! a great calamity has appeared; perform the complete four-fold sacrifice." And the king commanded this.

¹ See IV, 1.

² The first words of the four stanzas in this story are *saffhivassasahassāni, natthi, dujjīvitam*, and *so* respectively.

When Mallikā, the queen, heard this, she thus addressed the king: "Why, sire, upon hearing the word of a brahman, do you wish to perform a deed involving injury and slaughter of many creatures? Now the Blessed One, who in knowledge and conduct is without a peer, should be consulted; and as he will explain so you should act." Then the rajah went to the Teacher and told him the affair. The Blessed One said, "Great king, you are in no danger on that account," and narrated from the very beginning the affair as the cry of men reborn in the Lohakumbhī hell. Then he told him in full the stanzas which they had started to utter:

1. "For¹ them who have been tormented in hell for full sixty thousand years, in all, when will there be an end?"

2. "There is no end. Whence comes an end? No end is revealed. Hence verily, sir, you and I have done wrong.

3. "A miserable life we led, since we bestowed not what was there. Things to give at hand, no refuge for ourselves we made.

4. "Indeed, when I have gone from here and am reborn as man, I will be generous, eminent in morals, I will work much good."

16

THE STORY OF THE SIXTY THOUSAND HAMMERS

While the Teacher was living at Veluvana, he told this story.

Once upon a time there was in the city of Benares a certain cripple who was good at slinging stones. . . . *The story is that of Jātaka 107: Sālitaka-Jātaka. The essential part is told in the verses.*) Then one day as the venerable Mahāmoggallāna was coming down from Vulture's Peak, he saw the peta and asked him:

1. "Pray now, why do you run around as if mad like a stray deer? No doubt it was a wicked deed. What do you believe about it?"

¹ The four verses begin in Pali with the four syllables *sa(ṭṭhi-: sixty), na(ṭṭhi: there is not), du(-jjīvitam: miserable life), so('ham: I indeed)*. This 'dream' occurs also in the Commentary on the Kosala-Samyutta (i, 142). See *Kināred Sayings*, i, p. 102.—ED.

The peta replied :

2. "I, reverend sir, am a peta, a wretched denizen of Yama's world. Since I committed a sinful act, I went from here to the region of the petas.

3. "Sixty thousand hammers complete in all pound upon my head and split my skull."

The Elder continued :

4. "Now what wrong was perpetrated by body, word, or mind? In consequence of what deed have you gone from here to the realm of the petas?"

5. "Sixty . . . (*as in 3*)."

Peta :

6. "Now I saw Sunetta, a buddha, made perfect in faculties he was seated at the root of a tree, musing and fearing naught.

7. "I hit him with a potsherd and cleft his head. Because of that deed I will be suffering this misery.

8. "Sixty thousand hammers . . . (*as in 3*)."

Upon hearing this, the Elder explained, saying :

9. "Wicked man, 'tis by Dhamma that sixty thousand hammers pound upon your skull and cleave your head."

THE STORIES OF THE DEPARTED ARE FINISHED.