

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

4. The Collection of the Numerical Discourses -
Commentaries (4. Aṅguttara Nikāya - Aṭṭhakathā)

01. Commentary on the Book of the Ones (01. Ekakanipāta-
aṭṭhakathā)

14. The Chapter on the Foremost (14. Etadaggavaggo)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

01. Commentary on the Book of the Ones

14. The Chapter on the Foremost

1. The First Chapter on the Foremost

Explanation of the Term "Foremost"

188. In the Foremost sections, in the first of the first chapter, "this is the foremost" means this is the highest. And here this word "agga" is seen in the senses of beginning, point, portion, and foremost. For in such passages as "From this day forth, my dear doorkeeper, I close the door to the Jains and female Jains" and so on, it is seen in the sense of beginning. In such passages as "One might touch that fingertip by that very fingertip, the top of sugarcane, the tip of bamboo" and so on, in the sense of point. In such passages as "The sour portion or the sweet portion or the bitter portion, I allow, monks, let him distribute by the dwelling allocation or by the residential cell allocation" and so on, in the sense of portion. "As far as there are beings, monks, whether footless or etc. The Truth-finder is declared the foremost among them" and so on, in the sense of foremost. That same word here is applicable both in the sense of point and in the sense of foremost. For those elders are the foremost in the sense of being the ultimate point in their own respective positions, and also in the sense of being the most excellent. Therefore "this is the foremost" means this is the ultimate point, this is the most excellent - this is the meaning here. The same method applies in all the discourses.

And this designation as foremost is obtained by four reasons: from a circumstantial arising, from an approach, from habitual practice, and from superiority of qualities. Therein, a certain elder obtains the foremost position by one reason, a certain one by two, a certain one by three, a certain one by all four, like the Venerable Elder Sāriputta. For he obtained the foremost position by great wisdom from a circumstantial arising and also from an approach and so on. How? For on one occasion the Teacher, dwelling at the great monastery of Jetavana, having displayed the Twin Miracle for the crushing of the sectarians at the foot of the Kaṇḍamba tree, reflecting "Where indeed did the former Buddhas enter the rains retreat after performing the Twin Miracle?" having known "In the Tāvatiṃsa realm," having shown two footsteps at intervals, with the third step he appeared in the Tāvatiṃsa realm. Sakka, the king of gods, having seen the Blessed One, having risen from the Paṇḍukambala stone, went out to meet him together with the host of gods. The gods thought - "Sakka, the king of gods, surrounded by the host of gods, having sat down on the Paṇḍukambala stone sixty yojanas in length, experiences success. From the time the Buddhas have sat down, it is not possible for another to place even a hand here." The Teacher too, seated there, having known the disposition of their minds, like a great rag-robe wearer with a plain stool, having spread over the entire

Paṇḍukambala stone, sat down. But while thus sitting down, it should not be considered that he made his own body large and created it so, or that he made the Paṇḍukambala stone small. For the domain of the Buddha is incomprehensible. But having thus sat down, making his mother a bodily witness, he expounded the Canon of the Higher Teaching to the deities of the ten-thousand world-systems: "wholesome mental states, unwholesome mental states, indeterminate mental states."

At the place of the miracle too, the entire assembly extending twelve yojanas, having approached the Elder Anuruddha, asked "Where, venerable sir, has the One of Ten Powers gone?" He has gone to the Tāvātimsa realm, having entered the rains retreat on the Paṇḍukambala stone, to teach the higher teaching. Venerable sir, we shall not go without seeing the Teacher. When will the Teacher come? Do you know the time of the Teacher's coming? Place the burden upon the Elder Mahāmoggallāna; he, having gone to the presence of the Buddha, will bring the message. But does the elder not have the power to go there? He does, but let those who are distinguished see the distinction - thus he said. The great multitude, having approached the Elder Mahāmoggallāna, requested him to take the Teacher's message and come back. The elder, while the great multitude was looking on, having dived into the earth, having gone through the interior of Sineru, having paid homage to the Teacher, said - "Venerable sir, the great multitude wishes to see you and desires to know the day of your coming." If so, tell him "After three months from now, you shall see me at the gate of the city of Saṅkassa." The elder, having brought the Blessed One's message, told the great multitude. The great multitude set up camp right there for three months and dwelt. Cūḷa Anāthapiṇḍika provided rice gruel and meals for the assembly of twelve yojanas for three months.

The Teacher too, having taught the seven books, showed his deportment for the purpose of coming to the human world. Sakka, the king of gods, having addressed Vissakamma, commanded him to construct steps for the purpose of the Truth-finder's descent. He, having constructed on one side steps made of gold and on the other side steps made of silver, created in the middle steps made of precious stones. The Teacher, having stood on the steps made of precious stones, determined: "Let the great multitude see me." By his own power alone, he also determined: "Let the great multitude see the great hell of Avīci." And having known that a sense of urgency had arisen in them through the vision of hell, he showed them the heavenly world. Then, as he was descending, the Great Brahmā held an umbrella, Sakka the king of gods took the bowl, Suyāma the king of gods fanned a divine horse-tail fan, and Pañcasikha the gandhabba young god, having tuned the yellow beluva-wood lute with an even fifty tunings, playing it, descended in front. At the time of the Buddha's setting foot on the earth, the great multitude stood saying "I shall pay homage first, I shall pay homage first." But together with the Blessed One's stepping upon the great earth, neither the great multitude nor the eighty great disciples achieved the first homage; only the General of the Teaching, the Elder Sāriputta himself, achieved it.

Then the Teacher, amidst the assembly of twelve yojanas, began the fivefold question beginning with worldlings, thinking "Let them know the power of the Elder's wisdom." Thinking "First the mundane public will discern it," he asked a question concerning worldlings. Whoever discerned it, they answered it. Secondly, having gone beyond the domain of worldlings, he asked a question on the path of stream-entry. The

worldlings were silent; only the stream-enterers answered. Then, having gone beyond the domain of the stream-enterers, he asked a question on the path of once-returning. The stream-enterers were silent; only the once-returners answered. Having gone beyond their domain too, he asked a question on the path of non-returning. The once-returners were silent; only the non-returners answered. Having gone beyond their domain too, he asked a question on the path of arahantship. The non-returners were silent; only the Worthy Ones answered. Then, beginning from the lowest level, he asked each well-known disciple in turn; they, standing in their own respective domains of analytical knowledge, answered. Then he asked Mahāmoggallāna; the remaining disciples were silent; only the Elder himself answered. Having gone beyond his domain too, he asked a question in the domain of the Elder Sāriputta.

Mahāmoggallāna was silent; only the Elder Sāriputta himself answered. Having gone beyond the Elder's domain too, he asked a question in the domain of a Buddha. The General of the Teaching, even while adverting, was unable to see it; looking here and there in the four directions - east, west, north, south - and the four intermediate directions, he was unable to discern the basis for the arising of the question.

The Teacher, having known the Elder's state of distress, thinking "Sāriputta is struggling; I shall show him the opening of the method," having said "Wait, Sāriputta," having explained that it was in the domain of a Buddha, saying "This question is not in your domain; this is the domain of the Buddhas, the omniscient, the glorious ones," he said "Do you see this as what has come to be, Sāriputta?" The Elder, having known "The Blessed One is telling me about the discernment of the body consisting of the four great elements," said "It is understood, Blessed One; it is understood, Fortunate One." At this point this discussion arose - "Of great wisdom indeed, friend, is the Elder Sāriputta, in that he spoke on a question unknown to all, and standing on the method given by the Buddhas, he spoke on a question in the domain of a Buddha. Thus the power of the Elder's wisdom, having submerged all the space covered by the reputation of the Buddhas, has gone beyond it." Thus, for now, the Elder obtained the foremost position through great wisdom by way of the circumstantial arising.

How by way of approach? For on account of this very occasion the Teacher said: Sāriputta is not wise only now; in the past too, having gone forth in the going forth of sages for five hundred births, he was of great wisdom -

"He who went forth for five hundred births,
Having abandoned sensual pleasures that are delightful;
Him, without lust, with well-concentrated faculties,
Pay homage to Sāriputta who has attained final Nibbāna."

Thus, cultivating the going forth, on one occasion he was born in a brahmin family in Bārāṇasī. Having learnt the three Vedas, not seeing any substance therein, he produced the thought "It is fitting to go forth and seek a teaching of liberation." At that time the Bodhisatta too, having been born in a wealthy brahmin family of the northern region in the Kāśi country, following the course of growth, having learnt the crafts, having seen the danger in sensual pleasures and the benefit in renunciation, having abandoned the household life, having entered the Himalayas, having performed the preliminary work on a circular meditation object, having produced the five direct knowledges and the eight meditative attainments, subsisting on forest

roots and fruits, dwells in the Himalayan region. That young man too, having gone out, went forth in his very presence. The retinue became great - about five hundred sages.

Then his chief pupil, having taken a portion of the assembly, went to the path of humans for the purpose of partaking of salt and sour things. At that time the Bodhisatta died in that very Himalayan region. At the very time of his death, the pupils, having assembled together, asked him: "Has any distinction been attained by you?" The Bodhisatta, having said "There is nothing," was reborn in the Radiant Brahma world without having fallen away from meditative absorption. Although he was an obtainer of the plane of nothingness, for Bodhisattas there is no conception in the immaterial-sphere of existence. Why? Because it is an impossibility. Thus, even though being an obtainer of immaterial meditative attainments, he was reborn in the fine-material-sphere of existence. His pupils too, thinking "The teacher said 'There is nothing'; his death was vain," did not make any honour and respect for him. Then that chief pupil, having come when the rains residence had passed, asked "Where is the teacher?" He has died. Did you ask the teacher about the virtues he had attained? Yes, we asked. What did he say? There is nothing. We too, thinking "There are no virtues attained by the teacher," did not make any honour and respect for him. You do not know the meaning of what was said; the teacher was an obtainer of the plane of nothingness.

Then they did not believe the discourse of the chief pupil. He, even though speaking again and again, was not able to make them believe. Then the Bodhisatta, reflecting "The blindly foolish great multitude does not accept the discourse of my chief pupil; I shall make this reason manifest," having descended from the Brahma world, standing at the top of the hermitage grounds, gone into the sky itself, having praised the power of wisdom of the chief pupil, spoke this verse -

"Even if more than a thousand were assembled,
They might cry for a hundred years, those without wisdom;
Better is one person with wisdom,
Who cognises the meaning of what is spoken."

Having thus convinced the group of sages, the Bodhisatta went to the Brahma world itself. The remaining group of sages too, not having fallen away from meditative absorption, having died, were born heading for the Brahma world. Therein, the Bodhisatta attained omniscience, the chief pupil was born as the Elder Sāriputta, the remaining sages were born as the Buddha's assembly. Thus it should be understood that even in the past, Sāriputta was of great wisdom itself, able to know the meaning in detail of what was spoken in brief.

And making this same fivefold worldling question the occasion -

"Even if more than a hundred were assembled,
They might meditate for a hundred years, those without wisdom;
Better is one person with wisdom,
He cognises the meaning of what is spoken."

He related this Jātaka too. Its meaning should be understood by the very method stated in the former Jātaka.

And furthermore, making this same fivefold worldling question the occasion -

"Whatever beings are conscious, they too are ill-fated, and whatever beings are unconscious, they too are ill-fated;
Having avoided both of these, that attainment-happiness is without blemish."

He related this Anaṅgaṇa Jātaka. And here, the teacher, while dying, when asked by his pupils, said "neither percipient nor non-percipient." The remainder should be understood by the method already stated.

And furthermore, making this same fivefold worldling question the occasion -

"Whoever here stands fast with wisdom in the radiance of the moon and the radiance of the sun,
With meditative absorption without applied thought, becomes one who reaches the radiant realm."

He related this Candābha Jātaka. Here too, the teacher, while dying, when asked by his pupils, with reference to "the white kasiṇa is called the radiance of the moon, the yellow kasiṇa is called the radiance of the sun; whoever stands fast in both of these with wisdom, enters, plunges in, he, with the second meditative absorption without applied thought, becomes one who reaches the radiant realm; such am I" - said "the radiance of the moon, the radiance of the sun." The remainder should be understood by the former method.

And making this same fivefold worldling question the occasion -

"A person should indeed hope, a wise one should not become weary;
I see myself, as I wished, so it came to be.

"A person should indeed hope, a wise one should not become weary;
I see myself lifted from the water to dry land.

"A person should indeed strive, a wise one should not become weary;
I see myself, as I wished, so it came to be.

"A person should indeed strive, a wise one should not become weary;
I see myself lifted from the water to dry land.

"Even a wise man brought to suffering,
Should not cut off hope for the coming of happiness;
For many contacts, harmful and beneficial,
Come upon a mortal unthought of.

"The unthought-of comes to be, the thought-out perishes;
For wealth is not made of thought, whether for woman or man.

"The sarabha deer in the mountain fortress, which you followed before;
You live by the heroism of one whose mind is not sluggish.

"He who lifted you up from the difficult passage of hell,

The sarabha deer having made a contrivance with a stone;
Released you from the mouth of death when brought to suffering,
You speak of that deer of unshrunk mind.

"Were you yourself there at that time,
Or did someone tell you this?
Are you one with the covering removed, all-seeing?
Is your knowledge, brahmin, of fearsome form?

"I was not there at that time,
Nor did anyone tell me this;
The wise bring the meaning of well-spoken
Verses and stanzas, O lord of men."

He also related this Sarabha Jātaka in the Thirteenth Chapter. Now these five Jātakas were all spoken by the Teacher solely for the purpose of making manifest the power of wisdom of the Elder Sāriputta, the Generalissimo of the Teaching, saying "In the past too, my son knows in detail the meaning of what was spoken in brief." Thus the Elder obtained the foremost position through great wisdom by way of tradition as well.

How is it by habitual practice? This, it is said, was the habitual practice of the elder: when speaking the Teaching in the midst of the fourfold assembly, he speaks without letting go of the four truths. Thus by habitual practice too the elder obtained the foremost position through great wisdom.

How is it by superiority of virtues? For setting aside the One of Ten Powers, there is no other disciple whatsoever equal to the General of the Teaching in great wisdom. Thus by superiority of virtues too the elder obtained the foremost position through great wisdom.

And just as the Elder Sāriputta, so too the Elder Mahāmoggallāna obtained the foremost position by all four of these reasons. How? For the elder, being of great supernormal power and of great might, tamed even a king of serpents like Nandopananda. Thus, for now, he obtained it from a circumstantial arising. But he was not of great supernormal power and of great might only now; in the past too, having gone forth in the going forth of sages for five hundred births, he was of great supernormal power and of great might.

"He who went forth for five hundred births,
Having abandoned sensual pleasures that are delightful;
Him, without lust, with well-concentrated faculties,
Pay homage to Moggallāna who has attained final Nibbāna."

Thus he obtained it also from scriptural authority. And this was the habitual practice of the elder: having gone to hell, by his own supernormal power, for the purpose of generating comfort for the beings in hell, having determined coolness, having created a lotus the size of a wheel, having sat down on the lotus pericarp, he speaks a talk on the Teaching; having gone to the world of the gods, having made the assembly of gods understand the destination of actions, he speaks a discourse on the truths. Thus

he obtained it by habitual practice. And setting aside the Perfectly Enlightened One, there is no other disciple of great supernormal power and of great might like Mahāmoggallāna. Thus he obtained it by superiority of virtues.

And just as he, so too the Elder Mahākassapa obtained the foremost position by all these same reasons. How? For the Perfectly Enlightened One, having gone out to meet the elder a distance of three leagues, having given full ordination with three exhortations, exchanged his robe and gave it to him. At that time the great earth, making the water its boundary, trembled; in the midst of the public, the elder's reputation spread over and went forth. Thus he obtained it from a circumstantial arising. And he was not one who practises the ascetic practices only now; in the past too, having gone forth in the going forth of sages for five hundred births, he was indeed one who practises the ascetic practices.

"He who went forth for five hundred births,
Having abandoned sensual pleasures that are delightful;
Him, without lust, with well-concentrated faculties,
Pay homage to Mahākassapa who has attained final Nibbāna."

Thus he obtained it also from scriptural authority. And this was the habitual practice of the elder: having gone into the midst of the fourfold assembly, when speaking the Teaching, he speaks without abandoning the ten topics of discussion. Thus he obtained it by habitual practice. And setting aside the Perfectly Enlightened One, there is no other disciple equal to Mahākassapa in the thirteen virtues of ascetic practice. Thus he obtained it by superiority of virtues. By this very procedure it is fitting to proclaim the virtues of those respective elders according to what they obtained.

For by virtue of their qualities alone, the Perfectly Enlightened One, just as a king, a universal monarch, having attained the sovereignty in the interior of the world-circle by the power of the wheel treasure, does not become one living at ease thinking "What is to be attained has been attained by me; what need have I now of being looked upon by the public?" but enjoys the very sovereignty, and from time to time, having sat down at the place of judgement, restrains those who should be restrained, encourages those who should be encouraged, and establishes in their respective positions those who are fit to be established in their respective positions - just so, the King of the Teaching too, having attained the sovereignty of the Teaching by the power of the omniscient knowledge attained at the great terrace of enlightenment, without falling into living at ease thinking "What need have I now of looking upon the world? I shall enjoy the unsurpassed happiness of fruition attainment," seated on the excellent Buddha-seat prepared in the midst of the fourfold assembly, having emitted the divine voice endowed with eight factors, while expounding the Teaching, having restrained by threatening with the fear of the realms of misery - as if casting into the foot of Sineru - persons of dark character who are fit to be restrained, having encouraged - as if lifting up and causing to sit at the highest point of existence - persons of good character who are fit to be encouraged, establishing in their respective positions disciples such as the Elder Aññāsikoṇḍañña and others who are

fit to be established in their respective positions by virtue of their own true qualities alone, said beginning with "This is the foremost, monks, of my disciples who are monks of long standing, namely Aññāsikoṇḍañña."

The Story of the Elder Aññāsikoṇḍañña

Therein, the term "foremost" has a meaning already stated. "Of long standing" means of those who know the nights. For setting aside the Perfectly Enlightened One, there is no other disciple who has gone forth earlier than the Elder Aññāsikoṇḍañña; thus, from the time of going forth, the elder knows the nights for a long time - thus he is "of long standing." Because he was the very first to have penetrated the Teaching, from the long time since he penetrated the Teaching, he knows that night - thus too he is "of long standing." Furthermore, for those who have eliminated the mental corruptions, the determination of nights and days is obvious; and this one was the first to have eliminated the mental corruptions - thus too, among the disciples of long standing, this one alone is the foremost, the first in the series, the best. Therefore it was said - "Of long standing, namely Aññāsikoṇḍañña."

And here "yadidaṃ" is an indeclinable particle; considering the elder, its meaning is "who is this"; considering the word "foremost," its meaning is "which is this." "Aññāsikoṇḍañña" means Koṇḍañña who has known, Koṇḍañña who has penetrated. Therefore he said - "Koṇḍañña has indeed understood, Koṇḍañña has indeed understood." Thus indeed the Venerable Koṇḍañña came to have the name 'Aññāsikoṇḍañña.'

But this elder - in the time of which Buddha did he make his prior aspiration and resolution, when did he go forth, when did he first attain the Teaching, when was he placed in the particular position - by this method the question-procedure should be understood in all the foremost positions.

Therein, for this elder first, in the question-procedure, this is the progressive discourse - At the summit of a hundred thousand cosmic cycles from now, a Buddha named Padumuttara arose in the world. When he, having penetrated the knowledge of omniscience, was rising from the great seat of enlightenment, as soon as he raised his foot to place it on the great earth, a great lotus flower rose up for the purpose of receiving his foot. Its outer petals were ninety cubits, the filaments were thirty cubits, the pericarp was twelve cubits, and the place where the foot was established was eleven cubits. Now that Blessed One's body was fifty-eight cubits in height. When his right foot was being established on the pericarp of the lotus, pollen the size of a great gourd, having risen up, descended scattering over his body. At the time of placing the left foot too, a lotus of just such a form, having risen up, received his foot. From that too, having risen up, pollen of the same measure as stated scattered over his body. But overcoming that pollen, the radiance of that Blessed One's body, having issued forth, like a stream of liquid gold released from a mechanical pipe, made a single radiance over an area of twelve yojanas all around. At the time of lifting the foot for the third time, the lotus that had first risen up disappeared, and another new lotus rose up for the purpose of receiving his foot. By this very procedure, wherever he wished to go, there too a great lotus rose up. Therefore his name was "Padumuttara, the Perfectly Enlightened One."

Thus that Blessed One, having arisen in the world, attended by a hundred thousand

monks, walking for almsfood in villages, market towns, and royal cities for the purpose of supporting the public, arrived at the city of Hamsavatī. Having heard of his arrival, his father, the great king, went out to meet him. The Teacher spoke a talk on the Teaching to him. At the conclusion of the teaching, some became stream-enterers, some once-returners, some non-returners, some attained arahantship. The king, having invited the One of Ten Powers for the morrow, on the following day, having had the time announced, gave a great gift at his own dwelling to the Blessed One attended by a hundred thousand monks. The Teacher, having given thanksgiving for the meal, went to the monastery itself. By that same procedure, on the following day the citizens, on the following day the king - thus they gave gifts for a long duration.

At that time, this elder was born in a very wealthy householder's family in the city of Hamsavatī. One day, at the time of the Buddhas' proclamation of the Teaching, having seen the residents of the city of Hamsavatī with scents, garlands and so on in their hands, going to wherever the Buddha was, wherever the Teaching was, wherever the Community was, slanting towards that, sloping towards that, inclining towards that, he went together with that great multitude to the place of expounding the Teaching. And at that time, the Blessed One Padumuttara established a certain monk who had first penetrated the Teaching in his own Dispensation in the foremost position. That son of good family, having heard that reason, thought "Great indeed is this monk! Setting aside the Buddha, it is said, there is no one who has penetrated the Teaching earlier than this one. Oh, may I too in the future become able to be the first to penetrate the Teaching in the Dispensation of a Buddha!" Having thought thus, at the conclusion of the teaching, having approached the Blessed One, he invited him saying "Please accept almsfood from me tomorrow." The Teacher accepted.

He, having paid respect to the Blessed One, having circumambulated him keeping him on his right, having gone to his own dwelling, having decorated the sitting place for the Buddhas for the whole night with garlands of scents, strings of garlands and so on, having had superior solid and soft food prepared, after that night had passed, at his own dwelling, having given to the Blessed One attended by a hundred thousand monks a meal of fragrant rice accompanied by various rice gruel and sweet-meats, with lentil curry and vegetables of various flavours, at the conclusion of the meal, having placed cloths from Vaṅga sufficient for the three robes at the feet of the Truth-finder, he thought - "I am not practising for the sake of an insignificant position; I am practising aspiring to a great position. But it is not possible to aspire to that position of rank having given a gift for just one day" - "Having given a great gift for seven days in succession, I shall aspire." He, having given a great gift for seven days in just that manner, at the conclusion of the meal, having had the cloth storehouse opened, having placed the finest, subtle cloth at the feet of the Buddhas, having clothed the hundred thousand monks with the three robes, having approached the Truth-finder, having said "Venerable sir, that monk who was established by you in the foremost position at the summit of the seventh day from now, may I too, like that monk, having gone forth in the Dispensation of a Buddha who will arise in the future, be able to penetrate the Teaching first," having placed his head at the feet of the Teacher, he lay down.

The Teacher, having heard his words, reflecting "A great aspiration has been made by this son of good family; will this aspiration of his succeed or not?" having sent forth the knowledge of future events and considering, saw "It will succeed." For when the Buddhas reflect referring to the past or the future or the present, there is no obstruction whatsoever; whether the past or the future even within the interval of many hundreds of thousands of crores of cosmic cycles, or the present even within the interval of a thousand world-systems, it is dependent solely upon adverting, dependent solely upon attention. Thus with irreversible knowledge that Blessed One saw this - "In the future, at the end of a hundred thousand cosmic cycles, a Buddha named Gotama will arise in the world; at that time this one's aspiration will succeed." Then he said to him thus - "Hey, son of good family, in the future, at the end of a hundred thousand cosmic cycles, a Buddha named Gotama will arise in the world; you, at the conclusion of his first proclamation of the Teaching, the Discourse on the Setting in Motion of the Wheel of the Teaching with Three Rounds, will become established in the fruition of stream-entry accomplished with a thousand methods, together with eighteen crores of brahmā gods."

Thus the Teacher, having declared that son of good family, having taught eighty-four thousand aggregates of the Teaching, attained final Nibbāna through the Nibbāna element without residue of clinging. The body of that one who had attained final Nibbāna was one solid mass like a mass of gold, and they made the bodily relic shrine seven yojanas in its height. The bricks were made of gold; they used yellow orpiment and red arsenic to serve the function of clay, and oil to serve the function of water. During the time when the Buddhas are living, the bodily radiance pervades twelve yojanas; but for those who have attained final Nibbāna, rays issuing forth from them covered a hundred yojanas all around.

This millionaire, having surrounded the bodily relic shrine of the Buddhas, had things worth a thousand jewels made. On the day of the establishment of the shrine, he had a jewel house built inside the shrine. He, having done great wholesome deeds consisting of giving and so on for a hundred thousand years, having passed away from there, was reborn in the celestial city. While he was still wandering among gods and humans, ninety-one thousand cosmic cycles, nine hundred cosmic cycles, and nine cosmic cycles passed. After the elapse of that much time, at the summit of ninety-one cosmic cycles from now, this son of good family was reborn in a householder's home in a village near the gate of the city of Bandhumatī. His name was Mahākāla, and his younger brother was named Cūḷakāla.

At that time, the Bodhisatta Vipassī, having passed away from the Tusita city, was reborn in the womb of the queen-consort of King Bandhumā in the city of Bandhumatī. Gradually having attained omniscience, being requested by the Great Brahmā for the purpose of expounding the Teaching, having thought "To whom indeed should I first expound the Teaching?" having seen his own younger brother, the prince named Khaṇḍa, and Tissa the son of the royal chaplain, as "able to penetrate the Teaching first," thinking "I shall expound to them the Teaching and also show kindness to my father," having come through the sky itself from the seat of enlightenment, having descended in the Khema Deer Park, having had them

summoned, he expounded the Teaching. At the conclusion of the teaching, those two people together with eighty-four thousand living beings became established in the fruition of arahantship.

Then also eighty-four thousand sons of good family who had gone forth following the Bodhisatta, having heard that news, having come to the Teacher's presence, having heard the proclamation of the Teaching, became established in the fruition of arahantship. The Teacher established the Elder Khaṇḍa right there in the position of chief disciple, and the Elder Tissa in the position of second disciple. The king too, having heard that news, having gone to the park thinking "I shall see my son," having heard the proclamation of the Teaching, having established himself in the three refuges, having invited the Teacher for the morrow, having paid respect, having circumambulated him keeping him on his right, departed.

He, having gone to the excellent mansion, having sat down, thought - "My eldest son, having gone forth, has become a Buddha; my second son is my chief disciple; the son of the royal chaplain is the second disciple. And these remaining monks, even in the time of lay life, went about surrounding my son alone; these are my burden both formerly and now; I myself shall attend upon them with the four requisites; I shall not give others the opportunity." Having had an acacia-wood wall built on both sides from the monastery gateway up to the king's palace gate, having had it screened with cloths, having had a canopy of various flower garlands made above, decorated with golden stars, the size of hanging palm-tree trunks, having had the ground below spread with decorated carpets, having had full pitchers placed in the flower gardens on both sides within, and having had flowers placed among the scents and scents among the flowers for the purpose of perfuming the entire path, he had the time announced to the Blessed One. The Blessed One, surrounded by the Community of monks, went within the curtains to the king's palace, and having done the meal duty, returned to the monastery. No one else was able even to see him, how much less to give almsfood or to make an offering.

The citizens thought - "Today it has been seven years and seven months more since the Teacher arose in the world, and we are not able even to see him, how much less to give almsfood, or to make an offering, or to hear the Teaching. The king, having cherished the thought 'The Buddha is mine alone, the Teaching is mine, the Community is mine,' attends upon him himself. And the Teacher, arising, has arisen for the welfare of the world with its gods, not for the welfare of the king alone. For it is not that hell is hot only for the king, and like a blue lotus grove for others. Therefore let us speak thus to the king: 'If he gives us the Teacher, that is wholesome. If he does not give, having fought together with the king, having taken the Community, let us make meritorious deeds such as giving. But it is not possible to do this with citizens alone; let us take even one leading man'" - having approached the general and having reported that matter to him, "Master, will you be on our side, or on the king's?" they said. He said - "I am on your side, but however the first day should be given to me." They accepted.

He, having approached the king, said "The citizens, Sire, are angry with you." "For what purpose, dear? It is said that you alone attend upon the Teacher, and we do not obtain him. If even now they obtain him, they will not be angry. Not obtaining him, they are willing to fight together with you, Sire. Let me fight, dear; I shall not give up

the Community of monks. Sire, your servants say they will fight together with you; whom will you take to fight with? Are you not the general? Without the citizens I am not able, Sire. Then the king, having known "The citizens are powerful, and the general too is on their side," said "Let them give me the Community of monks for another seven years and seven months more." The citizens did not accept. The king, having reduced thus - "six years, five years" - requested another seven days. The citizens, thinking "It is not fitting now to act too harshly with the king," consented. The king, having distributed the gift-giving that had been prepared for seven years and seven months more over just seven days, having given gifts for six days without anyone seeing at all, on the seventh day, having summoned the citizens, said "Will you be able, dear sons, to give such a gift?" They too, having said "Was it not in dependence on us alone that this arose for your majesty?" said "We shall be able." The king, wiping his tears with the back of his hand, having paid homage to the Blessed One, said "Venerable sir, I thought that I would attend upon six million eight hundred thousand monks with the four requisites for life, without making it a burden for anyone else. Now it has been permitted by me to the citizens; for the citizens are angry with the Blessed One, saying 'We do not get to give gifts.' From tomorrow onwards, show favour to them," he said.

Then on the second day, the general gave a great gift. Thereupon the citizens, having made honour and respect surpassing the honour made by the king, gave gifts. By this very same procedure, when the turn had gone in succession through the whole city, the residents of the village outside the city-gates prepared honour and respect. The householder Mahākāla said to Cūlakāla - "The honour and respect for the One of Ten Powers reaches us tomorrow; what honour shall we make?" You yourself know, brother. If you do as I prefer, in our fields measuring sixteen karīsas there are rice plants that have taken grain. Let us split open the ripening young rice, take it, and have it cooked in a manner befitting the Buddhas. When it is done thus, there is no benefit to anyone; therefore this does not please me. If you do not do thus, I am entitled to claim my own property - having divided the field measuring sixteen karīsas in the middle, having set a boundary at the eight-karīsa area, having split open the ripening young rice, having taken it, having had it cooked in unmixed milk, having added the four sweets, he gave it to the Community headed by the Buddha. Indeed, for the householder, whatever place was taken from by splitting open the grain was filled again. At the time of flattened rice he gave what is called the first-fruits of flattened rice; together with the villagers he gave what is called the first-fruits of the crop; at the reaping, the first-fruits of the reaping; at the sheaf-making, the first-fruits of the sheaves; at the bundling and so on, the first-fruits of the bundles, the first-fruits of the threshing floor, the first-fruits of the threshing-floor produce, the first-fruits of the granary. Thus from one crop alone he gave the gift of the first-fruits on nine occasions. That crop too was surplus, accomplished with industriousness.

As long as the Buddha lasted and as long as the Community lasted, having performed good deeds by this very same procedure, having passed away from there, having been reborn in the heavenly world, wandering in the round of rebirths among gods and humans, having experienced success for ninety-one cosmic cycles, at the time of our Teacher's arising in the world, he was reborn in a wealthy brahmin family in the brahmin village of Doṇavatthu, not far from the city of Kapilavatthu. On his name-giving day they gave him the name "the young man Koṇḍañña." He, following the

course of growth, having learnt the three Vedas, reached mastery of the science of bodily characteristics. At that time our Bodhisatta, having passed away from the Tusita realm, was reborn in the city of Kapilavatthu. On his name-giving day, having clothed one hundred and eight brahmins with new garments, having given them milk-rice with little water to drink, having selected eight persons from among them, having caused them to sit down on the great terrace, having laid the adorned and prepared Bodhisatta down on a fine cloth pad, they brought him to their presence for the purpose of discerning the characteristics. The brahmin seated in the front seat, having looked at the bodily achievement of the great man, raised two fingers. Thus in succession seven persons raised them. But the most junior of all of them was the young man Koṇḍañña; he, having looked at the Bodhisatta's achievement of excellent characteristics, raised only one finger, saying "There is no reason for remaining in the midst of a household; certainly this one will become a Buddha, one who removes the veil." But the other seven persons said "If he will dwell in a household, he will become a king, a universal monarch. If he will go forth, he will become a Buddha" - having seen two destinations, they raised two fingers. But this Koṇḍañña, a being in his last existence who had formed an aspiration, having surpassed the other seven persons by wisdom, saw only one destination - "For one endowed with these characteristics there is no such thing as remaining in the midst of a household; without doubt he will become a Buddha" - therefore he raised one finger. Then the brahmins, having gone to their own homes, addressed their sons - "Dear sons, we are old; whether or not we shall be able to honour the son of the Great King Suddhodana when he has attained omniscience. You, when that prince has attained omniscience, should go forth in his Dispensation."

The Great King Suddhodana too, beginning with nurses, providing care for the Bodhisatta, raised the Bodhisatta to maturity. The Great Being too, having come of age, having experienced success like a god, when his knowledge was fully matured, having seen the danger in sensual pleasures and the benefit in renunciation, on the day of the birth of Prince Rāhula, with Channa as companion, having mounted Kaṇḍaka, through the door opened by the deities, having gone forth in the great renunciation, by that very portion of the night having crossed over three kingdoms, having gone forth on the bank of the river Anomā, at the very moment of taking the banner of arahantship brought by the Great Brahmā Ghaṭikāra, like an elder of sixty rains retreats, with an inspiring deportment having reached Rājagaha, having walked for almsfood there, having eaten his almsfood in the shade of Mount Paṇḍava, even though being invited with the sovereignty by the King of Magadha, having rejected that, gradually having gone to Uruvelā, having given rise to the thought "Delightful indeed is this piece of land; this is indeed suitable for a son of good family desirous of striving, for striving," having directed his mind towards striving, he took up abode there.

At that time the other seven brahmins had gone according to their actions, but the youngest of all, the young man Koṇḍañña, the discernor of characteristics, was healthy. He, having heard "The great man has gone forth," having approached the sons of those brahmins, spoke thus - "Prince Siddhattha, it is said, has gone forth. He will without doubt become a Buddha. If your fathers were healthy, they would have gone out today and gone forth. If you too wish, come, let us go forth after that great man." They were all unable to be of one desire. Three persons did not go forth;

making the brahmin Koṇḍañña the eldest, the other four went forth. These five, having gone forth, walking for almsfood in villages, market towns, and royal cities, went to the presence of the Bodhisatta. They, for six years, while the Bodhisatta was making the great striving, attending upon the Great Being thinking "Now he will become a Buddha, now he will become a Buddha," were his intimate associates. But when the Bodhisatta, even though spending the time with a single sesame seed, a single rice grain, and so on, having known the absence of penetration of the noble Teaching through the performance of austerities, took gross food, then they departed and went to Isipatana.

Then the Bodhisatta, having restored the fullness of skin, flesh, and blood through the use of gross food, on the full moon day of Vesākha, having eaten the excellent food given by Sujātā, having cast the golden dish against the stream of the river, having made the determination "Today I shall become a Buddha," in the evening time, being praised by the serpent king Kāḷa with many hundreds of praises, having ascended the great seat of enlightenment, at the immovable spot, facing the eastern world-system, having sat down cross-legged, having determined upon energy endowed with four factors, while the sun was still remaining, having scattered the forces of Māra, in the first watch having recollected past lives, in the middle watch having purified the divine eye, immediately after the break of dawn having brought down knowledge into dependent origination, contemplating the round of the mode of dependent conditions in forward and reverse order, having penetrated the knowledge of omniscience, not shared with others, penetrated by all Buddhas, he spent seven days right there in the fruition attainment having Nibbāna as its object.

By this very means, having dwelt for seven weeks at the seat of enlightenment, having eaten the honey-cake food at the foot of the rājāyatana tree, having come again to the foot of the goatherd's banyan tree, seated there, having reviewed the profundity of the Teaching, when his mind inclined to living at ease, being requested by the Great Brahmā, surveying the world with the Buddha-eye, having seen beings distinguished as those with sharp faculties and so on, having given his acknowledgment to the Great Brahmā for the proclamation of the Teaching, having known the deceased state of Āḷāra and Udaka, reflecting "To whom indeed should I first expound the Teaching?" reflecting again "The group of five monks have been of great service to me, they who attended on me when I was resolute in striving. What if I were to first expound the Teaching to the group of five monks" - he gave rise to this thought. But this was entirely merely a reflection of all Buddhas; apart from the brahmin Koṇḍañña, there was no one else whatsoever able to penetrate the Teaching first. He too, for this very purpose, performed the preparatory action for a hundred thousand cosmic cycles, and gave the gift of the first-fruits of the crop on nine occasions to the Community of monks headed by the Buddha.

Then the Teacher, having taken his bowl and robes, gradually having gone to Isipatana, approached the group of five monks. They, having seen the Truth-finder coming, were not able to abide by their own agreement. One received the bowl and robes, one prepared a seat, one provided water for washing the feet, one washed his feet, one stood fanning with a fan. Thus when they had shown their duty and were seated near him, having made the Elder Koṇḍañña a bodily witness, the Teacher began the unsurpassed Discourse on the Setting in Motion of the Wheel of the

Teaching with three rounds. The human assembly consisted of only five persons; the assembly of gods was unlimited. At the conclusion of the teaching, the Elder Koṇḍañña became established in the fruition of stream-entry together with eighteen crores of great brahmā gods. Then the Teacher, addressing the elder thus: "He who first understood the Teaching brought forth by me through a hundred hardships - this one is named Aññāsikoṇḍañña," said "Koṇḍañña has indeed understood, Koṇḍañña has indeed understood." That itself became his name. Therefore it was said - "Thus indeed the Venerable Koṇḍañña came to have the name 'Aññāsikoṇḍañña.'"

Thus the elder became established in the fruition of stream-entry on the full moon of Āsāḷha; the Elder Bhaddiya on the first day of the fortnight; the Elder Vappa on the second day of the fortnight; the Elder Mahānāma on the third day of the fortnight; the Elder Assaji became established in the fruition of stream-entry on the fourth of the fortnight. But on the fifth of the fortnight, at the conclusion of the teaching of the Discourse on the Characteristic of Non-self, all of them became established in arahantship.

Now at that time there were six Worthy Ones in the world. From then on, the Teacher, having brought the great multitude down to the noble plane - the fifty-five men headed by the young man Yasa, about thirty of the Bhadda group in the cotton-tree jungle thicket, about a thousand former matted-hair ascetics on the flat rock at Gayāsīsa - and having established eleven myriads headed by Bimbisāra in the fruition of stream-entry and one myriad in the Triple Refuge, having made the Dispensation flourish and bear fruit on the surface of Jambudīpa, making the whole circle of Jambudīpa radiant with orange robes and with the coming and going of sages, on one occasion, having reached the great monastery of Jetavana, dwelling there, having gone to the excellent Buddha-seat that was prepared in the midst of the community of monks, while expounding the Teaching, in order to show "Among the monks who first penetrated the Teaching, my son Koṇḍañña is the foremost," he established him in the foremost position.

The elder too, having seen the two chief disciples showing him respect, wishing to depart from the presence of the Buddhas, having seen "The young man Puṇṇa, having gone forth, will become the foremost speaker of the Teaching in the Dispensation," having gone to the brahmin village of Doṇavatthu, having given the going forth to his own nephew, the young man Puṇṇa, having made him a pupil of the Buddhas, thinking "This one will dwell in the presence of the Buddhas," himself having approached the One of Ten Powers, having obtained permission from the Blessed One saying "Venerable sir, a lodging at the edge of a village is not suitable for me; I am not able to dwell in a crowded place; I shall go and dwell at the Chaddanta lake," having risen from his seat, having paid homage to the Teacher, having gone to the Chaddanta lake, in dependence on the Chaddanta elephant clan, having spent twelve years, right there he attained final Nibbāna through the Nibbāna element without residue of clinging.

The Story of the Elders Sāriputta and Moggallāna

189-190. In the second and third, "of those with great wisdom" means of those endowed with great wisdom. "Of those possessing supernormal power" means of those accomplished with supernormal power. "Sāriputta" and "Moggallāna" are the

names of those elders.

For these too, in the question-procedure, this is the progressive discourse -At the summit of an incalculable period of cosmic cycles plus a hundred thousand cosmic cycles from now, Sāriputta was reborn in a wealthy brahmin family; by name he was the young man Sarada. Moggallāna was reborn in a very wealthy householder family; by name he was the householder Sirivaḍḍhana. They both were companions who had played together in the dust since childhood. The young man Sarada, after his father's passing, having come into possession of the great wealth belonging to the family, one day, having gone to a private place, thought - "I know only the individual existence in this world, not the individual existence in the world beyond. And for beings who have been born, death is indeed certain; it is fitting for me, having gone forth in a going forth, to undertake the search for the teaching of liberation." He, having approached his companion, said - "My dear Sirivaḍḍhana, having gone forth, I shall seek the teaching of liberation. Will you be able to go forth together with me?" "I shall not be able, my dear; you yourself go forth." He thought - "There is no one who, going to the world beyond, has gone taking companions or relatives and friends; what is done by oneself belongs to oneself alone." Then, having had the jewel storehouse opened, having given a great gift to the poor, the destitute, the paupers, and the beggars, having entered the foot of a mountain, he went forth in the going forth of sages. Those who went forth following him, one, two, three, and so on, were matted-hair ascetics numbering about seventy-four thousand. He, having produced the five direct knowledges and the eight meditative attainments, taught those matted-hair ascetics too the preliminary work on the circular meditation object. They too all produced the five direct knowledges and the eight meditative attainments.

At that time, a Buddha named Anomadassī arose in the world. The city was named Candavatī, the father was a warrior named Yasavanta, the mother was a queen named Yasodharā, the Bodhi tree was an ajjuna tree, the Elder Nisabha and the Elder Anoma were the two chief disciples, the attendant was the Elder Varuṇa, Sundarā and Sumanā were the two chief female disciples, the life span was a hundred thousand years, the body was fifty-eight cubits in height, the bodily radiance pervaded twelve yojanas, and he had a retinue of a hundred thousand monks.

Then one day, towards the break of dawn, having emerged from the attainment of great compassion, surveying the world, having seen the ascetic Sarada, "Today, by reason of my going to the presence of the ascetic Sarada, there will be a great proclamation of the Teaching, and he will aspire to the position of chief disciple, his friend the householder Sirivaḍḍhana to the position of second disciple, and at the conclusion of the teaching his retinue of seventy-four thousand matted-hair ascetics will attain arahantship; it is fitting for me to go there" - having taken his own bowl and robes, without addressing anyone else, like a lion becoming a solitary wandering ascetic, when the pupils of the ascetic Sarada had gone for the purpose of gathering fruits, thinking "Let him know my state of Buddhahood," while the ascetic Sarada was watching, having descended from the sky, he stood firm on the earth. The ascetic Sarada, having seen both the majestic power of the Buddha and the accomplishment of his body, having considered the texts on the marks, "One endowed with these marks, if dwelling in the midst of a house, becomes a king, a universal monarch; if going forth, he becomes an omniscient Buddha, one who removes the veil in the

world. This person is without doubt a Buddha" - having known this, having gone out to meet him, having paid homage with the fivefold prostration, having prepared a seat, he gave it. The Blessed One sat down on the prepared seat. The ascetic Sarada too, having taken a seat befitting himself, sat down to one side.

At that time, seventy-four thousand matted-hair ascetics, having taken increasingly superior and nourishing various fruits, having arrived at the teacher's presence, having looked at the seats where the Buddha and the teacher were sitting, said - "Teacher, we have been going about thinking 'There is no one in this world greater than you,' but this person is greater than you, I think." "Dear ones, what are you saying? Do you wish to make Mount Sineru, sixty-eight hundred thousand yojanas in height, equal to a mustard seed? Do not make a comparison of me with an omniscient Buddha, dear children." Then those hermits, thinking "If this were an insignificant being, our teacher would not bring such a comparison; how great indeed is this person!" all fell at his feet and paid homage with their heads.

Then the teacher said to them - "Dear ones, we have no gift befitting the Buddhas, and the Teacher has come here at the time for the alms round; we shall give a gift according to our strength. Whatever superior various fruits there are, bring them." Having had them brought, having washed his hands, he himself placed them in the Truth-finder's bowl. As soon as the Teacher had accepted the various fruits, deities infused divine nutriment. The hermit himself filtered even the water and gave it. Then, when the meal duty had been completed and his hands washed, while the Teacher was seated, having summoned all the pupils, he sat speaking memorable talk in the Teacher's presence. The Teacher thought "Let the two chief disciples come together with the Community of monks." They, having known the Teacher's mind, attended by a retinue of a hundred thousand who had eliminated the mental corruptions, having come and having paid homage to the Teacher, stood to one side.

Then the ascetic Sarada addressed his pupils - "Dear ones, even the seat where the Buddha is sitting is low, and there is no seat even for a hundred thousand ascetics. Today it is fitting for you to make a lofty offering of honour to the Buddha. Bring flowers endowed with beauty and fragrance from the foot of the mountain." The time of telling is like an obsession, but the domain of those possessing supernormal power is incomprehensible - in just a moment those hermits, having brought flowers endowed with beauty and fragrance, prepared a flower seat measuring one yojana for the Buddha. For the two chief disciples it was three leagues, for the remaining monks it was of various sizes beginning with half a yojana, and for the most junior of the Community it was one usabha in extent. When the seats had been thus prepared, the ascetic Sarada, standing before the Truth-finder with joined palms raised, said "Venerable sir, for my welfare and happiness for a long time, please ascend this flower seat."

"Having gathered together various flowers and odours;
Having prepared a flower seat, I spoke these words.

"This seat, O hero, has been prepared befitting you;
Gladdening my mind, sit down on the flower seat.

"For seven nights and days the Buddha sat down on the flower seat;

Having gladdened my mind, having delighted the world with its gods."

When the Teacher had thus sat down, the two chief disciples and the remaining monks sat down on their own respective seats. The ascetic Sarada, having taken a great flower umbrella, stood holding it over the Truth-finder's head. The Teacher, thinking "May this honour of the matted-hair ascetics be of great fruit," entered upon the attainment of cessation. Having known the state of the Teacher having entered upon the attainment, the two chief disciples too and the remaining monks too entered upon the attainment. While the Truth-finder sat having entered upon the attainment of cessation for seven days, the pupils, when the time for the alms round arrived, having consumed forest roots, fruits and berries, at the remaining time stood with joined palms raised towards the Buddhas. But the ascetic Sarada, without even going on the alms round, just in the manner of holding the flower umbrella, spent the seven days in rapture and happiness.

The Teacher, having emerged from cessation, addressed the Elder Nisabha, the chief disciple, seated on the right side - "Nisabha, give the thanksgiving for the flower seat on behalf of the ascetics who made the honour." The Elder, with a satisfied mind like a great warrior who has obtained great gain from a wheel-turning monarch, standing in the knowledge of the perfections of a disciple, began the thanksgiving for the flower seat. At the conclusion of his teaching, he addressed the second disciple - "You too, expound the Teaching." The Elder Anoma, having contemplated the three Canons of the Buddha's teaching, spoke the Teaching. Through the teaching of the two disciples, there was no full realisation for even one. Then the Teacher, standing in the immeasurable domain of a Buddha, began the proclamation of the Teaching. At the conclusion of the teaching, setting aside the ascetic Sarada, all seventy-four thousand matted-hair ascetics attained arahantship. The Teacher stretched out his hand saying "Come, monks." At that very moment their hair and beards disappeared, and the eight requisites were as if fastened upon their bodies.

Why did the ascetic Sarada not attain arahantship? Because of his distracted mind. It is said that from the very time he began to hear the teaching of the chief disciple who, having sat down on the second seat of the Buddhas, was expounding the Teaching standing in the knowledge of the perfections of a disciple, the thought arose: "Oh, may I too in the future obtain the charge obtained by this very disciple in the Dispensation of a Buddha who will arise." He, by that reflection, was unable to achieve the penetration of path and fruition. But having paid homage to the Truth-finder and standing before him, he said - "Venerable sir, the monk seated on the seat next to yours, what is his name in your Dispensation?" "Continuing to turn the wheel of the Teaching set in motion by me, having reached the summit of the knowledge of the perfections of a disciple, having penetrated the sixteen wisdoms and standing firm, this one is the chief disciple in my Dispensation, named the Elder Nisabha." "Venerable sir, this honour that was made by me holding the flower umbrella for seven days - by the fruit of this I do not aspire to any position of Sakka or position of Brahmā; but in the future, may I be a chief disciple of a Buddha, like this Elder Nisabha" - thus he made the aspiration.

The Teacher, thinking "Will this man's aspiration succeed indeed?" having sent forth the knowledge of future events and looking, having passed beyond an incalculable period exceeding a hundred thousand cosmic cycles, saw that it would succeed. Having seen, he said to the ascetic Sarada - "This aspiration of yours will not be in vain. But in the future, having passed beyond an incalculable period exceeding a hundred thousand cosmic cycles, a Buddha named Gotama will arise in the world. His mother will be a queen named Mahāmāyā, his father a king named Suddhodana, his son named Rāhula, his attendant named Ānanda, the second disciple named Moggallāna; but you will be his chief disciple, the General of the Teaching, named Sāriputta." Having thus given the prediction to the ascetic, having spoken a talk on the Teaching, attended by the community of monks, he plunged into the sky.

The ascetic Sarada too, having gone to the presence of the elder monks who were his pupils, sent a message to his friend the householder Sirivaḍḍhana - "Venerable sirs, tell my friend: 'By your friend, the ascetic Sarada, at the feet of the Buddha Anomadassī, the position of chief disciple in the Dispensation of the Buddha Gotama who will arise in the future has been aspired to. You should aspire to the position of second disciple.'" And having said thus, having gone by one side even before the elders, he stood at the door of Sirivaḍḍha's dwelling.

Sirivaḍḍhana, saying "At long last indeed my noble master has come," having caused him to sit on a seat, himself seated on a low seat, asked: "But your assembly of pupils, venerable sir, is not to be seen?" "Yes, my dear, the Buddha named Anomadassī came to our hermitage. We made an offering to him by our own means. The Teacher expounded the Teaching to all. At the conclusion of the teaching, setting me aside, the rest, having attained arahantship, went forth." "Why did you not go forth?" "I, having seen the Teacher's chief disciple, the Elder Nisabha, aspired to the position of chief disciple in the Dispensation of a Buddha named Gotama who will arise in the future. You too should aspire to the position of second disciple in his Dispensation." "I have no acquaintance with Buddhas, venerable sir." "Let the speaking with Buddhas be my burden. You prepare a great offering."

Sirivaḍḍhana, having heard the words of the ascetic Sarada, having had a place measuring eight karīsas by the royal measure at the door of his own dwelling made level, having had sand scattered, having scattered flowers with parched grain as the fifth, having had a pavilion built with a roof of blue water-lilies, having prepared a seat for the Buddha, having had seats arranged for the remaining monks as well, having prepared a great honour and respect, gave the signal to the ascetic Sarada for the purpose of inviting the Buddhas. The ascetic, having heard his words, having taken the community of monks headed by the Buddha, went to his dwelling.

Sirivaḍḍhana, having gone out to meet him, having taken the bowl from the hand of the Truth-finder, having ushered him into the pavilion, having given water for the offering to the community of monks headed by the Buddha seated on the prepared seats, having served them with superior food, at the conclusion of the meal, having covered the community of monks headed by the Buddha with very precious cloths, said: "Venerable sir, this effort is not for the sake of a trifling position. Show compassion in just this manner for seven days." The Teacher accepted. He, having carried on the great giving for seven days in just that manner, having paid homage to

the Blessed One, standing with joined palms raised, said - "Venerable sir, my friend the ascetic Sarada aspired 'May I be the chief disciple of whatever Teacher,' and I too would be the second disciple of that very same Teacher."

The Teacher, having looked into the future, having seen that his aspiration would succeed, declared - "You, having passed beyond an incalculable period exceeding a hundred thousand cosmic cycles from now, will become the second disciple of the Buddha Gotama." Having heard the declaration of the Buddhas, Sirivaḍḍhana was joyful and delighted. The Teacher too, having given the thanksgiving for the meal, together with his retinue went to the monastery itself. Sirivaḍḍhana, from then on, having performed good deeds for as long as life lasted, in his second existence was reborn in the sensual-sphere heavenly world. The ascetic Sarada, having developed the four divine abidings, was reborn in the Brahma world.

Thenceforth the intervening actions of both of them have not been told. But even before the arising of our Buddha, the ascetic Sarada took conception in the womb of the brahmin woman Sārī in Upatissa Village, not far from the city of Rājagaha. And on that very same day, his friend too took conception in the womb of the brahmin woman Moggallī in Kolita Village, not far from Rājagaha itself. It is said that both those families, up to the seventh generation, were bound and connected as friends. They gave pregnancy care to both of them on the very same day. After the elapse of ten months, even for those who were born, sixty-six nurses attended upon them. On the name-giving day, because the son of the brahmin woman Sārī was the son of the foremost family in Upatissa Village, they gave him the name Upatissa; because the other was the son of the foremost family in Kolita Village, they gave him the name Kolita. Both of them, following the course of growth, went to the far shore of all crafts.

When the young man Upatissa went to the river or to the park or to the mountain for the purpose of sport, five hundred golden palanquins were his retinue; for the young man Kolita, five hundred chariots yoked with thoroughbreds. Both persons had retinues of five hundred young men each. And in Rājagaha there was annually a mountain-top festival; for both of them they set up a couch in the very same place. Both, having sat down together, watching the festival, laughed at places for laughter, were moved at places for spiritual urgency, and gave gifts at places fitting for giving gifts. For them, in this very manner, one day while watching the festival, because of the maturity of their knowledge, there was neither laughter at places for laughter, nor spiritual urgency at places for spiritual urgency, nor giving of gifts at places fitting for giving gifts, as on previous days. Both persons thought thus - "What is there here to be looked at? All these, not having reached a hundred years, will go to the state of non-existence. It is fitting for us to seek a teaching of liberation" - having taken this as their object, they sat.

Then Kolita said to Upatissa - "My dear Upatissa, you are not joyful and delighted as on other days; you are of a displeased disposition. What has been observed by you?" "My dear Kolita, there is no substance in looking at these; this is pointless. It is fitting to seek a teaching of liberation for oneself" - thinking this, I am sitting. But why are you displeased? He too said the same thing. Then Upatissa, having known his oneness of intention with himself, said this to him - "It has been well thought by both of us. But for those seeking a teaching of liberation, it is fitting to obtain a single going forth. In whose presence shall we go forth?"

Now at that time the wandering ascetic Sañcaya was dwelling at Rājagaha together with a great assembly of wandering ascetics. They, thinking "We shall go forth in his presence," went forth in the presence of Sañcaya together with five hundred young men. From the time of their going forth, Sañcaya attained surpassing gain, the highest fame. They, within just a few days, having mastered the entire doctrine of Sañcaya, asked "Teacher, is what you know just this much, or is there something further?" Sañcaya said "This much only; all has been known by you." They, having heard his talk, thought - "This being so, the abiding by the holy life in his presence is useless. We went forth to seek the teaching of liberation, but that cannot be produced in his presence. Great indeed is the Indian subcontinent; wandering through villages, market towns, and royal cities, we shall surely find some teacher who teaches the way of liberation." Thenceforth, wherever they hear "There are wise ascetics and brahmins," having gone there and there, they hold discussions on questions. Others are not able to answer the questions asked by them, but they answer the questions of those others. Thus, having traversed the whole of the Indian subcontinent, having turned back and having come to their own place, they made an agreement: "My dear Kolita, whichever of us first attains the Deathless, let him inform the other."

At that time our Teacher, having attained the first highest enlightenment, the one who had set in motion the excellent wheel of the Teaching, had gradually arrived at Rājagaha. Then, at the time when it was said "Sixty-one Worthy Ones have arisen in the world," among the monks who had been sent off saying "Wander, monks, on a journey for the welfare of many people" for the purpose of making known the virtues of the Triple Gem, the Elder Assaji, who was one of the group of five, having turned back, came to Rājagaha itself. On the following day, right early, having taken his bowl and robe, he entered Rājagaha for almsfood.

At that time the wandering ascetic Upatissa, right early, having done the meal duty, while going to the wandering ascetics' park, having seen the Elder, thought - "Never before have I seen one gone forth of such a kind. Those who in the world are Worthy Ones or have attained the path of arahantship, this one is a certain one of those monks. What if I were to approach this monk and ask a question - 'With reference to whom have you gone forth, friend, or who is your Teacher, or whose Teaching do you approve of?'" Then this occurred to him - "It is not the right time to ask this monk a question; he has entered the inhabited area and is walking for almsfood. What if I were to follow behind this monk, the path known by those who seek." He, having seen the Elder who had received almsfood going to a certain place, and having known his wish to sit down, having prepared his own wandering ascetic's small chair, gave it. At the conclusion of the meal too, he gave him water from his own water jug.

Having thus performed the duties to a teacher, having made a sweet friendly welcome with the Elder who had finished his meal, he asked "Your faculties are indeed very clear, friend, your complexion is pure and bright. With reference to whom have you gone forth, friend, or who is your Teacher, or whose Teaching do you approve of?" The Elder said "There is, friend, the Great Ascetic, a Sakyan son who has gone forth from the Sakyan clan; with reference to that Blessed One I have gone forth, and that Blessed One is my Teacher, and I approve of the Teaching of that very Blessed One." Then he asked him "What does the venerable one's Teacher assert,

what does he proclaim?" The Elder thought - "These wandering ascetics are indeed opponents of the Dispensation; I shall show the profundity of this Dispensation." Showing his own junior status, he said - "I indeed, friend, am new, recently gone forth, newly come to this Teaching and discipline; I am not yet able to expound the Teaching in detail." The wandering ascetic, having thought "I am named Upatissa; you speak according to your ability, whether little or much; to penetrate that by a hundred methods, by a thousand methods, is my burden," said -

"Whether little or much you speak, tell me just the meaning;
The meaning alone is my need, what will you do with many phrases?"

When this was said, the Elder spoke the verse "Whatever phenomena arise from a cause." The wandering ascetic, having heard just the first pair of terms, became established in the path of stream-entry accomplished with a thousand methods. The other pair of terms was concluded at the time of becoming a stream-enterer.

He, having become a stream-enterer, when the higher distinctions did not occur, having considered "There will be a reason for this," said to the Elder - "Venerable sir, do not extend the proclamation of the Teaching further; let it be just this much. Where does our Teacher dwell?" "In the Bamboo Grove, wandering ascetic." "Venerable sir, you go ahead. I have one friend. And an agreement was made between us: 'Whoever first attains the Deathless, let him inform the other.' I, having fulfilled that promise, having taken my friend, shall come to the Teacher's presence by the very path you have gone." Having fallen at the Elder's feet with the fivefold prostration, having circumambulated three times, having seen the Elder off, he went towards the wandering ascetics' park.

The wandering ascetic Kolita, having seen him coming from afar, thinking "Today my friend's features are not as on other days; surely the Deathless must have been attained by him," asked about the attainment of the Deathless. He, having acknowledged to him "Yes, friend, the Deathless has been attained," spoke that very same verse. At the conclusion of the verse, Kolita, having become established in the fruition of stream-entry, said - "Where, indeed, my dear, does the Teacher dwell?" "At the Bamboo Grove, indeed, my dear, he dwells; thus it was told to us by our teacher, the Elder Assaji." "If so, my dear, let us go; we shall see the Teacher." Now the Elder Sāriputta was indeed always one who venerated his teachers; therefore he said thus to his friend, the young man Kolita - "My dear, we shall tell the Deathless attained by us to our teacher, the wandering ascetic Sañcaya as well. If he understands, he will penetrate it; if he does not penetrate it, having believed us, he will go to the Teacher's presence; having heard the teaching of the Buddhas, he will achieve the penetration of the path and fruition."

Then both of them went to the presence of Sañcaya and said: "Teacher, what are you doing? A Buddha has arisen in the world, well proclaimed is the Teaching, the Community is practising well. Let us go; we shall see the One of Ten Powers." He, saying "What are you saying, dear ones?" having tried to prevent them, explained to them only the attainment of the highest gain and the highest fame. They said: "May such dwelling as pupils always be ours; but as for you, whether you go or do not go, that is for you to know." Sañcaya, having known "These, knowing this much, will not heed my word," said: "Go, dear ones; I am not able to dwell as a pupil in old age."

They, being unable to convince him by many reasons, taking the people who were following their exhortation, went to the Bamboo Grove. Then of their five hundred pupils, two hundred and fifty turned back, and two hundred and fifty went together with them.

The Teacher, expounding the Teaching in the midst of the fourfold assembly, having seen them from afar, addressed the monks - "These two friends are coming, monks, Kolita and Upatissa; this will be my pair of disciples, the foremost, the auspicious pair." Then he increased the proclamation of the Teaching according to the temperament of their assembly. Setting aside the two chief disciples, all those two hundred and fifty wandering ascetics attained arahantship. The Teacher stretched out his hand saying "Come, monks." The hair and beards of all disappeared; a bowl and robes created by supernormal power became connected to their bodies. For the two chief disciples too, a bowl and robes created by supernormal power came, but the function of the three higher paths was not finished. Why? Because of the greatness of the knowledge of the perfections of a disciple.

Then the Venerable Mahāmoggallāna, on the seventh day from the day of going forth, practising the ascetic duty in dependence on the village of Kallavāla in the country of Magadha, when sloth and torpor came upon him, being stirred by the Teacher, having dispelled sloth and torpor, while listening to the element meditation subject given by the Truth-finder, having completed the function of the three higher paths, reached the summit of the knowledge of the perfections of a disciple. The Elder Sāriputta too, having passed a fortnight from the day of going forth, dwelling together with the Teacher in dependence on that very Rājagaha at the Boar's Cave, when the Discourse on the Discernment of Feeling was being taught to his nephew, the wandering ascetic Dīghanakha, having sent forth knowledge in accordance with the discourse, like one consuming a meal prepared for another, reached the summit of the knowledge of the perfections of a disciple. But his nephew, at the conclusion of the teaching, became established in the fruition of stream-entry. Thus for both great disciples, while the Truth-finder was dwelling at Rājagaha itself, the function of the knowledge of the perfections of a disciple reached its summit. But at a later time, the Teacher, while dwelling at Jeta's Grove, saying "Of those with great wisdom, that is to say Sāriputta; of those possessing supernormal power, that is to say Mahāmoggallāna," established both great disciples in their particular positions.

The Story of the Elder Mahākassapa

191. In the fourth, "of those who inculcate the austere practices" - here, "shaken off" should be known, "advocate of austere practices" should be known, "ascetic qualities" should be known, and "ascetic practices" should be known. Therein, "shaken off" means either a person whose mental defilements are shaken off, or a quality that shakes off mental defilements.

"Advocate of austere practices" - here, however, there is one who is shaken off but not an advocate of austere practices; there is one who is not shaken off but is an advocate of austere practices; there is one who is neither shaken off nor an advocate of austere practices; there is one who is both shaken off and an advocate of austere practices. Therein, whoever by means of the ascetic practices has shaken off his own mental defilements, but does not exhort or instruct others in the ascetic practices,

like the Elder Bākula - this one is shaken off but not an advocate of austere practices. As he said - "That is, the Venerable Bākula is shaken off but not an advocate of austere practices." But whoever by means of the ascetic practices has not shaken off his own mental defilements, but only exhorts and instructs others in the ascetic practices, like the Elder Upananda - this one is not shaken off but is an advocate of austere practices. As he said - "That is, the Venerable Upananda is not shaken off but is an advocate of austere practices." But whoever has failed in both, like Lāḷudāyī - this one is neither shaken off nor an advocate of austere practices. As he said - "That is, the Venerable Lāḷudāyī is neither shaken off nor an advocate of austere practices." But whoever is accomplished in both, like the Venerable Elder Mahākassapa - this one is both shaken off and an advocate of austere practices. As he said - "That is, the Venerable Mahākassapa is both shaken off and an advocate of austere practices."

"Ascetic qualities should be known" - fewness of wishes, contentment, detachment, solitude, and having just this much as one's aim - these five qualities that are the retinue of the volition of the ascetic practices are called ascetic qualities because of the statement "in dependence on fewness of wishes alone" and so on. Therein, fewness of wishes and contentment are non-greed; detachment and solitude fall within two qualities, namely non-greed and non-delusion; having just this much as one's aim is knowledge itself. Therein, by non-greed one shakes off greed regarding the things to be rejected, and by non-delusion one shakes off the delusion that conceals the danger in those very things. By non-greed one shakes off the pursuit of sensual happiness that proceeds by way of indulging in what is permitted, and by non-delusion one shakes off the pursuit of self-mortification that proceeds by way of excessive detachment in the ascetic practices. Therefore these qualities should be known as ascetic qualities.

"Ascetic practices should be known" - thirteen ascetic practices should be known: the rag-robe wearer's practice, etc. the sitter's practice.

"Of those who inculcate the austere practices, that is to say, Mahākassapa" - however many inculcate the austere practices, among all of them this Elder Mahākassapa is the foremost - he established him in the foremost position. "Mahākassapa" - with reference to Uruveḷakassapa, Nadīkassapa, Gayākassapa, Kumārakassapa, and the lesser and minor elders, this one is great; therefore he is called "Mahākassapa."

In this question-procedure too, this is the progressive discourse - In the past, it is said, at the summit of a hundred thousand cosmic cycles, a Teacher named Padumuttara arose in the world. While he was dwelling in the secure deer-park near the city of Hamsavatī, a householder named Vedeha, possessing wealth of eighty million, having eaten excellent food right early, having determined the Observance factors, having taken scents, flowers and so on, having gone to the monastery, having venerated and paid homage to the Teacher, sat down to one side. And at that moment, the Teacher established the Elder Mahānisabha, the third disciple, in the foremost position, saying "This is the foremost, monks, of my disciples who are monks who advocate ascetic practices, that is to say, Nisabha." The lay follower, having heard that, pleased, at the conclusion of the talk on the Teaching, when the great assembly had risen and gone, having paid homage to the Teacher, said "Venerable sir, please accept almsfood from me tomorrow." "The community of monks is large, lay follower." "How many is the Blessed One?" "One hundred and

sixty-eight thousand monks." "Venerable sir, without leaving behind even a single novice in the monastery, please accept the almsfood." The Blessed One consented by silence. The lay follower, having learned of the Teacher's acceptance, having gone home, having prepared a great gift, on the following day announced the time to the Teacher. The Teacher, having taken his bowl and robe, surrounded by the community of monks, having gone to the lay follower's house, seated on the prepared seat, at the conclusion of the water of dedication, receiving rice gruel and so on, made the participation in the meal. The lay follower too sat down near the Teacher.

In the meantime, the Elder Mahānisabha, walking for almsfood, entered that very street. The lay follower, having seen him, having risen and gone, having paid homage to the elder, said "Give me your bowl, venerable sir." The elder gave the bowl.

"Venerable sir, enter right here; the Teacher too is seated in the house." "It will not be proper, lay follower." The lay follower, having taken the elder's bowl, having filled it with almsfood, having brought it out, gave it to him. Then, having followed after the elder and having returned, having sat down near the Teacher, he said thus -

"Venerable sir, the Elder Mahānisabha, even when told 'The Teacher is seated in the house,' did not wish to enter. Is there indeed a virtue in him exceeding your virtues?" And for Buddhas there is no such thing as stinginess regarding praise. Then the Teacher said thus - "Lay follower, we sit in the house waiting for almsfood; that monk does not sit thus looking out for almsfood. We dwell in a lodging near a village; he dwells only in the forest. We dwell under shelter; he dwells only in the open air. Thus this and this is his virtue" - he spoke as if filling the great ocean. The lay follower, like a lamp already burning that has been sprinkled with oil, having become even more devoted, thought - "What need have I of any other achievement? In the future, in the presence of a Buddha, I shall make an aspiration for the state of being foremost among those who advocate ascetic practices."

He again invited the Teacher and, by that very same procedure, having given a great gift for seven days, on the seventh day having given the three robes to the great community of monks headed by the Buddha, having lain down at the feet of the Teacher, said thus - "Whatever friendly bodily action, friendly verbal action, friendly mental action has been present in me while giving gifts for seven days, venerable sir - by this I do not aspire for any other heavenly achievement or the achievement of Sakka, Māra, or Brahmā; but may this action of mine be a pledge for the state of being foremost among the bearers of the thirteen ascetic practices, for the purpose of attaining the position next to that attained by the Elder Mahānisabha, in the presence of a Buddha in the future." The Teacher, looking to see "A great position has been aspired to by this one; will it succeed indeed, or not?" having seen that it would succeed, said - "An agreeable position has been aspired to by you. In the future, at the end of a hundred thousand cosmic cycles, a Buddha named Gotama will arise; you will be his third disciple, the Elder Mahākassapa by name." Having heard that, the lay follower, thinking "For Buddhas there is no such thing as two words," regarded that achievement as if it were to be attained the very next day. He, having given gifts of various kinds for as long as life lasted, having kept morality, having done various kinds of good deeds, having deceased there, was reborn in heaven.

From then on, experiencing achievement among gods and humans, ninety-one cosmic cycles from now, when the Perfectly Enlightened One Vipassī was dwelling in dependence on Bandhumatī in the deer-park called Khema, having fallen away from the heavenly world, he was reborn in a certain impoverished brahmin family. And at that time the Blessed One Vipassī expounded the Teaching every seventh year, and there was a great commotion. Throughout the whole of Jambudīpa, deities announced "The Teacher will expound the Teaching." The brahmin heard that message. And he had one cloth for an inner robe, likewise the brahmin woman. But the outer robe for both of them was just one. Throughout the entire city he was known as "the one-cloth brahmin." When there was an assembly of brahmins for some business, having left the brahmin woman at home, he himself went. When there was an assembly of brahmin women, he himself stayed at home, and the brahmin woman, having put on that cloth, went. But on that day the brahmin said to the brahmin woman - "Dear madam, will you listen to the hearing of the Teaching at night or by day?" "We who are born as womankind are not able to listen at night; I shall listen by day" - having left the brahmin at home, having put on that cloth, having gone by day together with the female lay followers, having paid homage to the Teacher, having sat down to one side, having heard the Teaching, she came back together with the female lay followers. Then the brahmin, having left the brahmin woman at home, having put on that cloth, went to the monastery.

And at that time the Teacher, seated on the decorated pulpit in the midst of the assembly, having taken a decorated fan, as if bringing down the celestial river, as if making Sineru the churning-stick and churning the ocean, gave a talk on the Teaching. For the brahmin, seated at the edge of the assembly, listening to the Teaching, already in the first watch of the night, fivefold rapture arose, filling his entire body. He, having folded up the cloth he was wearing, thought "I shall give it to the One of Ten Powers." Stinginess arose in him, showing a thousand dangers. He thought "Both the brahmin woman and I have only one cloth between us, there is no other outer garment whatsoever, and without wearing one it is not possible to go about outside" - thus in every way he was unwilling to give. Then, when the first watch had passed, in the middle watch too rapture arose in the same way. Having thought in the same way, he was unwilling to give in the same way. Then, when the middle watch had passed, in the last watch too rapture arose in the same way. He, thinking "Let there be crossing over or let there be death, I shall find out later," having folded up the cloth, placed it at the feet of the Teacher. Then, having bent his left hand, having clapped three times with his right hand, he roared three times "I have won! I have won!"

And at that time King Bandhuma, seated behind the pulpit within the curtain, was listening to the Teaching. For a king, the sound "I have won" is disagreeable. He sent a man - "Go, ask him what he is saying." He, having gone, when asked by him, said - "Others, having mounted elephant vehicles and so on, having taken swords and shields and so on, conquer the enemy army - that victory is not wonderful. But I, like one splitting the head of a vicious bull coming from behind with a mallet and putting it to flight, having crushed the mind of stinginess, gave the cloth I was wearing to the One of Ten Powers. That stinginess of mine has been conquered." That man, having come, reported that incident to the king. The king said - "We, my good man, did not know what was suitable for the One of Ten Powers, but the brahmin knew" - and sent

a pair of garments. Having seen that, the brahmin thought - "This one, while I was sitting silently, at first without giving anything, gave when I was speaking of the Teacher's virtues. What use is there for me of what has arisen dependent on the Teacher's virtues?" He gave that pair of garments too to the One of Ten Powers alone. The king too, having asked "What has the brahmin done?" and having heard "That pair of garments too was given by him to the Truth-finder alone," sent another two pairs of garments. He gave those too. The king sent another four, and thus up to thirty-two pairs of garments. Then the brahmin, thinking "This is becoming like an increasing acquisition," having taken two pairs of garments - one for his own use and one for the brahmin woman's - gave thirty pairs to the Truth-finder alone. And from then on he became an intimate of the Teacher.

Then one day, in the cold season, the king, having seen him listening to the Teaching in the presence of the Teacher, having given him his own red woollen blanket worth a hundred thousand that he was wearing, said - "From now on, having put this on, listen to the Teaching." He, having thought "What use is this woollen blanket to me, brought upon this foul body?" made it into a canopy over the Truth-finder's bed inside the perfumed chamber and went away. Then one day the king, having gone to the monastery right early, sat down in the presence of the Teacher inside the perfumed chamber. And at that time the six-coloured rays of the Buddha were striking against the woollen blanket, and the woollen blanket shone exceedingly. The king, looking, having recognised it, said - "Venerable sir, this is our woollen blanket, given by us to the one-cloth brahmin." "By you, great king, the brahmin was venerated; by the brahmin, we were venerated." The king, having become confident thinking "The brahmin knew what was fitting, not we," having made everything that was of benefit to people into groups of eight each, having given a gift called "the complete eightfold," established him in the position of royal chaplain. He too, thinking "Eight times eight is sixty-four," having had sixty-four ticket meals arranged, having given gifts for as long as he lived, having guarded morality, having passed away from there, was reborn in heaven.

Again, having passed away from there, in this cosmic cycle he was reborn in a householder's home in Bārāṇasī in the interval between two Buddhas, namely the Blessed One Koṇāgamana and Kassapa, the One of Ten Powers. He, following growth, living the household life, one day was walking about in the forest on a walk. And at that time an Individually Enlightened One, doing robe-making work on the riverbank, when the favourable wind was insufficient, began to fold it up and put it aside. He, having seen this, said "Why, venerable sir, are you folding it up and putting it aside?" The favourable wind is insufficient. Having given a cloth saying "Do it with this, venerable sir," he made the aspiration "In whatever place I am reborn, may there be no decline for me through anything."

Then at his house, while his wife was quarrelling with his sister, an Individually Enlightened One entered for almsfood. Then his sister, having given almsfood to the Individually Enlightened One, with reference to his wife, made the aspiration "May one avoid such a fool by a hundred yojanas." She, standing at the house-gate, having heard that, saying "Let him not eat the food given by this one," having taken the bowl, having thrown away the almsfood, having filled it with mud, gave it. The other one, having seen this, said "Foolish one, abuse me or strike me. But it is not proper to

throw away the food from the bowl of such a one who has fulfilled his perfections over two incalculable aeons and to give mud." Then reflection arose in his wife. She, saying "Wait, venerable sir," having thrown away the mud, having washed the bowl, having rubbed it with scented powder, having filled it with the four sweets, having placed it shining with ghee of the colour of the interior of a lotus poured over the top in the hands of the Individually Enlightened One, made the aspiration "Just as this almsfood has become radiant, so may my body become radiant." The Individually Enlightened One, having given thanks, plunged into the sky. That husband and wife too, having done wholesome deeds as long as life lasted, having been reborn in heaven, again having passed away from there, the lay follower was reborn as the son of a millionaire of eighty crores' wealth in Bārāṇasī in the time of the Perfectly Enlightened One Kassapa, and the other was reborn as the daughter of just such a millionaire.

When he had come of age, they brought that very millionaire's daughter for him. Through the power of that action, the result of what was formerly not given, as soon as she had entered her husband's family, at the threshold, her entire body became foul-smelling like an opened toilet. The millionaire's son, having asked "Whose is this odour?" and having heard "The millionaire's daughter's," saying "Take her away," sent her to her family home in the very same manner she had been brought. She was sent back in this very manner at seven places.

And at that time Kassapa, the One of Ten Powers, attained final Nibbāna. They began building a shrine a yojana in height for him with solid bricks of red gold worth a hundred thousand each. While that shrine was being built, that millionaire's daughter thought - "I have been sent back at seven places; what is the use of my life?" Having had her own ornamental goods broken up, she had a golden brick made, a ratana in length, a span in width, and four finger-breadths in height. Then, having taken a lump of yellow orpiment and red arsenic, and taking eight bundles of waterlilies, she went to the place where the shrine was being built. And at that moment, one who was completing a row of bricks, having encircled it, was short by one joining brick. The millionaire's daughter said to the carpenter - "Place this brick here." Mother, you have come at a fortunate time; place it yourself. She, having ascended, having mixed the yellow orpiment and red arsenic with oil, having fixed the brick with that binding, having made an offering above with eight bundles of waterlilies, having paid homage, having made the aspiration "In whatever place I am reborn, may the fragrance of sandalwood waft from my body, and the fragrance of waterlilies from my mouth," having paid homage to the shrine, having circumambulated it, she departed.

Then at that very moment, mindfulness arose in the millionaire's son to whose house she had first been taken, concerning her. In the city too a festival had been proclaimed. He said to his attendants - "Is there a millionaire's daughter who was brought here at that time? Where is she?" "At her family home, master." "Bring her; we shall celebrate the festival." They, having gone, having paid homage to her, stood, and when asked by her "Why, dear ones, have you come?" they told her the news. "Dear ones, I have venerated the shrine with my ornamental goods; I have no ornaments." They, having gone, reported to the millionaire's son. "Bring her; we shall obtain adornments." They brought her. Together with her entering the house, the fragrance of sandalwood and the fragrance of blue waterlilies wafted throughout the entire house.

The merchant's son asked her "At first a bad smell wafted from your body, but now the fragrance of sandalwood wafts from your body, and the fragrance of waterlilies wafts from your mouth. What is this?" She reported her deed done from the beginning. The merchant's son, having become confident thinking "The Buddha's teaching is indeed leading to liberation," encircled the golden shrine of one yojana with a woollen mantle and decorated it here and there with golden lotuses the size of chariot wheels. Their pendants were twelve cubits long. He, having remained there as long as life lasted, having been reborn in heaven, having passed away from there, was reborn in a certain minister's family in a place one yojana distant from Bārāṇasī. The merchant's daughter too, having passed away from the heavenly world, was reborn as the eldest daughter in a royal family.

When they had come of age, a festival was proclaimed in the village where the young man lived. He said to his mother - "Give me a cloth, mother; I shall celebrate the festival." She took out a washed garment and gave it to him. "Mother, this is coarse; give me another." She took out another and gave it to him, but he rejected that too. She took out another and gave it to him, but he rejected that too. Then his mother said to him - "Dear son, in such a household as we were born into, we do not have the merit for obtaining anything finer than this." "Then I shall go to a place where it can be obtained, mother." "Son, I wish for you even the attainment of kingship in the city of Bārāṇasī this very day." He, having paid homage to his mother, said - "I am going, mother." "Go, dear son." Thus, it is said, this thought occurred to her - "Where will he go? He will sit down in this or that house here." But he, having gone out by the fixed course of merit, having gone to Bārāṇasī, covered himself up to the head and lay down on the auspicious stone slab in the park. And that was the seventh day since the king of Bārāṇasī had died.

The ministers, having performed the funeral rites for the king, sat down in the royal courtyard and consulted - "The king has only one daughter, there is no son; a kingdom without a king is not proper. Who shall be king?" Having consulted, they said "You be king, you be king." The chaplain said - "It is not proper to search extensively; let us send forth the state chariot." They yoked four Sindh horses of the colour of white water lilies, placed the fivefold royal regalia and the white umbrella on the chariot itself, sent forth the chariot, and had musical instruments played behind it. The chariot, having gone out through the eastern gate, headed towards the park. Some said "It goes towards the park out of familiarity; let us turn it back." The chaplain said "Do not turn it back." The chariot circumambulated the young man, and having become ready for mounting, stood still. The chaplain, having removed the corner of the covering cloth and examining the soles of his feet, having said "Let this island stand; this one is fit to exercise kingship over the four continents with their surrounding two thousand islands," had the musical instruments played three times, saying "Play the instruments again, play the instruments again."

Then the young man, having opened his face and looked, said "For what purpose have you come?" "Sire, the kingdom comes to you." "Where is the king?" "He has gone to divinity, my lord." "How many days have passed?" "Today is the seventh day." "Is there no son or daughter?" "There is a daughter, Sire, there is no son." "I

shall rule the kingdom." They at that very instant, having made a consecration pavilion, having adorned the princess with all ornaments, having brought her to the park, performed the consecration of the young man.

Then, to him whose consecration had been performed, they presented a cloth worth a thousand. He said "What is this, dear ones?" "A lower garment, Sire." "Is it not, dear ones, coarse? Is there nothing finer?" "Among cloths for human use, there is nothing finer than this, Sire." "Did your king wear such a thing?" "Yes, Sire." "Methinks your king was not meritorious. Bring a golden water-vessel; we shall obtain cloth." They brought a golden water-vessel. He, having risen, having washed his hands, having rinsed his face, having taken water with his hand, sprinkled it towards the eastern direction; at that very instant, having broken through the solid earth, eight wish-fulfilling trees arose. Again, having taken water, he sprinkled the four directions - south, west, and north; making eight in each direction, thirty-two wish-fulfilling trees arose. He, having put on one celestial cloth as a lower garment and having wrapped one as an upper garment, having said "Have the drum circulated thus: 'In the realm of King Nanda, let the women who spin thread not spin thread,'" having raised the parasol, decorated and prepared, mounted upon the excellent back of an elephant, having entered the city, having ascended the mansion, he enjoyed great prosperity.

Thus, as time went on, one day the queen, having seen the king's great prosperity, showed an expression of compassion, saying "Alas, what an austere ascetic!" And when asked "What is this, queen?" she said: "Exceedingly great, Sire, is your prosperity. In the past, having believed in the Buddhas, you performed good deeds; now do you not perform wholesome deeds as a condition for the future?" "To whom shall I give? There are no virtuous ones." "The Indian subcontinent is not empty of Worthy Ones, Sire. You just prepare the giving; I shall find the Worthy Ones," she said. The king on the following day had a gift prepared at the eastern gate. The queen, right early, having determined the Observance factors, on the upper storey of the mansion, facing east, having lain down on her chest, said "If there are Worthy Ones in this direction, let them come tomorrow and accept our almsfood." In that direction there were no Worthy Ones; they gave that offering to the poor and the beggars.

On the following day, having prepared a gift at the southern gate, she did likewise; on the following day, at the western gate. But on the day when it was prepared at the northern gate, when the queen had likewise invited, the eldest of the five hundred Individually Enlightened Ones, the sons of Padumavatī, dwelling in the Himalayas, the Individually Enlightened One Mahāpaduma, addressed his brothers - "Sirs, King Nanda invites you; consent to her invitation." They, having consented, on the following day, having washed their faces at Lake Anotatta, having come through space, descended at the northern gate. People, having gone, reported to the king: "Five hundred Individually Enlightened Ones have come, Sire." The king, having gone together with the queen, having paid homage, having taken their bowls, having led the Individually Enlightened Ones up to the mansion, having given them a gift there, at the conclusion of the meal, the king at the feet of the elder of the Community, the queen at the feet of the most junior of the Community, having prostrated, said "The noble ones will not be troubled by requisites, we shall not decline in merit; give us a

promise to dwell here for as long as life lasts." Having made them give a promise, having provided a dwelling place in every way in the park - five hundred hermitages and five hundred walking paths - they made them dwell there.

Thus, as time went on, the king's borderland was in revolt. He, having exhorted the queen "I am going to appease the borderland; do not be negligent towards the Individually Enlightened Ones," departed. While he had not yet returned, the vital principles of the Individually Enlightened Ones were eliminated. The Individually Enlightened One Mahāpaduma, having played the sport of meditative absorption throughout the three watches of the night, at the break of dawn, having taken hold of the railing board, while standing right there, attained final Nibbāna through the Nibbāna element without residue of clinging. By this method the rest too - thus all attained final Nibbāna. On the following day, the queen, having had the sitting place of the Individually Enlightened Ones smeared with green, having scattered flowers, having offered incense, seated looking out for their coming; not seeing them come, she sent a man "Go, dear fellow, find out whether there is any illness among the noble ones." He, having gone, having opened the door of Mahāpaduma's hermitage, not seeing him there, having gone to the walking path, having seen him standing leaning against the railing board, having paid homage, said "It is time, venerable sir." What will a body that has attained final Nibbāna say? He, thinking "He is sleeping, methinks," having gone, having touched the back of his feet with his hand, having known the state of having attained final Nibbāna from the coolness and the stiffness of the feet, he went to the presence of the second, thus to the third - having known the state of having attained final Nibbāna of all, he went to the royal palace. When asked "Where, dear fellow, are the Individually Enlightened Ones?" he said "They have attained final Nibbāna, Queen." The queen, crying and weeping, having gone out, having gone there together with the citizens, having performed a worthy celebration, having performed the funeral rites for the Individually Enlightened Ones, having taken the relics, she established a shrine.

The king, having appeased the borderland, returned, and asked the queen who had come out to meet him - "Well, dear one, you were not negligent towards the Individually Enlightened Ones? Are the noble ones in good health?" They have attained final Nibbāna, Sire. The king thought - "Even for such wise ones death arises; from where is there release for us?" He, without going to the city, having entered the park itself, having summoned his eldest son, having handed over the kingship to him, himself went forth in the ascetic going forth. The queen too, thinking "When this one has gone forth, what shall I do?" went forth right there in the park. Both, having developed meditative absorption, having passed away from there, were reborn in the Brahma world.

While they were dwelling right there, our Teacher, having arisen in the world, having set in motion the excellent wheel of the Teaching, gradually entered Rājagaha. While the Teacher was dwelling there, this young man Pippali was born in the womb of the chief queen of the brahmin Kapila in the brahmin village of Mahātittha in the country of Magadha; this Bhaddā Kāpilānī was born in the womb of the chief queen of a brahmin of the Kosiya clan in the city of Sāgala in the country of Madda. As they were gradually growing up, when the young man Pippali's twentieth year and Bhaddā's sixteenth year had arrived, his mother and father, having looked at their son, pressed

him exceedingly: "Dear son, you have come of age; the family lineage must be established." The young man said - "Do not speak such talk within my hearing. As long as you live, I shall look after you; after your passing, having gone out, I shall go forth." They, having let a few days pass, spoke again; he too rejected it in the same way. They spoke again; again too he rejected it. From then on, his mother spoke continuously without ceasing.

The young man, thinking "I shall convince my mother," having given a thousand gold coins of red gold, having had goldsmiths make one figure of a woman, at the conclusion of the work of polishing and rubbing and so on, having had it dressed in that red cloth, having had it adorned with flowers endowed with beauty and with various ornaments, having summoned his mother, said - "Mother, if I obtain such an object I shall live at home; if I do not obtain one, I shall not live at home." The wise brahmin woman thought - "My son is meritorious, one who has given gifts, one who has formed a resolution; when making merit he did not do so alone. Surely there will be a woman who has made merit together with him, a counterpart of the golden figure" - having summoned eight brahmins, having satisfied them with all desirable things, having placed the golden figure on a chariot, she dismissed them saying "Go, dear ones, wherever you see such a girl in a family equal to ours in birth, clan, and wealth, make this very golden figure a present and give it."

They, having set out thinking "This is indeed our task," having reflected "Where shall we go?" "The Madda country is indeed a place where beautiful women are produced; we shall go to the Madda country" - they went to the city of Sāgala in the Madda country. There, having placed that golden figure at the bathing ford, they sat down to one side. Then Bhaddā's nurse, having bathed Bhaddā, having adorned her, having caused her to sit in the royal bedchamber, coming to bathe, having seen that figure, with the perception "My master's daughter has come here," having threatened her, "You ill-mannered one, why have you come here?" having raised her palm in threat, she struck her on the side of the cheek saying "Go quickly." Her hand trembled as if struck against a stone. She, having stepped back, said "Having seen such a stiff, great-necked thing, I generated the perception 'my master's daughter'; for my master's daughter, this one is not even fit to receive her inner robe." Then those people, having surrounded her, asked "Is your master's daughter of such a form?" "What is this one? A hundredfold, a thousandfold more beautiful than this one is my mistress's daughter; when she is seated in a room twelve cubits wide, there is no need for a lamp; by the radiance of her body alone she dispels the darkness." "If so, come then" - having taken that hunchback, having placed the golden figure on the chariot, having stood at the door of the house of the brahmin of the Kosiya clan, they announced their arrival.

The brahmin, having extended a friendly welcome, asked "Where have you come from?" "From the house of the brahmin Kapila in the great ford village in the Magadha country." "Why have you come?" "For this reason." "Excellent, dear ones, the brahmin is of equal birth, clan, and wealth to ours; I shall give the girl" - he accepted the present. They sent a message to the brahmin Kapila: "A girl has been obtained; do what is to be done." Having heard that message, they informed the young man Pippali: "A girl has been obtained, it is said." The young man, thinking "I thought 'they will not obtain one,' yet these say 'obtained'; having become

unconcerned, I shall send a letter" - having gone to a private place, he wrote a letter: "Let Bhaddā obtain a household life suitable to her own birth, clan, and wealth. I, having gone forth, shall go forth into the homeless life. Do not be remorseful afterwards." Bhaddā too, having heard "They wish to give me to so-and-so, it is said," having gone to a private place, wrote a letter: "Let the master's son obtain a household life suitable to his own birth, clan, and wealth. I, having gone forth, shall go forth into the homeless life. Do not be remorseful afterwards." Both letters met on the road. "Whose letter is this?" Sent by the young man Pippali to Bhaddā. "And this one, whose is it?" When it was said "Sent by Bhaddā to the young man Pippali," having read both, saying "See the deed of these youngsters," having torn them up, having thrown them away in the forest, having written a similar letter, they sent them from here and from there. Thus, even though they were unwilling, their meeting came about.

On that very day the young man, having taken a garland of flowers, placed it. Bhaddā too placed them in the middle of the bed. Having eaten their supper, both having come together thinking "We shall ascend the bed," the young man ascended the bed on the right side. Bhaddā, having ascended on the left side, said - "On whose side the flowers wither, we shall know that a mind of lust has arisen in that one; this garland of flowers should not be clung to." But they, out of fear of bodily contact with each other, spent the three watches of the night without falling into sleep, and during the day there was not even so much as a smile. They, unassociated with worldly pleasures, as long as their mother and father lived, did not administer the household, but when they had died, they administered it. Great was the young man's wealth - eighty-seven crores; the gold powder to be rubbed on the body and discarded on a single day was enough to obtain twelve Magadha measures by the Magadha measure. There were sixty great lakes fitted with machines, the farmland was twelve yojanas in extent, fourteen villages the size of Anurādhapura, fourteen elephant units, fourteen cavalry units, fourteen chariot units.

One day, having mounted a decorated horse, surrounded by a great crowd of people, having gone to the farmland, standing at the edge of the field, having seen crows and other birds pulling up earthworms and other creatures from the places broken by ploughs and eating them, he asked "Dear ones, what are these eating?" "Earthworms, lord." "To whom does the evil done by these belong?" "To you, lord." He thought - "If the evil done by these belongs to me, what will eighty-seven crores of wealth do for me, what use is the farmland of twelve yojanas, what use are the sixty lakes fitted with machines, what use are the fourteen villages? Having handed over all this to Bhaddā Kāpilānī, having gone forth, I shall go forth into homelessness."

Bhaddā Kāpilānī too, at that very moment, in the inner compound, having had three pots of sesame spread out, surrounded by nurses, seated, having seen crows eating the sesame insects, asked "Mothers, what are these eating?" "Insects, lady." "To whom does the unwholesome action belong?" "To you, lady." She thought - "It is proper for me to obtain a cloth of four cubits and a measure of cooked rice; but if the unwholesome action done by this many people belongs to me, surely even in a thousand existences it is not possible to raise one's head from the round of rebirths. As soon as the young master arrives, having handed over everything to him, having gone forth, I shall go forth into homelessness."

The young man, having come, having bathed, having ascended the mansion, sat down on a costly divan. Then they prepared food befitting a universal monarch for him. Both having eaten, when the attendants had departed, they went to a private place and sat down in a comfortable spot. Then the young man said to Bhaddā - "Dear Bhaddā, when you came to this house, how much wealth did you bring?" "Fifty-five thousand cartloads, lord." "All that, and whatever eighty-seven crores there are in this house, and the wealth consisting of the sixty lakes fitted with machines and so on, I hand over all of it to you alone." "But where are you going, lord?" "I shall go forth." "Lord, I too have been sitting looking out for just your arrival; I too shall go forth." For them the three existences appeared like a leaf-hut on fire. They, having had ochre-dyed robes and clay bowls brought from the market place, having shaved each other's hair, having said "Whatever Worthy Ones there are in the world, with reference to them is our going forth," having put the bowls into bags and having hung them on their shoulders, they descended from the mansion. Among the slaves or labourers in the house, no one recognised them.

Then, having gone out from the brahmin village, as they were going through the entrance of the slave village, the inhabitants of the slave village recognised them by their deportment and behaviour. They, weeping, having fallen at their feet, said "Why do you make us destitute, noble sirs?" "We, my good people, have gone forth thinking 'the three existences are like a blazing hermitage'; if we were to make each one of you a free person, even a hundred years would not suffice. You yourselves, having washed your own heads, becoming free persons, live on" - having said this, while they were still weeping, they departed. The elder, going ahead, having turned back and looking, thought - "This Bhaddā Kāpilānī, a woman worth the whole of Jambudīpa, comes behind me. There is indeed the possibility that someone might think thus: 'Even having gone forth, these are not able to be apart; they are acting unsuitably.' Or else someone, having corrupted his mind towards us, might become one who fills the realms of misery. It is fitting for me to leave her and go" - he produced this thought.

He, going ahead, having seen a crossroads, stood at its junction. Bhaddā too, having come and having paid homage, stood there. Then he said to him - "Dear Bhaddā, having seen such a woman coming behind me, having thought 'even having gone forth, these are not able to be apart,' the great multitude with a corrupted mind towards us might become ones who fill the realms of misery. At this crossroads, you take one path, I shall go by the other." "Yes, noble sir, for those gone forth, a woman is indeed a stain; they will see our fault, thinking 'even having gone forth, they are not apart'; you take one path, I, having taken one, shall be apart" - having circumambulated three times, having paid homage with the fivefold prostration at four places, having raised joined palms resplendent with the joining of ten fingernails, having said "The bond of friendship made over a course of a hundred thousand cosmic cycles is broken today," having said "You are of the right-hand nature, the right-hand path is fitting for you. We women are of the left-hand nature, the left-hand path is fitting for us" - having paid homage, she set out on the path. At the time of their parting, this great earth, as if saying "Though I am able to bear the world-encircling mountains and Mount Sineru, I am not able to bear your virtues," crying aloud, trembled; in the sky there occurred a sound like thunder; the world-encircling mountain resounded.

The Perfectly Enlightened One, seated in the perfumed chamber at the great monastery in the Bamboo Grove, having heard the sound of the earthquake, reflecting "For whom indeed does the earth tremble?" - "The young man Pippali and Bhaddā Kāpilānī, with reference to me, having abandoned immeasurable success, have gone forth; at the place of their separation, by the power of the virtues of both, this earthquake has arisen; it is fitting for me too to give them support" - having come out from the perfumed chamber, having taken the bowl and robes by himself, without addressing anyone among the eighty great elders, having gone out to meet them a distance of three leagues, he sat down between Rājagaha and Nālandā at the foot of the Bahuputtaka banyan tree, folding his legs crosswise. But in sitting down, he did not sit like some ordinary wearer of rag-robes, but having assumed the appearance of a Buddha, emitting dense Buddha rays of eighty cubits, he sat down. Thus at that moment, the Buddha rays, of the size of leaf-sunshades, cart-wheels, pinnacled buildings and so on, quivering here and there, running about, as if producing the time of the rising of a thousand moons and a thousand suns, made that forest interior one radiance. With the splendour of the thirty-two marks of a great man, like the sky with a host of resplendent stars, like water with fully blossoming lotuses and water-lilies, the forest interior shone. The trunk of a banyan tree is white, its leaves are blue, and its ripe fruits are red. But on that day, the hundred-branched banyan tree was golden in colour.

The Elder Mahākassapa, thinking "This will be my Teacher; with reference to him I have gone forth," from the place where he saw him onwards, going ever more bowed down, having paid homage at three places, said "The Blessed One is my Teacher, venerable sir; I am his disciple. The Blessed One is my Teacher, venerable sir; I am his disciple." Then the Blessed One said to him - "Kassapa, if you were to make this act of humble reverence to the great earth, even it would not be able to bear it. The act of humble reverence made by you who knows thus the greatness of the Truth-finder's virtues is not able to stir even a hair of mine. Sit down, Kassapa, I shall give you the inheritance." Then the Blessed One gave him full ordination with three exhortations. Having given it, having departed from the foot of the Bahuputtaka banyan tree, having made the elder his attendant monk, he set out upon the road. The Teacher's body was variegated with the thirty-two marks of a great man; Mahākassapa's was adorned with seven marks of a great man. He, like a vessel bound behind a great golden ship, followed step by step after the Teacher. The Teacher, having gone a short distance along the road, having turned aside from the road, showed the indication of sitting down at the foot of a certain tree; the elder, having known "The Teacher wishes to sit down," having folded his own worn rag-robe double robe in four, prepared it.

The Teacher, having sat down on it, having touched the robe with his hand, said "This double robe made of rags is soft, Kassapa." The elder, having known "The Teacher is speaking of the softness of my double robe; he must wish to wear it," said "Let the Blessed One wear the double robe, venerable sir." "What will you wear, Kassapa?" "If I obtain your inner robe, I shall wear it, venerable sir." "But will you, Kassapa, be able to wear this rag robe worn out through use? For on the day this rag robe was taken by me, the great earth trembled, having made the water its boundary. This robe worn out through use by the Buddhas cannot be worn by one of insignificant virtue; it is fitting to be taken only by one who is competent, who is capable of fulfilling the

practice, a rag-robe wearer by birth" - having said this, he exchanged robes with the elder.

Having thus made the exchange of robes, the Blessed One put on the robe that had been worn by the Elder, and the Elder put on the Teacher's robe. At that time, even this non-sentient great earth, as if saying "You have done what is difficult, venerable sir; never before has a robe worn by oneself been given to a disciple; I am not able to bear your virtues," trembled, making the water its boundary. The Elder too, without becoming elated thinking "Now I have obtained a robe used by the Buddhas; what further is there to be done by me now?" undertook the thirteen virtues of ascetic practice in the very presence of the Buddhas, was a worldling for only seven days, and at the eighth dawn, together with the analytical knowledges, attained arahantship. The Teacher too, having praised the Elder with discourses such as "Kassapa, monks, like the moon, approaches families - having drawn back the body, having drawn back the mind, always as a newcomer among families, not impudent," and at a later time, making this very Kassapa Saṃyutta the occasion, established the Elder in that particular position, saying "In my Dispensation, Mahākassapa is the foremost of monks who inculcate the austere practices."

The Story of the Elder Anuruddha

192. In the fifth, "of those with the divine eye, namely Anuruddha" means he declares that the Elder Anuruddha is the foremost of monks possessing the divine eye. His state of being foremost should be understood through his practised mastery. The elder, it is said, setting aside only the time taken for the meal, for the remaining time, having extended the light, dwelt just looking at beings with the divine eye. Thus, through practised mastery day and night, he became known as the foremost of those possessing the divine eye. Furthermore, by the fact of having aspired for a hundred thousand cosmic cycles, he became indeed the foremost of those possessing the divine eye.

Therein, in the question-procedure, this is the progressive discourse -For this son of good family too, in the time of the Blessed One Padumuttara himself, went together with the great multitude going to the monastery after the meal for the purpose of hearing the Teaching. For he was at that time a certain householder of wealth whose name was unknown. He, having paid homage to the One of Ten Powers, standing at the edge of the assembly, listened to the talk on the Teaching. The Teacher, having connected the teaching according to the sequence of connection, established a certain monk possessing the divine eye in the foremost position.

Then this occurred to the householder - "Great indeed is this monk, whom the Teacher himself thus established in the foremost position among those possessing the divine eye. Oh, may I too in the future become the foremost of those possessing the divine eye in the Dispensation of a Buddha who will arise!" Having given rise to this thought, having gone through the midst of the assembly, having invited the Blessed One together with the community of monks for the morrow, on the following day, having given a great gift to the community of monks headed by the Buddha, thinking "A great position of rank has been aspired to by me," having invited in just that manner for today and for the morrow, having carried on the great giving for seven days, having given the finest garments to the Blessed One together with his retinue,

"Blessed One, I do not make this honour for the sake of heavenly success nor for the sake of human success. But that monk whom you established in the foremost position among those possessing the divine eye at the summit of the seventh day from now, may I too in the future become the foremost of those possessing the divine eye in the Dispensation of a Buddha, just like that monk" - having made the aspiration, he lay down at his feet. The Teacher, having looked into the future, having known that his aspiration would succeed, spoke thus - "Hey, good man, in the future, at the conclusion of a hundred thousand cosmic cycles, a Buddha named Gotama will arise; in his Dispensation you will become the foremost of those possessing the divine eye, named Anuruddha." And having said thus, having given the thanksgiving for the meal, he went to the monastery itself.

The householder too, as long as the Buddha lasted, having performed good deeds without abandoning them, when the Teacher had attained final Nibbāna, having approached the community of monks at the completed golden shrine seven yojanas high, asked "Venerable sir, what is the preliminary work for the divine eye?" "It is fitting to give the gift of lamps, lay follower." "Good, venerable sir, I shall do so" - first he had a thousand lamp-trees of a thousand lamps made, then next smaller ones than those, then next still smaller ones - thus he had many thousands of lamp-trees made. But the remaining lamps were immeasurable.

Thus, having performed good deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, having passed beyond a hundred thousand cosmic cycles, in the time of the Perfectly Enlightened One Kassapa, having been reborn in a householder's home in Bārāṇasī, when the Teacher had attained final Nibbāna, at the completed shrine one yojana high, having had many bronze bowls made, having filled them with the cream of ghee, having placed a lump of molasses in the middle of each, having lit them, having had them encircle the shrine with rim touching rim, having had his own very largest bronze bowl made, having filled it with the cream of ghee, having had a thousand wicks lit all around on its rim, having wrapped the pinnacle in the middle place with a rag and lit it, having taken the bronze bowl on his head, he went round about the shrine of one yojana the whole night. Thus, having performed good deeds for as long as life lasted in that individual existence too, he was reborn in the heavenly world.

Again, when a Buddha had not arisen, having taken conception in the house of a poor family in that very city, he lived in dependence on a millionaire named Sumana. His name was Annabhāra. Now that millionaire Sumana daily gave a great gift at the house-gate to the poor, the destitute, the paupers, and the beggars. Then one day, an Individually Enlightened One named Upariṭṭha had attained the attainment of cessation on Mount Gandhamādana. Having emerged from that, he investigated "To whom is it fitting to show favour today?" For Individually Enlightened Ones are indeed compassionate towards the unfortunate. He, having thought "Today it is fitting for me to show favour to Annabhāra," having known "Now Annabhāra will be coming home from the forest," having taken his bowl and robes, having risen up into the sky from Mount Gandhamādana, appeared before Annabhāra at the village entrance.

Annabhāra, having seen the Individually Enlightened One with an empty bowl in his hand, having paid respect to the Individually Enlightened One, asked "Have you, venerable sir, obtained almsfood?" "We shall obtain it, O one of great merit."

"Venerable sir, stay right here for a little while" - having gone with speed, he asked the woman at his own house - "Dear lady, is my stored share of food there or not?" "There is, master." He, having gone from that very place, having taken the bowl from the Individually Enlightened One's hand, having come back, said "Dear lady, because of not having done meritorious deeds in a former existence, we live expecting food; when we have the wish to give, there is no gift; when there is a gift, we do not find a recipient. Today the Individually Enlightened One Upariṭṭha has been seen by me, and there is a share of food. Put my share of food into this bowl."

The experienced woman, thinking "Since my husband gives his share of food, I too should be a partaker in this gift," having placed her own share of food too in the bowl of the Individually Enlightened One Upariṭṭha, gave it. Annabhāra, having brought the bowl, having placed it in the hands of the Individually Enlightened One, said "Venerable sir, may we be freed from such a wretched livelihood." "May it be so, O one of great merit." He, having spread his own upper garment on a certain spot, said "Venerable sir, having sat down here, please consume." The Individually Enlightened One, having sat down there, reviewing the ninefold loathsomeness, consumed it. When he had finished eating, Annabhāra gave bowl-rinsing water. The Individually Enlightened One, having finished the meal duty -

"May all that is wished for and desired by you be fulfilled;
May all your thoughts be fulfilled, as the moon on the fifteenth."

Having given thanksgiving, he set out upon the road. A deity dwelling in the umbrella of the millionaire Sumana, having said thrice "Oh, the gift! The supreme gift, well established in Upariṭṭha!" gave applause. The millionaire Sumana said "Do you not see me giving gifts for so long a time?" "I do not give applause for your gift; having been pleased with the almsfood given by Annabhāra to the Individually Enlightened One Upariṭṭha, I give applause."

The millionaire Sumana thought - "Wonderful indeed is this! I, giving gifts for so long a time, was not able to cause a deity to give applause. This Annabhāra, living in dependence on me, because of having obtained a suitable recipient, by a single almsfood gift alone caused applause to be given. Having given him something befitting, it is fitting to make that almsfood my own" - having had Annabhāra summoned, he asked "Today was any gift given by you to anyone?" "Yes, master, my own share of food was given to the Individually Enlightened One Upariṭṭha." "Come, my dear, having taken a coin, give me that almsfood." "I will not give it, master." He increased it up to a thousand; Annabhāra said "I will not give it even for a thousand." "Let it be, my dear, if you do not give the almsfood, having taken a thousand, give me the merit." "I do not know whether it is proper or improper to give this too; but having asked the noble Individually Enlightened One Upariṭṭha, if it should be proper to give, I shall give it" - having gone, having reached the Individually Enlightened One, he said "Venerable sir, the millionaire Sumana, having given me a thousand, requests a share of the merit in the almsfood given to you. Shall I give it or shall I not give it?" "I will make a simile for you, wise one." "Just as in a village of a hundred families, if in just one house one were to light a lamp, and the rest, having moistened their wicks with their own oil, having had them lit, were to take the light - does the radiance of the first lamp exist or not?" "It is even greater, venerable sir." "Just so, wise one,

whether it be a ladleful of rice gruel or a ladleful of almsfood, for one who gives a share of his own almsfood to others, whether he gives to a hundred or to a thousand, to however many he gives, by that much the merit increases. You, in giving, gave just one almsfood; but when the merit is given to the millionaire Sumana, there are two almsfoods - one yours and one his."

He, having paid respect to the Individually Enlightened One, having gone to the presence of the millionaire Sumana, said "Accept a share of the merit in the almsfood, master." Well then, take a thousand coins. I am not selling the almsfood; but I give you the merit out of faith. Dear son, you give me the merit out of faith, and I, honouring your virtue, give a thousand. Take it, dear son. He, saying "May it be so," took the thousand. Dear son, from the time of obtaining your thousand, there is no task of doing work with your own hands; having built a house on the street, dwell there. Whatever you have need of, have me bring it and take it. Almsfood given to an Individually Enlightened One who has emerged from the attainment of cessation gives its result on that very day. Therefore the millionaire Sumana, even though on another day he would have taken Annabhāra and gone to the royal palace, on that day took him along.

Owing to the merit of Annabhāra, the king, without looking at the millionaire, looked at Annabhāra alone. Why, Sire, do you look at this man so very much? I look because he has not been seen before on another day. He is one worthy of being looked at, Sire. But what virtue of his is worthy of being looked at? Today, not having eaten his own share of food himself, because he gave it to the Individually Enlightened One Upariṭṭha, he obtained a thousand from my hand, Sire. What is his name? His name is Annabhāra, Sire. Having said "Since he has obtained from your hand, he deserves to obtain from my hand too; I too shall make an offering to him," he gave a thousand. Do you know the dwelling house of this man, I say? "Very well, Sire." While clearing a site for a house, at the place struck by the spade, having seen treasure-pots standing neck to neck, they reported to the king. The king said "If so, go and dig them up." As they dug and dug, they went down below. They went again and reported to the king. The king said "Dig at the word of Annabhāra." They, having gone, dug saying "At the word of Annabhāra alone." At the place struck by the spade, the pots rose up like mushroom buds. They, having brought the wealth, made a heap in the presence of the king. The king, having convoked the ministers, asked "Is there so much wealth belonging to anyone else in this city?" There is not for anyone, Sire. If so, let this Annabhāra be known as the wealthy millionaire in this city. On that very day he obtained the canopy of a millionaire.

He, from then on, having performed good deeds for as long as life lasted, having passed away from there, was reborn in the heavenly world. Having wandered in the round of rebirths among gods and humans for a long time, at the time of the arising of our Teacher, he took conception in the house of the Sakyan Amittodana in the city of Kapilavatthu. On the name-giving day they gave him the name Anuruddha. He was the younger brother of Mahānāma the Sakyan, a son of the Teacher's younger uncle, supremely delicate, of great merit. His food arose in a golden bowl only. Then his mother, one day, thinking "I shall make my son know the term 'there is not,'" having covered one golden bowl with another golden bowl, sent it empty. On the way, deities

filled it with celestial cakes. Thus he was of great merit. Surrounded by adorned dancing women in three mansions suitable for the three seasons, he experienced success like a god.

Our Bodhisatta too, at that time, having passed away from the Tusita city, having taken conception in the womb of the queen-consort of the great King Suddhodana, having gradually come of age, having dwelt in the midst of the household for twenty-nine years, having gone forth in the great renunciation, having gradually penetrated the knowledge of omniscience, having spent seven weeks at the seat of enlightenment, having set in motion the turning of the wheel of the Teaching at Isipatana in the Deer Park, benefiting the world, having come to Rājagaha, having heard "My son has come to Rājagaha," having given the going forth by the "Come, monk" ordination to ten ministers, each with a retinue of a thousand, sent by his father saying "Go, sirs, and bring my son," being requested by the Elder Kāḷudāyī for a journey, having departed from Rājagaha with a retinue of twenty thousand monks, having gone to the city of Kapilavatthu, at the gathering of relatives, having given a varied proclamation of the Teaching with the wondrous effect of liberation through many supernormal wonders, having given the great multitude the deathless drink, on the second day, having taken bowl and robe, having stood at the city gate, reflecting "What is the habitual practice of omniscient Buddhas who have come to their ancestral city?" having known "Walking for almsfood successively is the habitual practice," walking for almsfood successively, having heard "My son is walking for almsfood," having spoken the Teaching to the king who had come, having been ushered by him into his own dwelling, having been honoured with hospitality, having performed there the duty of assistance to his kinsmen, having given the going forth to Prince Rāhula, before long, wandering on a journey from the city of Kapilavatthu to the Mallan country, went to the Anupiya mango grove.

At that time the great King Suddhodana, having convoked the Sakyan people, said - "If my son had dwelt in a household, he would have been a king, a universal monarch, possessed of the seven treasures. My grandson too, Prince Rāhula, together with a company of warriors, having surrounded him, would have gone about. You too know this matter. But now my son has become a Buddha; let warriors be his retinue. You, from each family, give one boy." When this was said, all at once a thousand warrior princes went forth. At that time Mahānāma was the head of the family. He approached Anuruddha the Sakyan and said this - "Now, dear Anuruddha, well-known Sakyan princes are going forth following the Blessed One who has gone forth, and in our family there is no one who has gone forth from home into homelessness. If so, either you go forth, or I shall go forth." He, having heard his words, not finding approval in the household life, being the seventh himself, went forth from home into homelessness. The order of his going forth has come in the Chapter on Schism in the Community.

Thus, among those who had gone to the Anupiya mango grove and gone forth, during that very rainy season, the Elder Bhaddiya attained arahantship. The Elder Anuruddha produced the divine eye, Devadatta produced the eight attainments, the Elder Ānanda became established in the fruition of stream-entry, and the Elder Bhagu and the Elder Kimila afterwards attained arahantship. The former aspiration and resolution of all those elders will come in their respective passages. This Elder

Anuruddha, however, having taken a meditation subject in the presence of the General of the Teaching, having gone to the Pācīnavam̐sa Deer Park in the Cetiya country, practising the ascetic duty, reflected on the seven thoughts of a great man, and was wearied at the eighth. The Teacher, having known "Anuruddha is wearied at the eighth thought of a great man," thinking "I shall fulfil his thought," having gone there, seated on the excellent Buddha-seat that had been prepared, having fulfilled the eighth thought of a great man, having spoken the great noble lineage practice adorned with contentment with the four requisites and delight in meditation, having flown up into the sky, went to the Bhesakalā forest.

The Elder, just as the Truth-finder had gone, having become a possessor of the threefold true knowledge, a great one who had eliminated the mental corruptions, thinking "The Teacher, having known my mind, having come, having fulfilled the eighth thought of a great man, gave it. And that wish of mine has reached its summit," referring to the proclamation of the Teaching by the Buddhas and his own penetrated Teaching, spoke these verses -

"Having understood my thought, the Teacher, unsurpassed in the world,
With a mind-made body, approached by supernormal power.

"According to what my thought was, he taught beyond that;
The Buddha, delighting in the absence of obsession, taught the absence of
obsession.

"Having understood his Teaching, I dwelt delighted in the Dispensation;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled."

Then afterwards the Teacher, while dwelling at the great monastery in Jeta's Grove, established him in the foremost position, saying "Anuruddha is the foremost among those with the divine eye in my Dispensation."

The Story of the Elder Bhaddiya

193. In the sixth, "of those from high families" means of those born in a high family. "Bhaddiya" is the Sakyan king who went forth together with the Elder Anuruddha. "The son of Kālīgodhā" - that queen was of dark colour, and "Godhā" was her name. Therefore she is called "Kālīgodhā"; the meaning is her son. But why was he said to be the foremost of those from high families? Is there no one of higher family than him? Yes, there is not. For his mother was the eldest of all by age among the Sakyan women, and he himself, having abandoned the kingship that had come to him in the Sakyan family, went forth. Therefore he was said to be the foremost of those from high families. Furthermore, by the power of his former aspiration, this one, in unbroken succession for five hundred births, having been reborn in a royal family, exercised kingship indeed. For this reason too he was said to be the foremost of those from high families.

As for the question-procedure, this is his progressive discourse -For this one too, in the past, in the time of the Buddha Padumuttara, having been reborn in a family of great wealth, went for the purpose of hearing the Teaching in the manner already stated. On that day, having seen the Teacher establishing a certain monk in the

foremost position among monks from high families, having thought "It is fitting for me too in the future to become the foremost among monks from high families in the Dispensation of a Buddha," having invited the Truth-finder, having given a great gift to the community of monks headed by the Buddha for seven days, having aspired "Venerable sir, by the fruit of this gift I do not wish for any other achievement; but in the future may I become the foremost among monks from high families in the Dispensation of a Buddha," he lay down at his feet.

The Teacher, looking into the future, having seen that it would succeed, having declared "This action of yours will succeed; at the end of a hundred thousand cosmic cycles from now, a Buddha named Gotama will arise; you will be the foremost among monks from high families in his Dispensation," having given thanksgiving for the meal, went to the monastery. He too, having received that declaration, having asked about the action conducive to being from high families, having had Dhamma seats made, having had bed-sheets spread on them, Dhamma fans, the duty of speakers of the Teaching, the giving of lamp oil in the Observance hall - thus having done manifold good deeds for as long as life lasted, having deceased there, wandering in the round of rebirths among gods and humans, in the interval between Kassapa, the One of Ten Powers, and our Blessed One, he was reborn in a householder's home in Bārāṇasī.

And at that time many Individually Enlightened Ones, having come from Mount Gandhamādana, having sat down in a comfortable place on the bank of the Ganges at Bārāṇasī, were consuming their almsfood. That householder, having known that they always made participation in a meal at that place, having spread eight stone slabs, attended upon the Individually Enlightened Ones for as long as life lasted. Then, having transmigrated among gods and humans for one interval between Buddhas, in this arising of a Buddha, he was reborn in a family of the warrior caste in the city of Kapilavatthu. And on his name-giving day they gave him the name "Prince Bhaddiya." He, having come of age, in the manner stated below in the discourse on Anuruddha, having become one of the inner circle of six warriors, while the Teacher was dwelling in the Anupiya mango grove, having gone forth in the presence of the Teacher, attained arahantship. Then the Teacher, at a later time, while dwelling at the great monastery in Jeta's Grove, established him in the foremost position, saying "In my Dispensation, the Elder Bhaddiya, the son of Kālīgodhā, is the foremost of those from high families."

The Story of the Elder Lakuṇḍakabhaddiya

194. In the seventh, "of those with sweet voices" means of those with sweet voices. "Lakuṇḍaka Bhaddiya" means short in height, Bhaddiya by name. For him too, in the question-procedure, this is the progressive discourse - For this one too, in the time of the Buddha Padumuttara, having been reborn in a family of great wealth in the city of Hamsavatī, went to the monastery for the purpose of hearing the Teaching in the manner already stated. At that time, having seen the Teacher establishing a certain monk of sweet voice in the foremost position, having given rise to the thought "Oh, may I too in the future, like this monk, become the foremost among monks of sweet voice in the Dispensation of a Buddha," having invited the Teacher, having given a great gift to the community of monks headed by the Buddha for seven days, having aspired "Venerable sir, by the fruit of this gift I do not wish for any other

achievement; but in the future may I become the foremost among monks of sweet voice in the Dispensation of a Buddha," he lay down at the feet of the Teacher. The Teacher, looking into the future, having seen that it would succeed, having declared "This action of yours will succeed; at the end of a hundred thousand cosmic cycles from now, a Buddha named Gotama will arise; you will be the foremost among monks of sweet voice in his Dispensation," went to the monastery.

He too, having received that declaration, having done good deeds for as long as life lasted, having deceased from there, wandering in the round of rebirths among gods and humans, in the time of the Perfectly Enlightened One Vipassī, having become a cuckoo named Cittapatta, dwelling in the deer-park called Khema, one day having gone to the Himalayas, having taken a sweet mango fruit with his beak, while coming back, having seen the Teacher surrounded by the community of monks, thought - "On other days I see the Truth-finder empty-handed, but today this ripe mango has come for the sake of my little ones. I shall bring and give them another; but it is fitting to give this one to the One of Ten Powers." Having descended, he moves about in the air. The Teacher, having known his mind, looked at his attendant, the elder named Asoka. He, having taken out the bowl, placed it in the Teacher's hands. That cuckoo placed the ripe mango in the bowl of the One of Ten Powers. The Teacher, having sat down right there, consumed it. The cuckoo, with a gladdened mind, having reflected again and again on the virtues of the One of Ten Powers, having paid homage to the One of Ten Powers, having gone to his own nest, spent a week with joy and happiness. That much was the good deed in that individual existence; by this action of his, his voice was sweet.

Now, in the time of the Perfectly Enlightened One Kassapa, when a shrine was begun, "Of what measure shall we make it? Of seven yojanas in measure. That is too great; let us make it six yojanas. This too is too great; let us make it five yojanas, four yojanas, three yojanas, two yojanas" - when this was said, this one, having been the chief carpenter at that time, having said "Come, my dear, it is fitting to make it easy to look after in the future," taking a rope and encircling, standing at a distance of a league, said "Let each side be a league; the shrine will be a yojana in circumference and a yojana in height." They stood by his word. Thus he made a measure for the immeasurable Buddha. By that action, in whatever place he was reborn, he was of shorter measure than others. He, in the time of our Teacher, was reborn in a family of great wealth in Sāvattthī. They gave him the name "Bhaddiya." He, having come of age, while the Teacher was dwelling at the great monastery of Jetavana, having gone to the monastery, having heard the proclamation of the Teaching, having gained faith, having gone forth, having taken a meditation subject in the presence of the Teacher, doing the work of insight, he attained arahantship. Then the Teacher, at a later time, seated in the midst of the assembly of noble and excellent ones, established him in the foremost position among monks of sweet voice.

The Story of the Elder Piṇḍolabhāradvāja

195. In the eighth, "of those who utter a lion's roar" means of those roaring a lion's roar. "Piṇḍolabhāradvāja": it is said that he, on the day he attained arahantship, having taken a key, having gone from dwelling to dwelling, from residential cell to residential cell, went about roaring a lion's roar: "Whoever has uncertainty about the path or the fruition, let him ask me." Even standing before the Buddhas, he roared a

lion's roar: "In this Dispensation, venerable sir, the task to be done has reached its summit for me." Therefore he became known as the foremost of those who utter a lion's roar.

As for the question-procedure, this is his progressive discourse - This one, it is said, in the time of the Buddha Padumuttara, was reborn in a lion's realm at the foot of a mountain. The Teacher, towards the break of dawn, surveying the world, having seen the success of his causal conditions, having walked for almsfood in Haṃsavatī, after the meal, when the lion had departed for his food resort, having entered his dwelling cave, having folded his legs crosswise in the sky, having entered upon cessation, sat down. The lion, having obtained his food, having returned, standing at the entrance of the cave, having seen the One of Ten Powers seated inside the cave, thought: "Having come to my dwelling place, there is no other being able to sit down; great indeed is this person, who sits inside the cave having folded his legs crosswise. The radiance of his body too has pervaded and gone all around; such a marvel has never been seen before by me. This person will be the foremost of those worthy of veneration in this world; it is fitting for me too to make an offering to him according to my ability, according to my strength" - having brought various flowers, water-born and land-born, having spread a flower seat from the ground up to the place of the cross-legged sitting, he stood the whole night at a place directly in front, paying homage to the Truth-finder. On the following day, having removed the old flowers, he spread the seat with fresh flowers.

By this very same procedure, having prepared a flower seat for seven days, having generated powerful joy and pleasure, he took up protection at the entrance of the cave. On the seventh day, the Teacher, having emerged from cessation, stood at the entrance of the cave. The lion too, the king of beasts, having circumambulated the Truth-finder three times, having paid homage at four places, having stepped back, stood. The Teacher, thinking "This much decisive support will suffice for this one," having risen up into the sky, went to the monastery itself.

That lion too, grieved by separation from the Buddha, having died, having taken conception in a family of great wealth in the city of Haṃsavatī, having come of age, one day, having gone together with the citizens to the monastery, while hearing the proclamation of the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those who utter a lion's roar, having carried on a great giving for seven days in the manner already stated, having aspired to that position of rank, having been declared by the Teacher who saw that it would succeed, having done wholesome deeds for as long as life lasted, having deceased there, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, he was reborn in a wealthy brahmin family in the city of Rājagaha. By name he was called Bhāradvāja. He, having come of age, having learnt the three Vedas, went about teaching the sacred verses to five hundred young men. He, by virtue of his seniority, himself received the almsfood for all at the places of invitation. This one, it is said, was slightly greedy by nature. He, together with those young men, went about seeking only rice gruel, food, and sweetmeats, saying "Where is rice gruel? Where is food?" He went about waiting for almsfood at every place he went - thus he became known as Piṇḍolabhāradvāja.

He, one day, when the Teacher had arrived at Rājagaha, having heard a talk on the

Teaching, having gained faith, having gone forth, doing the work of insight, attained arahantship. At the very time of attaining arahantship, having taken a key, having gone from dwelling to dwelling, from residential cell to residential cell, he went about roaring a lion's roar: "Whoever has uncertainty about the path or the fruition, let him ask me." He, one day, having taken by supernormal power a sandalwood-heartwood bowl of the colour of the red China-rose, which had been raised up by the millionaire of Rājagaha by a series of bamboos and hung in the sky, surrounded by the great multitude giving applause, having come to the monastery, placed it in the hands of the Truth-finder. The Teacher, though knowing, questioned him in return - "From where was this bowl obtained by you, Bhāradvāja?" He told the reason for obtaining it. The Teacher, having rebuked him in many ways, saying "You have displayed such a super-human achievement to the public; what ought not to be done has been done by you," laid down the training rule: "Monks, a wonder of supernormal power through super-human achievement should not be displayed to laypeople; whoever should display it, there is an offence of wrong-doing."

Then a discussion arose in the midst of the community of monks - "The elder who utters a lion's roar, on the day he attained arahantship, said in the midst of the community of monks 'Whoever has uncertainty about the path or the fruition, let him ask me.' Even in the presence of the Buddhas he spoke of his own attainment of arahantship; other disciples were silent. Through his very nature of uttering a lion's roar, having generated confidence in the public, having risen up into the sky, he also took the sandalwood-core bowl." Those monks, having combined these three qualities together, reported them to the Teacher. Since Buddhas censure what is fit to be censured and praise what is fit to be praised, in this instance, having taken only the factor of the elder that was fit to be praised, "Because of having developed and cultivated three faculties, monks, the monk Bhāradvāja declared the final liberating knowledge - 'I understand: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.' Which three? The mindfulness faculty, the concentration faculty, the wisdom faculty. Because of having developed and cultivated these three faculties, monks, the monk Bhāradvāja declared the final liberating knowledge - 'I understand: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being'" - having thus praised the elder, he established him in the foremost position among monks who utter a lion's roar.

The Story of the Elder Puṇṇa Mantāniputta

196. In the ninth, "Puṇṇa Mantāniputta" means Puṇṇa by name, but he was the son of the brahmin woman Mantāṇī, thus Mantāniputta. In the question-procedure for him, this is the progressive discourse - This one, it is said, even before the arising of Padumuttara, the One of Ten Powers, was reborn in a wealthy brahmin family in the city of Haṃsavatī. On his name-giving day they gave him the name Gotama. He, having come of age, having learnt the three Vedas, having become skilled in all crafts, going about with a retinue of five hundred young men, having examined even the three Vedas and not seeing a teaching of liberation, thinking "This so-called triad of Vedas is like a plantain trunk - smooth on the outside, unsubstantial on the inside; going about having taken this up is like pounding husks. What use is this to me?" - having gone forth in the going forth of sages, having produced the divine abidings,

thinking "Not having fallen away from meditative absorption, I shall be reborn in the Brahma world," together with five hundred young men, having gone to the foot of a mountain, he went forth in the going forth of sages. His retinue consisted of eighteen thousand matted-hair ascetics. He, having produced the five direct knowledges and the eight meditative attainments, taught them too the preliminary work on the circular meditation object. They, having stood firm in his exhortation, all too produced the five direct knowledges and the eight meditative attainments.

When a long time had passed, in the old age of that ascetic Gotama, Padumuttara, the One of Ten Powers, having attained the first highest enlightenment, the one who had set in motion the excellent wheel of the Teaching, attended by a hundred thousand monks, dwelt in dependence on the city of Hamsavatī. He, one day, towards the break of dawn, surveying the world, having seen the decisive support for arahantship in the assembly of the ascetic Gotama, and also the state of aspiration of the ascetic Gotama, "May I in the future become the foremost among monks who expound the Teaching in the Dispensation of a Buddha who will arise," right early, having attended to his toilet, having taken his own bowl and robes by himself, in the guise of an unknown person, when the pupils of the ascetic Gotama had gone for the purpose of forest roots and various kinds of fruit, having gone, he stood at the door of Gotama's hermitage. Gotama, even though not knowing the state of Buddhas having arisen, having seen the One of Ten Powers from afar, having known "This person appears as one released from the world; according to the accomplishment of his body and the characteristics with which he is endowed, if standing in the midst of a house he becomes a king, a universal monarch, or if going forth he becomes an omniscient Buddha, one who removes the veil," at the very first sight, having paid respect to the One of Ten Powers, having prepared a Buddha-seat saying "Come this way, Blessed One," he gave it. The Truth-finder sat down while expounding the Teaching to the hermit.

At that time those matted-hair ascetics, coming with the intention "Having given the most superior forest roots and various kinds of fruit to the teacher, we shall consume the remainder," having seen the One of Ten Powers on a high seat and the teacher seated on a low seat, said "Look, we have been going about thinking 'There is no one in this world more superior than our teacher.' But now, having caused our teacher to sit on a low seat, one person sitting on a high seat appears; great indeed must this person be" - taking their baskets, they come. The ascetic Gotama, frightened thinking "These might pay homage to me in the presence of the One of Ten Powers," said from afar - "Dear ones, do not pay homage to me; the foremost person in the world together with its gods, worthy of homage from all, a man is seated here; pay homage to him." The hermits, thinking "The teacher would not speak without knowing," all paid homage at the feet of the Truth-finder. "Dear ones, we have no other food fit to be given to the One of Ten Powers; let us give these forest roots and various kinds of fruit" - he placed the most superior ones in the bowl of the Buddha. The Teacher consumed the forest roots and various kinds of fruit. Immediately after that, the hermit too consumed together with his pupils. The Teacher, having done the meal duty, thought "Let the two chief disciples come bringing a hundred thousand monks." At that moment the chief disciple, the Elder Mahādevala, reflecting "Where indeed

has the Teacher gone?" thinking "The Teacher awaits our coming," taking a hundred thousand monks, having gone to the Teacher's presence, having paid homage, stood paying respect.

Gotama said to his pupils - "Dear ones, we have no other offering; the Community of monks is standing with difficulty. Let us prepare a flower seat for the Community of monks headed by the Buddha; bring water-born and land-born flowers." They at that very instant, having brought by supernormal power flowers endowed with beauty and fragrance from the foot of the mountain, prepared seats in the very manner stated in the account of the Elder Sāriputta. The entering upon the attainment of cessation and the holding of the umbrella too - all should be understood in the manner already stated.

The Teacher, on the seventh day, having emerged from cessation, having seen the hermits standing surrounding him, addressed the disciple who had attained the foremost position in the state of being a speaker of the Teaching - "Monk, a great honour has been done by this group of sages; give the thanksgiving for the flower seat on their behalf." He, having accepted the Teacher's word, having contemplated the three Canons, gave the thanksgiving. At the conclusion of his teaching, the Teacher himself, having emitted a Brahmā-like voice, expounded the Teaching. At the conclusion of the teaching, setting aside the ascetic Gotama, the remaining eighteen thousand matted-hair ascetics attained arahantship.

But Gotama, being unable to achieve penetration by means of that individual existence, said to the Blessed One - "Blessed One, the monk by whom the Teaching was first taught, who is he by name in your Dispensation?" "This one, Gotama, is the foremost among speakers of the Teaching in my Dispensation." "I too, venerable sir, by the fruit of this aspiration made for seven days, may I, like this monk, become the foremost among speakers of the Teaching in the Dispensation of a Buddha in the future" - having made the aspiration, he lay down at his feet.

The Teacher, having looked into the future, having known that his aspiration would succeed without obstacle, having declared "In the future, at the end of a hundred thousand cosmic cycles, a Buddha named Gotama will arise; you will be the foremost among speakers of the Teaching in his Dispensation," said to those ascetics who had attained arahantship "Come, monks." All of them, with hair and beard having disappeared, bearing bowls and robes created by supernormal power, were like elder monks of sixty rains retreats' standing. The Teacher, having taken the community of monks, went to the monastery.

Gotama too, having attended upon the Truth-finder for as long as life lasted, having done good deeds according to his strength, having wandered in the round of rebirths among gods and human beings for a hundred thousand cosmic cycles, in the time of our Blessed One, was reborn in a wealthy brahmin family in the brahmin village of Doṇavatthu, not far from the city of Kapilavatthu. On his name-giving day they gave him the name "the young man Puṇṇa." When the Teacher had attained the highest enlightenment and the excellent wheel of the Teaching had been set in motion, having come gradually, while he was dwelling in dependence on Rājagaha, the Elder Aññāsikoṇḍañña, having gone to Kapilavatthu, having given the going forth to his own nephew, the young man Puṇṇa, on the following day, having come to the

presence of the One of Ten Powers, having paid homage to the Blessed One, having asked permission, went to the Chaddanta lake for the purpose of dwelling. Puṇṇa Mantāniputta too, without going together with his maternal uncle, the Elder Aññāsikoṇḍañña, to the presence of the One of Ten Powers, thinking "Having brought the task of the gone forth one to its very summit, I shall go to the presence of the One of Ten Powers," having stayed behind right in Kapilavatthu, doing the work of wise attention, before long attained arahantship. There were also five hundred sons of good family who had gone forth in his presence. The elder, himself being an obtainer of the ten subjects of talk, exhorted them too with the ten subjects of talk. They, having stood firm in his exhortation, all attained arahantship.

They, having known that the task of their going forth had reached its summit, having approached their preceptor, said - "Venerable sir, our task has reached its summit, and we are obtainers of the ten great subjects of talk; it is time for us to see the One of Ten Powers." The elder, having heard their talk, thought - "The Teacher knows my obtaining of the ten subjects of talk; when I expound the Teaching, I teach without ever releasing the ten subjects of talk. If I go, all these monks will surround me and go. But it is inappropriate for me to go thus with the desire to be in a crowd to see the One of Ten Powers; let these go first and see him" - thus he said to those monks - "Friends, you go ahead and see the Truth-finder; in my name pay homage at the feet of the One of Ten Powers; I too shall come by the path you have gone."

Those elders, all residents of the native land of the One of Ten Powers, all ones who had eliminated the mental corruptions, all obtainers of the ten subjects of talk, having accepted the exhortation of their own preceptor, wandering on a journey gradually, having traversed a road of sixty yojanas, having gone to the great monastery of the Bamboo Grove at Rājagaha, having paid homage at the feet of the One of Ten Powers, sat down to one side. Now it is habitual for the Buddhas, the Blessed Ones, to exchange friendly greetings with visiting monks - so the Blessed One, having made a sweet friendly welcome with them in the manner beginning with "Is it bearable, monks?" asked "And from where have you come, monks?" When they said "From the native land," he asked about the monk who was an obtainer of the ten subjects of talk: "Who now, monks, among the monks from the native land, is thus esteemed by his fellows in the holy life in the native land - he himself is of few wishes and gives talk on fewness of wishes to the monks?" They too reported: "Venerable sir, the Venerable Puṇṇa Mantāniputta." Having heard that discussion, the Venerable Sāriputta wished to see the elder.

Then the Teacher went from Rājagaha to Sāvattihī. The Elder Puṇṇa, having heard that the One of Ten Powers had come there, thinking "I shall see the Teacher," having gone, he met the Truth-finder right inside the perfumed chamber. The Teacher expounded the Teaching to him. The elder, having heard the Teaching, having paid homage to the One of Ten Powers, having gone to the Blind Men's Grove for the purpose of seclusion, sat down for the day's abiding at the foot of a certain tree. The Elder Sāriputta too, having heard of his going, having gone looking from head to foot, having observed the opportunity, having approached that tree-root, having exchanged friendly greetings with the elder, asked about the sequence of the seven purifications. The elder too answered each and every question asked by him. They

gave thanks for each other's well-spoken words. Then the Teacher, at a later time, seated in the midst of the community of monks, established the elder in the foremost position among those who expound the Teaching.

The Story of the Elder Mahākaccāna

197. In the tenth, "of what has been spoken in brief" means of the teaching spoken in brief. "Of those who analyse in detail the meaning" means of those who, having expanded that teaching in detail, are analysing the meaning. Others, it is said, are able to complete the Truth-finder's brief utterance either by way of meaning or by way of phrasing, but this elder is able by way of both. Therefore he was declared "foremost." And his prior aspiration too was of just such a nature.

Now this is the progressive discourse in the question-procedure concerning him -This one, it is said, in the time of the Perfectly Enlightened One Padumuttara, having been reborn in a very wealthy householder's family, having come of age, one day, having gone to the monastery in the manner already stated, standing at the edge of the assembly, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those who analyse in detail the meaning of what has been spoken in brief by himself, having thought "Great indeed is this monk, whom the Teacher thus praises; it is fitting for me too in the future to become such a one in the Dispensation of a Buddha," having invited the Teacher, having given a great gift for seven days in the manner already stated, having made the aspiration "Venerable sir, by the fruit of this honour I do not aspire to any other achievement; but in the future, in the Dispensation of a Buddha, just as the monk established by you in the position of rank at the summit of the seventh day from now, may I too obtain that position of rank," he lay down at his feet. The Teacher, looking into the future, having seen "The aspiration of this son of good family will succeed," having declared "Hey, son of good family, in the future, at the end of a hundred thousand cosmic cycles, a Buddha named Gotama will arise; you will be the foremost among those who analyse in detail the meaning of what has been spoken in brief in his Dispensation," having given thanksgiving, departed.

That son of good family too, having done wholesome deeds for as long as life lasted, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in the time of the Buddha Kassapa, having taken conception in a family home in Bārāṇasī, when the Teacher had attained final Nibbāna, having gone to the place of making a golden shrine, having made an offering with a golden brick worth a hundred thousand, he made the aspiration: "May my body be golden-coloured in whatever place I am reborn, Blessed One." Thereupon, having performed wholesome action for as long as life lasted, having transmigrated among gods and humans for one interval between Buddhas, at the time of the arising of our One of Ten Powers, he was reborn in the house of the chaplain in the city of Ujjenī. On his name-giving day, thinking "Our son has a golden-coloured body; he has come having brought his own name by himself," they gave him the name Kañcanamāṇava. He, following the course of growth, having learnt the three Vedas, by the elapse of his father, obtained the position of chaplain. He became known as Kaccāna by virtue of his clan.

King Caṇḍapajjota, having convoked the ministers, said - "A Buddha has arisen in the world; those who are able to bring him, go and bring him, dear ones." "Sire, there is no other able to bring the One of Ten Powers; only the teacher, the brahmin Kaccāna, is able; send him." The king, having had him summoned, said "Dear one, go to the presence of the One of Ten Powers." "If I am permitted to go forth upon going, I shall go, great king." "Do whatever it takes and bring the Truth-finder, dear one." He, thinking "For one going to the presence of the Buddhas, there is no need for a great retinue," went as the eighth himself. Then the Teacher expounded the Teaching to him. At the conclusion of the teaching, together with seven persons, he attained arahantship together with the analytical knowledges. The Teacher stretched out his hand saying "Come, monks." At that very moment, all of them, with hair and beard having disappeared, bearing bowls and robes created by supernormal power, became like elder monks of sixty rains retreats.

The Elder, when his own task had reached its summit, not sitting down in silence, like the Elder Kāḷudāyī, spoke the praise of the journey for the purpose of the Teacher's going to Ujjenī. The Teacher, having heard his words, understood "Kaccāna awaits my going to his own native land." Buddhas do not go to a place that is inappropriate to go to dependent on just one reason. Therefore he said to the Elder - "You yourself, monk, go; even when you have gone, the king will have confidence." The Elder, thinking "For Buddhas there is no such thing as two words," having paid homage to the Truth-finder, while going to Ujjenī together with the seven monks who had come with him, on the road there was a market town named Telapanāḷi; there he walked for almsfood. And in that market town there were two millionaire's daughters. Among them, one, born in a decayed family, was in misfortune; by the elapse of her mother and father, she lived in dependence on a nurse. But her body was well-developed, and her hair was exceedingly longer than that of other women. In that very market town, another, a daughter of a wealthy and powerful millionaire's family, was one with little hair. She, previously, having sent someone to her vicinity, even having said "I shall give a hundred or a thousand," was not able to have the hair brought.

But on that day, that millionaire's daughter, having seen the Elder Mahākaccāna surrounded by seven monks coming with an empty bowl, thought "This golden-coloured brahmin-kinsman monk is coming with a bowl as if unwashed, and I have no other wealth. Such and such a millionaire's daughter, however, sent for the sake of these hairs. Now, with the proceeds obtained from here, it is possible to give a gift to the elder" - having sent the nurse, having invited the elder monks, she had them sit down inside the house. When the elder monks were seated, having entered the inner room, having had her own hair cut by the nurse, she said "Mother, having given these hairs to such and such a millionaire's daughter, whatever she gives, bring that; we shall give almsfood to the noble ones." The nurse, having wiped her tears with the back of her hand, having held her heart's flesh with one hand, having concealed this in the presence of the elder monks, having taken those hairs, went to the presence of that millionaire's daughter.

Merchandise, even if valuable, when brought by oneself does not generate respect. Therefore that millionaire's daughter thought - "Formerly I was not able to have these hairs brought even with much wealth; but now, from the time of cutting, she will not obtain them at the original price." She said to the nurse - "Formerly I was not able to

have your mistress's hairs brought even with much wealth; but hairs fallen from anywhere, lifeless hairs, are worth only eight coins" - and she gave only eight coins. The nurse, having brought the coins, gave them to the millionaire's daughter. The millionaire's daughter, having made each portion of almsfood worth one coin each, had it given to the elder monks. The elder, having reflected, having seen the decisive support of the millionaire's daughter, asked "Where is the millionaire's daughter?" "In the inner room, venerable sir." "Summon her." And she, out of respect for the elder monks, having come at just that one word, having paid homage to the elder monks, gave rise to powerful faith. Almsfood established in a good field gives result in this very life - together with her paying homage to the elder monks, the hairs stood in their natural state. The elder monks too, having taken that almsfood, while the millionaire's daughter was watching, having risen up into the sky, descended in the Kañcana forest park.

The park keeper, having seen the elder, having gone to the presence of the king, said "Sire, my noble master, the chaplain Kaccāna, having gone forth, has come to the park." King Caṇḍapajjota, having gone to the park, having paid homage to the elder who had finished his meal with the fivefold prostration, seated to one side, asked "Where, venerable sir, is the Blessed One?" "The Teacher, not coming himself, sent me, great king." "Where, venerable sir, did you obtain almsfood today?" The elder, in accordance with the king's question, informed him of all the difficult deed done by the millionaire's daughter. The king, having prepared a dwelling place for the elder, having invited the elder, having gone to his own dwelling, having commanded the millionaire's daughter to be brought, established her in the position of queen-consort. For this woman there was an attainment of fame pertaining to the present life only.

Thenceforth the king made great honour to the elder. Having become devoted through the elder's talk on the Teaching, the great multitude went forth in the elder's presence. Thenceforth the whole city was radiant with a single radiance of orange robes, with the coming and going of sages. That queen too, having conceived, after the elapse of ten months, gave birth to a son. On his name-giving day they gave him the name "Prince Gopāla" after the maternal grandfather, the millionaire. She became the queen known as Gopālamātā by virtue of her son's name. That queen, having become exceedingly devoted to the elder monks, having caused the king to accept, had a monastery built for the elder in the Kañcana forest park. The elder, having gladdened the city of Ujjenī, went again to the presence of the Teacher. Then the Teacher, at a later time, while dwelling at Jeta's Grove, making the Madhupiṇḍika Sutta, the Kaccāna Peyyāla, and the Pārāyana Sutta - these three discourses - the occasion, established the elder in the foremost position among those who analyse in detail the meaning of what has been spoken in brief.

Explanation of the First Chapter.

14. The Chapter on the Foremost

2. The Second Chapter on the Foremost

The Story of the Elder Cūḷapanthaka

198-200. In the first of the second, "mind-made" means produced by mind. For in the passage stated as "With a mind-made body, approached by supernormal power," the body made by mind is called the mind-made body. In the passage stated as "Is reborn in a certain mind-made body," the body produced by mind is called the mind-made body. This is what is intended here. Therein, other monks producing a mind-made body produce three or four, not many. And they produce them making them similar to one only, performing only one kind of action. But the Elder Cūḷapanthaka, by a single adverting, created a thousand ascetics. And not even two persons did he make similar, nor performing one kind of action. Therefore he became known as the foremost of those who create a mind-made body.

Cūḷapanthaka alone is also the foremost of those skilled in mental transformation, but the Elder Mahāpanthaka is said to be the foremost of those skilled in the transformation of perception. Therein, the Elder Cūḷapanthaka is called "skilled in mental transformation" because of obtaining the four fine-material-sphere meditative absorptions; the Elder Mahāpanthaka is called "skilled in the transformation of perception" because of obtaining the four immaterial-sphere meditative absorptions. And Cūḷapanthaka is called skilled in mental transformation through skilfulness in concentration; Mahāpanthaka is called skilled in the transformation of perception through skilfulness in insight. And here one is skilled in the characteristic of concentration, one in the characteristic of insight. Likewise one is deeply absorbed in concentration, one deeply absorbed in insight. And here one is skilled in the summarising of factors, one in the summarising of objects. Likewise one is skilled in the determining of factors, one in the determining of objects - thus the explanation here should be made.

Furthermore, the Elder Cūḷapanthaka, having been an obtainer of fine-material-sphere meditative absorption and having emerged from the factors of meditative absorption, attained arahantship - thus he is skilled in mental transformation; Mahāpanthaka, having been an obtainer of immaterial-sphere meditative absorption and having emerged from the factors of meditative absorption, attained arahantship - thus he is skilled in the transformation of perception. Because both were born on the road, they became known as Panthaka. Of them, the one born first was named Mahāpanthaka, the one born afterwards was named Cūḷapanthaka.

Now for both of these, in the question-procedure, this is the progressive discourse - In the past, it is said, in the time of the Buddha Padumuttara, two brothers who were householders, residents of the city of Hamsavatī, having faith and confidence, regularly went to the Teacher's presence and heard the Teaching. Among them, one day the younger one, having seen the Teacher establishing a certain monk endowed with two factors in the foremost position, saying "This monk is the foremost in my Dispensation of those who create a mind-made body and of those skilled in mental transformation," thought - "Great indeed is this monk who, being one alone, goes about having fulfilled two factors. It is fitting for me too in the future to go about as one who fulfils the two factors in the Dispensation of a Buddha." He, having invited the Teacher in the former manner itself, having given a great gift for seven days, said thus - "Venerable sir, that monk whom you, at the summit of the seventh day from now, established in the foremost position with the factor of mind-made body and the

factor of skill in mental transformation, saying 'This one is the foremost in my Dispensation,' may I too, by the fruit of this preparatory action, like that monk, become one who fulfils the two factors" - thus he made the aspiration.

The Teacher, having looked into the future, having seen that his aspiration would succeed without obstacle, having declared "In the future, at the end of a hundred thousand cosmic cycles, a Buddha named Gotama will arise; he will establish you in these two positions," having given thanksgiving, departed. His brother too, one day, having seen the Teacher establishing a monk skilled in the transformation of perception in the foremost position, having made the preparatory action in the same way, made the aspiration; the Teacher too declared it for him.

Those two persons, while the Teacher was still living, having performed wholesome action, at the time of the Teacher's final Nibbāna, having made an offering of gold at the bodily relic shrine, having passed away from there, were reborn in the heavenly world. For them, while wandering in the round of rebirths among gods and humans, a hundred thousand cosmic cycles passed. Therein, the good deeds done in the interim by Mahāpanthaka are not spoken of; but Cūḷapanthaka, having gone forth in the Dispensation of the Blessed One Kassapa, having practised the white kasiṇa meditation for twenty thousand years, was reborn in the celestial city. Then our Teacher, having attained the highest enlightenment, having set in motion the excellent wheel of the Teaching, was dwelling in the great monastery in the Bamboo Grove in dependence on Rājagaha.

Standing at this point, it is proper to relate the birth of these two. In Rājagaha, it is said, the daughter of a wealthy millionaire's family, having made intimacy with her own slave, thinking "Others too might know of this deed of mine," spoke thus - "It is not possible for us to live in this place; if my mother and father come to know of this fault, they will cut us into fragments; having gone to a foreign country, we shall live." Having taken their most valuable possessions, having departed through the main entrance, both went, thinking "Having gone to whatever place here or there unknown by others, we shall live."

While they were living in one place, in the course of their living together, an embryo was established in her womb. She, when the ripening of the pregnancy had come, consulted with her husband - "My pregnancy has reached maturity; delivery in a place devoid of relatives, friends, and others would indeed be suffering for both of us; let us go to the family house." He let the days pass by, saying "Let us go today, let us go tomorrow." She thought - "This fool, because of the greatness of his own fault, does not dare to go. Mother and father are surely nothing but well-wishers. Whether he goes or not, it is fitting for me to go." When he had gone out from the house, she, having put away the household goods, having informed the neighbours of the fact of her having gone to her family house, set out on the road.

Then that man, having come home and not seeing her, having asked the neighbours, having heard "She has gone to the family house," having followed with speed, met her on the road. Her delivery too took place right there. He asked: "What is this, dear lady?" "Husband, one son has been born." "What shall we do now?" "The purpose for which we were going to the family house, that matter has been accomplished right on the way; having gone there, what shall we do? Let us turn back." Both, being of one

mind, turned back. And because that boy was born on the road, they gave him the name Panthaka. Before long, yet another embryo was established in her. All should be expanded by the former method. Because that boy too was born on the road, having given the first-born the name Mahāpanthaka, they gave the later-born the name Cūḷapanthaka.

They, having taken both boys, went to their own dwelling place. While they were living there, this boy Mahāpanthaka, having heard other children saying "Little father, big father, grandfather, grandmother," asked his mother in return - "Mother, other children say 'Grandfather, grandmother'; do we have no relatives?" "Yes, dear son, you have no relatives here, but in the city of Rājagaha your grandfather is a wealthy millionaire; there you have many relatives." "Why do you not go there, mother?" She, without telling her son the reason for not going, when the sons spoke again and again, said to her husband - "These children weary me exceedingly. Will my mother and father eat our flesh upon seeing us? Come, let us show the children their grandfather's family." "I shall not be able to be in their presence, but I shall take you there." "Good, husband, by whatever means, it is fitting for the children to see their grandfather's family." Both of them, having taken the children, gradually having reached Rājagaha, having taken up residence in a certain hall at the city gate, the mother of the children, having taken the two children, had her mother and father informed of the fact of her arrival.

They, having heard that message, said: "For those wandering in the round of rebirths, there is no son or daughter who does not exist. They are great offenders against us. It is not possible for them to stand within our range of vision. But let them take this much wealth and both of them go to a comfortable place and live, but let them send the children here." The millionaire's daughter, having taken the wealth sent by her mother and father, placed the children in the hands of the very messengers who had come and sent them. The boys grew up in the grandfather's family. Among them, Cūḷapanthaka was very young, but Mahāpanthaka went together with his grandfather to hear the Ten-Powered One's talk on the Teaching. As he was constantly hearing the Teaching in the presence of the Teacher, his mind inclined towards the going forth. He said to his grandfather - "If you would allow me, I would go forth." "What are you saying, dear son? Even more than the going forth of the whole world, your going forth is auspicious to me. If you are able, go forth, dear son." Having accepted, he went to the Teacher's presence. The Teacher said: "What, great millionaire, have you obtained a boy?" "Yes, venerable sir, this boy is my grandson; he says 'I wish to go forth in your presence,'" he said.

The Teacher commanded a certain monk who walked for almsfood: "Give this boy the going forth." The elder, having explained to him the meditation subject of the skin pentad, gave him the going forth. He, having learnt much of the word of the Buddha, having completed the rains retreat, obtained full ordination. Having been fully ordained, doing the work of wise attention, having become an obtainer of the four immaterial-sphere meditative absorptions, having emerged from the factors of meditative absorption, he attained arahantship. Thus he became the foremost of those skilled in the transformation of perception. He, spending his time in the happiness of meditative absorption and the happiness of fruition, thought - "Could this happiness be given to Cūḷapanthaka?" Then, having gone to the presence of the

grandfather millionaire, he said: "Great millionaire, if you would accept, I would give Cūḷapanthaka the going forth." "Give him the going forth, venerable sir." The elder, having given the boy Cūḷapanthaka the going forth, established him in the ten precepts. The novice Cūḷapanthaka, in the presence of his brother,

"Just as a lotus, a red lotus, fragrant,
Would be in the morning, fully bloomed, its fragrance not faded;
See the Resplendent One shining,
Like the blazing sun in the sky."

Was learning this verse. Each passage that had been learnt, as he learnt each successive passage, disappeared. As he was striving to learn this verse, four months passed. Then Mahāpanthaka said to him - "Cūḷapanthaka, you are incapable in this Dispensation; you are not able to learn even one verse in four months; how then will you bring the task of one gone forth to its summit? Get out from here." He, having been dismissed by the elder, stood weeping at the edge of the monastery.

At that time the Teacher was dwelling in Jīvaka's Mango Grove in dependence on Rājagaha. At that time Jīvaka sent a man, saying: "Invite the Teacher together with five hundred monks." Now at that time Mahāpanthaka was the distributor of meals. He, when told "Accept almsfood for five hundred monks, venerable sir," said: "Setting aside Cūḷapanthaka, I accept for the rest." Cūḷapanthaka, having heard that talk, became overcome with displeasure even more. The Teacher, having seen Cūḷapanthaka's distress, thinking "Cūḷapanthaka will understand when I have gone," having gone and shown himself at a place not far away, said: "Why are you weeping, Panthaka?" "My brother, venerable sir, dismisses me." "Panthaka, your brother does not have the knowledge of the inclinations and underlying tendencies of other persons; you are a person to be guided by a Buddha" - having prepared a pure piece of cloth by supernormal power, he gave it, saying: "Having taken this, saying 'Removal of impurity, removal of impurity,' develop it, Panthaka."

He sat rubbing with his hand the piece of cloth given by the Teacher, repeating "Removal of impurity, removal of impurity." As he rubbed it, the threads became soiled in nature. As he rubbed it again, it became like a pot-scrubbing cloth. He, having reached the maturing of knowledge, having established contemplation of destruction and passing away therein, thought - "This piece of cloth is white and pure by nature; in dependence on the clung-to body, it has become soiled; this mind too is of the same nature." Having developed concentration, having made the four fine-material-sphere meditative absorptions the foundation, together with the analytical knowledges he attained arahantship. He, having become an obtainer of the mind-made meditative absorption, was able to become many having been one, and to become one having been many. And by the path of arahantship alone, the three Canons and the six direct knowledges came to him.

On the following day the Teacher, having gone together with five hundred monks less by one, sat down at Jīvaka's dwelling. But Cūḷapanthaka did not go, precisely because his almsfood had not been accepted. Jīvaka began to give rice gruel, but the Teacher covered the bowl with his hand. "Why, venerable sir, do you not accept?" "There is one monk in the monastery, Jīvaka." He sent a man, saying "Go, my good man, having taken the noble one seated in the monastery, come." The Elder Cūḷapanthaka

too, even before the arrival of that man, having created a thousand monks, made not even one alike to another, and the monastic duties of examining robes and so on of even one unlike those of another. That man, having seen the abundance of monks in the monastery, having gone, told Jīvaka - "Venerable sir, the community of monks in this monastery is greater; I do not know the venerable one who should be summoned from there." Jīvaka asked the Teacher in return - "What is the name, venerable sir, of the monk seated in the monastery?" "He is named Cūḷapanthaka, Jīvaka." "Go, my dear, having asked 'Which one is the one named Cūḷapanthaka?' bring him." He, having gone to the monastery, asked "Which one is the one named Cūḷapanthaka, venerable sir?" "I am Cūḷapanthaka, I am Cūḷapanthaka" - even the thousand monks said. He, having come back again, told Jīvaka "About a thousand monks, all of them, say 'I am Cūḷapanthaka, I am Cūḷapanthaka'; I do not know 'Such and such a one named should be summoned.'" Jīvaka too, because of having penetrated the truth, having known by inference "The monks possess supernormal power," said "To the very first monk who speaks, having said 'The Teacher summons you,' take hold of the corner of his robe, dear son." He, having gone to the monastery, did so; at that very moment about a thousand monks disappeared. He, having taken the elder, went. The Teacher at that moment accepted the rice gruel.

When the One of Ten Powers had done the meal duty and gone to the monastery, a discussion arose in the Teaching hall: "How great indeed are the Buddhas! They made a monk who was unable to learn a single verse in four months into one of such great supernormal power." The Teacher, having known the disposition of those monks' minds, having gone and sat down on the prepared seat, asked "What are you discussing, monks?" "No, Blessed One, we are not speaking of anything else; we are speaking of just your virtue, that by Cūḷapanthaka a great gain has been obtained from your presence." "It is not wonderful, monks; now, having carried out my exhortation, there is the obtaining of a supramundane inheritance. This one, even in the past, when standing with immature knowledge, having carried out my exhortation, obtained a mundane inheritance." The monks requested "When, venerable sir?" The Teacher, having brought up the past, showed those monks.

"Monks, in the past, in the city of Bārāṇasī, a king named Brahmadatta exercised kingship. At that time there was a wise man named the junior millionaire, experienced, who knew all signs. One day, while going to attend upon the king, having seen a dead mouse in a side street, at that very moment having calculated the constellation, he said this - 'It is possible for a son of good family with vision, having taken this rat, both to maintain a wife and to engage in business activities.' A certain son of a poor family, having heard that word of the millionaire, thinking 'This one would not say it without knowing,' having taken the mouse, having given it at a certain shop for a cat's use, obtained a farthing. With that farthing, having bought molasses, having taken drinking water with one pot, having seen garland-makers coming from the forest, having given little by little pieces of molasses, he gave drinking water with a ladle. They gave him a handful of flowers each. He, with the proceeds from those flowers, on the following day too, having taken molasses and a water-pot, went to the flower garden itself. On that day the garland-makers, having given him half-picked flowering shrubs, went away. He, before long, by this means obtained eight coins.

Again, on a certain day of wind and rain, having gone to an abandoned park, having made a heap of fallen timber, seated, he obtained sixteen coins from the royal potter. He, when twenty-four coins had arisen, thinking "There is this means for me," having placed one drinking vessel in a place not far from the city gate, attended upon five hundred grass-carriers with drinking water. They said - "You, my dear, are of great service to us; what shall we do for you?" He too, having said "When a matter arises for me, you will do it," wandering here and there, established a friendly association with both a land-route worker and a water-route worker. His land-route worker informed him "Tomorrow a horse-dealer, having taken five hundred horses, will come to this city." He, having heard his word, having given a signal to the grass-carriers, having had each bundle of grass made double, had them brought. Then, at the time the horses had entered the city, he, having made a heap of a thousand bundles of grass at the inner gate, sat down. The horse-dealer, not having obtained fodder for the horses in the entire city, having given him a thousand, took that grass.

Thereupon, after the lapse of a few days, his sea-trade worker friend informed him "A great ship has arrived at the port." He, thinking "There is this means," having taken with eight coins a temporary chariot complete with all accessories, having gone to the ship-port, having given one signet ring to the sailor as a pledge, having had a curtain set up around a place not far away, seated there, he commanded his men "When merchants come from outside, inform me at the third announcement." Having heard "A ship has arrived," about a hundred merchants from Bārāṇasī came saying "Let us take the goods." You will not obtain the goods; at such and such a place a pledge has been given by a great merchant. They, having heard that, came to his presence; the attendant men, according to the previous arrangement, informed him at the third announcement of their arrival. Those about a hundred merchants, having given one thousand each, having become partners with him in the ship, again having given one thousand each, having had their shares released, made the goods their own property. That man, having taken two hundred thousand, having come to Bārāṇasī, thinking "It is fitting to be grateful," having taken one hundred thousand, went to the presence of the junior millionaire.

Then the junior millionaire asked him "Having done what, dear son, was this wealth obtained?" He said "Having stood upon the means indicated by you, it was obtained within just four months." The millionaire, having heard his word, thinking "Now it is not fitting to make such a young man another's property," having given his daughter who had come of age, made him the master of the entire family. That son of good family too, upon the passing of the millionaire, having taken the position of millionaire in that city, having remained as long as life lasted, went according to his actions. The Teacher, having told the two stories, having made the connection, at the time of his full awakening spoke this verse -

"Even with little, the wise one, discerning with his capital;
Raises himself up, like one fanning a small fire."

Thus the Teacher showed this reason to those seated in the Teaching hall. This is the progressive discourse beginning from the former aspiration of both great disciples. But at a later time the Teacher, surrounded by the company of noble ones, seated on

the Teaching seat, established the Elder Cūḷapanthaka in the foremost position of those who create a mind-made body and of those skilled in mental transformation, and Mahāpanthaka of those skilled in the transformation of perception.

The Story of the Elder Subhūti

201. In the third, "of those dwelling without conflict" means of those dwelling free from mental defilements. For "conflict" refers to mental defilements beginning with lust; through the absence of these, dwelling free from mental defilements is called "dwelling without conflict." Those for whom this exists, they are dwellers without conflict. Of those dwelling without conflict, the Elder Subhūti is the foremost. Although indeed other ones who have eliminated the mental corruptions are also dwellers without conflict, by the Elder this designation was obtained through the proclamation of the Teaching. For other monks, when expounding the Teaching, having made it with personal reference, speak praise or dispraise; but the Elder, when expounding the Teaching, teaches without deviating from the procedure taught by the Teacher; therefore he became known as the foremost of those dwelling without conflict.

202. In the fourth, "of those worthy of offerings" means of those deserving of offerings. Therein, although other ones who have eliminated the mental corruptions are also the foremost worthy of offerings, the Elder, however, walking for almsfood, at each house having attained the meditative absorption through friendliness and having emerged from the attainment, takes almsfood, thinking "Thus it will be of great fruit for the donors of almsfood." Therefore he was said to be the foremost of those worthy of offerings. His individual existence, however, was well-accomplished; like a decorated archway, like a painted cloth, it shone exceedingly. Therefore he is called "Subhūti."

In the question-procedure for him, this is the progressive discourse -This one, it is said, even when the Blessed One Padumuttara had not yet arisen, was reborn in a wealthy brahmin family in the city of Hamsavatī; they gave him the name "the young man Nanda." He, having come of age, having learnt the three Vedas, not seeing any substance therein, together with his retinue of forty-four thousand young men, having gone forth in the going forth of sages at the foot of a mountain, produced the five direct knowledges and the eight meditative attainments, and made his pupils too attainers of meditative absorption.

At that time, the Blessed One Padumuttara, having arisen in the world, dwelling near the city of Hamsavatī, one day towards the break of dawn, surveying the world, having seen the decisive support for arahantship of the matted-hair ascetic pupils of the ascetic Nanda, and the aspiration of the ascetic Nanda for the position next to that of a disciple endowed with two factors, right early, having attended to his toilet, in the earlier period of the day, having taken his bowl and robes, went to the hermitage of the ascetic Nanda in the very manner stated in the account of the Elder Sāriputta. Therein, the giving of fruits and berries, the preparation of the flower seat, and the entering upon the attainment of cessation should be understood in the very manner already stated.

The Teacher, however, having emerged from cessation, commanded one disciple endowed with two factors, namely the factor of dwelling without conflict and the factor of being worthy of offerings, saying "Give the thanksgiving for the flower seat

to the group of sages." He, standing in his own domain, having contemplated the three Canons, gave the thanksgiving. At the conclusion of his teaching, the Teacher himself expounded the Teaching. At the conclusion of the teaching, all forty-four thousand hermits attained arahantship. But the ascetic Nanda, having noted the characteristic of the monk who gave the thanksgiving, was unable to send forth knowledge in accordance with the Teacher's teaching. The Teacher stretched out his hand to the remaining monks saying "Come, monks." All of them, with hair and beard having disappeared, with requisites created by supernormal power, became like elder monks of sixty rains retreats.

The ascetic Nanda, having paid homage to the Truth-finder, standing before him, said - "Venerable sir, the monk by whom the thanksgiving for the flower seat was given to the group of sages, who is he by name in your Dispensation?" "This is the one who has attained the foremost position by the factor of dwelling without conflict and the factor of being worthy of offerings." "Venerable sir, by this preparatory action done for seven days, I do not aspire to any other achievement; but in the future, may I become endowed with two factors like this elder in the Dispensation of a Buddha" - thus he made the aspiration. The Teacher, having seen that there was no obstacle, having declared it, departed. The ascetic Nanda too, from time to time having heard the Teaching in the presence of the One of Ten Powers, not having fallen away from meditative absorption, was reborn in the Brahma world. This was his good deed. But the deeds done in the interim are not spoken of.

He, having passed beyond a hundred thousand cosmic cycles, was reborn in Sāvattṭhī in the house of the millionaire Sumana; they gave him the name "Subhūti." At a later time, our Teacher, having arisen in the world, dwells in dependence on Rājagaha. Then the millionaire Anāthapiṇḍika, having taken his trading goods from Sāvattṭhī, having gone to the house of the Rājagaha millionaire who was his friend, having known of the arising of the Teacher, having approached the Teacher dwelling in the Cool Grove, having become established in the fruition of stream-entry at the very first sight, having requested the Teacher to come to Sāvattṭhī, having established monasteries along the forty-five yojana road at every yojana at a cost of a hundred thousand each, having bought in Sāvattṭhī the pleasure ground of Prince Jeta, measuring eight karīsas by the royal measure, by covering the ground with crores of gold coins, having had a monastery built there for the Blessed One, he gave it. On the great festival day of the monastery, this householder Subhūti, having gone together with the millionaire Anāthapiṇḍika, while listening to the Teaching, having gained faith, went forth. He, having received full ordination, having mastered the two matrices, having had a meditation subject explained, practising the ascetic duty in the forest, having developed insight, having made the meditative absorption through friendliness the foundation, attained arahantship. When expounding the Teaching, he expounds the Teaching in the very manner already stated; when walking for almsfood, in the very manner already stated, having emerged from the meditative absorption through friendliness, he takes almsfood. Then the Teacher, on account of this twofold reason, established him in the foremost position among monks who dwell without conflict and among those worthy of offerings.

The Story of the Elder Revata of the Acacia Forest

203. In the fifth, "of forest dwellers" means of those dwelling in the forest. "Revata of the Acacia Forest" means the youngest brother of the Elder who was the General of the Teaching. He did not dwell as other elders dwelling in the forest dwell, having observed a suitable forest, suitable water, and suitable alms round, and then dwelling in the forest. But not heeding these suitable conditions, he dwelt in an acacia forest, uneven with barren ground, gravel, and rocks. Therefore he was declared the foremost of forest dwellers.

In the question-procedure for him, this is the progressive discourse - This one, it is said, in the past, in the time of the Buddha Padumuttara, was reborn in the city of Hamsavatī and dwelt at the landing place called Payāga on the Great Ganges, doing the work of a boatman. At that time the Teacher, with a retinue of a hundred thousand monks, wandering on a journey, arrived at the landing place called Payāga. He, having seen the One of Ten Powers, thought - "I have no opportunity from time to time to see the Buddha; this is my opportunity for accumulating good deeds" - and having had a raft of boats bound together, having had a cloth canopy made above, having brought in garlands of scented flower strings, having had an excellent cushion and a decorated carpet spread below, he ferried the Teacher together with his retinue to the far shore.

At that time the Teacher established a certain forest-dwelling monk in the foremost position. That boatman, having seen that, thinking "It is fitting for me too in just the same way to become the foremost of forest dwellers in the Dispensation of a certain Buddha in the future," having invited the Teacher, having given a great gift for seven days, having lain down at the feet of the Teacher, made the aspiration: "Venerable sir, just as that monk established by you in the foremost position, may I too in the future become the foremost of forest dwellers in the Dispensation of a certain Buddha." The Teacher, having seen that there was no obstacle, having declared "In the future, in the Dispensation of the Buddha Gotama, you will be the foremost of forest dwellers," departed. But the deeds done in the interim are not spoken of.

He, having done good deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having taken conception in the womb of the brahmin lady Sārī in the brahmin village of Nālaka in the Magadhan territory, having become the youngest of all of three brothers and three sisters, was born; they gave him the name Revatotissa. Then his mother and father thought - "The ascetics, disciples of the Sakyan, lead away and give the going forth to boys who have been brought up and reared; we shall bind our son Revata while still young with the bond of marriage" - and having brought a girl from a family of equal standing, having had her pay homage to Revata's grandmother, they said "Dear girl, may you become older than your grandmother." Revata, having heard their talk, thought - "This girl is young, standing in the first stage of life; it is said that such a form of hers will become similar to the form of my grandmother. Let me first ask them their intention" - having thought thus, he said - "What are you saying?" Dear son, we say "May this girl reach old age like your grandmother." He asked "Will her form become like that?" Dear son, what are you saying? Those of great merit become like that.

He thought - "This form, it is said, by this natural course will become wrinkled skin, grey hair, broken teeth. Having found pleasure in such a form, what shall I do? I shall

go the very path gone by my brothers" - and as if playing, he said to the young boys of the same age - "Come, friends, let us have a running game" - and went out. Dear son, do not go outside on the festive day. He, as if playing together with the boys, when his turn to run arrived, having gone a little way, delayed and came back. Again, when the second turn arrived, having gone as if quickly from there, he came back. When the third turn arrived, having known "This is my opportunity," having fled from the very place where he stood, having gone to the forest, the dwelling place of the rag-robe-wearing monks, having paid respect to the elders, he requested the going forth. Good person, we do not know you - whose son you are - and you have come in a decorated manner; who would venture to give you the going forth? He, having raised both arms, cried out with a great roar "They are plundering me! They are plundering me!" Monks from here and there, having assembled, said "Good person, in this place there is no one taking your cloth or ornament, yet you say 'They are plundering'; with reference to what do you say this?" Venerable sir, I do not say this with reference to clothes and ornaments, but the plundering of my three achievements is taking place; with reference to that I say this. Do not give me the going forth for now, but do you know my brother? But what is your brother's name? In his time as a householder he was named Upatissa, but now they say he has become known as Sāriputta. "Friends, this being so, this son of good family is our youngest brother. Our eldest brother, the General of the Teaching, said beforehand - 'Our relatives are all holders of wrong views. Whoever comes saying he is our relative, give him the going forth by whatever means.' This one, however, is the elder's own brother; give him the going forth" - having said this, having explained the meditation subject of the skin pentad, they gave him the going forth. Then, when his rains retreats were complete, having given him full ordination, they directed him to a meditation subject.

The Elder, having taken the meditation subject, having entered the acacia forest of the aforesaid manner at a place not far from his teacher and preceptor, practises the ascetic duty. As he was striving thus - "Without attaining arahantship I shall not see either the One of Ten Powers or the elder brother monk" - three months passed. For a son of a delicate family eating coarse food, the mind becomes, as it were, wrinkled, and the meditation subject did not reach deliverance. He, after the three months had passed, having performed the invitation to admonish, having finished keeping the rains retreat, practises the ascetic duty in that very place. As he was practising the ascetic duty, his mind became fully focused; he, having developed insight, attained arahantship.

Then the Venerable Sāriputta said to the Teacher - "Venerable sir, my youngest brother Revata has, it is said, gone forth; whether he is content or not, having gone I shall see him." The Blessed One, having known Revata's state of having begun insight, having refused twice, being entreated on the third occasion, having known his state of having attained arahantship, said "Sāriputta, I too shall go; inform the monks." The Elder, having assembled the community of monks, informed them all thus: "Friends, the Teacher wishes to go on a journey; those wishing to go, let them come." When the One of Ten Powers goes for the purpose of a journey, the monks who remain behind are few in number; thinking "We shall see the Teacher's gold-coloured body, or we shall hear the sweet talk on the Teaching," for the most part those wishing to go are even more numerous. Thus the Teacher, surrounded by the

great community of monks, departed saying "I shall see Revata."

Then in a certain region, the Elder Ānanda, having reached a crossroad, asked the Blessed One - "Venerable sir, at this place there are two roads; by which road should the Community go?" Which road, Ānanda, is straight? Venerable sir, the straight road is thirty yojanas long and is a path of nonhuman spirits, but the roundabout road is sixty yojanas long, secure and with plenty of food. Ānanda, has Sīvalī come together with us? Yes, venerable sir, he has come. If so, let the Community take the straight road; we shall investigate Sīvalī's merit. The Teacher, surrounded by the community of monks, for the purpose of investigating the Elder Sīvalī's merit, ascended the forest road. From the place of ascending the path onwards, the assembly of gods, having built a city at every yojana along the way, prepared dwellings for the purpose of dwelling of the community of monks headed by the Buddha. The young gods, having become like labourers sent by a king, having taken rice gruel, sweet-meats and so on, go about asking "Where is the noble Sīvalī, where is the noble Sīvalī?" The Elder, having had that honour and respect received, goes to the Teacher's presence. The Teacher consumed together with the community of monks.

In just this manner, the Teacher, experiencing honour and respect, having gone a yojana at most daily, having crossed the thirty-yojana wilderness, reached the convenient place of the Elder of the Acacia Forest. The Elder, having known of the Teacher's coming, at his own dwelling place, having built by supernormal power sufficient dwellings for the community of monks headed by the Buddha, a perfumed chamber for the One of Ten Powers, and night-quarters, day-quarters and so on, went out to meet the Truth-finder. The Teacher entered the monastery by the adorned and prepared path. Then, when the Truth-finder had entered the perfumed chamber, the monks entered the lodgings obtained by seniority. The deities, saying "It is not the proper time for food," brought eight kinds of beverages. The Teacher drank the beverage together with the Community. In just this manner, while the Truth-finder was experiencing honour and respect, a fortnight passed.

Then some dissatisfied monks, having sat down in one place, raised up a discussion: "The Teacher, the One of Ten Powers, having said 'the younger brother of my chief disciple,' has come to see such a building work supervisor monk. Compared to this monastery, what will the Jeta's Grove great monastery or the Bamboo Grove monastery and so on amount to? This monk too is a builder of such new construction work - what ascetic duty indeed will he practise?" Then the Teacher thought - "If I dwell here for a long time, this place will become crowded. Forest-dwelling monks are indeed desirous of solitude; there will be uncomfortable dwelling for Revata." Then he went to Revata's day-quarters. The Elder, alone, leaning against the railing board at the end of the walking path, seated on a stone slab, having seen the Teacher coming from afar, having gone out to meet him, paid homage.

Then the Teacher asked her - "Revata, this is a place of wild beasts. Having heard the sound of fierce elephants, horses and so on, what do you do?" "Venerable sir, while hearing their sound, a delight called forest-delight arises in me." The Teacher, at that place, having spoken of the benefits of dwelling in the forest to the Elder Revata with five hundred verses, on the following day, having walked for almsfood at a place not far away, having turned back the Elder Revata, caused the forgetting of the walking sticks, sandals, oil tubes and umbrellas of those monks by whom the Elder's dispraise

had been spoken. They, having turned back for the sake of their own requisites, even going by the very path by which they had come, were unable to recognise that place. For at first they had gone by the adorned and prepared path, but on that day, going by the uneven path, they squatted down at each and every place, and went on their knees. They, trampling through bushes and shrubs and thorns, having gone to the place corresponding to where they had dwelt, at each and every acacia stump they recognised their own umbrella, and they recognised their sandals, walking sticks and oil tubes. They, at that time, having known "This monk possesses supernormal power," having taken their own requisites, saying "Such indeed is the prepared honour of the One of Ten Powers," departed.

The female lay follower Visākhā, while seated at her own house, asked the monks who had gone ahead - "Is the dwelling place of the Elder Revata agreeable, venerable sir?" "Agreeable, lay follower; that lodging is comparable to the Nandana Grove and the Cittalatā Grove and so on." Then she asked the monks who had arrived last of all - "Is the dwelling place of the Elder Revata agreeable, noble sirs?" "Do not ask, lay follower; it is a place inappropriate to speak of. It is a barren, gravelly, rocky, uneven acacia forest; there that monk dwells." Visākhā, having heard the talk of the former and the latter monks, thinking "Whose talk indeed is true?", after the meal, taking garlands of scent, having gone to attend upon the One of Ten Powers, having paid homage, seated to one side, asked the Teacher - "Venerable sir, some noble ones praise the Elder Revata's dwelling place, some disparage it; what is this called, venerable sir?" "Visākhā, whether it be delightful or not, whatever place where the minds of noble ones delight, that very place is called delightful" - having said this, he spoke this verse -

"Whether in a village or in the wilderness, in a low place or on high ground;
Wherever Worthy Ones dwell, that place is pleasant."

Then the Teacher, at a later time, seated in the midst of the noble company at the great monastery of Jetavana, established the elder in the foremost position among forest-dwelling monks.

The Story of the Elder Kaṅkhārevata

204. In the sixth, "of meditators" means of those who have obtained meditative absorption, of those delighting in meditative absorption. It is said that elder attained more meditative absorptions and attainments than those which the One of Ten Powers attained, setting aside fewer. Therefore he became known as the foremost of meditators. He is called "Kaṅkhārevata" because of the state of being uncertain. "Kaṅkhā" means remorse; the meaning is "one who is scrupulous." But are there not others who are scrupulous? There are, but this elder gave rise to remorse even regarding what is allowable. Therefore, because his scrupulousness became exceedingly well-known, he came to be reckoned as "Kaṅkhārevata" itself.

In the question-procedure for him, this is the progressive discourse - This one, it is said, in the time of the Buddha Padumuttara, in the very former method, having gone together with the great multitude to the monastery, standing at the edge of the assembly, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those delighting in meditative absorption,

having thought "It is fitting for me too to become such a one in the future," at the conclusion of the teaching, having invited the Teacher, in the very former method, having made great honour for seven days, he said to the Blessed One - "Venerable sir, by this preparatory action I do not aspire to any other achievement; but just as that monk was established by you in the foremost position among meditators at the summit of the seventh day from now, so may I too in the future become the foremost among meditators in the Dispensation of a Buddha" - thus he made the aspiration. The Teacher, having looked into the future, having seen that it would succeed, having declared "In the future, at the end of a hundred thousand cosmic cycles, a Buddha named Gotama will arise; in his Dispensation you will be the foremost among meditators," departed.

He, having done good deeds for as long as life lasted, having wandered in the round of rebirths among gods and humans for a hundred thousand cosmic cycles, in the time of our Blessed One, was reborn in a family of great wealth in the city of Sāvatthī. After the meal, having gone together with the great multitude going to the monastery for the purpose of hearing the Teaching, standing at the edge of the assembly, having heard the talk on the Teaching by the One of Ten Powers, having gained faith, having gone forth, having obtained full ordination, having had a meditation subject explained, doing the preliminary work for meditative absorption, having become an obtainer of meditative absorption, having made meditative absorption itself the foundation, he attained the fruition of arahantship. He, setting aside fewer of the attainments to be attained by the One of Ten Powers, attaining more, was a master through practice in the meditative absorptions day and night. Then afterwards the Teacher, taking up this virtue, established him in the foremost position among meditators. But because of having given rise to remorse in cases that were indeed allowable, thus: "Molasses is not allowable, friend; green peas are not allowable," through the state of uncertainty reckoned as remorse, he came to be reckoned as "Kaṅkhārevata."

The Story of the Elder Soṇa Koḷivisa

205. In the seventh, "of those putting forth strenuous energy" means of those with exerted energy, of those with perfected energy. "Soṇa Koḷivisa": "Soṇa" is his name, "Koḷivisa" is his clan. Or the meaning is "Koṭivessa," the intention being: a boy of a merchant family that had reached the summit in supremacy. But since for other monks energy had to be increased, whereas for the Elder it had to be reduced. Therefore he became known as the foremost of those putting forth strenuous energy.

In the question-procedure for him, this is the progressive discourse - This one, it is said, in the past, in the time of the Buddha Padumuttara, was reborn in a millionaire's family; they gave him the name "the prince Sirivaḍḍha." He, having come of age, in the very former method, having gone to the monastery, standing at the edge of the assembly, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those putting forth strenuous energy, having thought "It is fitting for me too to become such a one in the future," at the conclusion of the teaching, having invited the One of Ten Powers, having given a great gift for seven days, in the very manner already stated, he made the aspiration. The Teacher, having seen that his aspiration would succeed, having declared in the very former method, went to the monastery.

That millionaire Sirivaḍḍha too, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, having passed beyond a hundred thousand cosmic cycles, in this cosmic cycle, when Kassapa, the One of Ten Powers, had attained final Nibbāna, when our Blessed One had not yet arisen, he took conception in a family home in Bārāṇasī. He was playing in the Ganges together with his own friends. At that time a certain Individually Enlightened One with worn-out robes, thinking "I shall enter the rains retreat, having made a hermitage on the bank of the Ganges in dependence on Bārāṇasī," was collecting sticks and creepers that had been washed up by the water. This boy, having gone together with his friends, having paid respect and standing, asked "Venerable sir, what are you doing?" "Boy, with the rainy season approaching, it is fitting for those gone forth to obtain a dwelling place." "Venerable sir, for just this one day let the noble one come as he may; tomorrow I shall make a dwelling place for the noble one," he said. The Individually Enlightened One, because he had come thinking "I shall show kindness to that very boy," consented. He, having known his consent, having gone, on the following day, having prepared honour and respect, stood looking out for the coming of the Individually Enlightened One. The Individually Enlightened One too, reflecting "Where indeed shall I obtain almsfood today?" having known, went to that very house door.

The boy, having seen the Individually Enlightened One, being filled with affection, having taken the bowl, having given almsfood, having obtained the promise "During this rainy season, come to my house door itself, venerable sir," when the Individually Enlightened One had done the meal duty and departed, having gone together with his own friends, in a single day itself, having had a dwelling hermitage and a walking path and night-quarters and day-quarters built for the Individually Enlightened One, he gave them. At the very time of his entering the hermitage, on the ground smeared with green cow-dung, thinking "Let mud not stick to his feet," having spread his own outer robe, a red woollen blanket worth a hundred thousand, as a floor covering, having seen the radiance of the Individually Enlightened One's body as identical with the colour of the blanket, having become exceedingly devoted, he said - "Just as from the time of your stepping upon it, the radiance of this blanket shines exceedingly, just so may the colour of my hands and feet in whatever place I am reborn be the colour of the China-rose flower, and may the touch be like the touch of a layer of cotton carded a hundred times." He, having attended upon the Individually Enlightened One for three months, at the time of the invitation ceremony gave the three robes. The Individually Enlightened One, with bowl and robes complete, went to Gandhamādana itself.

That son of good family too, wandering in the round of rebirths among gods and humans, in the time of our Blessed One, took conception in the house of the chief millionaire in the city of Kāḷacampā. From the time of his taking of conception, many thousands of presents came to the millionaire's family. And on the day of his birth, throughout the entire city there was a single honour and respect. Then on his name-giving day, his mother and father, thinking "Our son has come having brought his own name; his skin complexion is as if sprinkled with the essence of red gold," gave him the name "the boy Soṇa."

Then, having brought sixty nurses, they reared him in comfort like a divine prince. His arrangement for food was of such a kind - Having ploughed an area of about sixty karīṣas, they nourish it with threefold water. When the water channels enter the paddy fields, they pour many thousands of jars of milk-water and scented water. At the time when the rice ears are taking in milk, for the purpose of preventing parrots and other creatures from making them into leftovers, and for the purpose of the delicateness of the rice grains, at the surrounding enclosure and at intervals, having planted posts, having placed sticks above, having covered them with mats, having surrounded them all around with curtains, they take up protection at all the borders. When the crop is accomplished, having plastered the granary with the four kinds of perfumes, they fumigate it above with the finest perfumes. Many thousands of men, having descended into the field, having cut the rice ears at the stalks, having made them into handfuls, having tied them with cords, they dry them. Then, having spread perfumes on the bottom level of the granary, they spread rice ears above. Thus, having made alternate layers, spreading them, having filled the granary, they close the door; when three years have elapsed, they open the granary. At the time of opening, the whole city becomes fragrant with sweet scent. When the rice is threshed, the cheats buy and take the chaff, while the minor attendants obtain the rice-powder. They select and take the rice grains pounded with pestles. Having put them into a golden sieve-basket, having filtered them a hundred times, having taken the filtered grains, having put them once into boiled essence of spices, they take them out; the front portion becomes like jasmine flowers. Having put that food into a golden dish, having placed it on top of a silver plate filled with boiled milk-rice with little water and honey, having taken it and gone, they place it before the millionaire's son.

He, having eaten just enough for sustenance, having rinsed his mouth with scented water, washes his hands and feet. Then, when his hands and feet had been washed, they bring him various kinds of mouth perfume. At his treading place they spread an excellent painted canvas covering. The palms of his hands and the soles of his feet were the colour of bandhujīvaka flowers, the touch was like cotton carded a hundred times, and on the soles of his feet hairs of the colour of spiralling jewelled earrings grew. He, having become angry with someone, says "Know this - I shall step upon the ground." When he had come of age, they had three mansions built suitable for the three seasons and provided dancers. He, experiencing great success, dwells like a god, I think.

Then, when our Teacher, having attained omniscience, had set in motion the excellent wheel of the Teaching and was dwelling in dependence on Rājagaha, having been summoned by the King of Magadha for the purpose of seeing the hairs on his feet, sent together with eighty thousand villagers to the presence of the Teacher, having heard the proclamation of the Teaching, having gained faith, he requested the going forth from the Teacher. Then the Blessed One, having asked him "Have you been permitted by your mother and father?" having heard that he had not been permitted, rejected this: "Indeed, Soṇa, Truth-finders do not give the going forth to a son not permitted by his mother and father." He, having accepted the Truth-finder's word with bowed head saying "Good, Blessed One," having gone to the presence of his mother and father, having obtained their permission, having come to the presence of the Teacher, went forth in the presence of a certain monk. This is the summary

here; but in detail, the procedure of his going forth has come in the canonical text itself.

When he had obtained the going forth and full ordination and was dwelling at Rājagaha, many relatives and blood-relations and intimate friends bring honour and respect, they speak praise of his physical beauty, and other people too come to see him. The Elder thought - "Many people come to my presence; how shall I be able to do the work in the meditation subject or in insight? What if I were to have a meditation subject explained in the presence of the Teacher and go to the Sītavana cemetery and practise the ascetic duty. For there, having felt disgust thinking 'It is a cemetery,' many people will not come; that being so, my task will reach its summit" - having had a meditation subject explained in the presence of the Teacher, having gone to the Cool Grove, he began to practise the ascetic duty. He thought - "My body is supremely delicate; but it is not possible to attain happiness through happiness alone; it is fitting to weary the body and practise the ascetic duty." Thereupon, having determined upon only standing and walking meditation, he undertook striving. On the soles of his delicate feet, blisters arose one after another and burst; the walking path became nothing but blood. When his feet could no longer bear him, having striven even on his knees and even on his hands, he walks. Even though making energy firm in this way, being unable to produce even so much as a light, he thought - "If anyone else were to be one putting forth strenuous energy, he would be just like me. But I, even striving thus, am unable to produce either the path or the fruit; surely I am not one who understands quickly, nor one who understands through elaboration, nor one who needs to be guided; I must be one for whom the word is the maximum. What is the use of my going forth? Having returned to the lower life, I shall both enjoy wealth and make merit."

At that time the Teacher, having known the elder's applied thought, in the evening time, surrounded by the community of monks, having gone there, having seen the walking path smeared with blood, having exhorted the elder with the simile of the lute, having spoken to him a meditation subject for the purpose of yoking energy with serenity, went back to Vulture's Peak itself. The Elder Soṇa too, having received an exhortation face to face from the One of Ten Powers, before long became established in arahantship. Then the Teacher, at a later time, at Jeta's Grove, surrounded by the community of monks, while expounding the Teaching, established the elder in the foremost position among those putting forth strenuous energy.

The Story of the Elder Soṇa Kuṭikaṇṇa

206. In the eighth, "of those with good speech" (kalyāṇavākkaraṇāṇaṃ): "speech" (vākkaraṇaṃ) is called the act of speaking; the meaning is "of those with sweet speech." For this elder, together with the One of Ten Powers in one Perfumed Chamber, spoke a talk on the Teaching to the Truth-finder with a sweet voice. Then the Teacher gave him applause. Therefore he became known as the foremost of those with good speech. "Soṇa" was his name, and he wore an ear ornament worth ten million. Therefore he is called "Kuṭikaṇṇa"; the meaning is "Koṭikaṇṇa."

In the question-procedure for him, this is the progressive discourse - This one too, in the time of the Buddha Padumuttara, in the very former method, having gone together with the great multitude to the monastery, standing at the edge of the

assembly, while hearing the Teaching of the Teacher, having seen the Teacher establishing a certain monk in the foremost position among those with good speech, having thought "It is fitting for me too in the future to become the foremost among those with good speech in the Dispensation of a Buddha," having invited the One of Ten Powers, having given a great gift for seven days, he made the aspiration: "Venerable sir, that monk whom you established in the foremost position among those with good speech at the summit of the seventh day from now, may I too, by the fruit of this preparatory action, become such a one in the future in the Dispensation of a Buddha." The Teacher, having seen that there was no obstacle for him, having declared "In the future, in the Dispensation of the Buddha Gotama, you will be the foremost of those with good speech," departed.

He too, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans for a hundred thousand cosmic cycles, even before the arising of our One of Ten Powers, having fallen away from the heavenly world, took conception in the womb of a female lay follower named Kālī, a housewife of Kuraraghara. She, when the embryo was fully matured, came to her own family dwelling in the city of Rājagaha.

At that time our Teacher, having attained omniscience, set in motion the wheel of the Teaching at Isipatana. At the setting in motion of the wheel of the Teaching, the deities of the ten-thousand world-systems assembled. There, one among the twenty-eight demon generals, a demon named Sātāgira, having heard the talk on the Teaching of the One of Ten Powers, having become established in the fruition of stream-entry, thought - "Has this sweet talk on the Teaching been heard or not heard by my companion Hemavata?" He, looking among the assembly of gods, not seeing him, thinking "Surely my companion does not know of the arising of the Three Jewels; I shall go and speak the praise of the One of Ten Powers and report the Teaching that has been penetrated," set forth together with his own following by way of Rājagaha to his presence.

Hemavata too, having seen the three-thousand-yojana Himalayas flowering out of season, thinking "I shall play the Himalayan sport together with my companion Sātāgira," set forth together with his own following by way of Rājagaha itself. The vanguard forces of both of those two, having met at the top of the dwelling of the housewife, the female lay follower Kālī, said "Whose following are you? We are Sātāgira's. Whose following are you? We are Hemavata's." They, full of mirth, having gone, reported to those demon generals. They too, at that very moment, met at the top of the female lay follower's dwelling. Sātāgira said to Hemavata - "Where, my dear, are you going?" To your presence, my dear. For what reason? Having seen the Himalayas in bloom, I shall sport there together with you. But you, my dear, where are you going? To your presence, my dear. For what reason? By what means do you know of the state of the Himalayas being in bloom? I do not know, my dear. The son of the Great King Suddhodana, Prince Siddhattha, having caused the ten-thousandfold world system to quake, having penetrated omniscient knowledge, set in motion the unsurpassed wheel of the Teaching in the midst of the deities of the ten-thousand world-systems. Do you not know of the fact of its having been set in motion? I do not know, my dear. You understood only this much of a place to be in bloom, but for the honour of that person, the entire ten-thousand world-systems have today become like

a single cluster of garlands, my dear. Let the garlands bloom for now; but has that Teacher been seen by you, filling your eyes? Yes, my dear, the Teacher has been seen by me, the Teaching has been heard, and the Deathless has been drunk. I, thinking "I shall make him too know this deathless Teaching," have come to your presence, my dear. While they were conversing with each other, the female lay follower, having risen from her royal couch and sat down, having heard that friendly conversation, took a sign in the sound. Having considered "This sound is from above, not from below; spoken by a non-human spirit, not spoken by a human being," having inclined her ears and uplifted her mind, she sat down. Thereupon -

"Today is the fifteenth, the Observance day,
"A divine night has arrived;
The Teacher of superior name,
Come, let us see Gotama."

When Sātāgira had spoken thus -

"Is the mind well-directed,
"Of such a one towards all beings;
Are thoughts regarding the desirable and undesirable
Brought under control?"

Thus Hemavata asked about the Teacher's bodily conduct, livelihood, and mental conduct. Each and every question asked, Sātāgira answered. Thus, when the Hemavata Discourse was concluded by way of describing the beauty of the Teacher's body and the praise of his virtues, Hemavata, having sent forth knowledge in accordance with his companion's proclamation of the Teaching, became established in the fruition of stream-entry.

Then the female lay follower Kālī, while the Teaching was being taught by another, without having previously seen the Truth-finder, having given rise to confidence through oral tradition, as if eating food prepared by another, became established in the fruition of stream-entry. She was the very first stream-enterer and the most senior among all women. Together with her attainment of stream-entry, that very night the delivery took place, and on the name-giving day of the boy who had been obtained, she gave the name Soṇa. She, having dwelt at her family home according to her preference, went to her family home itself.

At that time the Elder Mahākaccāna was dwelling on the Upavatta mountain in dependence on that city. The female lay follower attended upon the elder. The elder regularly went to her dwelling. The boy Soṇa too, regularly going about near the elder, became intimate with him. He at a later time went forth in the elder's presence. The elder, wishing to give him full ordination, having sought a group for three years, gave him full ordination. He, having received full ordination, having had a meditation subject explained, having developed insight, having attained arahantship, having learnt the Suttanipāta in the elder's very presence, having finished keeping the rains retreat, having performed the invitation to admonish, having become desirous of seeing the Teacher, asked permission of his preceptor. The elder said - "Soṇa, when you have gone, the Teacher will have you dwell in the same perfumed chamber and will request the Teaching; you will speak the Teaching. The Teacher, having gained

confidence through your talk on the Teaching, will give you a boon. When you are receiving the boon, take this and this, and in my name pay homage at the feet of the One of Ten Powers." He, having been permitted by his preceptor, having gone to the house of his mother the female lay follower, informed her. She too said "Good, dear son, as you are going to see the One of Ten Powers, having brought this woollen blanket, having made it a floor covering in the Teacher's dwelling perfumed chamber, spread it" - and gave the woollen blanket. The Elder Soṇa, having taken that, having set in order his lodging, having gone gradually to the Teacher's dwelling place, having approached at the very time when the One of Ten Powers was seated on the Buddha's seat, having paid respect, stood to one side. The Teacher, having exchanged friendly welcome with him, addressed the Elder Ānanda - "Ānanda, find out about the lodging for this monk." The elder, having known the Teacher's intention, as if pushing aside, spread the floor covering right inside the perfumed chamber.

Then the Blessed One, having spent much of the night in the open air, entered the dwelling. The Venerable Soṇa too, having spent much of the night in the open air, entered the dwelling. The Teacher, having practised the lion's posture in the last watch, having risen towards the break of dawn and sat down, having known "By this time Soṇa's bodily disturbance will have been tranquillised," requested the Venerable Soṇa - "Let the Teaching occur to you to speak, monk." The Elder Soṇa, with a sweet voice, without destroying even a single phrase, recited the discourses of the Aṭṭhakavagga. At the conclusion of the talk, the Blessed One, having given applause, declared his state of being pleased, saying "The Teaching has been well learnt by you, monk. Between the time when it was expounded by me and today, the expounding is exactly alike; there is nothing at all deficient or in excess." The Elder Soṇa too, having observed "This is the opportunity," having paid homage to the One of Ten Powers in the words of his preceptor, requested all the boons beginning with full ordination by a group with a Vinaya expert as the fifth member. The Teacher granted them. Again the elder, having paid homage in the words of his mother, the female lay follower, having given the woollen blanket saying "This, venerable sir, is a woollen blanket sent by the female lay follower as a floor covering for your dwelling perfumed chamber," having risen from his seat, having paid homage to the Teacher, having circumambulated him keeping him on his right, departed. This is the summary here; but in detail, beginning with the elder's going forth, everything has come in the discourse itself.

Thus the elder, having obtained eight boons from the Teacher's presence, having gone to the presence of his preceptor, reported all that incident. On the following day, having gone to the door of the dwelling of his mother, the female lay follower, he stood for almsfood. The female lay follower, having heard "My son, it is said, is standing at the door," having come quickly, having paid respect, having taken the bowl from his hand, having caused him to sit down inside the dwelling, gave him food. Then, at the conclusion of the meal, she said to him - "Have you seen the One of Ten Powers, dear son?" "Yes, lay follower." "Was he paid homage to in my name?" "Yes, he was paid homage to, and that woollen blanket of mine too was spread as a floor covering at the dwelling place of the Truth-finder." "What, dear son, it is said that a talk on the Teaching was spoken by you to the Teacher, and that applause was given to you by the Teacher?" "How was that known by you, lay follower?" "Dear son,

a deity dwelling in my house, on the day when applause was given to you by the One of Ten Powers, said 'The deities in the entire ten-thousand world-circles gave applause' - dear son, I hope to have the talk on the Teaching spoken by you taught to me too in the very same manner as taught by the Buddhas." The elder accepted his mother's request. She, having known his consent, having had a pavilion built at the door, had him teach her a talk on the Teaching in the very same manner as taught by the One of Ten Powers - the story arose here. The Teacher, at a later time, seated in the midst of the noble company, established the elder in the foremost position among those with good speech.

The Story of the Elder Sīvali

207. In the ninth, "of obtainers, that is to say, Sīvali" - setting aside the Truth-finder, it shows that the Elder Sīvali is the foremost among monks who are obtainers. In the question-procedure for him, this is the progressive discourse - This one too, in the past, in the time of the Buddha Padumuttara, having gone to the monastery in the very manner stated, standing at the edge of the assembly, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among obtainers, having thought "It is fitting for me too to become such a one in the future," having invited the One of Ten Powers, having given a great gift for seven days in the very former method, he made the aspiration: "Blessed One, by this preparatory action I do not aspire to any other achievement; but in the future, in the Dispensation of a Buddha, may I too become the foremost among obtainers, just as that monk established by you in the foremost position." The Teacher, having seen that there was no obstacle, having declared "This aspiration of yours will succeed in the future in the Dispensation of the Buddha Gotama," departed.

That son of good family too, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in the time of the Buddha Vipassī, took conception in a certain village not far from the city of Bandhumatī. At that time, the residents of the city of Bandhumatī, having discussed again and again together with the king, were giving a gift to the One of Ten Powers. They, one day, all having come together, while giving a gift, thinking "What is lacking in our gift?" did not see honey and jaggery-curd. They, thinking "We shall bring it from somewhere," stationed a man on the road entering the city from the countryside. Then this son of good family, having taken a jar of jaggery-curd from his own village, going to the city thinking "I shall bring something," having washed his face, looking for a convenient place thinking "With washed hands and feet I shall enter," having seen a bee-hive honey free from larvae the size of a ploughshare, thinking "This has arisen for me through merit," having taken it, he enters the city. The man stationed by the citizens, having seen him, asked "My good man, for whom are you bringing this?" For no one, sir, but this was brought by me to sell. If so, my good man, having taken this coin, give me that honey and jaggery-curd.

He thought - "This is not of great value, yet this one gives much all at once; it is fitting to investigate." Then he said to him "I will not give it for one coin." If so, having taken two, give it. Not even for two will I give it. By this method, increasing and increasing, it reached a thousand. He thought - "It is not fitting to stretch it too far; let it be, for now I shall ask what is to be done with this." Then he said to him - "This is not worth much, yet you give much; for what purpose are you taking this?" Here, my

dear, the city residents, having competed with the king, while giving a gift to Vipassī, the One of Ten Powers, not seeing these two items among the gift offerings, are searching for them. If they do not obtain these two, there will be defeat for the citizens. Therefore, having given a thousand, I am taking it. But is this fitting only for the citizens? Is it not fitting to give it to others? It is unrestricted to give it to anyone whomsoever. But is there anyone among the citizens who gives a thousand in a single day for the gift? There is not, my dear. But do you know the state of these two being worth a thousand? Yes, I know. If so, go, tell the citizens - "One man does not give these two for a price; he wishes to give them with his own hand. You should be free from concern on account of these two." But you be a bodily witness for me of my seniority in this gift offering.

That villager, having taken the five pungent spices with a māśaka kept for expenses, having made them into powder, having drawn off rice-gruel from the curds, having squeezed the honeycomb into it, having mixed it with the five pungent spice powder, having placed it on a single lotus leaf, having prepared that, having taken it, sat down at a place not far from the One of Ten Powers. Among the honour being brought by the great multitude, looking for his own turn with the bowl, having known the opportunity, having gone to the Teacher's presence, "Blessed One, this is my gift offering of a poor man; please accept this out of compassion for me." The Teacher, out of compassion for him, having accepted it with the stone bowl given by the Four Great Kings, determined that when it was being distributed to sixty-eight hundred thousand monks, it would not be exhausted. That son of good family too, when the meal was finished, having paid respect to the Blessed One, standing to one side, said - "I have seen, Blessed One, today the honour being brought to you by the residents of the city of Bandhumatī. May I too, as an outcome of this action, in whatever existence I am reborn, attain the highest gain and the highest fame." The Teacher, having said "So be it, son of good family," having given the thanksgiving for the meal for both him and the city residents, departed.

That son of good family too, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, took conception in the womb of Suppavāsā the king's daughter. From the time of the taking of conception, hundreds of presents arrived in the evening and morning, and Suppavāsā attained success. Then, for the purpose of investigating his merit, they had him touch the seed basket with his hand; from each seed, even a hundred slips or a thousand slips came forth. From a single karīśa of field, even fifty or sixty cartloads arose. Even at the time of filling the granary, they had him touch the granary door with his hand; by the merit of the king's daughter, whatever place was taken from by those who were taking was filled again. Even from a pot full of food, having said "By the merit of the king's daughter," for those giving to anyone whatsoever, as long as they did not withdraw, the food was not exhausted. Seven years passed while the child was still in the womb.

But when the embryo was fully matured, she experienced great suffering for seven days. She, having addressed her husband, sent to the Teacher's presence, saying "Before death, while still living, I shall give a gift" - "Go, having reported this matter to the Teacher, invite the Teacher, and whatever the Teacher says, having noted that well, come and tell me." He, having gone, reported her message to the Blessed One.

The Teacher said: "May Suppavāsā the Koliyan daughter be happy; may she, happy and healthy, give birth to a healthy son." The king, having heard that, having paid respect to the Blessed One, set out facing towards the inner village. Even before his arrival, the embryo came forth from Suppavāsā's womb like water from a water-pot; the people who had been sitting around, with tearful faces, began to laugh. The great multitude, full of mirth, went to report the news of the son to the king.

The king, having seen their gestures, thought: "The matter spoken of by the One of Ten Powers has been accomplished, I think." He, having come, reported the Teacher's message to the king's daughter. The king's daughter said: "The meal for which you have invited will be the life-saving meal itself as the auspicious meal. Go, invite the One of Ten Powers for seven days." The king did so. They set going a great gift to the Community of monks headed by the Buddha for seven days. Since the boy, having been born, was cooling the heated minds of all the relatives, they gave him the name "the boy Sīvali." He, because of having dwelt in the womb for seven years, was capable of all tasks from the very time of birth. The General of the Teaching, Sāriputta, on the seventh day had a friendly conversation with him. The Teacher too spoke a verse in the Dhammapada -

One who has overcome this dangerous path, this difficult passage, the round
of rebirths, and delusion;
Who has crossed over, gone beyond, a meditator, without longing, free from
doubt;
Quenched by non-clinging, him I call a brahmin."

Then the elder said thus to him - "But having experienced such a heap of suffering, is it not fitting for you to go forth?" "If permitted, I would go forth, venerable sir." Suppavāsā, having seen the boy speaking together with the elder, thinking "What indeed is my son speaking about together with the General of the Teaching?" having approached the elder, asked - "What is my son speaking about together with you, venerable sir?" "Having spoken about the suffering of dwelling in the womb experienced by himself, he says 'Permitted by you, I shall go forth.'" "Good, venerable sir, give him the going forth." The elder, having led him to the monastery, having given the meditation subject of the skin pentad, while giving the going forth, said: "Sīvali, there is no need for you of any other exhortation; you should review the very suffering experienced by you for seven years." "Venerable sir, the going forth alone is your burden; but whatever can be done by me, that I shall know." He, at the very moment of shaving the first round of hair, became established in the fruition of stream-entry; at the moment of shaving the second, in the fruition of once-returning; with the third, in the fruition of non-returning. But the shaving of all the hair and the realisation of arahantship were neither after nor before. From the day of his going forth, the four requisites arose for the Community of monks as much as they wished. Thus here the story originated.

Afterwards the Teacher went to Sāvattthī. The elder, having paid respect to the Teacher, said: "Venerable sir, I shall investigate my merit; give me five hundred monks." "Take them, Sīvali." He, having taken five hundred monks, going towards the Himalayas, goes along the forest road. The deity dwelling in the banyan tree first seen by him gave gifts for seven days. Thus he -

"First he saw the banyan tree, second Paṇḍava Mountain;
Third at the Aciravatī, fourth the excellent ocean.

"Fifth the Himalayas he, sixth approached Chaddanta;
Seventh Gandhamādana, eighth then Revata."

In all places they gave gifts for seven days each. But on Mount Gandhamādana, the king of gods named Nāgadatta, during the seven days, on one day gave almsfood of milk, on one day gave almsfood of ghee. The Community of monks said - "Friend, of this king of gods, neither are cows being milked to be seen, nor churning of curds; from where does this arise for you, king of gods?" "Venerable sir, this is the fruit of the gift of a ticket-meal of milk in the time of Kassapa, the One of Ten Powers," said the king of gods. Afterwards the Teacher, making the going out to meet Revata of the Acacia Forest the occasion, established the elder in the foremost position among those who had attained the highest gain and the highest fame in his own Dispensation.

The Story of the Elder Vakkali

208. In the tenth, "of those inclined to faith" means of those inclined through faith; it shows that the Elder Vakkali is the foremost among monks of powerful faith. For the faith of others had to be increased, but for the elder it had to be reduced. Therefore he is said to be the foremost of those inclined to faith. "Vakkalī" however was his name.

In the question-procedure for him, this is the progressive discourse -For this one too, in the past, in the time of the Buddha Padumuttara, having gone to the monastery in the very manner stated, standing at the edge of the assembly, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those inclined to faith, having thought "It is fitting for me too to become such a one in the future," having invited the Teacher in the very manner stated, having given a great gift for seven days, having paid homage to the One of Ten Powers, he made the aspiration: "Venerable sir, may I too, by this preparatory action, like the monk established by you in the foremost position among those inclined to faith, in the future become the foremost of those inclined to faith in the Dispensation of a Buddha." The Teacher, having seen that there was no obstacle for him, having declared it, departed.

He too, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in the time of our Teacher, took conception in a brahmin family in Sāvatthī; they gave him the name Vakkalitissa. He, having come of age, having learnt the three Vedas, having seen the One of Ten Powers surrounded by the community of monks walking about in Sāvatthī, looking at the Teacher's bodily achievement, unsatisfied by the sight of his bodily achievement, went about together with the One of Ten Powers only. Having gone together with him going to the monastery, he stood just looking at the accomplishment of his body. When he sat down in the Teaching hall and expounded the Teaching, he stood at a place directly facing him and listened to the Teaching. He, having gained faith, having requested the going forth thinking "Living in the midst of a house, I shall not always obtain the sight of the One of Ten Powers," went forth in the Teacher's presence.

From that time onwards, except for the time of taking food, at the remaining times, wherever standing one was able to see the One of Ten Powers, steady in that, having abandoned wise attention, he dwelt just looking at the One of Ten Powers. The Teacher, waiting for the maturation of his knowledge, even though for a long stretch of time he went about merely by way of seeing his physical form, without saying anything, having known "Now his knowledge has reached maturity; it is possible to awaken him," spoke thus - "What is there for you, Vakkali, in seeing this foul body? Whoever, Vakkali, sees the Teaching sees me. Whoever sees me sees the Teaching. For, Vakkali, one seeing the Teaching sees me; one seeing me sees the Teaching."

Even though the Teacher thus exhorted him, the elder, having given up the sight of the One of Ten Powers, was indeed unable to go elsewhere. Then the Teacher, thinking "This monk, without obtaining a sense of urgency, will not understand," when entering the rains retreat was approaching, having gone to Rājagaha, on the day of entering the rains retreat, dismissed the elder saying "Go away, Vakkali." Buddhas are indeed those whose words are acceptable; therefore the elder, being unable to stand having gone against the Teacher, being unable to bear not coming into the presence of the One of Ten Powers for three months, thinking "What can be done now? I have been dismissed by the Truth-finder; I do not obtain his presence; what is the use of life for me?" ascended to a precipitous place on the Vulture's Peak mountain. The Teacher, having known his state of distress, thinking "This monk, not obtaining encouragement from my presence, might destroy the decisive support for path and fruition," emitted a radiance to show himself. Then, from the time of seeing the Teacher, his great dart of sorrow was abandoned. The Teacher, as if bringing a flood to a dried-up lake, in order to produce powerful joy and pleasure in the Elder Vakkali, spoke this verse in the Dhammapada -

"The monk full of gladness, devoted to the Buddha's teaching;
He would attain the peaceful state, the stilling of activities, happiness."

And to the Elder Vakkali he stretched out his hand saying "Come, Vakkali." The elder, having produced powerful joy thinking "The One of Ten Powers has been seen by me, and the invitation 'Come' has also been received," not knowing his own state of going, thinking "From where shall I go?" having sprung forward into the sky before the One of Ten Powers, while his first foot was still placed on the mountain, reflecting on the verse spoken by the Teacher, having suppressed the joy right there in the sky, having attained arahantship together with the analytical knowledges, descending while paying homage to the Truth-finder. At a later time, the Teacher, seated in the midst of the noble company, established the elder in the foremost position among those inclined to faith.

Explanation of the Second Chapter.

14. The Chapter on the Foremost

3. The Third Chapter on the Foremost

209. In the first discourse of the third chapter, "eager to train" means of those who, being devoted to the three trainings, train with fondness; this is the meaning. "Rāhula" indicates the Elder Rāhula, his own son. The Elder, it is said, from the day of his going forth, rising right early, having taken up a handful of sand, aspires thus:

"Oh, may I today receive this much exhortation and instruction from the One of Ten Powers and from my teachers and preceptors." Therefore he became known as the foremost of those eager to train.

210. In the second, "of those gone forth through faith" means of those gone forth through faith. "Raṭṭhapāla" means one able to protect the country, or he came to the term Raṭṭhapāla also because he was born in a family able to hold together a broken country. For he, having heard the Teacher's proclamation of the Teaching, having gained faith, having made fourteen meal-refusals, having obtained his mother and father's permission for the going forth, went forth. Therefore he became known as the foremost of those gone forth through faith.

The Story of the Elders Rāhula and Raṭṭhapāla

Now for both of these elders, in the question-procedure, this is the progressive discourse - These two, it is said, in the past, in the time of the Buddha Padumuttara, were reborn in a very wealthy householder's family in the city of Hamsavatī. Their name or clan in their childhood is not spoken of. But having come of age, having been established in the household life, after the passing of their own respective fathers, both, having summoned their own respective treasurers of the jewel storehouse, having seen the immeasurable wealth - "This much heap of wealth our grandfather, great-grandfather and others were not able to take with them when they went; now it is fitting for us to take this wealth and go by whatever means" - those two persons began to give a great gift to the destitute, travellers and others at four places. One, having asked each person who came to his place of giving, among rice gruel, sweet-meats and so on, whatever came to mind for whomever, he gave that to that person; for him, by that very reason, the name "Āgatapāka" came to be. The other, without even asking, filling and filling each vessel taken, gives it; for him too, by that very reason, the name "Anaggapāka" came to be; the meaning is "immeasurable cooking."

Both of them one day went right early outside the village for the purpose of washing their faces. At that time, two hermits of great supernormal power, having come through space from the Himalayas for the purpose of the alms round, having descended not far from those friends, thinking "Let them not see us," stood to one side. Both those persons, having arranged their requisites such as gourd-bowls and so on, having headed towards the inner village, having come to the presence of those who had gone for almsfood, paid homage. Then the hermits said to them "At what time did you come, O ones of great merit?" They, having said "Just now, venerable sir," having taken the gourd-bowls from their hands, having led them to their own respective houses, at the conclusion of the meal, obtained their acknowledgment for the purpose of regularly receiving almsfood.

Among them, one hermit was one whose body element was accompanied by fever. He, by his own power, having divided the water of the great ocean in two, having gone to the dwelling of the serpent king Pathavindara, sits down for the day residence. He, having taken the suitable climate, having returned, while giving thanksgiving for the meal at the house of his own attendant, says "May it be like the dwelling of the serpent Pathavindara." Then one day the attendant asked him - "Venerable sir, when you give thanksgiving you say 'May it be like the dwelling of the serpent Pathavindara'; we do not know the meaning of this; what is meant by this,

venerable sir?" "Yes, householder, I say 'May your success be similar to the success of the serpent king Pathavindara.'" The householder from then on fixed his mind on the dwelling of the serpent king Pathavindara.

The other hermit, having gone to the realm of the Thirty-three, takes the day residence in the empty Serisaka mansion. He, while coming and going, having seen the success of Sakka, the king of gods, while giving thanksgiving to his own attendant, says "May it be like Sakka's mansion." Then that householder too, the other friend, asked him just as the other had asked that hermit. He, having heard his words, fixed his mind on Sakka's dwelling. Both of them were reborn in the very places they had wished for.

The one reborn in the dwelling of Pathavindara became known as the serpent king Pathavindara. He, at the moment of rebirth, having seen his own individual existence, was remorseful, thinking "Indeed the hermit who frequented my family praised a disagreeable place for me; this is a place for crawling about on one's chest; surely he did not know any other place." Then at that very moment, adorned and prepared serpent dancers took up musical instruments in all directions. He, at that very moment, having abandoned that individual existence, became one having the appearance of a young man. And every fortnight the four great kings go to the attendance upon Sakka. Therefore he too went to the attendance upon Sakka together with Virūpakkha, the king of serpents. Sakka, having seen him coming from afar, recognised him. Then, when he had come near and was standing, he asked "Where were you reborn, my dear?" "Do not speak of it, great king; I have been reborn in a place where one crawls on one's chest; but you obtained a good friend." "My dear, do not think 'I have been reborn in an unsuitable place'; Padumuttara, the One of Ten Powers, has arisen in the world; having performed the preparatory action for him, aspire to this very place; we shall both dwell in happiness." He, having said "Thus, Sire, I shall do," having gone, having invited Padumuttara, the One of Ten Powers, prepared honour and respect for the whole night together with the assembly of serpents in his own serpent dwelling.

The Teacher, on the following day, when dawn arose, addressed his own attendant, the Elder Sumana - "Sumana, today the Truth-finder will go far on the alms round; let worldling monks not come, let only those who are masters of the three Canons, who have attained the analytical knowledges, and who possess the six higher knowledges come." The Elder, having heard the Teacher's words, informed everyone. Together with the Teacher, a hundred thousand monks plunged into the sky. Pathavindhara, having come together with the assembly of nāgas to meet the One of Ten Powers, having surrounded the Teacher, having looked at the community of monks treading upon the jewel-coloured waves on the surface of the ocean, looking first at the Teacher, and at the end at the most junior in the Community, the novice named Uparevata, the son of the Truth-finder, he gave rise to joy and gladness, thinking "It is not marvellous that the remaining disciples have such supernormal power, but that this young boy has such supernormal power is exceedingly marvellous."

Then, when the One of Ten Powers was seated in his abode, as the remaining monks sat down starting from the most senior, the seat of the novice Uparevata reached the very place directly facing the Teacher. The king of nāgas, whether giving rice gruel or giving sweet-meats, looked once at the One of Ten Powers, and once at the novice

Uparevata. For on his body, it is said, the thirty-two marks of a great man appeared just as on the Teacher's body. Then the king of nāgas, thinking "This novice appears similar to the Buddhas; what indeed is he?" asked a certain monk seated not far away - "What is this novice to the One of Ten Powers, venerable sir?" "His son, great king." He thought - "Great indeed is this monk, who has obtained the state of being a son of such a Truth-finder who has attained splendour. Even his body in part appears similar to the body of the Buddhas; it is fitting for me too to become such a one in the future." Having given a great gift for seven days, he made the aspiration: "Venerable sir, by the power of this preparatory action, may I, like this Uparevata, in the future become the son of a Buddha." The Teacher, having seen that there was no obstacle, having declared "In the future you will be the son of the Buddha Gotama," departed.

Pathavindhara too, when the next fortnight had arrived, went together with Virūpakka to the attendance upon Sakka. Then Sakka asked him, standing nearby - "Have you aspired to this heavenly world, my dear?" "It is not aspired to, great king." "What fault did you see?" "There is no fault, great king, but I saw the son of the One of Ten Powers, the novice Uparevata. From the time of seeing him, my mind did not incline elsewhere, and so I made the aspiration: 'In the future may I become such a son of a Buddha.' You too, great king, make an aspiration; we shall not be without each other in the place of rebirth." Sakka, having accepted his word, having seen a certain monk of great majesty, reflecting "From which family indeed has this son of good family gone forth?" he understood: "This one, having been the son of a family able to hold together a broken country, having made fourteen breaks in meals, having caused his mother and father to give permission for the going forth, went forth." Though knowing, yet as if not knowing, having asked the One of Ten Powers, having made great honour for seven days, he made the aspiration: "Venerable sir, by the outcome of this meritorious action, like this son of good family in your Dispensation, may I in the future become the foremost among those gone forth through faith in the Dispensation of a Buddha." The Teacher, having seen that there was no obstacle, having declared "You, great king, in the future will be the foremost among those gone forth through faith in the Dispensation of the Buddha Gotama," departed. Sakka too went to the city of the gods itself.

Both of them, having passed away from their place of rebirth, wandering in the round of rebirths among gods and humans, passed through many thousands of cosmic cycles. Now, at the summit of ninety-two cosmic cycles from now, a Buddha named Phussa arose in the world. His father was a king named Mahinda; he had three younger half-brothers from a different mother. The king, day after day, cherishing the thought "The Buddha is mine alone, the Teaching is mine, the Community is mine," himself fed the One of Ten Powers with regular food.

Then one day his borderland was in revolt. He addressed his sons - "Dear sons, the borderland is in revolt; either you or I must go. If I go, the One of Ten Powers must be attended upon by you in this manner." All three of them said all at once - "Father, there is no business of going for you; we shall scatter the thieves." Having paid homage to their father, having gone to the borderland, having scattered the thieves, having become victorious in battle, they returned. They consulted with their footmen on the road - "Dear friends, as soon as we have arrived, our father will give a boon; which boon shall we take?" "Sirs, after your father's passing there is nothing that is

rare for you; but take the boon of attending upon your eldest brother, the Buddha Phussa," they said. They, saying "Well spoken by you," all being of one mind, having gone, saw their father. Then the father, having been pleased with them, gave a boon. They requested the boon saying "We shall attend upon the Truth-finder for three months." The king said "This cannot be given; take another boon." "Father, we have no need of another boon; if you wish to give, give us this very boon." The king, when they spoke again and again, having thought "It is not possible not to give, since it was promised by me," said - "Dear sons, I give you the boon; but however, Buddhas are difficult to approach, like lions wandering alone; attending upon the One of Ten Powers, you should be heedful."

They thought - "It is fitting for us, while attending upon the Truth-finder, to attend in a befitting manner." All being of one mind, having undertaken the ten precepts, having become free from the odour of defilement, they appointed three men to carry the burden of the Teacher's alms hall. Among them, one was the producer of wealth and grain, one was the constructor, one was the arranger of gifts. Among them, the producer of wealth and grain was born in the present time as the great King Bimbisāra, the constructor as the lay follower Visākha, the arranger of gifts as the Elder Raṭṭhapāla. He, having done wholesome deeds there for as long as life lasted, was reborn in the celestial city. But this Elder Rāhula, in the time of Kassapa, the One of Ten Powers, having been the eldest son of King Kikī of Kāśi, was reborn; they gave him the name Prince Pathavindhara. He had seven sisters. They had seven residential cells built for the One of Ten Powers. Pathavindhara received the viceroyalty. He said to those sisters - "Among the residential cells built by you, give one to me too."

"Brother, you are established in the position of viceroy; it is you who should give to us; you build another residential cell." He, having heard their words, had five hundred monasteries built. Some say five hundred residential cells. He, having done wholesome deeds there for as long as life lasted, was reborn in the celestial city. But in this arising of a Buddha, Prince Pathavindhara took conception in the womb of the queen-consort of our Bodhisatta, and his companion was reborn in the house of the millionaire Raṭṭhapāla in the market town of Thullakoṭṭhita in the Kuru country.

Then our One of Ten Powers, having attained the highest enlightenment, having set in motion the excellent wheel of the Teaching, having come gradually to Kapilavatthu, gave the going forth to Prince Rāhula. The procedure of his going forth has come in the canonical text itself. For him thus gone forth, the Teacher, by way of continuous exhortation, spoke the Discourse on the Exhortation to Rāhula. Rāhula too, rising right early, having taken up sand with his hand, says "May I today receive this much exhortation from the One of Ten Powers and from my teachers and preceptors." A discussion arose in the midst of the community of monks: "The novice Rāhula is indeed patient of exhortation, a son befitting his father." The Teacher, having known the disposition of the monks' minds, thinking "When I have gone, a proclamation of the Teaching will increase, and the virtue of Rāhula will become known," having gone, seated on the Buddha-seat in the Teaching hall, addressed the monks: "Monks, what discussion were you having as you sat together here?" We are speaking of the state of being patient of exhortation of the novice Rāhula, Blessed One. The Teacher, standing at this point, for the purpose of illustrating the virtue of Rāhula, having brought up the Deer Jātaka, related:

"The deer with three lying postures, of many deceits,
With eight hooves, drinking water at midnight;
Breathing on the ground with one nostril,
He will outwit with six tricks, dear sister, the nephew."

Then, at the time of being a seven-year-old novice, thinking "Let not Rāhula, even for the purpose of play due to his youth, speak a conscious lie," he taught the Exhortation to Rāhula at Ambalaṭṭhikā. At the time of being an eighteen-year-old novice, when he was entering for almsfood behind the Truth-finder, having seen the beauty of form of both the Teacher and of himself, while thinking a thought connected with the household life, by the method beginning with "Whatever, Rāhula, materiality," he spoke the Greater Discourse on the Exhortation to Rāhula. But the Exhortation to Rāhula in the Saṃyutta and the Exhortation to Rāhula in the Aṅguttara are just the elder's practice of insight. Then the Teacher, having known the maturity of his knowledge, at the time of being a newly ordained monk, seated in the Blind Men's Grove, spoke the Shorter Exhortation to Rāhula. At the conclusion of the teaching, the Elder Rāhula, together with ten billion deities, attained arahantship; there is no counting of the deities who became stream-enterers, once-returners, and non-returners. Then the Teacher, at a later time, seated in the midst of the noble Community, established the elder in the foremost position among those eager to train in this Dispensation.

But when the Teacher, having set out on a journey to the Kuru country, had arrived at Thullakoṭṭhita, the son of good family Raṭṭhapāla, having heard the Teacher's proclamation of the Teaching, having gained faith, having obtained permission from his mother and father, having approached the One of Ten Powers, by the Teacher's command, went forth in the presence of a certain elder. From the day of his going forth, the millionaire householder, having seen monks going past the door of his own dwelling, reviled and abused them: "What business do you have in this house? There was only one little son; having taken him, you have gone. Now what will you do?" The Teacher, having dwelt at Thullakoṭṭhita for a fortnight, went again straight to Sāvathī. There the Venerable Raṭṭhapāla, attending wisely, doing the work, having developed insight, attained arahantship. He, having obtained permission from the Teacher, having gone to Thullakoṭṭhita for the purpose of seeing his mother and father, there walking for almsfood successively, having received food made with flour from the previous evening at his father's dwelling, consuming it as if it were the Deathless, having been invited by his father, having consented, on the second day having consumed almsfood at his father's dwelling, having aroused the perception of foulness regarding the women who were adorned and prepared, having expounded the Teaching while standing right there, having flown up into the sky like an iron arrow released from a bowstring, having gone to King Korabya's Migacīra park, seated on the auspicious stone slab, having expounded the Teaching adorned with the four losses to the king who had come for the purpose of seeing him, wandering on a journey gradually, he came again straight to the presence of the Teacher. Thus this story originated. Then the Teacher, at a later time, seated in the midst of the noble company, established the elder in the foremost position among sons of good family who had gone forth through faith in this Dispensation.

The Story of the Elder Kuṇḍadhāna

211. In the third, "of those who take the voting ticket first" shows that the Elder Kuṇḍadhāna is the foremost among monks who are the very first takers of voting tickets. It is said that elder, on the day of the invitation by Mahāsubhaddā, when the Truth-finder was going to the city of Ugga, when it was said "Today the Teacher will go far on the alms round; let worldlings not take voting tickets, let only the five hundred who have eliminated the mental corruptions take them," having roared the lion's roar at the very first, took the voting ticket. On the day of the invitation by Cūḷasubhaddā too, when the Truth-finder was going to Sāketa, among the five hundred monks he took the voting ticket at the very first, and also when going to the Sunāparanta country. For these reasons the elder became known as the foremost of those who take the voting ticket first. "Kuṇḍadhāna" however was his name.

In the question-procedure for him, this is the progressive discourse -It is said that this one, in the time of the Buddha Padumuttara, having been reborn in a family home in the city of Hamsavatī, in the very manner stated, having gone to the monastery, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those who take the voting ticket first, having performed the preparatory action for the Buddhas, having aspired to that position of rank, having been declared by the Teacher who saw that there was no obstacle, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in the time of the Buddha Kassapa, he was reborn as an earth-dwelling deity. For Buddhas of long life span, the Observance is not held every fortnight. For the Blessed One Vipassī, the One of Ten Powers, the Observance was held every six years; but Kassapa, the One of Ten Powers, expounded the Pātimokkha every sixth month. At the time of the expounding of that Pātimokkha, two monks who were friends, dwelling in the various directions, go saying "We shall perform the Observance." This terrestrial deity thought - "The friendliness of these two monks is exceedingly firm; if there were one who causes division, would it be broken or would it not be broken?" She, watching for an opportunity regarding them, goes not far from them.

Then one elder, having given his bowl and robes into the hand of the other, having gone to a place convenient for water for the purpose of relieving the body, having washed his hands and feet, comes out from near a thicket. The terrestrial deity, having become a woman of the most excellent beauty behind that elder, again and again, having shaken out and arranged her hair, as if tying it up, as if wiping dust from her back, as if arranging and putting on a cloth, having become one following step by step after the elder, came out from the thicket. The friend elder, standing to one side, having seen this situation, with displeasure arisen, "Now the affection that has followed me for a long time with this monk is destroyed. If I had known of such a state of affairs, I would not have had intimacy with this one for so long a stretch of time," having thought thus, said to him as he was coming "Here, friend, take your bowl and robes; I do not go along the same road with such an evil companion." Having heard that talk, the heart of that conscientious monk was as if pierced having taken a sharp spear. Then he said to him - "Friend, what is this that you say? For so long a time I do not know even an offence of the mere degree of a wrong-doing. But you today call me 'evil one'; what has been seen by you?" What need is there of anything else seen? Did you not come out having been in one place together with such an adorned and bedecked woman? There is no such thing, friend, for me; I do

not see such a woman. Even though he spoke up to the third time, the other elder, not believing his words, taking what was seen by himself as the truth, not going by the same road with him, went by another road to the Teacher's presence. The other too went by another road to the Teacher's presence.

Thereupon, at the time of the Community of monks entering the Observance hall, that monk, having recognised that monk in the Observance hall, having gone out saying "In this Observance hall there is such an evil monk; I shall not perform the Observance together with him," stood outside. The terrestrial deity, thinking "A weighty deed has been done by me," having gone to his presence in the appearance of an elderly lay follower, said "Why, venerable sir, is the noble one standing in this place?" Lay follower, one evil monk has entered this Observance hall; having said "I shall not perform the Observance together with him," having gone out, I am standing outside. Venerable sir, do not take it thus; this monk is of pure morality. The woman seen by you is myself; by me, for the purpose of testing you, looking at the state of whether they have shame or are shameless, thinking "Is the friendliness of these elders firm or not firm?" - that deed was done. But who are you, good person? I am a terrestrial deity, venerable sir. The young god, while speaking thus, having stood by divine power, having fallen at the elder's feet, having entreated the elder saying "Venerable sir, forgive me; the elder does not know this fault; please perform the Observance," he caused him to enter the Observance hall. That elder performed the Observance in one place for the time being, but by way of association with a friend, he was not again in one place together with him. The action of this elder is not spoken of; but the accused elder, doing the work of insight again and again, attained arahantship.

The terrestrial deity, as an outcome of that action, was not freed from the realms of misery for one interval between Buddhas. But if from time to time she attains human existence, a fault done by anyone else falls upon her alone. He was reborn in a brahmin family in Sāvattthī in the time of our Blessed One; they gave him the name Dhāna the young man. He, having come of age, having learnt the three Vedas, in old age, having heard the Teacher's proclamation of the Teaching, having gained faith, went forth. From the day of his full ordination onwards, one adorned and prepared woman, when he enters the village, enters the village together with him; when he departs, she departs. Even when he enters the monastery, she enters; even when he stands, she stands - thus she appears as a constant follower. The elder does not see her, but as an outcome of his former action, she appears to others.

In the village, the women giving rice gruel and almsfood make mockery, saying "Venerable sir, this one ladle of rice gruel is for you, one is for this female companion of ours." There is great harming for the elder. Even when he has gone to the monastery, the novices and young monks, having surrounded him, make mockery, saying "Dhāna has become a favourite." Then by that very reason the name "Elder Kuṇḍadhāna" came to be. He, rising up again and again, being unable to endure the sport being made by them, having seized upon madness, says "You are favourites, your preceptors are favourites, your teachers are favourites." Then they reported to the Teacher - "Kuṇḍadhāna speaks such harsh speech with the young novices." The Teacher, having had him summoned, having asked "Is it true, monks?" when he said "True, Blessed One," said "Why do you speak thus?" "Venerable sir, being unable to

bear the constant harming, I speak thus." "You are not able to wear out the deed done formerly up to the present day; do not again speak such harshness to monks" - having said this, he said:

"Do not speak harshly to anyone, those spoken to would retort to you;
For vehement talk is painful, retribution would touch you.

"If you do not shake yourself, like a broken gong;
You have attained Nibbāna, no impetuosity is found in you."

And moreover, they told even the King of Kosala about the state of that elder's going about with a woman. The king, having sent men saying "Go, sirs, investigate," himself too, with just a small retinue, having gone to the elder's dwelling place, stood to one side looking. At that moment the elder was seated doing needlework, and that woman too appears as if standing at a place not far away.

The king, having seen that, thinking "There is a reason here," went to the place where she was standing. When he was approaching, she appeared as if having entered the elder's dwelling leaf-hut. The king too, having entered the leaf-hut together with her, looking everywhere but not seeing her, having formed the perception "This is not a woman; it is a result of action of the elder," even though at first when passing near the elder he had not paid homage to the elder, having known the untruthfulness of that matter, having come back, having paid homage to the elder, seated to one side, he asked "I hope, venerable sir, you are not troubled about almsfood?" The elder said "It is sufficient, great king." "I know, venerable sir, the noble one's situation. Going about with such a defilement, who indeed will have confidence in you? From now on there is no business of going anywhere for you; I will attend upon you with the four requisites. Do not be heedless in wise attention" - thus he established a regular supply of almsfood. The elder, having obtained the king as a supporter, with fully focused mind through suitable food, having developed insight, attained arahantship. From that time onwards, that woman disappeared.

Mahāsubhaddā, living in a family of wrong views in the city of Ugga, having determined the Observance thinking "May the Teacher have compassion on me," having become free from the odour of defilement, standing on the upper storey of the mansion, having made a declaration of truth saying "May these flowers, having lodged in between, become a canopy over the head of the One of Ten Powers and remain there; may the One of Ten Powers, by this sign, tomorrow accept almsfood from me together with five hundred monks," released eight handfuls of jasmine flowers. The flowers, having gone, became a canopy over the head of the Teacher at the time of expounding the Teaching, and remained there. The Teacher, having seen that canopy of jasmine flowers, having consented to almsfood for Subhaddā by mind alone, on the following day when dawn had arisen, said to the Elder Ānanda - "Ānanda, today we shall go far on the alms round; without giving to worldlings, give voting tickets only to noble ones." The Elder announced it to the monks - "Friends, the Teacher today will go far on the alms round; let worldlings not take them, let only noble ones take voting tickets." The Elder Kuṇḍadhāna, saying "Bring it here, friend, a voting ticket," stretched out his hand first of all. Ānanda, having given rise to the thought "The Teacher does not have voting tickets given to such monks, he has them given only to noble ones," having gone, reported it to the Teacher. The Teacher said

"Give a voting ticket to the one who is having it brought." The Elder thought - "If it were not proper to give a voting ticket to Kuṇḍadhāna, then the Teacher would have prevented it; there will be a reason for this." He aspired to go, thinking "I shall give a voting ticket to Kuṇḍadhāna." The Elder Kuṇḍadhāna, even before his arrival, having attained the fourth meditative absorption which is the foundation for direct knowledge, having stood in the sky by supernormal power, having stretched out his hand saying "Bring it here, friend Ānanda; the Teacher knows me; the Teacher does not prevent a monk such as me from taking the first voting ticket," took the voting ticket. The Teacher, making that the occasion, established the Elder in the foremost position among those who take the first voting ticket in this Dispensation.

The Story of the Elder Vaṅgīsa

212. In the fourth, "of those with discernment" means of those accomplished in discernment; it shows that the Elder Vaṅgīsa is the foremost. It is said that this elder, when approaching the presence of the One of Ten Powers, beginning from the range of vision, comparing with the moon, the sun, the sky, the great ocean, the noble elephant, the lion the king of beasts, comparing with each of these, praising the Teacher with many hundreds of stanzas, with many thousands of stanzas, he approaches. Therefore he became known as the foremost of those with discernment.

In the question-procedure for him, this is the progressive discourse -It is said that this one too, in the time of the Buddha Padumuttara, having taken conception in a family of great wealth in the city of Haṃsavatī, in the very same former manner, having gone to the monastery, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those with discernment, having performed a service for the Teacher, having made the aspiration "May I too in the future become the foremost among those with discernment," having been declared by the Teacher, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, he was reborn in a brahmin family in Sāvattihī. They gave him the name "the young man Vaṅgīsa." He, having come of age, while learning the three Vedas, having pleased his teacher, having learnt a spell called the corpse-head spell, by tapping a corpse's head with his fingernail, he knows "This being was reborn in such and such a realm."

The brahmins, having known "This is our livelihood," having seated the young man Vaṅgīsa in a covered vehicle, going about through villages, market towns, and royal cities, having stopped at a city gate or a market town gate, having known that the great multitude had gathered together, say "Whoever sees Vaṅgīsa obtains wealth or obtains fame or goes to heaven." Having heard their talk, many people, having given a bribe, become desirous of seeing him. Kings, royal ministers, and chief ministers, having gone to their presence, ask "What is the special knowledge of the teacher?" You do not know; in the whole of Jambudīpa there is no other wise person similar to our teacher. Having had the heads of those dead for three years brought, having tapped them with his fingernail, he knows "This being was reborn in such and such a realm." Vaṅgīsa too, for the purpose of cutting off the uncertainty of the great multitude, having summoned those various people, had them tell their own respective destinations. In dependence on that, he received from the hands of the great multitude even a hundred, even a thousand.

The brahmins, having taken the young man Vaṅḡsa, having wandered about according to their liking, went again to Sāvathī. Vaṅḡsa, standing at a place not far from the great monastery of Jetavana, thought - "They say the ascetic Gotama is wise; but it is not proper for me to go about always doing the bidding of these ones alone; it is proper to go to the presence of the wise too." He said to the brahmins - "You go; I, not going together with many, shall see the ascetic Gotama." They said - "Vaṅḡsa, do not find delight in seeing the ascetic Gotama. For whoever sees him, he entices that one by magic." Vaṅḡsa, not heeding their talk, having gone to the Teacher's presence, having made a sweet friendly welcome, sat down to one side.

Then the Teacher asked her - "Vaṅḡsa, do you know any craft?" Yes, Master Gotama, I know one called the corpse-head spell. What does that spell do? Even at the end of three years, having recited that spell, having tapped the head of the dead with my fingernail, I know the place of rebirth. The Teacher showed him the head of one arisen in hell, one arisen among humans, one among gods, and the head of one who had attained final Nibbāna. He, having tapped the first head, said "Master Gotama, this being has gone to hell." Good, good, Vaṅḡsa, well seen by you. Where has this being gone? he asked. To the human world, Master Gotama. Where has this being gone? To the heavenly world, Master Gotama. He told the place where all three had gone. But while tapping the head of the one who had attained final Nibbāna with his fingernail, he saw neither end nor limit. Then the Teacher asked him "Are you not able, Vaṅḡsa?" "Look, Master Gotama, let me investigate further" - he turns it over again and again. How could one know the destination of one who has eliminated the mental corruptions by an outsider's spell? Then sweat was released from his head. He, being ashamed, stood silent. Then the Teacher said to him "Are you wearied, Vaṅḡsa?" Yes, Master Gotama, I am not able to know the place where this being has gone. If you know, please tell. "Vaṅḡsa, I know even this, and I know even further than this" - having said this, he spoke these two verses in the Dhammapada -

"One who knows the passing away of beings, and their rebirth in every respect;

Non-attached, the Fortunate One, awakened, him I call a brahmin.

"One whose destination gods, gandhabbas, and humans do not know;
One who has eliminated the mental corruptions, a Worthy One, him I call a brahmin."

Thereupon Vaṅḡsa said - "Master Gotama, for one who gives true knowledge in exchange for true knowledge there is no decline. I shall give you the spell that I myself know; you give me that spell." Vaṅḡsa, we do not give a spell in exchange for a spell; we give it just so. "Good, Master Gotama, give me the spell" - having shown esteem, having made a tortoise-like gesture with his hands, he sat down. What, Vaṅḡsa, in your system, is there not a probation for those receiving a very costly spell or anything else? There is, Master Gotama. But do you think that our spell is without probation? Brahmins are indeed never satisfied with spells; therefore he said to the Blessed One - "Master Gotama, I shall do according to the procedure stated by you." The Blessed One said - "Vaṅḡsa, when we give this spell, we give it to one of the same outward appearance as us." Vaṅḡsa said to the brahmins "It is fitting for

me to obtain this spell by doing whatever it takes." Do not worry about me going forth; having obtained this spell, I shall be the foremost in the whole Indian subcontinent. This being so, it will be good for you too" - for the sake of the spell, he went forth in the Teacher's presence. The Teacher, saying "First undergo the probation for the spell," taught him the thirty-two aspects. The wise being, while just reciting the thirty-two aspects, having established contemplation of destruction and passing away therein, having developed insight, attained arahantship.

When he had attained arahantship, the brahmins, thinking "What indeed is the situation of Vaṅḡisa? Shall we see him or not?" having gone to his presence, asked "Well, dear Vaṅḡisa, have you learnt a craft in the presence of the ascetic Gotama?" Yes, I have learnt. If so, come, let us go. You go; the business of going together with you is finished for me. From the very first we told you "The ascetic Gotama entices by magic those who come to see him." You have now come under the control of the ascetic Gotama; what shall we do in your presence? - and they departed by the very road by which they had come. The Elder Vaṅḡisa too, whenever he goes to see the One of Ten Powers, goes making a praise. Therefore the Teacher, seated in the midst of the Community, established him in the foremost position of those with discernment.

The Story of the Elder Upasena Vaṅgantaputta

213. In the fifth, "of those who are all-pleasing" means of those who are all-pleasing. "Upasena" is that elder monk's name. But he was the son of the brahmin Vaṅganta, therefore he is called "Vaṅgantaputta." But this elder monk was not only pleasing himself; his following too was pleasing. Thus, by the power of the name obtained in dependence on his following, he became known as the foremost of those who are all-pleasing.

As for the question-procedure, this is his progressive discourse -For this one too, in the time of the Buddha Padumuttara, having been reborn in a family home in the city of Haṃsavatī, having reached maturity, in the former method itself, having gone to the Teacher's presence, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those who are all-pleasing, having performed a service for the Teacher, having aspired to that position of rank, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, he took conception in the womb of the brahmin woman Sārī in the brahmin village of Nālaka; they gave him the name "the boy Upasena."

He, having come of age, having learnt the three Vedas, having heard the Teaching in the presence of the One of Ten Powers, having gained faith, went forth. He, being one year since his full ordination, thinking "I am nurturing a noble embryo," having given the going forth to one son of good family in his own presence, gave him full ordination. He, having performed the invitation ceremony, when his co-resident pupil was of one rains retreat, himself being of two rains retreats, thinking "The One of Ten Powers, having seen me, will be pleased," taking his co-resident pupil, came to see the One of Ten Powers. The Teacher asked him, who had paid homage and was seated to one side - "How many rains retreats have you, monk?" "I am of two rains retreats, Blessed One." "But how many rains retreats has this monk?" "One rains

retreat, Blessed One." "What is this monk to you?" "He is my co-resident pupil, Blessed One." Then the Teacher, having said "Too quickly indeed, foolish man, you have reverted to luxurious living," rebuked him in many ways. The elder monk, having received the rebuke from the Teacher's presence, having paid homage to the Blessed One, thinking "With this very face resplendent as the full moon, I shall cause the Teacher to give applause in dependence on a following itself," on that very day, having gone to a certain place, having done the work of insight, before long attained arahantship.

Then, since the elder monk, having gone forth from a great family, was a speaker of the Teaching whose fame had spread throughout the earth, therefore, having become devoted through his talk on the Teaching, and having gone forth from the families of friends, colleagues, and relatives, many boys of good family go forth in the elder monk's presence. Having explained the thirteen ascetic practices, saying "I am a forest dweller; if you too are able to become forest dwellers, go forth," when they say "We shall be able, venerable sir," he gives them the going forth. They, by their own power, determine this and that ascetic practice. The elder monk, when he was of ten years seniority, having mastered the monastic discipline, gave full ordination to all of them. And thus fully ordained, about five hundred monks were his retinue.

At that time the Teacher, dwelling in the great monastery of Jetavana, having announced to the community of monks "I wish, monks, to go into seclusion for a fortnight," dwelt alone. The community of monks too made an agreement: "Whoever approaches the Blessed One for an audience should be made to confess an expiation." Then the Elder Upasena, thinking "I shall see the Blessed One," having gone together with his own following to Jeta's Grove, having approached the Teacher, having paid respect, sat down to one side. The Teacher, for the purpose of bringing up a discussion, addressed a certain co-resident pupil of the elder monk - "Are rag-robes agreeable to you, monk?" Having said "No indeed, venerable sir, rag-robes are not agreeable to me," he reported his state of being a wearer of rag-robes out of respect for his preceptor. At this point the Teacher, having given applause to the elder monk saying "Good, good, Upasena," spoke praise of his virtues in many ways. This is the summary here; but in detail, this story has come in the canonical text itself. Then the Teacher, at a later time, seated in the midst of the noble company, established the elder monk in the foremost position among those who are all-pleasing in this Dispensation.

The Story of the Elder Dabba

214. In the sixth, "of the appointers of lodgings" means of those who prepare lodgings. It is said that at the time of the elder's preparation of lodgings, in the eighteen great monasteries there was neither an unswept residential cell, nor an untended lodging, nor an uncleaned bed and chair, nor drinking water and water for washing not set out. Therefore he became known as the foremost of the appointers of lodgings. His name was Dabba. But because he was born in a Mallan royal family, he became known as the Mallian.

In the question-procedure for him, this is the progressive discourse -For this one, in the time of the Buddha Padumuttara, having been reborn in a family home in the city of Hamsavatī, having come of age, in the very manner stated, having gone to the

monastery, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among the appointers of lodgings, having performed the preparatory action, having aspired to that position of rank, having been declared by the Teacher, having done wholesome deeds for as long as life lasted, having transmigrated among gods and humans, he went forth at the time of the decline of the Dispensation of Kassapa, the One of Ten Powers; at that time, together with him, another six persons - thus seven monks, being of one mind, having seen others showing disrespect towards the Dispensation, "What shall we do here? Having practised the ascetic duty on one side, we shall make an end of suffering" - having tied a ladder, having climbed a high mountain peak, having said "Let those who know the strength of their own mind throw down the ladder; let those with attachment to life descend; do not be those who feel remorse afterwards," all, being of one mind, having thrown down the ladder, having admonished one another "Be diligent, friends," having sat down in places pleasing to their minds, they began to practise the ascetic duty.

There one elder, on the fifth day, having attained arahantship, thinking "My task is accomplished; what shall I do in this place?" having brought almsfood from Uttarakuru by supernormal power, said "Friends, consume this almsfood; let the duty of going for alms be dependent on me; you do your own work." "Did we indeed, friends, when throwing down the ladder, speak thus - 'Whoever first realises the Teaching, let him bring almsfood; having consumed what is brought by him, the rest will practise the ascetic duty'?" "There was not, friends." You obtained it by your own former cause; we too, being able, will make an end of the round of rebirths; go, you. The elder, being unable to convince them, having consumed the almsfood in a comfortable place, departed. Another elder, on the seventh day, having attained the fruition of non-returning, having passed away from there, was reborn in the Pure Abode Brahma world.

The remaining elders too, having passed away from there, having transmigrated among gods and humans for one interval between Buddhas, in this arising of a Buddha, were reborn in various families. One was reborn in the king's palace in the city of Takkasilā in the Gandhāra country, one was reborn in the womb of a female wandering ascetic in the Pabbateyya country, one was reborn in a householder's home in the Bāhiya country, one was reborn in a householder's home in Rājagaha. But this Elder Dabba took conception in the house of a certain Mallan king in the city of Anupiya in the Mallan country. His mother died while near to giving birth; having taken the dead body to the cemetery, having placed it on a wooden funeral pyre, they set fire to it. Her abdominal membrane, heated by the force of the fire, split in two. The boy, having flown up by the power of his own merit, fell upon a certain timber post. Having taken that boy, they gave him to his grandmother. She, giving him a name, because he had obtained life having fallen on a timber post, gave him the name Dabba.

When he was seven years old, the Teacher, surrounded by the community of monks, wandering on a journey in the Mallan country, having reached the market town of Anupiya, was dwelling in the Anupiya mango grove. The boy Dabba, having seen the Teacher, having become confident by the very seeing, having become desirous of going forth, asked his grandmother "I shall go forth in the presence of the One of Ten

Powers." She, saying "Good, dear," having taken the boy Dabba, having gone to the Teacher's presence, said "Venerable sir, give this boy the going forth." The Teacher gave a signal to a certain monk - "Monk, give this boy the going forth." That elder, having heard the Teacher's words, while giving the boy Dabba the going forth, taught the meditation subject of the skin pentad. The being, accomplished in former causes, one who had formed a resolution, while the first round of hair was being shaved, became established in the fruition of stream-entry; while the second round of hair was being shaved, in the fruition of once-returning; with the third, in the fruition of non-returning. But the shaving of all the hair and the realisation of the fruition of arahantship were neither after nor before.

The Teacher, having dwelt in the Mallan country as long as he liked, having gone to Rājagaha, took up residence at the Bamboo Grove. Therein the Venerable Dabba the Mallian, having gone to a private place, having inspected the accomplishment of his own function, wishing to apply himself to performing service for the monastic community, thought - "What if I were to prepare lodgings for the monastic community and assign meals?" He, having gone to the Teacher's presence, reported his own reflection. The Teacher, having given him applause, accepted the position of appointer of lodgings and the position of distributor of meals. Then, thinking "This Dabba, while still young, is established in a great position," he gave him full ordination at the very time of being seven years old. The elder, from the very time of full ordination onwards, prepares lodgings for all the monks dwelling in dependence on Rājagaha, and having received almsfood, assigns it. His status as appointer of lodgings became well-known in all directions - "Dabba the Mallian, it is said, prepares lodgings in one place for monks of similar and like dispositions, and prepares lodgings even far away. He leads by supernormal power those unable to go."

Then monks, both at the proper time and at the improper time - "Friend, prepare lodgings for us at Jīvaka's Mango Grove; for us at the Deer Park in Maddakucchi" - thus, having had lodgings assigned, they go watching his supernormal power. He too, having generated a mind-made body by supernormal power, having created for each elder one monk similar to himself, having gone ahead again and again with his finger burning, having said "This is the bed, this is the chair" and so on, having prepared the lodgings, he comes back again to his own dwelling place. This is the summary here; but in detail, this story has come in the canonical text itself. The Teacher, making this very reason the occasion, at a later time, seated in the midst of the noble company, established the elder in the foremost position of the appointers of lodgings.

The Story of the Elder Pilindavaccha

215. In the seventh, "dear and beloved to the deities" shows that the Elder Pilindavaccha is the foremost of those who are both dear and beloved to the deities. It is said that he, when a Buddha had not arisen, having become a wheel-turning monarch, having established the great multitude in the five precepts, made them destined for heaven. It is said that for the most part the deities reborn in the six sensual heavens, having received his very exhortation, in whatever place they were reborn, having surveyed their own success, reflecting "In dependence on whom indeed did we obtain this heavenly success?" having seen this elder, thinking "In dependence on the elder this success was obtained by us," they pay homage to the elder morning and evening. Therefore he became known as the foremost of those

dear and beloved to the deities. Now "Pilinda" is his clan, "Vaccha" is his name. Having combined both of those, he is called "Pilindavaccha."

In the question-procedure for him, this is the progressive discourse -It is said that this one, in the time of the Buddha Padumuttara, was reborn in a family of great wealth in the city of Haṃsavatī, and in the very former manner, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain monk in the position of being dear and beloved to the deities, having aspired to that position of rank, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a brahmin family in Sāvatthī. They gave him the name Pilindavaccha. He, at a later time, having heard the Teacher's proclamation of the Teaching, having gained faith, having gone forth, having been fully ordained, having developed insight, attained arahantship. He, when speaking together with both laypeople and monks, addresses them only with the term "outcast," saying "Come, outcast, go, outcast, bring, outcast, take, outcast." Having brought that discussion, they asked the Truth-finder - "Blessed One, noble ones do not have harsh speech." Monks, for noble ones there is no harsh speech by way of contempt for others, but however it could be by force of habit from another existence. Venerable sir, the Elder Pilindavaccha, rising up again and again, when speaking together with both laypeople and monks, speaks saying "outcast, outcast" - what is the reason here, Blessed One? Monks, this is not practised by my son only now; but in the past he was reborn in a brahmin family that used the term "outcast" for five hundred births. Thus he spoke by force of habit from past existences, not by way of harshness. For indeed, the conventional expression of noble ones, even though being harsh, is pure by the non-harsh nature of the volition; not even a trifle of evil is found herein - having said this, he spoke this verse in the Dhammapada -

One who utters speech that is not harsh, informative, truthful;
By which one does not offend anyone, him I call a brahmin."

Then one day the elder, while entering Rājagaha for almsfood, having seen a certain man who, having filled a vessel with long peppers, was taking it and entering the inner city, said "What have you in the vessel, outcast?" He thought - "This ascetic spoke harsh speech with me right early in the morning; it is fitting to say to him only what is befitting" - and said "Mice-dung, venerable sir, is in the vessel." "So it will be, outcast." As he was leaving the sight of that elder, everything became mice-dung indeed. He thought - "These long peppers appear similar to mice-dung; is this their real nature or not?" - investigating, he pressed them with his hand. Then, having known their state of being rat-dung, strong displeasure arose in him. He, thinking "Are only these ones of such a form, or those in the cart too?" having gone and looking, having seen that all the long peppers too were just like that, having held his heart with his hand, thinking "This is not the deed of another; this is the deed of the monk seen by me right early in the morning; surely there will be a remedy; having searched for the place where he has gone, I shall know this reason," having asked the path the elder had gone, he set forth.

Then one man, having seen him going exceedingly fast, asked "My good man, you are going exceedingly fast; on what business are you going?" He reported that incident to him. He, having heard his talk, spoke thus - "My dear, do not worry; the Venerable Pilindavaccha will be my noble master. You, having filled that very vessel and taken it, go and stand before the elder. When he says 'What is this, outcast?' say 'Peppercorns, venerable sir.' The elder will say 'So it shall be, outcast.' Again all will become peppercorns." He did so. All the peppercorns returned to their natural state. This much is the story. But at a later time, the Teacher, having made the very reason for being dear and beloved to the deities the subject matter, established the elder in the foremost position among those dear and beloved to the deities.

The Story of the Elder Bāhiyadārucīriya

216. In the eighth, "of those with quick direct knowledge" shows that the Elder Dārucīriya is the foremost of those who have quickly attained direct knowledge. For this elder attained arahantship at the conclusion of a brief proclamation of the Teaching; there was no function of preliminary work for path and fruition. Therefore he became known as the foremost of those with quick direct knowledge. But because of being born in the Bāhiya country, his name was "Bāhiya." He afterwards put on a bark-cloth garment. Therefore he became known as Dārucīriya.

In the question-procedure for him, this is the progressive discourse - For this one too, in the time of the Buddha Padumuttara, having been reborn in a family home in the city of Hamsavatī, while hearing the proclamation of the Teaching by the One of Ten Powers, having seen the Teacher establishing a certain monk in the foremost position among those of quick direct knowledge, having performed the preparatory action, having aspired to that position of rank, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, at the time of the decline of the Dispensation of Kassapa, the One of Ten Powers, having practised the ascetic duty together with the monks mentioned below, being of complete morality, having reached the destruction of life, he was reborn in the heavenly world.

He, having dwelt in the heavenly world for one interval between Buddhas, in this arising of a Buddha, was reborn in a family home in the Bāhiya country. Having reached maturity, living the household life, thinking "I shall do business," he boarded a boat bound for Suvaṇṇabhūmi. The boat, without even reaching the desired country, broke up in the middle of the ocean; the great multitude became food for fish and turtles. But this one, having taken hold of a piece of wood, on the seventh day crossed over at the port of Suppāraka, having reached a human habitation, thinking "It is inappropriate to approach people in the manner of a naked ascetic," at a place not far away, having taken moss from a great lake, having wrapped his body, having picked up a bowl that had fallen in a certain place, he entered for almsfood.

People, having seen him, thought - "If in the world there are those called Worthy Ones, they must be of such a kind. Does this noble one not take a cloth because of his superior state, or would he accept one being given?" - testing thus, they brought cloths from various directions. He thought - "If I had not come in this manner, they would not have been pleased with me; having done whatever it takes, having deceived them, it is fitting to make a means of livelihood" - and he did not accept the cloths. The people, exceedingly devoted, made great honour. He too, having done the

meal duty, went to a temple at a place not far away. The great multitude, having gone together with him, having attended to the temple, gave it. He thought - "These, having been pleased by the mere wearing of moss as a garment, make such honour; it is fitting for me to be superior for them" - having taken light wooden planks, having planed them, having strung them on strips of bark, having made a bark-cloth garment, having put it on as a lower garment and wrapped it as an upper garment, making his livelihood, he dwelt.

Then the one who, in the time of the Buddha Kassapa, when seven persons were practising the ascetic duty, was a monk who was reborn in the Pure Abode Brahma world. He, immediately after being reborn, having surveyed his own Brahmā success, reflecting upon the place from which he had come, having seen the place where the seven persons had ascended the mountain and practised the ascetic duty, reflecting upon the place of rebirth of the remaining six, having known the state of one having attained final Nibbāna and the state of the other five having been reborn in the sensual-sphere heavenly world, he reflected upon those five persons from time to time. But at this time, reflecting "Where indeed?", having seen Bāhiya of the Bark-cloth dwelling near the port of Suppāraka, making his livelihood through scheming, he thought "Ruined indeed is this fool! Formerly, while practising the ascetic duty, through exceedingly superior conduct, not having eaten even the almsfood brought by a Worthy One, now for the sake of his belly, though not worthy, having claimed arahantship, he wanders about deceiving the world, and does not know of the arising of the One of Ten Powers. I shall go, having stirred him with religious emotion, I shall make him know of the arising of the One of Ten Powers." At that very moment, from the Brahma world, at the port of Suppāraka, immediately after the night period, he appeared before Bāhiya of the Bark-cloth face to face.

He, having seen a light at his own dwelling place, having gone outside, standing, having looked at the Great Brahmā, having raised his joined palms, asked "Who are you?" I am your former companion. Having attained the fruition of non-returning, I was reborn in the Brahma world. But the most senior of us all, having attained arahantship, attained final Nibbāna; you, five persons, were reborn in the heavenly world. Now I, having seen you living by scheming in this place, have come to tame you. Having said this, he stated this reason - "You are indeed not a Worthy One, Bāhiya, nor have you attained the path of arahantship. You do not even have the practice by which you would be a Worthy One or would have attained the path of arahantship." Then, having told him of the arising of the Teacher and of his dwelling at Sāvattthī, having dismissed him saying "Go to the Teacher's presence," he went to the Brahma world itself.

Dārucīriya, stirred by the Great Brahmā, thinking "I shall seek the path to deliverance," having gone a distance of two thousand yojanas in the space of one night, having met the Teacher who had entered an inhabited area for almsfood, having fallen at the Teacher's feet, requested up to the third time: "Let the Blessed One expound to me the Teaching, venerable sir, let the Fortunate One expound the Teaching." The Teacher, having known "To this extent Bāhiya's knowledge has reached maturity," exhorted him with this exhortation: "Therefore, Bāhiya, you should train thus: 'In the seen there will be merely the seen.'" He too, at the conclusion of

the teaching, while standing right there in the middle of the street, having sent forth knowledge in accordance with the teaching, attained arahantship together with the analytical knowledges.

He, having known that his own task had reached its summit, having requested the going forth from the Blessed One, because of the incompleteness of his bowl and robes, while seeking a bowl and robes, was collecting pieces of cloth from the rubbish heap. Then a non-human spirit bearing a former grudge, having possessed the body of a cow with a young calf, brought him to the destruction of life. The Teacher, while departing from Sāvattthī, having seen Bāhiya fallen at the rubbish heap in the middle of the street, having had the body carried out, saying "Take, monks, the body of Bāhiya of the Bark-cloth," having had the funeral rites performed, had a shrine built at the crossroads. Then a discussion arose in the midst of the Community - "The Truth-finder had the cremation of Bāhiya's body performed by the community of monks, having taken the relics, had a shrine built. Which path was realised by him? Was he a novice or a monk?" They gave rise to such thoughts. The Teacher, making that the occasion, extending the proclamation of the Teaching further, saying "Monks, Bāhiya is wise," declared his state of having attained final Nibbāna. Again a discussion arose in the midst of the Community: "Not much Teaching was taught by the Teacher to Bāhiya, and yet he says he attained arahantship. What is the meaning of this?" The Teacher, having said "That the Teaching is little or much is not the reason; this is like a medicine for one who has drunk poison," spoke a verse in the Dhammapada -

"Though a thousand verses, composed of unbeneficial terms;
One verse is better, hearing which one becomes calm."

At the conclusion of the teaching, eighty-four thousand living beings drank the deathless drink. But this story of the Elder Bāhiya has not been told in detail because it has come in the discourse. But at a later time, the Teacher, seated in the midst of the Community, established the Elder Bāhiya in the foremost position among those of quick direct knowledge.

The Story of the Elder Kumārakassapa

217. In the ninth, "of brilliant speakers" means of those who speak the Teaching having made it variegated. The Elder, it is said, when speaking the Teaching even to one or to two, having adorned it with many similes and reasons, awakening them, speaks. Therefore he became known as the foremost of brilliant speakers.

In the question-procedure for him, this is the progressive discourse - For this one too, in the time of the Buddha Padumuttara, having taken conception in a family home in the city of Haṃsavatī, having come of age, while hearing the talk on the Teaching of the One of Ten Powers, having seen the Teacher establishing a certain monk in the foremost position among brilliant speakers, having performed the preparatory action, having aspired to that position of rank, wandering in the round of rebirths among gods and humans, at the time of the decline of the Dispensation of the Buddha Kassapa, having become one of the inner circle of seven monks, having practised the ascetic duty on a mountain top, with morality not fallen away, having passed away from there, having been reborn in the heavenly world, experiencing success for one interval between Buddhas, in the time of our Teacher, he arose in the womb of a

certain young woman of good family at Rājagaha. And she, having first entreated her mother and father, not obtaining the going forth, having gone to a family house, conceived an embryo. Not knowing even that, having pleased her husband, permitted by him, she went forth among the nuns. Having seen the sign of her pregnancy, the nuns asked Devadatta; he said "She is not a female ascetic." They asked the one of ten powers; the Teacher had the Elder Upāli undertake the case. The Elder, having summoned the families dwelling in the city of Sāvattihī and the female lay follower Visākhā, investigating, said "The embryo was obtained before; the going forth is without fault." The Teacher gave applause to the Elder, saying "The legal case has been well determined."

That nun gave birth to a son resembling a golden image. Having taken him, King Pasenadi of Kosala had him raised, and having given him the name "Kassapa," at a later time, having adorned him, having led him to the Teacher's presence, he gave him the going forth. But because he went forth in his youth, when the Blessed One said "Summon Kassapa, give this fruit or solid food to Kassapa," "To which Kassapa?" Because the name was thus taken as "To Kumārakassapa," from then on even in his senior years he is called simply "Kumārakassapa." Furthermore, because he was the son raised by the king's allowance, they recognised him as "Kumārakassapa."

He, from the time of going forth, does the work of insight, and learns the word of the Buddha. Then a Great Brahmā who, having practised the ascetic duty together with him on a mountain top, having attained the fruition of non-returning, was reborn in the Pure Abodes, at that time reflecting, having seen Kumārakassapa, thinking "My friend is wearied by insight; having gone, having shown him the opening of the method for insight, I shall create the means for the attainment of path and fruition," standing right there in the Brahma world, having prepared fifteen questions, immediately after the night period, appeared at the dwelling place of the Elder Kumārakassapa in the Blind Men's Grove. The Elder, having seen the light, said "Who is here?" He said "I am a Brahmā who, formerly, having practised the ascetic duty together with you, having attained the fruition of non-returning, was reborn in the Pure Abodes." For what purpose have you come? The Great Brahmā, in order to make clear the reason for his coming, having told him the questions, having said "You, having learnt these questions, when dawn has arisen, having approached the Truth-finder, ask them; for apart from the Truth-finder, there is no other able to answer these questions," went to the Brahma world itself.

The Elder too, on the following day, having approached the Teacher, having paid homage, asked the questions in the very manner spoken by the Great Brahmā. The Teacher, having brought the Elder Kumārakassapa to arahantship, answered the questions. The Elder, having learnt them in the very manner spoken by the Teacher, having gone to the Blind Men's Grove, having caused insight to take hold, attained arahantship. From then on, when speaking a talk on the Teaching to the four assemblies, having adorned it with many similes and reasons, he speaks only a brilliant talk. Then the Teacher, when a discourse adorned with fifteen questions for King Pāyāsi had been taught, making that discourse the occasion, established him in the foremost position among brilliant speakers in this Dispensation.

The Story of the Elder Mahākoṭṭhita

218. In the tenth, "of those who have attained analytical knowledge" shows that the Elder Mahākoṭṭhita is the foremost among those who have attained the four analytical knowledges. For this elder, through mastery by practice in the analytical knowledges of his own, whether approaching each well-known great disciple and asking questions, or approaching the One of Ten Powers and asking questions, he asks questions only about the analytical knowledges. Thus, through this mastery by practice, he became known as the foremost of those who have attained analytical knowledge.

In the question-procedure for him, this is the progressive discourse -For this one too, in the time of the Buddha Padumuttara, having been reborn in a family of great wealth in the city of Haṃsavatī, at a later time, while hearing the Teacher's talk on the Teaching, having seen the Teacher establishing a certain monk in the foremost position of those who have attained analytical knowledge, having performed the preparatory action, he aspired to that position of rank. He, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a brahmin family in Sāvatthī. They gave him the name "the young man Koṭṭhita." He, having come of age, having learnt the three Vedas, one day, having heard the Teacher's talk on the Teaching, having gained faith, went forth. He, from the time of full ordination onwards, doing the work of insight, having attained arahantship together with the analytical knowledges, constantly having become a master through practice in the analytical knowledges, when asking questions, he asks only about the analytical knowledges. Then the Teacher, at a later time, making the Mahāvedalla Sutta the occasion, established him in the foremost position of those who have attained analytical knowledge.

Explanation of the Third Chapter.

14. The Chapter on the Foremost

4. The Fourth Chapter on the Foremost

The Story of the Elder Ānanda

219-223. In the first of the fourth, regarding "of the very learned" and so on, there are other elders too who are very learned, mindful, of perfect behaviour, resolute, and attendants. But this Venerable one, while learning the word of the Buddha, stood in the position of storekeeper of the Scriptures in the Dispensation of the One of Ten Powers and learnt. Therefore he became known as the foremost of the very learned. And this elder's mindfulness for retaining the word of the Buddha was stronger than that of other elders; therefore he became known as the foremost of the mindful. And this very Venerable one, standing on one term, while grasping sixty thousand terms, knows all the terms in the very manner spoken by the Teacher; therefore he became known as the foremost of those with perfect behaviour. And that very Venerable one's energy in learning the word of the Buddha, energy in reciting, energy in retaining, and energy in attending upon the Teacher were incomparable to those of others; therefore he became known as the foremost of the resolute. And while attending upon the Truth-finder, this one did not attend in the manner of attendance of other attendant monks; for others, while attending upon the Truth-finder, did not attend for a long time, nor did they attend having understood the mind of the

Buddhas. But this elder, from the day he obtained the position of attendant, having become one putting forth strenuous energy, having understood the mind of the Truth-finder, attended upon him. Therefore he became known as the foremost of attendants.

In the question-procedure for him, this is the progressive discourse -It is said that a hundred thousand cosmic cycles ago, at the summit, a Teacher named Padumuttara arose in the world. His city was named Haṃsavatī, his father was a king named Nanda, his mother was a queen named Sumedhā, and the Bodhisatta was named Prince Uttara. He, on the day of his son's birth, having gone forth in the great renunciation, having gone forth into homelessness, devoted to striving, gradually having attained omniscience, having uttered the inspired utterance "Through many births in the round of rebirths," having spent a week on the seat of enlightenment, thinking "I shall place it upon the earth," he stretched forth his foot. Then, splitting the earth, a lotus of the measure stated below arose. From that point on, the Blessed One became known as Padumuttara. His two chief disciples were Devala and Sujāta, Amitā and Asamā were the two chief female disciples, and his attendant was named Sumana. The Blessed One Padumuttara, looking after his father, attended by a hundred thousand monks, was dwelling in the royal city of Haṃsavatī.

Now his younger brother was named Prince Sumana. The king gave him a revenue village two thousand yojanas from Haṃsavatī. He would sometimes come and see his father and the Teacher. Then one day the borderland was in revolt, and Sumana sent word to the king. The king sent back the message: "Why were you placed there by me?" He, having quelled the bandits, sent word to the king: "The country is at peace, Sire." The king, pleased, said: "Let my son come quickly." He had about a thousand ministers. He consulted with them on the way - "My father is pleased; if he gives me a boon, what shall I take?" Then some said to him: "Take an elephant, take a horse, take a province, take the seven treasures." Others said: "You are sons of the lord of the earth; wealth is not hard for you to obtain; even what is obtained, all that must be left behind when departing; only merit alone is to be taken when departing. Therefore, when the king is granting a boon, take the boon of attending upon the Blessed One Padumuttara for three months." He said: "You are my good friends; this thought was not mine, but it was produced by you; thus shall I do," and having gone and having paid homage to his father, and the father having embraced him and having kissed him on the head, when it was said "I grant you a boon, son," he said: "I wish, great king, to make my life not barren by attending upon the Blessed One for three months with the four requisites; grant me this boon, Sire." "That is not possible, dear son; choose another boon." "Sire, for warriors there are not two words; give me this very boon; I have no need of anything else." "Dear son, the mind of Buddhas is difficult to know; if the Blessed One does not wish it, even if given by me, what will come of it?" "Very well, Sire, I shall ascertain the mind of the Blessed One," and went to the monastery.

Now at that time, having finished the meal duty, the Blessed One had entered the perfumed chamber. He went to the presence of the monks assembled in the circular pavilion. They said to him - "Prince, why have you come?" To see the Blessed One; show me the Blessed One. We, prince, do not get to see the Teacher at whatever moment we wish. But who, venerable sir, does get to? The Elder Sumana, prince. He

asked "Where, venerable sir, is the elder?" Having asked where the elder's sitting place was, having gone and having paid homage, he said "I wish, venerable sir, to see the Blessed One; show me the Blessed One." The elder, while the prince was watching, having entered upon the water-kasiṇa meditative absorption, having determined the great earth to be water, having dived into the earth, appeared right in the Teacher's perfumed chamber. Then the Blessed One said to him "Sumana, why have you come?" The prince, venerable sir, has come to see the Blessed One. If so, monk, prepare a seat. Again the elder, while the prince was watching, having taken the Buddha-seat, having dived into the interior of the perfumed chamber, having appeared in the outer precincts, prepared a seat in the precincts. The prince, having seen these two marvellous feats, thought "How great indeed is this monk!"

The Blessed One too, having come out from the perfumed chamber, sat down on the prepared seat. The prince, having paid homage to the Blessed One, exchanged friendly greetings. When asked "When did you come, prince?" he said "Venerable sir, when you had entered the perfumed chamber, the monks, saying 'We do not get to see the Blessed One at whatever moment we wish,' sent me to the elder's presence. But the elder shows with just a single word. The elder, venerable sir, methinks, is a favourite in your Dispensation." Yes, prince, this monk is a favourite in my Dispensation. Venerable sir, by doing what does one become a favourite in the Buddhas' Dispensation? By giving gifts, by taking upon oneself morality, by performing the Observance practice, prince. Blessed One, I wish to become a favourite in the Buddha's Dispensation like the elder; consent to almsfood from me tomorrow. The Blessed One consented by silence. The prince, having gone to his own dwelling place, having prepared a great honour for the whole night, gave what is called a camp-meal for seven days.

On the seventh day, having paid homage to the Teacher, he said "Venerable sir, I have obtained from my father a boon of attending upon you for three months during the rainy season; consent to the rains residence for me for three months." The Blessed One, having looked to see "Is there indeed a purpose in going there?" and having seen that there is, said "Truth-finders, prince, delight in empty dwellings." The prince, having said "It is understood, Blessed One, it is understood, Fortunate One," said "I, venerable sir, shall go ahead and have a monastery built; when I send word, come together with a hundred thousand monks," and having caused the Blessed One to give his promise, having gone to his father's presence, having said "The promise has been given to me, Sire, by the Blessed One; when I send word, you should send the Blessed One," having paid homage to his father, having departed, building a monastery at every yojana along the way, he travelled a distance of two thousand yojanas. Having gone and searching for a monastery site in his own city, having seen the pleasure grove of a householder named Sobhana, having bought it for a hundred thousand, and having spent a hundred thousand, he had a monastery built. There, having had the perfumed chamber for the Blessed One and huts, caves, and pavilions for the remaining monks for the purpose of night-quarters and day-quarters built, having completed an encircling wall and the gateway, he sent word to his father's presence - "My task is finished; send the Teacher."

The king, having fed the Blessed One, said "Blessed One, Sumana's task is finished; he awaits your going." The Blessed One, surrounded by a hundred thousand monks, dwelling in monasteries at every yojana, went forth. The prince, having heard "The Teacher is coming," having gone out to meet him for a yojana, venerating him with scents, garlands, and so on, having ushered him into the monastery -

"Bought by me for a hundred thousand, built for a hundred thousand;
The pleasure grove named Sobhana, accept it, O Great Sage."

He handed over the monastery. He, having given a gift on the day of entering the rains retreat, having summoned his own children and wife and ministers, said - "The Teacher has come to our presence from afar, and Buddhas are those who revere the Teaching, not those who have eyes for material gains. Therefore I, having put on two cloths for these three months, having taken upon myself the ten precepts, shall dwell right here; you should give gifts for three months to the hundred thousand who have eliminated the mental corruptions in this very manner."

He, dwelling in a place similar to the dwelling place of the Elder Sumana, having seen all the duty that the elder performed for the Blessed One, having thought "In this place this elder is the absolute favourite; it is fitting for me to aspire to a position like his," having entered the village when the invitation ceremony to admonish was approaching, having given a great gift for seven days, on the seventh day having placed the three robes at the feet of the hundred thousand monks, having paid homage to the Blessed One, "Venerable sir, whatever merit has been made by me beginning from the camp-gift for seven days, that was done not aspiring for the success of Sakka, nor for the success of Māra and Brahmā, but aspiring for the state of being an attendant of a Buddha. Therefore may I too, Blessed One, in the future, like the Elder Sumana, be an attendant of a Buddha" - having prostrated with the fivefold prostration, he paid homage. The Teacher, having seen that there was no obstacle for him, having declared it, departed. The prince, having heard that, thinking "Buddhas are those whose words are without contradiction," from the second day, having taken the bowl and robes of the Buddha Gotama, he was as if following behind him step by step.

He, having given gifts for a hundred thousand years during that Buddha's arising, having been reborn in heaven, in the time of the Buddha Kassapa, having given his upper garment for the purpose of holding the bowl of the elder who was walking for almsfood, he made an offering. Having been reborn again in heaven and having passed away from there, having become the king of Bārāṇasī, having gone up to the upper terrace of the excellent palace, having seen eight Individually Enlightened Ones coming through the sky from Gandhamādana, having invited them, having fed them, having had eight hermitages built for them in his own auspicious pleasure grove, having prepared eight chairs made entirely of precious gems and jewel stands for the purpose of their sitting in his own dwelling, he performed attendance for ten thousand years. These are the well-known instances.

But while giving gifts for a hundred thousand cosmic cycles, having been reborn together with our Bodhisatta in the Tusita city, having passed away from there, he was reborn in the house of the Sakyan Amitodana. Then, since he made all his relatives delighted and greatly pleased when he was born, they gave him the name

just "Ānanda." He, when the renunciation had been gradually made, when perfect enlightenment had been attained, when the Blessed One had come to Kapilavatthu on his first visit and then departed from there, when royal princes were going forth for the purpose of the Blessed One's retinue, having gone forth together with Bhaddiya and others, having gone forth in the presence of the Blessed One, before long, having heard a talk on the Teaching in the presence of the Venerable Puṇṇa Mantāṇiputta, he became established in the fruition of stream-entry.

Now at that time, during the first twenty years after the Blessed One's enlightenment, there were non-regular attendants. At one time Nāgasamāla went about having taken the bowl and robes, at one time Nāgita, at one time Upavāna, at one time Sunakkhatta, at one time Cunda the novice, at one time Sāgata, at one time Rādha, at one time Meghiya. Therein, once the Blessed One, travelling on a highway together with the Elder Nāgasamāla, reached a crossroad. The elder, turning aside from the road, said "Blessed One, I am going by this road." Then the Blessed One said to him "Come, monk, let us go by this road." He, having said "Well then, Blessed One, take your bowl and robes, I am going by this road," began to place the bowl and robes on the ground. Then the Blessed One, having said "Bring them, monk," took the bowl and robes and went. As that monk too was going by the other road, thieves stole his bowl and robes and split his head. He, having thought "The Blessed One is now my refuge, no other," with blood flowing, came to the presence of the Blessed One. When it was said "What is this, monk?" he reported that incident. Then the Blessed One, having said "Do not worry, monk, it was for this very reason that we tried to prevent you," consoled him.

Once, however, the Blessed One went to Jantugāma together with the Elder Meghiya at the Pācīnavamsa deer park. There too, Meghiya, having walked for almsfood in Jantugāma, having seen a pleasing mango grove on the riverbank, having said "Blessed One, take your bowl and robes, I shall practise the ascetic duty in that mango grove," even though being prevented three times by the Blessed One, having gone, beset by unwholesome thoughts, having returned, he reported that incident. That too the Blessed One, having said "Having observed this very reason of yours, we tried to prevent you," gradually went to Sāvattthī. There, seated on the excellent Buddha-seat prepared in the precincts of the perfumed chamber, surrounded by the Community of monks, he addressed the monks - "Monks, now I am old; when it is said 'Let us go by this road,' some monks go by another; some put down my bowl and robes on the ground. Find me one monk as a constant attendant." Religious emotion arose among the monks. Then the Venerable Sāriputta, rising from his seat, having paid homage to the Blessed One, said "I, venerable sir, aspiring to you alone, fulfilled the perfections for an incalculable period exceeding a hundred thousand cosmic cycles. Is it not fitting that one of great wisdom like me should be an attendant? I shall attend upon you." The Blessed One rejected him, saying "Enough, Sāriputta, in whatever direction you dwell, that direction is indeed not empty; for your exhortation is similar to the exhortation of the Buddhas; therefore there is need for me of the duty of an attendant from you." By this same method, beginning with Mahāmoggallāna, the eighty great disciples rose up. The Blessed One rejected them all.

But the Elder Ānanda just sat silently. Then the monks said to him - "Friend Ānanda, the community of monks requests the position of attendant; you too should request it." What kind of thing is a position obtained by requesting, friends? Does the Teacher not see me? If the Teacher is pleased, he will say "Let Ānanda attend upon me." Then the Blessed One said "Monks, Ānanda should not be encouraged by others; having known by himself, he will attend upon me." Then the monks said "Rise up, friend Ānanda, rise up, friend Ānanda, request the position of attendant to the One of Ten Powers." The Elder, having risen, requested eight boons - four rejections and four requests.

The four rejections are - "If, venerable sir, the Blessed One will not give me a superior robe obtained by himself, will not give me almsfood, will not give me to dwell in the same perfumed chamber, will not go having accepted an invitation, then I shall attend upon the Blessed One," having said this, when it was said "But what danger did you see herein, Ānanda?" he said - "If, venerable sir, I were to receive these things, there would be those who would say 'Ānanda uses a superior robe obtained by the One of Ten Powers, uses almsfood, dwells in the same perfumed chamber, goes together to invitations. Obtaining this gain he attends upon the Truth-finder - what burden is there in attending thus?'" He requested these four rejections.

The four requests are - "If, venerable sir, the Blessed One will go to an invitation accepted by me, if I shall be permitted to show the Blessed One to an assembly that has come from foreign countries and foreign regions to see the Blessed One at the very moment of their arrival, if whenever uncertainty arises in me I shall be permitted to approach the Blessed One at that very moment, likewise whatever Teaching the Blessed One teaches in my absence, he will come and tell it to me, then I shall attend upon the Blessed One," having said this, when it was said "But what benefit do you see herein, Ānanda?" he said - "Here, venerable sir, faithful sons of good family, not obtaining permission from the Blessed One, say thus to me 'Tomorrow, venerable Ānanda, please accept almsfood at our house together with the Blessed One.' If the Blessed One will not go there, I shall not obtain the opportunity to show the assembly at the very moment desired, and to dispel uncertainty; there would be those who would say 'Why does Ānanda attend upon the One of Ten Powers? The Blessed One does not even grant him this much assistance.' And in the Blessed One's absence they will ask me 'This, friend Ānanda, is a verse; this is a discourse; this is a birth story - where was it taught?' If I cannot provide that, there would be those who would say - 'You do not even know this much, friend; why do you wander about for a long time not leaving the Blessed One, like a shadow?' Therefore I wish for the retelling even of the Teaching taught in my absence." He requested these four requests. The Blessed One also granted them to him.

Thus, having received these eight boons, he became the regular attendant. He attained the fruit of the perfections fulfilled for a hundred thousand cosmic cycles for the purpose of that very position. He, from the day he obtained the position of attendant, attending upon the One of Ten Powers with two kinds of water, with three kinds of wooden toothbrush, with hand and foot massage, with back-rubbing, with sweeping the precinct of the perfumed chamber, and with such duties as these, thinking "At this time it is proper for the Teacher to receive this, it is proper to do this," being one who kept near during the daytime, immediately after the night

period, having taken a torch, he went around the precinct of the perfumed chamber nine times in one night. For thus it occurred to him - "If sloth and torpor were to come upon me, I would not be able to give a reply when the One of Ten Powers calls." Therefore he does not release the torch from his hand for the whole night. This much is the story. But at a later time, the Teacher, while dwelling at Jeta's Grove, having praised in many ways the Elder Ānanda, the treasurer of the Teaching, established the elder in the foremost position among monks who are very learned, mindful, of perfect behaviour, resolute, and attendants in this Dispensation.

The Story of the Elder Uruvelakassapa

224. In the second, "of those with a large following" shows that Uruvelakassapa is the foremost of those with a great retinue. For other elder monks, at some time the retinue is great and at some time small, but for this elder, together with his two brothers, one thousand ascetics were his constant retinue. Among them, when each one gives the going forth to one each, there are two thousand ascetics; when each one gives the going forth to two each, there are three thousand. Therefore he became known as the foremost of those with a great retinue. Now "Kassapa" is his clan. Because he went forth at Uruvelā, he became known as Uruvelakassapa.

In the question-procedure for him, this is the progressive discourse - For this one too, in the time of the Buddha Padumuttara, having taken conception in a family home in the city of Hamsavatī, having come of age, while hearing the Teacher's talk on the Teaching, having seen the Teacher establishing a certain monk in the foremost position of those with a large following, having thought "It is fitting for me too to become such a one in the future," having given a great gift to the Community of monks headed by the Buddha for seven days, having clothed them with the three robes, having paid homage to the Teacher, he made an aspiration for the purpose of the state of being foremost of those with a large following. The Teacher, having seen that there was no obstacle, having declared "In the future he will be the foremost of those with a large following in the Dispensation of the Buddha Gotama," departed.

That son of good family too, having done good deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, at the summit of ninety-two cosmic cycles from now, was reborn as a half-brother of the Blessed One Phussa; his father was a king named Mahinda. But he had two other younger brothers. Thus those three brothers each separately obtained a position of rank. They, in the very manner stated above, having appeased the rebellious borderland, having obtained a boon from their father, took the boon saying "We shall attend upon the One of Ten Powers for three months." Then this occurred to them - "It is fitting for us, while attending upon the One of Ten Powers, to do what is befitting" - having placed one minister in the position of provider, having made one the keeper of income and expenditure, having placed one in the position of server for the Community of monks headed by the Buddha, they themselves, having undertaken the ten precepts, observed the training rules for three months. Those three ministers, in the very manner stated above, in this arising of a Buddha, were born as Bimbisāra, Visākhā, and Raṭṭhapāla.

But those princes, when the One of Ten Powers had completed the rains retreat, having venerated the Community of monks headed by the Buddha with the veneration of requisites with their own hands, having done good deeds for as long as life lasted, even before the arising of our One of Ten Powers, having been reborn in a brahmin family, all three persons too, by virtue of their clan, were born with the name Kassapa. They, having come of age, learnt the three Vedas. Of them, the eldest brother had five hundred young men as retinue, the middle one three hundred, and the youngest two hundred. They, examining the substance in their own texts, saw only what pertains to the present life, not what pertains to the future life. Then their eldest brother, together with his retinue, having gone to Uruvelā, having gone forth in the going forth of sages, became known as Uruvelakassapa; the one who went forth at the bend of the great river Ganges became known as Nadīkassapa; the one who went forth at Gayāsīsa became known as Gayākassapa.

Thus, while they, having gone forth in the going forth of sages, were dwelling there, after the elapse of many days, our Bodhisatta, having gone forth in the great renunciation, having penetrated omniscient knowledge, having gradually set in motion the wheel of the Teaching, having established the elders of the group of five in arahantship, having trained the fifty-five companions headed by the young man Yasa, having sent off sixty Worthy Ones on a journey saying "Wander, monks, on a journey" for the welfare of many people, having trained the Bhadda group, having seen the cause regarding Uruvelakassapa, having known "When I have gone, the three brothers together with their retinues will attain arahantship," alone, without a companion, having gone to the dwelling place of Uruvelakassapa, having requested the fire room for the purpose of dwelling, there, beginning with the taming of the serpent, having trained Uruvelakassapa together with his retinue by three and a half thousand wonders, he gave him the going forth. Having known of his state of having gone forth, the other two brothers too, together with their retinues, having come, went forth; all of them were "come-monks," bearing bowls and robes created by supernormal power.

The Teacher, taking that thousand ascetics, having gone to Gayāsīsa, seated on a flat rock, looking to see "What kind of proclamation of the Teaching would be suitable for these?" thinking "These went about tending the fire; it is fitting to show these the three existences as resembling a house on fire," he taught the Discourse on the Method of the Burning. At the conclusion of the teaching, all attained arahantship. The Teacher, surrounded by them, because of the acknowledgment formerly given to King Bimbisāra, went to the Laṭṭhivana Park in the city of Rājagaha. The king, having heard of the arrival of the One of Ten Powers, together with twelve myriads of brahmin householders, having approached the Teacher, having paid homage, sat down to one side. The Teacher, having surveyed the entire assembly, having seen the great multitude showing humble reverence to Uruvelakassapa, having thought "These do not know whether the greatness belongs to me or to Kassapa, and those with applied thought are indeed unable to receive the teaching," gave a signal to the elder saying "Kassapa, dispel the applied thought of your attendants." The elder, having accepted the Teacher's word, having risen from his seat, having paid homage to the Teacher with the fivefold prostration, having flown up into space to the height of a palm tree, having displayed a supernormal transformation, having said "The Blessed One is my Teacher, venerable sir; I am his disciple. The Blessed One is my Teacher,

venerable sir; I am his disciple," having descended, he paid homage at the feet of the One of Ten Powers. By this method, on the seventh occasion, having risen up into space to the height of seven palm trees, having come back again, having paid homage at the feet of the One of Ten Powers, he sat down to one side.

At that time the great multitude became free from doubt regarding the Teacher, thinking "This one is the Great Ascetic in the world," and then the Teacher expounded the Teaching to him. At the conclusion of the teaching, the king became established in the fruition of stream-entry together with eleven myriads of brahmins and householders; one myriad announced their state as lay followers. Those monks too, about a thousand in number, who were the retinue of Uruvelakassapa, thought by way of habitual practice - "The task of our going forth has reached its summit; having gone outside, what shall we do?" and they went about surrounding the Elder Uruvelakassapa alone. When each one of them took one adherent, there were two thousand; when each took two, there were three thousand. Thenceforth, however many adherents they had, that many should be spoken of. This is the story here. But at a later time, the Teacher, while dwelling at Jeta's Grove, established the elder in the foremost position among those with a large following.

The Story of the Elder Kāḷudāyī

225. In the third, "of those who inspire confidence in families" means of those who gladden families. For this elder inspired confidence in the dwelling of the great King Suddhodana even without having seen the Buddha; therefore he became known as the foremost of those who inspire confidence in families.

In the question-procedure for him, this is the progressive discourse -For this one too, in the time of the Buddha Padumuttara, having been reborn in a family home in the city of Hamsavatī, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those who inspire confidence in families, having performed the preparatory action, he aspired to that position of rank. He, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, on the day of the taking of conception by our Bodhisatta in his mother's womb, took conception in a minister's house in Kapilavatthu itself. Because he was born on the very same day as the Bodhisatta, on that very day they laid him down on a fine cloth pad and led him to the attendance upon the Bodhisatta. For together with the Bodhisatta, the Bodhi tree, Rāhula's mother, the four treasure-pots, the elephant fit for riding, Kaṇḍaka, Channa, and Kāḷudāyī - these seven, because of being born on the very same day, were called "born simultaneously." Then on his name-giving day, because he was born on a day when the whole city was of elated mind, they gave him the name Udāyī. But because of being slightly dark in complexion, he became known as Kāḷudāyī. He grew up playing the amusements of a boy together with the Bodhisatta.

At a later time, the Bodhisatta, having gone forth in the great renunciation, having gradually attained omniscience, the one who had set in motion the excellent wheel of the Teaching, benefiting the world, was dwelling in dependence on Rājagaha. At that time the great King Suddhodana, having heard "Prince Siddhattha, having attained the highest enlightenment, is dwelling in the Bamboo Grove in dependence on Rājagaha," sent one minister with a retinue of a thousand men saying "Bring my son

here." He, having gone the road of sixty yojanas, having sat down in the midst of the fourfold assembly of the One of Ten Powers, at the time of the proclamation of the Teaching, entered the monastery. He, thinking "Let the message sent by the king stand aside for now," standing at the edge of the assembly, having heard the Teacher's proclamation of the Teaching, just as he stood, together with the thousand men, attained arahantship. Then the Teacher stretched out his hand to them saying "Come, monks." All at that very moment, bearing bowls and robes created by supernormal power, were like elder monks of sixty rains retreats. But from the time of attaining arahantship onwards, noble ones are simply impartial; therefore he did not convey the message sent by the king to the One of Ten Powers. The king, thinking "Neither does the one who went come back, nor is any message heard," said "Come, dear son, you go" - by this very same procedure, he sent another minister. He too, having gone, by the former method itself, together with his assembly, having attained arahantship, remained silent. Thus he sent nine thousand men together with nine ministers. All, having completed their own function, remained silent.

Then the king thought - "So many people, through lack of affection for me, did not say anything for the purpose of the One of Ten Powers coming here; others too, even having gone, will not be able to bring the One of Ten Powers. But my son Udāyī is of the same age as the One of Ten Powers, a playmate in the dust, and he has affection for me" - having had Kāḷudāyī summoned, he said "Dear son, with a retinue of a thousand men, having gone, bring the One of Ten Powers." "If I am permitted to go forth like the men who went before, I shall bring him, Sire." "Do whatever it takes and show me my son." "Very well, Sire," having taken the king's message, having gone to Rājagaha, standing at the edge of the assembly at the time of the Teacher's proclamation of the Teaching, having heard the Teaching, together with his retinue, having attained the fruition of arahantship, became established in the state of a "come-monk." Then he thought - "This is not yet the time for the One of Ten Powers to go to his ancestral city; in the spring season, when the jungle thickets are in full bloom and the earth is covered with green grass, it will be the time" - waiting for the right time, having known the arrival of that time -

"Not too cold, not too hot, not too much famine and hunger;
The ground is covered with fresh grass and green, this is the time, O great sage."

With about sixty verses he described the beauty of the journey for the purpose of going to the ancestral city of the One of Ten Powers. The Teacher, thinking "Udāyī speaks the praise of the journey; this is the time to go to the city of Kapilavatthu," with a retinue of twenty thousand monks, set out on a journey at an unhurried pace.

The Elder Udāyī, having known the fact of the Teacher's departure, thinking "It is fitting to give a signal to the father, the great king," having risen up into the sky, appeared at the king's dwelling. The great King Suddhodana, having seen the elder, with gladdened mind, having caused him to sit down on a costly divan, having filled the bowl with his own prepared food of various finest flavours, gave it. The elder, having risen, showed the deportment of departing. "Sit down right here and eat, dear son." "I shall eat having gone to the Teacher's presence, great king." "But where, dear son, is the Teacher?" "With a retinue of twenty thousand monks, he has

departed on a journey for the purpose of seeing you, great king." "Having consumed this almsfood, as long as my son reaches this city, carry almsfood to him from here." The elder, having done the meal duty, having taken the food to be brought to the One of Ten Powers, having spoken a talk on the Teaching, without even seeing the One of Ten Powers having caused the entire king's dwelling to obtain the attainment of faith, while all were watching, having released the bowl into the sky, himself too having risen up into the sky, having taken the almsfood, placed it in the Teacher's hands. The Teacher consumed that almsfood. The elder, along the sixty-yojana road, for the Teacher who was travelling a yojana at most, day by day brought food from the king's palace and gave it. Thus the story should be understood. Then afterwards the Teacher established the elder in the foremost position among those who inspire confidence in families, saying "He inspired confidence in the entire dwelling of my father, the great king."

The Story of the Elder Bākula

226. In the fourth, "of those with little illness" means of those without illness. "Bākula" - the elder who received this name because of having been brought up in two families.

In the question-procedure for him, this is the progressive discourse -This one, it is said, in the past, at the summit of an incalculable period exceeding a hundred thousand cosmic cycles from now, even before the arising of Anomadassī, the One of Ten Powers, having taken conception in a brahmin family, having come of age, having learnt the Vedas, not seeing any substance in the triad of Vedas, thinking "I shall seek the welfare pertaining to the future life," having gone forth in the going forth of sages at the foot of a mountain, having become an obtainer of the five direct knowledges and the eight meditative attainments, he spent his time in the sport of meditative absorption. At that time, the Bodhisatta Anomadassī, having attained omniscience, surrounded by a company of noble ones, was wandering on a journey. The hermit, having heard "The Three Jewels have arisen," having gone to the Teacher's presence, having heard the Teaching, at the conclusion of the teaching became established in the refuges, but was not able to abandon his own position. He, from time to time, went for the purpose of seeing the Teacher, and heard the Teaching.

Then on one occasion a wind in the belly arose in the Truth-finder. The hermit, having come for the purpose of seeing the Teacher, having heard "The Teacher is sick," said "What, venerable sir, is the illness?" When "A wind in the belly" was said, thinking "This is the time for me to make merit," having gone to the foot of the mountain, having gathered together various kinds of medicines, he gave them to the attendant elder saying "Present this medicine to the Teacher." Together with the application of the medicine, the wind in the belly subsided. He, having gone to the Teacher at a time of good health, spoke thus - "Venerable sir, inasmuch as through my medicine the Truth-finder's good health has come about, as an outcome of that of mine, in whatever existence I am reborn, may there be no illness whatsoever in my body, even for the time it takes to milk a cow." This was his good deed in that individual existence.

He, having passed away from there, having been reborn in the Brahma world, wandering in the round of rebirths among gods and humans for one incalculable period, in the time of the Buddha Padumuttara, having taken conception in a family home in the city of Hamsavatī, having seen the Teacher establishing a certain monk in the foremost position among those with few illnesses, having performed the preparatory action, he aspired to that position of rank. He, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, even before the arising of Vipassī, the One of Ten Powers, having been reborn in a brahmin family in the city of Bandhumatī, in the former method just so, having gone forth in the going forth of sages, having become an obtainer of meditative absorption, was dwelling at the foot of a mountain.

The Bodhisatta Vipassī too, having attained omniscience, attended by sixty-eight hundred thousand monks, dwelling in dependence on the city of Bandhumatī, showing kindness to his father, the great king, was dwelling in the Khema Deer Park. Then this hermit, having known the fact of the One of Ten Powers having arisen in the world, having come, having heard the Teacher's talk on the Teaching, became established in the refuges, but was not able to give up his own going forth; from time to time, however, he went to attend upon the Teacher.

Then on one occasion, except for the Teacher and the two chief disciples, through the contact of the wind with poisonous trees that had blossomed on the Himalayas, a disease called head-disease arose among the remaining monks. The hermit, having come to attend upon the Teacher, having seen the monks lying down covered up to the head - asked "What, venerable sir, is the illness of the community of monks?" "The monks have a grass-and-flower disease, friend." The hermit thought - "This is the time for me to produce merit by doing bodily service for the community of monks" - by his own power, having collected various kinds of medicines, having prepared them, he gave them. The disease of all the monks was allayed at that very moment.

He, having remained as long as life lasted, having been reborn in the Brahma world, wandering in the round of rebirths among gods and humans for ninety-one cosmic cycles, in the time of the Buddha Kassapa, having been reborn in a family home in Bārāṇasī, living the household life, thinking "My dwelling house is weak; having gone to the borderland, having brought building materials, I shall build a house," while going together with carpenters, having seen on the road a certain old great monastery, thinking "Let my house-building stand aside for now; that will not go together with me; but having done something, it is fitting to do first the very deed that goes together with one," having had those very carpenters take the building materials, he had an Observance hall built in that monastery, he had a refectory, a fire hall, a long walking path, a sweat room, a store-room for allowable goods, a toilet, and a hospital built; whatever articles for use and consumption and medicine for the community of monks, he prepared and stored all of it.

He, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans for one interval between Buddhas, even before the arising of our One of Ten Powers, took conception in a millionaire's house in Kosambī. From the day of his taking conception, that millionaire's family attained the highest gain and the highest fame. Then his mother, having given birth to a son,

thought - "This child is meritorious, one who has made an aspiration; for however long a time he remains healthy and long-lived, for that long he will be a bestower of success for us. Children bathed in the great river Yamunā on the very day of birth become free from disease" - she sent him for the purpose of bathing. "On the fifth day, having bathed his head, she sent him for the purpose of playing in the river" - so say the reciters of the Middle Collection. There, while the nurse was causing the child to play by way of diving and emerging, one fish, having seen the child, thinking "This is my food," having opened its mouth, approached. The nurse, having abandoned the child, fled; the fish swallowed him. The meritorious being did not experience suffering; it was as if he had entered a bedchamber and lain down. The fish, as if having swallowed a heated ploughshare through the power of the child, as if being burnt, with speed having gone thirty yojanas, entered the net of a fisherman dwelling in the city of Bārāṇasī. Great fish, when caught in a net, die only while being killed; but this one, through the power of the child, died as soon as it was removed from the net. And fishermen, having obtained a great fish, split it open and sell it; but that one, through the power of the child, without splitting it open, carrying it whole on a carrying pole, saying "We will give it for a thousand," they went about in the city; no one took it.

But in that city there was a childless millionaire's family with a fortune of eighty crores. Having reached their doorstep, when asked "What will you take for it?" they said "A coin." Having given a coin, it was taken by them. The millionaire's wife too, on other days, did not take interest in fish, but on that day, having placed the fish on a board, she herself split it open. Fish are normally split open from the belly, but she, splitting it from the back, having seen a golden-coloured child in the belly of the fish, having cried out "A son has been obtained by me in the belly of a fish!" taking the child, she went to the presence of her husband. The millionaire, at that very moment, having had the drum circulated, taking the child, having gone to the presence of the king, said "A child has been obtained by me in the belly of a fish, O king. What shall we do?" "He is meritorious, he who dwelt healthy in the belly of a fish. Raise him."

The other family heard "In Bārāṇasī, it is said, a certain millionaire's family has obtained a child in the belly of a fish." They went there. Then his mother, having seen the child adorned and being made to play, thinking "Agreeable indeed is this child," having taken him, told the true state of affairs. The other said "He is my son." "Where was he obtained by you?" "In the belly of a fish." "He is not your son, he is my son." "Where was he obtained by you?" "He was borne by me in the womb for ten months, then while he was being made to play in the river, a fish swallowed him." "Your son must have been swallowed by another fish, but this one was obtained by me in the belly of a fish." Both went to the royal palace. The king said - "This one, because of having been borne in the womb for ten months, cannot be made a non-mother. Even those who take fish, there is no one who takes them having removed the kidneys, liver, and so on - thus, because of having been obtained in the belly of a fish, this one too cannot be made a non-mother. Let the child be the heir of both families." Thenceforth both families attained exceedingly the highest gain and the highest fame. Because of having been brought up by two families, they gave him the name "Prince Bākula."

When he had reached puberty, they had three mansions built in each of the two cities and provided dancers. He dwelt four months in each city. When he had spent four months in one city, they had a pavilion built on raft-boats and placed him upon it there together with the dancers. He, experiencing success, goes to the other city in four months. The dancers dwelling in that city, thinking "He will have come halfway in two months," having gone out to meet him, having surrounded him, bring him to their own city in two months; the other dancers, having turned back, go to their own city. Having dwelt there for four months, by that same procedure he again goes to the other city. Thus, while he was experiencing success, eighty years were completed.

At that time our Bodhisatta, having attained omniscience, the one who had set in motion the excellent wheel of the Teaching, wandering on a journey in due course, reached Kosambī; "Bārāṇasī" say the reciters of the Middle Collection. The millionaire Bākula too, having heard "The One of Ten Powers has come," having taken abundant scents and garlands, having gone to the presence of the Teacher, having heard a talk on the Teaching, having gained faith, went forth. He was a worldling for only seven days; at the eighth dawn, together with the analytical knowledges, he attained arahantship. Then the women who had attended upon him during his time as a householder in the two cities, having come to their own family homes, dwelling there, having made robes, sent them. The elder uses the robe sent by the residents of Kosambī for one fortnight, and by the residents of Bārāṇasī for one fortnight. By this very same procedure, whatever was the best in the two cities, that was brought to the elder himself. For the elder, during eighty years of dwelling in the midst of the household, not even for the time of taking a lump of scent with two fingers and sniffing it was there any illness whatsoever. In his eightieth year he undertook the going forth with ease. Even after his going forth, not even the slightest illness or deficiency in the four requisites arose for him. He, at the final time, even at the time of final Nibbāna, having spoken the entire Bākula Sutta by way of illustrating his own bodily and mental happiness to his former lay companion, the naked ascetic Kassapa, attained final Nibbāna through the Nibbāna element without residue of clinging. Thus the occasion arose. The Teacher, however, even during the elder's lifetime, while establishing the elders in successive positions of rank, established the Elder Bākula in the foremost position among those with little illness in this Dispensation.

The Story of the Elder Sobhita

227. In the fifth, "of those who recollect past lives" shows that the Elder Sobhita is the foremost among those capable of recollecting the continuity of aggregates dwelt in formerly. It is said that he, recollecting past lives in succession, grasped by way of inference the consciousness-less conception in the non-percipient existence for five hundred cosmic cycles, as if showing a footprint in the sky. Therefore he became known as the foremost of those who recollect past lives.

In the question-procedure for him, this is the progressive discourse -It is said that this one too, in the time of the Buddha Padumuttara, having taken conception in a family home in the city of Hamsavatī, having come of age, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain monk in the foremost position among monks who were obtainers of the knowledge of past lives, having performed the preparatory action, he aspired to that position of rank. He, having performed wholesome action for as long as life lasted,

wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a brahmin family in Sāvattthī; they gave him the name "Sobhita."

He, at a later time, having heard the Teacher's proclamation of the Teaching, having gained faith, having gone forth, having developed insight, having attained arahantship, was a master through practice in the knowledge of past lives. He, recollecting his own place of rebirth in succession, saw the conception as far as the consciousness-less conception in the non-percipient existence. Beyond that, not seeing the course of events in between for five hundred cosmic cycles, but seeing the passing away at the end, reflecting "What is the meaning of this?" he came to the conclusion by way of inference that "It must have been the non-percipient existence." The Teacher, making this reason the occasion, established the elder in the foremost position among those who recollect past lives.

The Story of the Elder Upāli

228. In the sixth, "of those who are experts in monastic discipline, that is to say, Upāli" shows that the Elder Upāli is the foremost among monks who are experts in monastic discipline. The Elder, it is said, having taken a meditation subject in the presence of the Truth-finder himself, having developed insight, attained arahantship. Having learnt the Canon of monastic discipline in the presence of the Truth-finder himself, he spoke of these three cases - the Bhārukacchaka case, the Ajjuka case, and the Kumārakassapa case - having compared them with the omniscient knowledge. Therefore he became known as the foremost of those who are experts in monastic discipline.

In the question-procedure for him, this is the progressive discourse - In the time of the Buddha Padumuttara, it is said, having been reborn in a family home in Hamsavatī, one day, while hearing the Teacher's talk on the Teaching, having seen the Teacher establishing a certain monk in the foremost position among experts in monastic discipline, having performed the preparatory action, he aspired to that position of rank. He, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, took conception in a barber's house; they gave him the name Upāli. He, having come of age, having become the barber of the six warriors, when the Truth-finder was dwelling in the Anupiya mango grove, having gone forth together with those six warriors who were going forth for the purpose of ordination, he went forth. The procedure of his going forth has come in the canonical text itself.

He, having gone forth and been fully ordained, having had a meditation subject explained by the Teacher, said "Venerable sir, allow me dwelling in the forest." "Monk, for you dwelling in the forest, only one charge will grow; but for one dwelling near us, both the charge of insight and the charge of scriptural study will be fulfilled." The elder, having accepted the Teacher's word, doing the work of insight, before long attained arahantship. Then the Teacher himself taught him the entire Canon of monastic discipline. He afterwards judged the three cases mentioned above. The Teacher, having given applause at each judgment, making those three judgments the occasion, established the Elder in the foremost position among those who are experts in monastic discipline.

The Story of the Elder Nandaka

229. In the seventh, "of exhorters of nuns, that is to say, Nandaka": for this elder, while giving a talk on the Teaching, in one assembly brought five hundred nuns to arahantship. Therefore he became known as the foremost of exhorters of nuns.

In the question-procedure for him, this is the progressive discourse -For this one, in the time of the Buddha Padumuttara, having been reborn in a family home in the city of Hamsavatī, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain monk in the foremost position among exhorters of nuns, having performed the preparatory action, he aspired to that position of rank. He, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having taken conception in a family home in Sāvatthī, having come of age, having heard the Teacher's proclamation of the Teaching, having gained faith, having gone forth in the presence of the Teacher, having developed insight, he attained arahantship, and was a master through practice in the knowledge of past lives. He, when the four assemblies had arrived, became known as "Nandaka the speaker of the Teaching" because "he is able to capture the minds of all and speak." The Truth-finder too, having departed from the coil-dispute on the bank of the river Rohiṇī, when discontent had arisen among the five hundred Sakyan princes who had gone forth, having taken those monks and having gone to Lake Kuṇāla, having known their state of spiritual urgency through the story of the Kuṇāla Jātaka, having spoken the talk on the four truths, he established them in the fruition of stream-entry. Afterwards, having spoken the Mahāsamaya Sutta, he brought them to the highest fruition, arahantship. The former wives of those elders, having said "What shall we do here now?" all being of one mind, having approached Mahāpajāpati, requested the going forth. Those five hundred too obtained the going forth and full ordination in the presence of the elder nun. But in the immediately preceding past life, all those were foot-attendant wives of the Elder Nandaka when he was established in the state of a prince.

At that time the Teacher said "Let monks exhort the nuns."The elder, when his own turn arrived, having known their state of being his own foot-attendant wives in a former existence, thought - "Having seen me seated in the midst of this community of nuns, bringing forth similes and reasons, expounding the Teaching, another monk who has obtained the knowledge of recollection of past lives, having looked into this reason, might think that it should be said 'The Venerable Nandaka up to the present day does not give up his harem-ladies; this venerable one looks splendid surrounded by harem-ladies.'" Therefore, not going himself, he sent another monk. But those five hundred nuns expected the exhortation of the elder alone. For this reason the Blessed One said to the elder "When your own turn has arrived, instead of sending another, go yourself and exhort the community of nuns." He, being unable to refuse the Teacher's word, when his own turn arrived, on the fourteenth day, having given the exhortation to the community of nuns, he established all those nuns in the fruition of stream-entry through a proclamation of the Teaching adorned with the six sense bases.

Those nuns, being delighted by the elder's proclamation of the Teaching, having gone to the Teacher's presence, reported the quality penetrated by themselves. The

Teacher, reflecting "With whom indeed expounding the Teaching would these nuns attain the higher path and fruitions?" again, having seen "Having heard that very proclamation of the Teaching of Nandaka, even these five hundred will attain arahantship," on the following day too he sent them to the elder's very presence for the purpose of hearing the Teaching. They, on the following day, having heard the Teaching, all attained arahantship. On that day the Blessed One, when those nuns had come to his own presence, having known the fruitful state of the proclamation of the Teaching, having said "Yesterday Nandaka's proclamation of the Teaching was like the moon on the fourteenth day; today it is like the moon on the fifteenth day," having given applause to the elder, and making that very reason the occasion, established the elder in the foremost position among exhorters of nuns.

The Story of the Elder Nanda

230. In the eighth, "with guarded doors in the faculties" shows that the Elder Nanda is the foremost of those with closed doors in the six faculties. Although indeed there are none among the Teacher's disciples who are called those with unguarded doors, the Elder Nanda, however, in the ten directions, whatever direction he wishes to look at, he does not look at it without having delimited it by way of the four kinds of full awareness. Therefore he became known as the foremost of those with guarded doors in the faculties.

In the question-procedure for him, this is the progressive discourse -For this one too, in the time of the Buddha Padumuttara, having taken conception in a family home in the city of Hamsavatī, having come of age, while hearing the Teaching in the presence of the Teacher, having seen the Teacher establishing a certain monk in the foremost position among those with guarded doors in the faculties, having performed the preparatory action, he aspired to that position of rank. He, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, took conception in the womb of Mahāpajāpati Gotamī in the city of Kapilavatthu. Then on his name-giving day, since he was born delighting and pleasing the congregation of relatives, they gave him the name "Prince Nanda."

The Great Being too, having attained omniscience, the one who had set in motion the excellent wheel of the Teaching, benefiting the world, having gone from Rājagaha to the city of Kapilavatthu, at the very first sight established his father in the fruition of stream-entry. On the following day, having gone to his father's dwelling, having given exhortation to Rāhula's mother, he spoke the Teaching to the rest of the people as well. On the following day, while the ceremonies of consecration, entering the new house, and marriage blessing were taking place for Prince Nanda, having gone to his dwelling, having made the prince take the bowl, he set out facing towards the monastery in order to give him the going forth. The consecration blessing did not so much distress Prince Nanda, but at the time of taking the bowl and departing, the most beautiful girl in the country, having gone to the upper storey of the excellent mansion, having opened the lattice window, uttered this speech: "Come back quickly, master's son." But he, having heard that, looking back under the influence of desire and lust based on the household life, was not able to grasp the sign according to his preference out of respect for the Teacher; because of that, mental burning arose in him. Then the Teacher, having led him to the monastery while he was thinking "He will turn back at this place, he will turn back at this place," gave him the going forth.

Even though he had gone forth, being unable to refuse, he remained silent. But from the day of going forth, he remembers only the words spoken by the most beautiful girl in the country. Then she appeared to him as if she had come and was standing not far away. He, oppressed by discontent, goes a short distance, and as he was passing a bush or a shrub, the One of Ten Powers appeared as if standing in front of him. He, having turned back like a cock's feather thrown into a fire, enters his own dwelling place.

The Teacher thought - "Nanda dwells exceedingly heedless, he is not able to appease his discontent; it is fitting to bring about the quenching of his mind." Then he said to him - "Come, Nanda, let us go on a journey in heaven." The Blessed One said: "How shall I go to a place that should be gone to by those possessing supernormal power?" "You merely give rise to the thought of going; having gone, you will see." He, by the power of the One of Ten Powers, having gone on a journey in heaven together with the Truth-finder himself, having looked at the dwelling of Sakka, the king of gods, saw five hundred nymphs. The Teacher, having seen the Elder Nanda looking at them by way of the sign of the beautiful, asked: "Nanda, are these nymphs agreeable, or the most beautiful girl in the country?" "Venerable sir, compared with these nymphs, the most beautiful girl in the country appears like a female monkey with her ears and nose cut off." "Nanda, nymphs of such form are not difficult to obtain for those who practise the duties of a monk." "If, venerable sir, the Blessed One is my surety, I shall practise the duties of a monk." "Be confident, Nanda, practise the duties of a monk." "If your death is one with renewed conception, I am the surety for the attainment of these." Thus the Teacher, having wandered on a journey in heaven according to his preference, returned to Jeta's Grove itself.

Thenceforth the Elder Nanda practises the ascetic duty night and day for the sake of the nymphs. The Teacher commanded the monks - "You, at Nanda's dwelling place, go about speaking here and there thus: 'One monk, it is said, having made the One of Ten Powers his surety, practises the ascetic duty for the sake of nymphs.'" They, having accepted the Teacher's word, go about speaking within the elder's hearing range: "The Venerable Nanda, it is said, is a hireling; the Venerable Nanda, it is said, is a bought slave; he lives the holy life for the sake of nymphs. The Blessed One, it is said, is his surety for obtaining five hundred nymphs with dove-like feet." The Elder Nanda, having heard that talk, having generated reflection - "These monks are not speaking about another; they are speaking about me; my action is inappropriate" - having developed insight, attained arahantship. Then, at the very moment of his attainment of arahantship, a certain deity reported this matter to the Blessed One; the Blessed One himself also knew it. On the following day, the Elder Nanda, having approached the Blessed One, spoke thus - "Venerable sir, as for the Blessed One being my surety for the attainment of five hundred nymphs with dove-like feet, I release the Blessed One, venerable sir, from that promise." Thus the story originated. The Teacher, at a later time, while dwelling at the monastery in Jeta's Grove, established the elder in the foremost position among those with guarded doors in the sense faculties.

The Story of the Elder Mahākappina

231. In the ninth, "of those who exhort monks" shows that the Elder Mahākappina is the foremost of those who exhort monks. It is said that this elder, while giving a talk on the Teaching in a single session, brought a thousand monks to arahantship. Therefore he became known as the foremost of those who exhort monks.

In the question-procedure for him, this is the progressive discourse -For this one too, in the time of the Buddha Padumuttara, having been reborn in a family home in Hamsavatī, at a later time, while hearing the Teacher's talk on the Teaching, having seen the Teacher establishing a certain monk in the foremost position among exhorters of monks, having performed the preparatory action, he aspired to that position of rank. He, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in the time of the Perfectly Enlightened One Kassapa, having taken conception in a family home in Bārāṇasī, having become the chief of a group of a thousand men, he had a great residential compound built, adorned with a thousand inner rooms. All those people too, having done wholesome deeds for as long as life lasted, having made the lay follower Kappina their chief, together with their sons and wives, were reborn in the heavenly world. They transmigrated among gods and humans for one interval between Buddhas.

Then, even before the arising of our Teacher, this Kappina took conception in a king's palace in the city of Kukkuṭavatī in a borderland region, and the remaining men were reborn in ministers' families in that very city. Among them, the prince Kappina, by the elapse of his father, having raised the parasol, became known as King Mahākappina. The woman who had been his wife at the time of performing wholesome deeds in the past, having been reborn in a royal family of equal birth, became the chief queen of King Mahākappina, and because of her complexion resembling the anojā flower, her name was Queen Anojā. King Mahākappina too was one fond of learning. He, having risen right early, sent out messengers swiftly through the four gates - "Wherever you see very learned ones, those who retain what they have heard, having turned back from there, inform me."

Now at that time our Teacher, having arisen in the world, was dwelling in dependence on Sāvattthī. At that time, merchants dwelling in the city of Sāvattthī, having taken their trading goods from Sāvattthī, having gone to that city, having set in order their goods, thinking "We shall see the king," having taken presents, having gone to the gate of the royal palace, having heard "The king has gone to the pleasure grove," having gone to the pleasure grove, standing at the gate, they informed the doorkeeper. Then he announced it to the king. The king, having had them summoned, when they had handed over their presents and stood having paid homage, asked "Dear ones, where have you come from?" "From Sāvattthī, Sire." "Is your country prosperous with plenty of food, and is the king righteous?" "Yes, Sire." "But is there any news in your country?" "There is, Sire, but it is not possible to speak of it with unrinsed mouths." The king had water given with a golden water-vessel. They, having rinsed their mouths, facing the One of Ten Powers, having raised joined palms, said "Sire, in our country a jewel called the Buddha has arisen." For the king, upon merely hearing the word "Buddha," rapture arose pervading his entire body. Then he said "Do you say 'Buddha,' dear ones?" "We say 'Buddha,' Sire." Having had them say it thus three times, thinking "The term 'Buddha' is immeasurable; it is not possible to

measure it," pleased with that very term, having given a hundred thousand, he asked "What other news?" "Sire, a jewel called the Dhamma has arisen." Having heard that too, likewise having obtained the acknowledgement three times, having given yet another hundred thousand, he again asked "What other news?" "The jewel of the Community has arisen, Sire." Having heard that too, likewise having obtained the acknowledgement, having given yet another hundred thousand, having written the fact of the gift on a document, he sent them saying "Dear ones, go to the presence of the queen." When they had gone, he asked the ministers - "Dear ones, a Buddha has arisen in the world; what will you do?" "Sire, what do you wish to do?" "I shall go forth." "We too shall go forth." They all, without looking back at home or household, on the very horses they had mounted and come on, departed.

The merchants, having gone to the presence of Queen Anojā, showed the letter. She, having read it, asked "Many coins have been given to you by the king; what was done by you, dear ones?" "A dear message has been brought, queen." "Is it possible, dear ones, to let us hear it too?" "It is possible, queen, but it is not possible to speak with unrinsed mouths." She had water given with a golden water-jug. They, having rinsed their mouths, reported in the same manner as had been reported to the king. She too, having heard, with gladness arisen, in the same manner, having obtained an acknowledgement three times for each term, making three three by the counting of acknowledgements, gave nine hundred thousand. The merchants obtained all twelve hundred thousand. Then she asked them "Where is the king, dear ones?" "He has departed saying 'I shall go forth,' queen." "If so, dear ones, you may go" - having dismissed them, having summoned the womenfolk of the councillors who had gone with the king, she asked "Do you know the place where your husbands have gone, mothers?" "We know, lady; they have gone for amusement in the park with the king." "Yes, mothers, they went; but having gone there, having heard 'A Buddha has arisen, the Dhamma has arisen, the Community has arisen,' they have gone saying 'We shall go forth in the presence of the One of Ten Powers.' What will you do?" "But what do you, lady, wish to do?" "I shall go forth; I would not place on the tip of my tongue what has been vomited up by them." "If so, we too shall go forth" - having yoked all the chariots, they departed.

The king too, together with the thousand councillors, reached the bank of the Ganges. At that time the Ganges was full. Then, having seen it, thinking "This Ganges is full, teeming with fierce fish; there are no slaves or men who have come with us who might make us a boat or a raft. But the virtues of this Teacher are spread from Avīci below to the highest point of existence above. If this Teacher is a Perfectly Enlightened One, may the hooves of these horses not become wet" - they urged the horses over the surface of the water. Not even the amount of a hoof of a single horse became wet; as if going along a royal highway, having reached the far shore, they arrived at another great river beyond. He asked "What is the name of the second?" "It is called Nīlavāhinī, both in depth and in breadth half a yojana, Sire." There was no other declaration of truth; by that very declaration of truth they crossed that river too, which was half a yojana in breadth. Then, having reached the third great river named Candabhāgā, they crossed that too by that very declaration of truth.

The Teacher too, on that day, at the time towards the break of dawn, having emerged from the attainment of great compassion, surveying the world, having seen "Today Mahākappina, having abandoned a kingdom of three hundred yojanas, surrounded by a thousand councillors, is coming to go forth in my presence," thinking "It is fitting for me to go out to meet them," right early, having attended to his toilet, surrounded by the Community of monks, having walked for almsfood in Sāvattthī, after the meal, having returned from his alms round, having taken the bowl and robes by himself, having flown up into the sky - on the bank of the Candabhāgā, at a place facing their crossing ford, there is a great banyan tree - there, having sat down cross-legged, having established mindfulness in front of him, he emitted the six-coloured Buddha rays. They, coming out at that ford, having looked at the Buddha rays running here and there, having seen the face of the One of Ten Powers, resplendent like the full moon, thinking "The Teacher with reference to whom we have gone forth, certainly this is he" - having reached a conclusion by the very seeing, from the place where they saw him onwards, having bowed down, paying homage, having approached, they paid homage to the Teacher. The king, having clasped the ankles, having paid homage to the Teacher, sat down to one side together with the thousand councillors. The Teacher spoke a talk on the Teaching to them. At the conclusion of the teaching, all, having become established in arahantship, requested the going forth from the Teacher. The Teacher, thinking "Previously, because of having given robes, these have come having taken their own bowls and robes," having stretched out his golden-coloured hand, said "Come, monks; well proclaimed is the Dhamma. Live the holy life for the rightly making an end of suffering." That itself was those venerable ones' going forth and full ordination; like elders of sixty rains retreats, they surrounded the Teacher.

Queen Anojā too, with a retinue of a thousand chariots, having reached the bank of the Ganges, not seeing any boat or raft brought for the king's sake, thought through her own experience - "The king must have gone having made a declaration of truth. But that Teacher was not born only for their benefit alone. If that Teacher is a Perfectly Enlightened One, may our chariots not sink in the water" - and she drove the chariots onto the surface of the water. Not even as much as the rim of the wheels of the chariots became wet. She crossed the second river too and the third river too by that very pledge of truth. And while still crossing, she saw the Teacher at the foot of the banyan tree. The Teacher too thought "If desire and lust were to arise in these women seeing their own husbands, it would create an obstacle to path and fruition, and they would not be able to hear the Teaching." He made it so that they did not see each other. They all, having come out from the ford, having paid homage to the One of Ten Powers, sat down. The Teacher spoke a talk on the Teaching to them. At the conclusion of the teaching, they all became established in the fruition of stream-entry and saw each other. The Teacher thought "Let Uppalavaṇṇā come." The elder nun, having come, having given the going forth to all of them, having taken them, went to the nuns' dwelling. The Teacher, having taken the thousand monks, went through space to Jeta's Grove.

Then this Elder Mahākappina, having known that his own task had reached its summit, having become one living at ease, spending his time in the happiness of fruition attainment, whether gone to the forest or gone to the root of a tree or gone to an empty house, repeatedly uttered this inspired utterance: "Oh, what happiness! Oh,

what happiness!" The monks raised up a discussion: "The Elder Kappina utters an inspired utterance recollecting the happiness of kingship." They reported this to the Truth-finder. The Blessed One, having said "My son uttered an inspired utterance referring to the happiness of the path and the happiness of fruition," spoke this verse in the Dhammapada -

"One who drinks the Teaching sleeps happily, with a clear mind;
In the Teaching proclaimed by the Noble One, the wise person always
delights."

Then one day the Teacher, having addressed his thousand pupil monks, said -"Does your teacher, monks, expound the Teaching?" "No, Blessed One, he does not teach. He dwells living at ease, devoted to pleasant abiding in the present life, and does not give even a mere exhortation to anyone." The Teacher, having had him summoned, said "Is it true, Kappina, that you do not teach even a mere exhortation to your pupils?" "It is true, Blessed One." "Brahmin, do not do thus; from today onwards expound the Teaching to your pupils." "Good, venerable sir," the elder, having accepted the Teacher's word with bowed head, by a single combination alone, having expounded the Teaching to a thousand ascetics, brought them all to arahantship. At a later time, the Teacher, seated in the midst of the Community, while establishing the elders in succession in their respective positions, established the Elder Mahākappina in the foremost position among exhorters of monks.

The Story of the Elder Sāgata

232. In the tenth, "of those skilled in the heat element" shows that the Elder Sāgata is the foremost among those skilled in entering upon the heat element. For this elder, through the attainment of the heat element, having overcome the fire of the serpent at Ambatittha with his fire, rendered that serpent free from agitation. Therefore he became known as the foremost of those skilled in the heat element.

In the question-procedure for him, this is the progressive discourse -For this one too, in the time of the Buddha Padumuttara, having taken conception in a family home in Haṃsavatī, at a later time, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain monk in the foremost position of those skilled in the heat element, having performed the preparatory action, he aspired to that position of rank. He, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a brahmin family in Sāvattihī; they gave him the name "the young man Sāgata." He, afterwards, having heard the Teacher's proclamation of the Teaching, having gained faith, having gone forth, having produced the eight meditative attainments, attained mastery therein.

Then one day the Teacher, wandering on a journey, went near the city of Kosambī. And at that time, many visiting travellers, having become hostile to an old boatman at a river ford, beat him and killed him. He, having set up an aspiration with a hostile mind, was reborn as a king of serpents of great might at that very ford. He, because of his hostile mind, causes rain at the wrong time itself, but does not cause rain at the proper time, and the crops do not succeed properly. And the inhabitants of the entire country make an oblation annually for the purpose of his appeasement, and they built

one house for his dwelling. The Teacher too, having crossed at that very ford, surrounded by the community of monks, went thinking "I shall dwell for the night in that very place."

Then this elder, having heard "There is, it is said, a fierce king of serpents here," thinking "It is fitting to tame this king of serpents, render him free from agitation, and take over the dwelling place for the Teacher," having entered the dwelling place of the king of serpents, sat down folding his legs crosswise. The serpent, having become angry, thinking "Who is this shaveling who has entered my dwelling place and is seated?" emitted smoke; the elder emitted smoke more. The serpent blazed up; the elder too, having blazed up more, overcame his fire. He, having fallen at the feet of the elder thinking "How great indeed is this monk!" said "Venerable sir, I go for refuge to you." "There is no function of going for refuge to me; go for refuge to the One of Ten Powers." He, having said "Very well," having gone for refuge, from then on did not harass anyone, caused the rain god to rain properly, and the crops succeeded properly.

The residents of Kosambī, having heard "It is said that the serpent of Ambatittha has been tamed by the noble Sāgata," looking out for the Teacher's arrival, prepared a great honour for the One of Ten Powers. They, having made great honour to the One of Ten Powers, at the word of the group of six, having prepared the clear kāpotikā liquor in all the houses, on the following day, as the Elder Sāgata was walking for almsfood, gave him a little in house after house. The elder, when the training rule had not been laid down, being entreated by the people, having drunk a little in house after house, having gone not far, through the state of not having taken food, having given up mindfulness, fell down at the rubbish heap.

The Teacher, having finished the meal, while going out, having seen him, having had him carried, having gone to the monastery, having rebuked him, laid down the training rule. He, on the following day, having regained mindfulness, having heard of the matter done by himself, having confessed his transgression, having asked forgiveness from the One of Ten Powers, with religious emotion arisen, having developed insight, attained arahantship. Thus the story originated in the Vinaya. That should be understood in detail according to the method that has come there. But at a later time, the Teacher, having sat down at the great monastery of Jeta's Grove, while establishing the elders in succession in their respective positions, established the Elder Sāgata in the foremost position of those skilled in the heat element.

The Story of the Elder Rādha

233. In the eleventh, "of those who inspire ready wit" shows that the Elder Rādha is the foremost among monks who arouse the discernment that serves as a condition for the Teacher's inspiration in expounding the Teaching. For indeed, based on the Elder's behaviour of views and trustworthy faith, ever fresh proclamation of the Teaching occurs to the One of Ten Powers. Therefore the elder became known as the foremost of those who inspire ready wit.

In the question-procedure for him, this is the progressive discourse -For this one too, in the time of the Buddha Padumuttara, having been reborn in a family home in Haṃsavatī, at a later time, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain monk in the foremost position of those

who inspire ready wit, having performed the preparatory action, he aspired to that position of rank. He, having attended upon the Truth-finder for as long as life lasted, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, took conception in a brahmin family in the city of Rājagaha; they gave him the name "the young man Rādha."

He, in old age, being not esteemed by his own children and wife, thinking "Having gone forth, I shall spend my time," having gone to the monastery, requested the going forth from the elders. "He is an old, elderly brahmin" - no one wished to give him the going forth. Then one day the brahmin, having gone to the Teacher's presence, having made a friendly welcome, sat down to one side. The Teacher, having seen the achievement of his decisive support, wishing to initiate a conversation, asked "What, brahmin, do your children and wife look after you?" From where, Master Gotama, would there be looking after? They put me outside saying I am old. But is it not fitting for you, brahmin, to go forth? Who will give me the going forth, Master Gotama? Because of my old age no one wishes me. The Teacher gave a signal to the Elder Sāriputta. The elder, having accepted the Teacher's word with bowed head, having given the going forth to the brahmin Rādha, thought - "The Teacher had this brahmin given the going forth with respect; it is not fitting for me to look after him with disrespect" - and taking the Elder Rādha, he went to a village residence. There, because he had recently gone forth and was one for whom gains were difficult, the elder gave him his own obtained residence, and having given even his own obtained superior almsfood to him alone, he himself went for almsfood. The Elder Rādha, having obtained suitable lodging and suitable food, having taken a meditation subject in the presence of the Elder Sāriputta, before long attained arahantship.

Then the elder, having taken him, came to see the One of Ten Powers. The Teacher, though knowing, asked - "The adherent who was given to you by me, Sāriputta, how is it with him? Is he not discontented?" Venerable sir, a monk who delights in the Dispensation would indeed be of such a kind. Then a discussion arose in the midst of the Community about the Venerable Sāriputta: "The Elder Sāriputta is grateful and thankful." Having heard that, the Teacher addressed the monks - "It is not wonderful, monks, that Sāriputta is now grateful and thankful; even in the past, having been reborn with a rootless rebirth-linking, he was indeed grateful and thankful." At which time, Blessed One?

In the past, monks, about five hundred carpenter men, at the foot of a mountain, having entered a great forest, having cut building materials, having bound a great raft, were launching it on the river. Then a certain noble elephant, at one uneven place, while grasping a branch with his trunk, being unable to withstand the force of the breaking branch, stepped with his foot on a sharp stake; the foot was pierced, and unpleasant feelings arose. He, being unable to manage walking, lay down right there. He, after the lapse of a few days, having seen those carpenters going near him, thinking "In dependence on these I shall obtain my life," followed close behind them. They, having turned back, having seen the elephant, frightened, ran away. He, having known their intention to flee, stood still; when they stopped again, he followed.

The chief carpenter thought - "This elephant follows us when we stand still, and stands still when we flee; there must be a reason for that." They all, having climbed

this and that tree, sat down waiting for its coming. He, having come to their presence, showing his foot, turned over and lay down. Then a perception arose among the carpenters - "This one comes because of illness, friend, not for any other reason." Having gone to his presence, having seen the stump that had entered the foot, thinking "For this reason this one has come," having cut around the tip of the stump with a sharp hatchet, having bound it with a strong rope, they pulled it out and extracted it. Then, having pressed the surface of the wound, having extracted the pus and blood, having washed it with an astringent decoction, having smeared it with medicine known to them, before long they made it comfortable.

The noble elephant, having recovered from illness, thought - "These have been of great help to me; in dependence on these, life was obtained by me; it is fitting for me to be grateful and appreciative of what has been done for them." Having gone to his own dwelling place, he brought a white fragrant young elephant. The carpenters, having seen the young elephant, were exceedingly gladdened in mind, thinking "Our elephant has come having brought his son too." The noble elephant thought - "While I am standing here, they will not know the reason for my coming, thinking 'Why indeed has this one come?'" He departed from the place where he was standing. The young elephant followed behind and behind its father. The noble elephant, having known of its coming, gave a sound signal for the purpose of its turning back. He, having heard his father's words, having turned back, went to the presence of the carpenters. The carpenters, having known "This one must have come to give this young elephant to us," sent it away saying "There is no duty to be done by you in our presence; go to your father's presence." The noble elephant, even though it had come to his own presence up to the third time, sent it again to the very vicinity of the carpenters. Thenceforth the carpenters, having kept the young elephant in their own presence, looked after it. At mealtimes they gave one morsel of food each; the food was as much as it liked. He, having brought the building materials pounded by the carpenters in the interior of the thicket, made a heap at the open courtyard. By this very same procedure, he performed other helpful work as well.

The Teacher, having brought up this reason, explains the state of being grateful and appreciative of what has been done of Sāriputta even in the past. For the Elder Sāriputta was at that time the great elephant; the monk who had given up energy, who came in the arising of the occasion, was the young elephant. But having reached the Saṃyuttanikāya, the entire Rādhasaṃyutta, and in the Dhammapada -

"Like one who reveals treasures, should one see a fault-finder;
One who speaks reprovingly, intelligent - such a wise person one should
associate with;
For one associating with such a person, it is better, not worse."

The verses are called the proclamation of the Teaching for the elder. But at a later time, the Teacher, while establishing the elders in succession in their respective positions, established the Elder Rādha in the foremost position among those who inspire ready wit.

The Story of the Elder Mogharāja

234. In the twelfth, "of those who wear coarse robes" shows that Mogharāja is the foremost of those wearing coarse robes. For this elder wore a rag robe endowed with coarseness that was threefold: coarse by the knife, coarse by the thread, and coarse by the dye. Therefore he became known as the foremost of those who wear coarse robes.

In the question-procedure for him, this is the progressive discourse -For this one too, in the time of the Buddha Padumuttara, having taken conception in a family home in Hamsavatī, was reborn; at a later time, while hearing the Teacher's talk on the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those who wear coarse robes, having performed the preparatory action, he aspired to that position of rank. He, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, even before the arising of Kassapa, the One of Ten Powers, took conception in a minister's house in the city of Kaṭṭhavāhana. Afterwards, having come of age, while attending upon the king of Kaṭṭhavāhana, he obtained the position of minister.

At that time Kassapa, the One of Ten Powers, arose in the world. The king of Kaṭṭhavāhana, having heard "A Buddha, it seems, has arisen in the world," having had him summoned, said - "Dear son, a Buddha, it seems, has arisen in the world. It is not possible for both of us to make this border city empty all at once. You, for now, having gone to the Middle Country, having known the arisen state of the Buddha, bring the One of Ten Powers to this city" - and sent him together with a thousand men. He, gradually having gone to the presence of the Teacher, having heard a talk on the Teaching, having gained faith, having gone forth right there, practised the ascetic duty for twenty thousand years. But the men who had gone together with him, all having turned back, came again to the presence of the king.

This elder, being of complete morality, having died, wandering in the round of rebirths among gods and humans for one interval between Buddhas, even before the arising of our One of Ten Powers, took conception in a brahmin family in Sāvatthī; they gave him the name "the young man Mogharāja." The king of Kaṭṭhavāhana too, having performed the preparatory action for the Blessed One Kassapa, having transmigrated among gods and humans for one interval between Buddhas together with his retinue, even before the arising of our One of Ten Powers, took conception in the house of a chaplain in Sāvatthī; they gave him the name "the young man Bāvarī." He, at a later time, having learnt the three Vedas, went about teaching the craft to sixteen thousand young men. Then, in the time of King Pasenadi of Kosala, by the elapse of his father, they gave him the position of chaplain. At that time this young man Mogharāja too was learning the craft in the presence of the brahmin Bāvarī.

Then one day the brahmin Bāvarī, having gone to a private place, examining the substance in his own craft, not seeing any substance pertaining to the future life, having approached the king of Kosala thinking "Having gone forth in a going forth, I shall seek what pertains to the future life," obtained his permission for his own going forth. He, having been permitted by him, surrounded by sixteen thousand young men, departed for the purpose of going forth. The king of Kosala too, together with him, sent one minister, having given a thousand coins - "In whatever place the teacher goes forth, there, having acquired a dwelling place for him, give it." The brahmin Bāvarī, looking for a convenient place, having withdrawn from the Middle

Country, had his own dwelling place made on the bank of the Godhāvarī in the boundary between the kingdom of King Assaka and the kingdom of King Muḥhaka.

Then a certain man, having gone to see the matted-hair ascetics, having been permitted by them on a piece of land belonging to them, made his own dwelling place. Having seen what was made by him, another hundred families had a hundred houses built. They all, having assembled together, saying "We dwell on a piece of land belonging to the noble ones; there is no reason to dwell for free; we shall give you a comfortable dwelling fee," each one placed one coin each at the dwelling place of the brahmin Bāvarī. The coins brought by all of them amounted to about a hundred thousand. The brahmin Bāvarī said "For what purpose were these brought?" For the purpose of giving a comfortable dwelling fee, venerable sir. If I were desirous of gold and money, I would not have gone forth having abandoned a great heap of wealth. Take your coins and go. What has been given up by us to the noble one we do not take back again; but annually, by this very same procedure, we shall bring more; having taken these, let the noble one give gifts. The brahmin, having consented, gave them over for the purpose of giving to the poor, the destitute, the paupers, and the beggars. His state of being a donor became known again and again throughout the whole of Jambudīpa.

Then, in the Kāliṅga country, in a village named Dunnivīṭṭha, the brahmin wife of a brahmin born in the lineage of the brahmin Jūjaka, rising up again and again, accuses the brahmin - "Bāvarī, it seems, gives gifts; having gone there, bring back gold and silver." He, being urged by her, being unable to remain firm, while going to the presence of Bāvarī, went while Bāvarī, having given a gift, having entered the hermitage, having lain down, was recollecting the gift. Having gone, he said "Give me a gift, brahmin, give me a gift, brahmin." You have come at the wrong time, brahmin; what I had has been given to the beggars who arrived; now there are no coins. I have no need, brahmin, of many coins; for one giving so much in gifts, it is not possible to be without coins; give me five hundred coins. Brahmin, there are not even five hundred; when the time for giving arrives again, you will receive. What then, shall I come at your time of giving? Having made a mound of sand at the door of the brahmin Bāvarī's hermitage, having scattered red-coloured flowers all around, as if muttering a spell, moving his lips again and again, he says "May your head split into seven pieces."

The brahmin Bāvarī thought - "This great ascetic, having taken up the practice of austerity, this brahmin of good conduct, says at the summit of the seventh day 'May the head split into seven pieces'; and I do not have five hundred coins to be given to him; he will certainly kill me." Thus, while he lay pierced by the dart of sorrow, immediately after the night period, in the immediately preceding individual existence, Bāvarī's mother, having become a deity, was reborn. She, having seen her son's state of being pierced by the dart of sorrow, having come, said - "Dear son, he knows neither the head nor the splitting of the head; you too do not know the state of Buddhas having arisen in the world. If you have doubt, having gone to the Teacher's presence, ask; he will explain this matter to you." The brahmin, having received encouragement from the time of hearing the deity's talk, on the following day, when dawn arose, having summoned all the pupils, said "Dear sons, a Buddha, it seems, has arisen in the world; go quickly, having ascertained 'whether he is a Buddha or

not,' come and inform me; I shall go to the Teacher's presence. But however, because of my old age, danger to life is difficult to know; go to his presence and ask questions in this and that manner" - having prepared what is called the question on the splitting of the head, he gave it.

Then he thought - "All these young men are wise; having heard the Teacher's talk on the Teaching, when their own task has reached its summit, they may or may not come again to my presence." Then he gave a signal to his nephew, the young man Ajita by name - "You, however, absolutely deserve to come to my presence; having come, you should tell me the quality attained by you." Then those sixteen thousand matted-hair ascetics, having made the young man Ajita the chief, together with the sixteen chief pupils, wandering on a journey saying "We shall ask the Teacher questions," at every place they went, when asked "Lords, where are you going, where are you going?" saying "We are going to the presence of the One of Ten Powers to ask questions," gathering an assembly from the very beginning, they went a road of many hundreds of yojanas. The Teacher, thinking "On the day of their arrival there will be no opportunity for anyone else; this is a suitable place for this assembly," having gone, sat down on the flat rock at the Stone Shrine. That young man Ajita too, together with his retinue, having ascended that flat rock, having seen the Teacher's bodily achievement, thinking "This person will be a Buddha, one who removes the veil, in this world," went while asking in his mind the very questions sent by his own teacher.

On that day, the assembly that had arrived at that place was twelve yojanas in extent. Among those sixteen pupils, the young man Mogharāja, stubborn in conceit thinking "I am wiser than all," this occurred to him - "This young man Ajita is the chief of all; it is not proper to ask my question before his." Being ashamed of him, without asking his question first, when that one had asked, becoming the second, he asked the Teacher a question. The Teacher, having thought "The young man Mogharāja is stubborn in conceit; his knowledge has not yet reached maturity; it is fitting to restrain his conceit," said - "Stand aside, Mogharāja; let others ask questions for now." He, having received a rebuke from the Teacher, thought - "For so long a time I have been going about thinking there is no one wiser than me; and Buddhas do not speak without knowing. A fault must have been seen by the Teacher in my question" - and he remained silent. He, when eight persons had asked questions in succession, being unable to endure, becoming the ninth, rose up again. Again the Teacher rebuked him.

He again became silent, and thinking "I shall not now be able to become the most junior in the Community," being the fifteenth, he asked a question. Then the Teacher, having known the state of maturity of his knowledge, spoke on the question. He, at the conclusion of the teaching, together with his retinue of a thousand matted-hair ascetics, attained arahantship. By this very same procedure, the remaining fifteen thousand matted-hair ascetics also attained arahantship. All of them, bearing bowls and robes created by supernormal power, were just like "come, monk" monks. But the remaining people are not spoken of. This Elder Mogharāja, thenceforth, wears a robe endowed with three coarse qualities. Thus the story originated in the Pārāyana. The Teacher, however, at a later time, seated at Jeta's Grove, establishing the elders in succession in their respective positions, establishing the Elder Mogharāja in the

foremost position among those who wear coarse robes in this Dispensation, said: "This is the foremost, monks, of my disciples who are monks among those who wear coarse robes, namely Mogharāja."

Explanation of the Fourth Chapter.

The explanation of the Elder Monks' section consisting of forty-one discourses is concluded.

14. The Chapter on the Foremost

5. The Fifth Chapter on the Foremost

The Story of the Elder Nun Mahāpajāpatī Gotamī

235. In the first of the Elder Nuns' section, "that is to say, Mahāpajāpatī Gotamī" shows that the elder nun Mahāpajāpatī Gotamī is the foremost of those of long standing.

Now, in the question-procedure regarding her, this is the progressive discourse -It is said that this one, in the time of the Buddha Padumuttara, having taken conception in a family home in Hamsavatī, at a later time, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain nun in the foremost position among those of long standing, having performed the preparatory action, she aspired to that position of rank. She, having given gifts for as long as she lived, having guarded morality, having passed away from there, having been reborn in the heavenly world, but in one interval between Buddhas, having passed away from the heavenly world, was reborn in Bārāṇasī as the chief female slave of five hundred female slaves. Then at the time of entering the rains retreat, five Individually Enlightened Ones, having descended from the Nandamūlaka cave to Isipatana, having walked for almsfood in the city, having gone to Isipatana itself, thought "We shall request manual labour for the purpose of a hut for entering the rains retreat." Why? For even by one entering the rains retreat who has undertaken the Nālaka practice, the rains retreat should be entered in a lodging covered with one or another of the five kinds of roofing, with a door fastened. For this has been said: "Monks, the rains retreat should not be entered by one without lodging. Whoever should enter it, there is an offence of wrong-doing." Therefore, when the rainy season is approaching, if one obtains a lodging, that is wholesome. If one does not obtain it, it should be made even after seeking manual labour. By one not obtaining manual labour, it should be made even by oneself; but the rains retreat should certainly not be entered by one without lodging. This is the conformity with the Teaching. Therefore those Individually Enlightened Ones, thinking "We shall request manual labour," having put on their robes, in the evening period, having entered the city, stood at the house-gate of the millionaire. The chief female slave, having taken a water pot, going to the water landing place, saw the Individually Enlightened Ones entering the city. The millionaire, having heard the reason for their coming, said "There is no opportunity for us; let them go."

Then, the chief female slave, seeing them departing from the city while she was entering with the water pot, having put down the pot, having paid homage, having bowed down, having raised her face, asked "Noble ones, you have departed as soon as you entered the city; what indeed is the matter?" "We came to request manual

labour for a hut for entering the rains retreat." "Was it obtained, venerable sir?" "It was not obtained, lay follower." "But is this hut to be made only by the wealthy, or can it be made even by the poor?" "It can be made by anyone." "Very well, venerable sir, we shall do it. Tomorrow accept almsfood from me" - having invited them, having taken the pot again, having stood on the path to the landing place, having told the remaining female slaves who came one after another "Stay right here," when all had come, she said - "Mothers, will you forever do slave-work for others, or do you wish to be freed from the state of slavery?" "We wish to be freed this very day, lady." "If so, the Individually Enlightened Ones, not having obtained manual labour, have been invited by me for tomorrow; have your husbands give one day's manual labour." They, having accepted saying "Very well," in the evening when they came from the forest, informed their husbands. They, saying "Very well," assembled at the house-gate of the chief slave.

Then the chief female slave, having explained the benefit saying "Tomorrow, dear ones, give manual labour to the Individually Enlightened Ones," having threatened with firm exhortation even those who were not desirous of doing it, made them all accept. She, on the following day, having given a meal to the Individually Enlightened Ones, gave a signal to all the sons of the slaves. They at that very instant, having entered the forest, having gathered together building materials, having formed groups of a hundred each, having made each one hut with a walking path and other accessories, having set up beds, chairs, drinking water, washing water and so on, having obtained a promise from the Individually Enlightened Ones for the purpose of dwelling there for three months, they established almsfood by turns. Whoever was not able on her own turn-day, for her the chief female slave, having brought it from her own home, gives it. Thus, having watched over them for three months, the chief female slave had each female slave give up one cloth each; there were five hundred coarse cloths. Having exchanged those, she had three robes made for the five Individually Enlightened Ones and gave them. The Individually Enlightened Ones, while they were still watching, went through the sky to Mount Gandhamādana.

They too, all of them, having done wholesome deeds for as long as life lasted, were reborn in the heavenly world. Their chief, having passed away from there, was reborn in the house of the chief weaver in a weavers' village not far from Bārāṇasī. Then one day, the five hundred Individually Enlightened Ones who were the sons of Padumavatī, having been invited by the king of Bārāṇasī, having come to the king's gate, not seeing even anyone looking at them, having turned back, having departed through the city gate, went to that weavers' village. That woman, having seen the Individually Enlightened Ones, treating them with great affection, having paid homage to all of them, gave almsfood. They, having done the meal duty, went to Gandhamādana itself.

She too, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, even before the arising of our Teacher, took conception in the house of Mahāsuppabuddha in the city of Devadaha. They gave her the name Gotamī. She was the younger sister of Mahāmāyā. The brahmins who recite sacred hymns, examining the characteristics, declared "The children dwelling in the wombs of both of these two will become wheel-turning monarchs." The Great King Suddhodana, when they came of age, having performed the marriage

ceremony for both, led them to his own house. Afterwards, our Bodhisatta, having passed away from the Tusita city, took conception in the womb of Queen Mahāmāyā. Mahāmāyā, on the seventh day from his birthday, having died, was reborn in the Tusita city. The Great King Suddhodana established the Great Being's maternal aunt, Mahāpajāpati Gotamī, in the position of queen-consort. At that time Prince Nanda was born. This Mahāpajāpati, having given Prince Nanda to wet-nurses, herself looked after the Bodhisatta.

At a later time, the Bodhisatta, having gone forth in the great renunciation, having attained omniscience, benefiting the world, having gradually reached Kapilavatthu, entered the city for almsfood. Then his father, the Great King Suddhodana, having heard a talk on the Teaching right in the middle of the street, became a stream-enterer. Then on the second day Nanda went forth, and on the seventh day Rāhula. The Teacher, at a later time, dwelling in dependence on Vesālī in the Pinnacled Hall. At that time the Great King Suddhodana, beneath the white parasol, having realised arahantship, attained final Nibbāna. Then Mahāpajāpati Gotamī produced the thought for the going forth. Thereupon, at the conclusion of the Kalahavivāda Sutta on the bank of the river Rohiṇī, the wives of the five hundred princes who had gone forth, all being of one mind, having gone to the presence of Mahāpajāpati, saying "We shall all go forth in the presence of the Teacher," having made Mahāpajāpati the chief, having gone to the Teacher's presence, were desirous of going forth. And this Mahāpajāpati, having at first once requested the going forth from the Teacher, did not obtain it; therefore, having summoned a barber, having had her hair cut, having clothed herself in ochre robes, having taken all those Sakyan women, having gone to Vesālī, having had the One of Ten Powers requested by the Elder Ānanda, by means of the eight rules of respect, she obtained the going forth and full ordination. But all the others were fully ordained together. This is the summary here; but in detail, this story has come in the canonical text itself.

Thus fully ordained, Mahāpajāpati, having approached the Teacher, having paid respect, stood to one side; then the Teacher expounded the Teaching to her. She, having taken a meditation subject in the presence of the Teacher, attained arahantship. The remaining five hundred nuns, at the conclusion of the Nandakovāda Sutta, attained arahantship. Thus this story originated. Afterwards, the Teacher, seated at Jeta's Grove, establishing the nuns in successive positions of rank, established Mahāpajāpati in the foremost position among those of long standing.

The Story of the Elder Nun Khemā

236. In the second, "Khemā" means a nun so named. And from here onwards, for her, in the question-procedure, without saying "this is the progressive discourse," everywhere we shall speak only what should be spoken, making the resolution the beginning.

In the past, it is said, in the time of the Buddha Padumuttara, in Haṃsavatī, this one, having become a servant of others, was reborn. Then one day, having seen the chief female disciple of that Blessed One, the Elder Nun named Sujātā, walking for almsfood, having given three sweet-meats, on that very day having given up her own hair and having given a gift to the elder nun, having made the aspiration "May I become one of great wisdom like you at a future arising of a Buddha," being diligent

in wholesome actions for as long as life lasted, wandering in the round of rebirths among gods and humans for a hundred thousand cosmic cycles, in the time of the Buddha Kassapa, having taken conception in the house of Kikī, the King of Kāsi, having been among the seven sisters, having lived the holy life from maidenhood for twenty thousand years in the house itself, having had a residential cell built for the One of Ten Powers together with those sisters, wandering in the round of rebirths among gods and humans for one interval between Buddhas, in this arising of a Buddha, she took conception in a royal family in the city of Sāgala in the country of Madda. They gave her the name Khemā. Her bodily appearance was like the colour of liquid gold. She, having come of age, went to the house of King Bimbisāra.

She, while the Truth-finder was dwelling at the Bamboo Grove in dependence on Rājagaha, having become intoxicated with the vanity of her beauty, thinking "The Teacher, it is said, shows the faults in beauty," out of fear that "He might show the faults in my beauty too," does not go for the purpose of seeing the One of Ten Powers. The king thought - "I am the Teacher's chief attendant, and the chief queen of a noble disciple such as me does not go for the purpose of seeing the One of Ten Powers; this does not please me." He, having had poets compose verses on the beauty of the Bamboo Grove park, said "Sing within the hearing range of Queen Khemā." She, having heard the praise of the park, having become desirous of going, asked the king. The king said "Go to the park, but you will not be allowed to come back without seeing the Teacher." She, without even giving a reply to the king, set out upon the road. The king said to the men going together with her - "If the queen, while returning from the park, sees the One of Ten Powers, that is wholesome. If she does not see him, show her to him by the king's command." Then that queen, having spent the daytime in the park, while turning back, began to go without even seeing the One of Ten Powers. Then the king's men, against her own wish, led the queen to the presence of the Teacher.

The Teacher, having seen her coming, by supernormal power created one heavenly nymph and made her appear as if taking a fan and fanning him. Queen Khemā, having seen her, thought - "I have been ruined by conceit. Women comparable to heavenly nymphs of such beauty stand not far from the One of Ten Powers; I am not even equal to being their attendant. Indeed, in dependence on the vanity of conceit, I have been ruined through the influence of an evil mind" - having grasped the sign, she stood looking at that very woman. Then, even as she was watching, by the power of the Truth-finder's determination, that woman, having passed beyond the first stage of life, appeared as if standing in the middle stage of life, having passed beyond the middle stage of life, appeared as if standing in the last stage of life, and became one with wrinkled skin, grey hair, and broken and sparse teeth. Then, even as she was watching, together with the fan, she turned over and fell down. Then Khemā, because she was accomplished in past causes, when that object came into range, thought thus - "Even a body of such a kind indeed reaches such ruin; my body too will have just such a destiny." Then, at the very moment of her thinking thus, the Teacher spoke this verse in the Dhammapada -

"Those infatuated with lust fall into the stream,
Like a spider into its self-made web;
Having cut even this, the wise go forth,

Without longing, having abandoned all suffering."

She, at the conclusion of the verse, while standing at the very stage where she stood, together with the analytical knowledges, attained arahantship. For one who has attained arahantship while living in the midst of a house, one must either attain final nibbāna or go forth on that very day. But she, having known the state of continuance of her own life principle, thinking "I shall have my going forth permitted," having paid homage to the Teacher, having gone to the king's dwelling, without even paying respect to the king, she stood. The king understood by her very gesture - "She will have attained the noble teaching." Then he said to him - "Queen, have you gone for the seeing of the Teacher?" Great king, the seeing seen by you is limited, but I have well seen the One of Ten Powers. Allow my going forth. The king, having accepted saying "Very well, queen," having conveyed her by a golden palanquin to the nuns' dwelling, gave her the going forth. Then her state of great wisdom became well-known thus: "The Elder Nun Khemā, while remaining in the lay life, attained arahantship." This is the story here. Then the Teacher, at a later time, seated at Jeta's Grove, establishing the nuns in successive positions of rank, established the Elder Nun Khemā in the foremost position among those of great wisdom.

The Story of the Elder Nun Uppalavaṇṇā

237. In the third, "Uppalavaṇṇā" means the elder nun who thus obtained her name because of being endowed with a colour similar to the interior of a blue water-lily. It is said that she, in the time of the Buddha Padumuttara, having taken conception in a family home in Haṃsavatī, at a later time, having gone together with the great multitude to the presence of the Teacher, while hearing the Teaching, having seen the Teacher establishing a certain nun in the foremost position among those possessing supernormal power, having given a great gift to the Community of monks headed by the Buddha for seven days, she aspired to that position of rank. She, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in the time of the Buddha Kassapa, having taken conception in the house of Kikī, the King of Kāsi, in the city of Bārāṇasī, having been among the seven sisters, having lived the holy life for twenty thousand years, having had a residential cell built for the Community of monks, she was reborn in the heavenly world.

Having passed away from there, coming again to the human world, she was reborn in a certain village in a place where one earns a living by working with one's own hands. She, one day, going to the field hut, on the road, having seen in a certain lake a lotus flower that had bloomed right early, having descended into that lake, having taken both that flower and a lotus leaf for the purpose of putting parched corn into, having cut rice ears in the paddy field, seated in the hut, having roasted parched corn, she counted five hundred portions of parched corn. At that moment, a certain Individually Enlightened One who had emerged from the attainment of cessation on Mount Gandhamādana, having come, stood not far from her. She, having seen the Individually Enlightened One, having taken the lotus flower together with the parched corn, having descended from the hut, having put the parched corn into the Individually Enlightened One's bowl, having covered the bowl with the lotus flower, she gave it. Then, when the Individually Enlightened One had gone a little way, this

occurred to her - "Those gone forth have no need for flowers; I shall take the flower and adorn myself" - having gone, having taken the flower from the Individually Enlightened One's hand, she thought again - "If the noble master had no need for the flower, he would not have placed it on the top of the bowl; surely the noble master must have need of it" - having gone again, having placed it on the top of the bowl, having asked forgiveness from the Individually Enlightened One, she made the aspiration: "Venerable sir, as an outcome of these parched corn of mine, may I have sons equal in number to the parched corn; as an outcome of the lotus flower, in whatever place I am reborn, at every step may a lotus flower arise." The Individually Enlightened One, while she was still watching, having gone through the sky to Mount Gandhamādana, having made that lotus into a foot-wiping mat near the steps of approach of the Individually Enlightened Ones at the Nandamūlaka cave, placed it there.

She too, as an outcome of that action, took conception in the heavenly world, and from the time of her rebirth, at every step a great lotus flower arose. She, having passed away from there, was reborn in the interior of a lotus in a certain lotus lake at the foot of a mountain. In dependence on that, a certain hermit dwelt. He, having gone to the lake right early for the purpose of washing his face, having seen that flower, thought - "This flower is larger than the rest, and the rest have bloomed but this one is still in bud; there must be a reason for this" - having descended into the water, he took that flower. That bloomed the very moment it was taken by him. The hermit saw a girl lying inside the lotus. From the time of seeing her, having developed affection for a daughter, having led her together with the lotus itself to the hermitage, he laid her down on a small bed. Then, by the power of her merit, milk was produced in her thumb. He, when that flower had withered, having brought another new flower, laid her down in it. Then, from the time she was able to play by running to and fro, at every step a lotus flower arose, and her bodily colour was like a heap of saffron. She had not attained divine beauty, but had surpassed human beauty. She was left behind in the hermitage when her father had gone for the purpose of gathering fruits.

Then one day, when she had come of age, when her father had gone for the purpose of gathering fruits, a certain forester, having seen her, thought - "Human beings do not have such beauty; I shall investigate" - and looking out for the coming of the hermit, he sat down. She, when her father was coming, having gone to meet him on the way, took the carrying pole and water pitcher from his hand, and having come, showed her duties of service to him who was seated. Then that forester, having known her human nature, having paid respect to the hermit, sat down. The hermit, having invited that forester with forest roots and various kinds of fruit and with drinking water, asked: "My dear man, will you stay in this very place, or will you go?" "I shall go, venerable sir; what shall I do here?" "Will you be able to go from here without speaking of this thing seen by you?" "If the noble master does not wish it, for what reason would I speak of it?" - having paid homage to the hermit, he departed, making marks on branches and marks on trees for the purpose of recognising the path at the time of coming again.

He, having gone to Bārāṇasī, saw the king. The king asked "Why have you come?" "I, Sire, your forester, having seen a marvellous woman-treasure at the foot of a mountain, have come" - he related the whole story. He, having heard his word, having gone with speed to the foot of the mountain, having set up camp in a place not far away, together with the forester and other men, having done the meal duty of the hermit, at the time when he was seated, having gone there, having paid respect, having exchanged friendly welcome, sat down to one side. The king, having placed the articles of a recluse's requisites at his feet, said "Venerable sir, what shall we do at this place, shall we go?" Go, great king. Yes, I am going, venerable sir. But we have heard that near the noble one there is an unsuitable company; this is not fitting for those gone forth. Let her go together with me, venerable sir. The mind of human beings is difficult to satisfy; how will she dwell in the midst of many? From the time she is agreeable to us, having placed her in the position of chief among the rest, I shall look after her, venerable sir.

He, having heard the king's words, by way of the very name given in childhood, called his daughter "Dear, Padumavatī." She, at just a single word, having come out from the hermitage, having paid respect to her father, stood. Then his father said to him - "You, dear, have come of age; from the time you have been seen by the king, it is not fitting for you to dwell in this place. Go together with the king, dear." She, having accepted her father's word saying "Good, father," having paid respect, stood weeping. The king, thinking "I shall win over her father's mind," having placed her upon a heap of coins at that very place, performed the consecration. Then, having taken her, having brought her to his own city, from the time of her arrival, without looking at the remaining women, he delighted together with her alone. Those women, overcome by jealousy, wishing to cause a rift between her and the king, said thus - "This one, great king, is not of human birth. Where indeed have you ever seen lotuses springing up in a place where human beings walk about? Surely this one is a demoness. Remove her, great king." The king, having heard their talk, remained silent.

Then at a later time his borderland was in revolt. He, having left Padumavatī, who was heavy with child, in the city, went to the borderland. Then those women, having given a bribe to her female attendant, said "As soon as this one's child is born, having removed it, having smeared one wooden door-latch with blood, place it near her." For Padumavatī too, before long, the delivery took place. Prince Mahāpaduma alone took conception in the womb. The remaining four hundred and ninety-nine boys, having come forth from the mother's womb of Prince Mahāpaduma, at the time of lying down, having become moisture-born, arose. Then, having known "She has not yet regained consciousness," the female attendant, having smeared one wooden door-latch with blood, having placed it nearby, gave the signal to those women. Those five hundred women too, each one having taken one boy, having sent to the turners, having had caskets brought, having laid the boys taken by each one therein, having made a mark on the outside, placed them.

Padumavatī too, having regained consciousness, asked that female attendant "What have I given birth to, mother?" She, having threatened her, having said "From where will you obtain a child?" placed the blood-smeared wooden door-latch before her, saying "This is the child that came out from your womb." She, having seen that,

having reached displeasure, said "Quickly split it and remove it; if anyone should see it, it would be a cause for shame." She, having heard her words, as if well-wishing, having split the wooden door-latch, threw it into the oven.

The king too, having come from the borderland, waiting for the celebration, having set up camp outside the city, sat down. Then those five hundred women, having come out to meet the king, said - "You, great king, do not believe us; what was said by us appears to be without reason. You, having summoned the queen's female attendant, ask her in return - your queen has given birth to a wooden doll." The king, without even investigating that matter, thinking "She must be of non-human birth," drove her out from the house. Together with her very departure from the royal palace, the lotus flowers disappeared, and her bodily complexion too became faded. She, all alone, set forth along the side streets. Then a certain old woman who had come of age, having seen her, having aroused affection as for a daughter, said "Where are you going, mother?" "I am a visitor, I am wandering about looking for a dwelling place." "Come here, mother," and having given her a dwelling place, she prepared food.

While she was dwelling there in just this manner, those five hundred women, being of one mind, said to the king - "Great king, when you had gone to war, we made an aspiration to the deity of the Ganges: 'When our lord has come back victorious in battle, having made an oblation, we shall have water-sport.' We inform you of this matter, Sire." The king, pleased by their words, went to the Ganges to have water-sport. They too, having concealed the caskets taken by each one, having taken them, having gone to the river, for the purpose of concealing those caskets, having wrapped themselves again and again, having fallen into the water, they released the caskets. Those caskets too, all having gone together, got caught in a net spread downstream. Then, having played water-sport, when the king had come out, while lifting up the net, having seen those caskets, they brought them to the king's presence. The king, having seen the caskets, said "What is in the caskets, dear sons?" "We do not know, Sire." He, having had those caskets opened, while looking, first had the casket of Prince Mahāpaduma opened. But for all of them, on the very days they had been laid down in the caskets, by the power of merit, milk was produced from their thumbs. Sakka, the king of gods, for the purpose of removing that king's doubt, had letters inscribed inside the caskets: "These princes were born in the womb of Padumavatī, sons of the king of Bārāṇasī. Then Padumavatī's co-wives, five hundred women, having placed them in caskets, threw them into the water. Let the king know this matter." As soon as the caskets were opened, the king, having read the letters, having seen the children, having lifted up Prince Mahāpaduma, "Swiftly yoke the chariots, harness the horses! Today, having entered the inner city, I shall show my affection to certain women," having ascended the mansion, having placed a bag of a thousand on the elephant's neck, he had a drum beaten: "Whoever sees Padumavatī, let him take this thousand."

Having heard that announcement, Padumavatī gave a signal to her mother - "Take the thousand from the elephant's neck, mother." "I am not able to take such a thing." When it was said a second and a third time, she said "Saying what shall I take it, mother?" "Having said 'My daughter sees Queen Padumavatī,' take it." She, thinking "Be it whatever it may be," having gone, took the bag of a thousand. Then people

asked her - "Do you see Queen Padumavatī, mother?" She said "I do not see her; my daughter, it is said, sees her." They, having said "But where is she, mother?" having gone together with her, having recognised Padumavatī, fell at her feet. At that time she, having known "This is Queen Padumavatī," said "A weighty deed indeed has been done by a woman, who, being the chief queen of such a king, dwelt without protection in such a place." Those king's men too, having had Padumavatī's dwelling enclosed with white curtains, having placed a guard at the door, reported to the king. The king sent a golden palanquin. She said: "I shall not go thus. From my dwelling place up to the king's palace, in between here, having had excellent painted canvas coverings spread, having had a cloth canopy decorated with golden stars tied above, when all ornaments have been sent for the purpose of adornment, I shall go on foot only; thus the citizens will see my success." The king said: "Do as Padumavatī wishes." Then Padumavatī, having adorned herself with all decorations, set out on the road thinking "I shall go to the king's palace." Then at every place she stepped upon, breaking through the excellent painted canvas coverings, lotus flowers arose. She, having shown her success to the public, having ascended to the king's dwelling, had all the painted coverings given to that old woman as a fee for nurturing.

The king too, having summoned those five hundred women, said: "These I give to you, queen, having made them your female slaves." "Good, great king, make it known throughout the entire city that they have been given to me." The king had a drum beaten in the city - "The five hundred women who were treacherous to Padumavatī have been given as female slaves to her alone." She, having known "Their status as female slaves has been observed by the entire city," asked the king: "May I make my female slaves into freewomen, Sire?" "It is your wish, queen." "That being so, having summoned that very same drum-beater - 'The five hundred women given as her own female slaves to Queen Padumavatī have all been made freewomen' - have the drum beaten again," she said. She, when their status as freewomen had been made, having given the four hundred and ninety-nine sons into their very hands for the purpose of nurturing, herself took only Prince Mahāpaduma.

Then at a later time, when those princes had reached the age for playing, the king had various kinds of playing places built in the park. They, at the time when they were about sixteen years of age, all having come together, while playing in the park at the auspicious pond covered with lotuses, having seen new lotuses in bloom and old lotuses falling from their stalks, thought: "Even for this much, which is not clung-to, such ageing reaches it; how much more then for our bodies. This too will indeed have just such a destiny" - having taken this as their object, all of them, having produced the knowledge of individual enlightenment, rising up one after another, sat cross-legged on the pericarps of the lotuses.

Then the king's men who had come together with them, having known that much of the day had passed, said: "Noble sons, be aware of the time." They were silent. Those men, having gone, reported to the king - "The princes, Sire, are seated on the pericarps of the lotuses; even when we speak to them, they make no verbal expression." "Let them sit according to their preference." They, having kept guard the whole night, in the same manner of sitting on the pericarps of the lotuses, saw the dawn arise. The men, having approached on the following day, said: "Sires, be aware of the time." "We are not sires; we are called Individually Enlightened Ones." "Sirs,

you speak a weighty word; those called Individually Enlightened Ones are not like you; they have hair and beard two inches long and the eight requisites fastened upon their bodies." They touched their heads with their right hands. At that very moment the layman's outward sign disappeared, and the eight requisites were as if fastened upon their bodies. Then, while the great multitude was still watching, they went through the sky to the Nandamūlaka cave.

Queen Padumavati too, having reached heart-sorrow thinking "I, having had many sons, have become sonless," having died by that very sorrow, was reborn in a village outside the city gates of the city of Rājagaha in a place where one earns a livelihood by doing work with one's own hands. Afterwards, having gone to a family house, one day, while carrying rice gruel to her husband's field, having seen eight Individually Enlightened Ones going through the sky at the time of the alms round among those who were her own sons, having gone very quickly, she informed her husband - "Look, noble sir, at the Individually Enlightened Ones; having invited them, let us feed them." He said - "These are ascetic-birds; they roam about thus elsewhere too; these are not Individually Enlightened Ones." While they were still speaking, they descended at a place not far away. That woman, having given them her own meal of food, solid food and soft food on that day, said: "Tomorrow too, eight of you, please accept almsfood from me." "Good, female lay follower, let your honour be just this much, and let the seats be only eight; having seen many other Individually Enlightened Ones too, may your mind become confident." She, on the following day, having prepared eight seats, having arranged honour and respect for eight, sat down.

The invited Individually Enlightened Ones gave a signal to the rest - "Sirs, today, without going elsewhere, all of you show support to your mother." They, having heard their words, all together, having come through the sky, appeared at the door of their mother's house. She too, because she had previously received the signal, even though seeing many, was not shaken; having ushered all of them into the house, she caused them to sit down on seats. As they sat down in succession, the ninth one, having created another eight seats, himself sat down on the front seat. As the seats increased, so the house increased. Thus, when all of them were seated, that woman, having given the honour prepared for the eight Individually Enlightened Ones as much as they liked even to the five hundred, having brought eight bundles of blue waterlilies, having placed them at the feet of the invited Individually Enlightened Ones alone, said - "May my bodily complexion, venerable sirs, in whatever place I am reborn, be like the colour of the interior of these blue waterlilies" - she made the aspiration. The Individually Enlightened Ones, having given thanksgiving to their mother, went to Mount Gandhamādana itself.

She too, having done wholesome deeds for as long as life lasted, having passed away from there, having been reborn in the heavenly world, in this arising of a Buddha, took conception in a millionaire's family in Sāvattthī. And because her complexion was similar to the interior of a blue waterlily, they gave her the name Uppalavaṇṇā. Then, when she had come of age, kings and millionaires throughout the whole Indian subcontinent sent to the millionaire - "Let him give us his daughter." There was no one who did not send. Then the millionaire thought - "I shall not be able to take hold of the minds of all; but I shall employ one strategy" - having summoned his daughter, he said "Dear, will you be able to go forth?" Because she was a being in her final

existence, her father's words were to her like oil prepared a hundred times poured on the head. Therefore she said to her father: "I shall go forth, dear father." He, having made an offering for her, having led her to the nuns' quarters, gave her the going forth. When she had only recently gone forth, her turn came at the Observance hall. She, having lit a lamp, having swept the Observance hall, having taken a sign from the flame of the lamp, looking again and again, having produced meditative absorption with the fire kasiṇa as object, having made that itself the foundation, attained arahantship. And together with the fruition of arahantship itself, she was a master through practice in the miraculous transformation of supernormal power. At a later time, on the day of the Teacher's performance of the Twin Wonder, she roared a lion's roar: "I, venerable sir, shall perform the wonder." The Teacher, making this reason the occasion, seated at the monastery in Jeta's Grove, while establishing the nuns in successive positions of rank, established this elder nun in the foremost position among those possessing supernormal power.

The Story of the Senior Nun Paṭācārā

238. In the fourth, "of those who are experts in monastic discipline, that is to say, Paṭācārā" shows that the elder nun Paṭācārā is the foremost of those who are experts in monastic discipline. It is said that she, in the time of the Buddha Padumuttara, having taken conception in a family home in Haṃsavatī, at a later time, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain nun in the foremost position among experts in monastic discipline, having performed the preparatory action, she aspired to that position of rank. She, having done wholesome deeds for as long as life lasted, having transmigrated among gods and humans, in the time of the Buddha Kassapa, having taken conception in the house of Kikī, the King of Kāsi, having been among the seven sisters, having lived the holy life for twenty thousand years, having had a residential cell built for the Community of monks, having been reborn again in the heavenly world, having experienced success for one interval between Buddhas, in this arising of a Buddha, she took conception in a millionaire's house in Sāvattthī.

She, afterwards, having come of age, having made intimacy with a certain labourer in her own house, at a later time, while going to a family of equal birth, she gave a signal to the man with whom she had made intimacy - "From tomorrow onwards you will not be able to see me even through a hundred doors. If you have any business, take me now and go." He, saying "May it be so," having taken suitable most valuable possessions, having taken her, having withdrawn three or four yojanas from the city, made his dwelling in a certain small village.

Then afterwards an embryo was established in her womb. She, when the embryo was fully matured, said "This is a destitute place for us; let us go to the family house, husband." He let the time pass by, saying "Let us go today, let us go tomorrow," being unable to go. She, having known his reason, thinking "This fool will not take me," when he had gone outside, set out on the road thinking "I shall go to the family house alone." He, having come and not seeing her in the house, having asked the neighbours, having heard "She has gone to the family house," thinking "On my account a daughter of a good family has become destitute," having gone step by step, he caught up with her. Her delivery took place right on the road. Thereupon, they turned back, saying "The purpose for which we would go, that purpose has been

accomplished right on the road; having gone now, what shall we do?" "Again an embryo was established in her womb" - this should be expanded by the former method.

But on the road, at her delivery, just upon the birth, a great rain cloud arose in the four directions. She said to that man - "Husband, at an untimely hour a cloud has risen in the four directions; strive to make a dwelling place for us." He, saying "Thus shall I do," having made a small hut with sticks, cuts grass at the foot of a great ant-hill, saying "I shall bring grass for the purpose of roofing." Then a black snake lying in the ant-hill bit him on the foot; he fell at that very spot. She too, having spent the whole night thinking "Now he will come, now he will come," thinking "Surely he, thinking 'She is helpless,' must have abandoned me on the road and gone," when light arose, looking by following his footsteps, having seen him fallen at the foot of the ant-hill, having lamented "On my account this man is destroyed," having taken the young child on her hip, having made the elder one hold on with his fingers, going along the road, having seen on the road a shallow river, thinking "I shall not be able to take both children all at once," having placed the elder one on the near shore, having led the younger one to the far shore, having laid him down on a rag-pad, having turned back again, she descended into the river thinking "I shall take the other and go."

Then, when she had reached the middle of the river, a hawk, with the perception "This is a lump of flesh," comes to strike the child. She, having stretched out her hand, chased the hawk away. The elder child, having seen that hand gesture of hers, with the perception "She is calling me," having descended into the river, fell into the current and was carried away with the stream. That hawk too, while she had not yet arrived, having seized that young child, went away. She, overcome by powerful sorrow, goes along the road singing this song of lamentation -

"Both sons have died, my husband died on the road."

She, lamenting thus, having reached Sāvattthī, having gone even to the neighbourhood of her family, being unable to identify her own house on account of sorrow, asked "In this place there is a family of such and such a name; which is that house?" What will you do having asked about that family? Their dwelling house has fallen by the force of the wind; right there they all have reached the destruction of life; and now they are cremating them, young and old, on a single funeral pyre. Look, that column of smoke can be seen. She, having heard that talk, saying "What are you saying?" being unable to hold on to the cloth she was wearing, by the very force of natural law, having raised her arms, crying out, having gone to the place of the funeral pyre of her relatives, having completed that song of lamentation, lamenting -

"Both sons have died, my husband died on the road;
Mother, father, and brother are burnt on one pyre."

He said. Even a cloth given by another person, she tore apart again and again and threw away. Then the great multitude, having surrounded her in every place they saw her, followed about. Then they gave her the name Paṭācārā, saying "This one walks

about without cloth-covering." Because that shameless conduct through nakedness was well-known of hers, therefore they gave her the name Paṭācārā, meaning "one whose conduct has fallen away."

She, one day, when the Teacher was expounding the Teaching to the public, entered the monastery and stood at the edge of the assembly. The Teacher, having pervaded her with the suffusion of friendliness, said "Regain mindfulness, sister, regain mindfulness, sister." When she heard the Teacher's words, strong shame and moral fear arose in her; she sat down right there on the ground. A man standing not far away tossed an upper garment and gave it to her. She, having put it on, listened to the Teaching. The Teacher, according to her temperament, spoke these verses in the Dhammapada -

"Sons are not for shelter, nor father nor even relatives;
For one overcome by the Ender, there is no protection among kin.

"Having known this reason, the wise person, restrained in morality;
Should quickly purify the path leading to Nibbāna."

She, at the conclusion of the verses, just as she stood, having become established in the fruition of stream-entry, having approached the Teacher, having paid homage, requested the going forth. The Teacher accepted the going forth, saying "Let her go forth having gone to the nuns' dwelling." She, having gone forth, before long, having attained arahantship, while learning the Buddha's teaching, became a master through practice in the Canon of monastic discipline. At a later time, the Teacher, seated at Jeta's Grove, establishing the nuns in successive positions of rank, established Paṭācārā in the foremost position among experts in monastic discipline.

The Story of the Elder Nun Dhammadinnā

239. In the fifth, "of those who expound the Teaching" shows that Dhammadinnā is the foremost among nuns who expound the Teaching. It is said that she, in the time of the Buddha Padumuttara, having been reborn in a position of dependence on others in Hamsavatī, having performed the preparatory action for the Elder Sujāta, the chief disciple of the Blessed One Padumuttara, she aspired to that position of rank. She, having done wholesome deeds for as long as life lasted, was reborn in heaven. All should be understood below by way of the resolution of the Elder Nun Khemā. In the time of the Buddha Phussa, however, she, while dwelling in the house of the worker appointed to the office of giving for the Teacher's three half-brothers, when told "Give one," gave two. Thus, having given everything without diminishing, having passed beyond ninety-two cosmic cycles, in the time of the Buddha Kassapa, having taken conception in the house of Kikī, the King of Kāsi, having been among the seven sisters, having lived the holy life for twenty thousand years, having had a residential cell built for the Community of monks, wandering in the round of rebirths among gods and humans for one interval between Buddhas, in this arising of a Buddha, having taken conception in a family home, afterwards she went to the house of the millionaire Visākha. The millionaire Visākha, a friend of Bimbisāra, having gone together with the king for the first seeing of the One of Ten Powers, having heard the Teaching, became established in the fruition of stream-entry; afterwards he realised the fruition of non-returning.

He, having gone home on that day, without taking hold of the hand of Dhammadinnā who was standing at the top of the steps with her hand outstretched, ascended the mansion. Even while eating, he did not say "Give this, take this away."

Dhammadinnā, having taken a ladle, while serving food, thought - "This one did not take my hand even when I offered a hand-support, and even while eating he does not say anything. What indeed is my fault?" Then she asked him when he had finished eating, "What indeed is my fault, noble sir?" Dhammadinnā, there is no fault of yours, but from today onwards I am unable by way of intimacy to sit or to stand near you, or to have food brought and eat or consume it. If you wish, dwell in this house. If you do not wish, having taken however much wealth you need, go to your family house. Master's son, this being so, I shall not go about carrying on my head the spittle discarded by you, the vomit that has been vomited. Allow my going forth. Visākha, saying "Good, Dhammadinnā," having reported to the king, sent Dhammadinnā by a golden palanquin to the nuns' dwelling for the purpose of going forth.

She, having gone forth, thought - "This millionaire, while standing right in the midst of the house, made an end of suffering; from the time of obtaining the going forth, however, it is fitting for me too to make an end of suffering." Having gone to the presence of her teachers and preceptor, she said "Ladies, my mind does not delight in a crowded place; I am going to a village residence." The elder nuns, being unable to restrain her mind by the fact that she had gone forth from a great family, having taken her, went to a village residence. She, because of having crushed the activities in the past, before long attained arahantship together with the analytical knowledges. Then this occurred to her - "My task has reached its summit; having dwelt here, what shall I do? I shall go to Rājagaha itself; there, in dependence on me, a great congregation of kinsmen will make merit." Having taken the elder nuns, she returned to the city itself.

Visākha, having known of her arrival, thinking "She has come back quickly; could she be dissatisfied?" in the evening time, having gone to her presence, having paid respect, seated to one side, thinking "It is inappropriate to ask about her state of dissatisfaction," asked questions by way of the five aggregates and so on. Dhammadinnā, as if cutting a waterlily stalk with a sword, answered each and every question asked. The lay follower, having known the valour of the Elder Nun Dhammadinnā's knowledge, having asked questions in every way on the three paths in succession at the level he himself had attained, asked also about the path of arahantship by way of learning. The Elder Nun Dhammadinnā too, having known that the lay follower's domain extended only as far as the fruition of non-returning, thinking "Now he is running beyond his own domain," turning him back, said "Friend Visākha, you have gone beyond the questions; you were not able to grasp the limit of questions. For, friend Visākha, the holy life is grounded upon Nibbāna, has Nibbāna as its ultimate goal, has Nibbāna as its final goal. And if you wish, friend Visākha, having approached the Blessed One, you should ask about this matter. And as the Blessed One answers you, so you should remember it," she said.

Visākha, having gone to the Teacher's presence, related the entire method of questions and answers. The Teacher, having heard his words, having said "In my daughter there is no craving regarding the aggregates of the past, future, and present," spoke this verse in the Dhammapada -

"One for whom there is nothing in the past, in the future, or in the present;
One who owns nothing, without grasping, him I call a brahmin."

Then, having given applause to Dhammadinnā, he said this to the lay follower Visākha - "Wise, Visākha, is the nun Dhammadinnā, of great wisdom, Visākha, is the nun Dhammadinnā. If you, Visākha, had asked me about this matter, I too would have answered it in exactly the same way as it was answered by the nun Dhammadinnā. This indeed is its meaning, and thus you should remember it." Thus this story originated. Afterwards, the Teacher, seated at Jeta's Grove, while establishing the nuns in successive positions of rank, making this very Cūḷavedalla the occasion, established the elder nun in the foremost position among those who expound the Teaching in this Dispensation.

The Story of the Elder Nun Nandā

240. In the sixth, "of meditators, that is to say, Nandā" shows that the elder nun Nandā is the foremost of those delighting in meditative absorption. It is said that she, in the time of the Buddha Padumuttara, having taken conception in a family home in Haṃsavatī, at a later time, while hearing the Teacher's Teaching, having seen the Teacher establishing a certain nun in the foremost position among those delighting in meditative absorption, having performed the preparatory action, she aspired to that position of rank. She, from that time, having wandered in the round of rebirths among gods and humans for a hundred thousand cosmic cycles, even before the arising of our Teacher, took conception in the womb of Mahāpajāpati Gotamī. They gave her the name Nandā. She is also called Rūpanandā. Afterwards, on account of the excellence of her beauty, she became known as the most beautiful woman in the country.

When our One of Ten Powers, having attained omniscience, having come gradually to Kapilavatthu, having given the going forth to Nanda and Rāhula, had departed, at the time of the final Nibbāna of the Great King Suddhodana, having known "Mahāpajāpati Gotamī and Rāhulamātā have gone forth and gone forth in the presence of the Teacher," thinking "From the time of their going forth, what business have I here?" having gone to the presence of Mahāpajāpati, she went forth. From the day of going forth, thinking "The Teacher censures beauty," she does not go to attend upon the Teacher; when the turn for exhortation arrived, she sent another and had the exhortation brought. The Teacher, having known her state of intoxication with the vanity of beauty, said: "Let her come herself and receive her own exhortation; another should not be sent by the nuns." Thereupon Rūpanandā, not seeing another way, unwillingly went for the exhortation.

The Teacher, according to her temperament, by supernormal power created one woman's form and made her appear as if taking a fan and fanning. Rūpanandā, having seen her, thought - "I, being heedless without reason, do not come; even women of such beauty move about confidently in the presence of the Teacher. My beauty is not worth a sixteenth fraction of the beauty of these; not knowing this, for so long a time I have not come" - having taken up that very sign of the woman, she stood looking at it. The Teacher, because of her being accomplished in past causes, having spoken the verse in the Dhammapada "A city made of bones" -

"Whether walking or standing, sitting or lying down" -

He spoke the discourse. She, having established contemplation of destruction and passing away in that very form, attained arahantship. In this place, this story was not expanded because it is similar to the story of the Elder Nun Khemā below.

Thenceforth, Rūpanandā became the one who bore the chief responsibility among those delighting in meditative absorption. The Teacher, afterwards, seated at Jeta's Grove, while establishing the nuns in successive positions of rank, established the Elder Nun Nandā in the foremost position among meditators.

The Story of the Elder Nun Soṇā

241. In the seventh, "of those putting forth strenuous energy" shows that Soṇā is the foremost of those with exerted and perfected energy. It is said that she, in the time of the Buddha Padumuttara, having taken conception in a family home in the city of Hamsavatī, at a later time, while hearing the Teaching, having seen the Teacher establishing a certain nun in the foremost position among those putting forth strenuous energy, having performed the preparatory action, she aspired to that position of rank. She, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in this arising of a Buddha, having taken conception in a family home in Sāvatthī, at a later time, having dwelt in the household life, having obtained many sons and daughters, she established them all separately in the household life. They, from then on, thinking "What will this one do for us?" did not even acknowledge her as "mother" when she came to their presence. Soṇā of many children, having known their disrespect towards herself, thinking "What shall I do with the household life?" having departed, she went forth. Then the nuns imposed a punishment on her, saying "This one does not know the duty, she does what is inappropriate." Her sons and daughters, having seen her undergoing that punishment, mocked her in every place they saw her, saying "This one does not know even so much as the training up to the present day." She, having heard their words, with religious urgency arisen, thinking "It is fitting to purify one's own destination," whether in the place of sitting or the place of standing, recites the thirty-two aspects. Just as she was formerly known as the Elder Nun Soṇā of many children, so afterwards she became renowned as the Elder Nun Soṇā who puts forth strenuous energy.

Then one day the nuns, going to the monastery, having said "You should heat water for the community of nuns, Soṇā," departed. She too, even before the heating of the water, having walked up and down again and again in the fire hall, reciting the thirty-two aspects, developed insight. The Teacher, while seated just in the perfumed chamber, spoke this verse of radiance -

"And whoever should live a hundred years, not seeing the highest teaching;
Better is the life of one day, of one seeing the highest teaching."

She, at the conclusion of the verse, having attained arahantship, thought - "I have attained arahantship, and visiting people, without consideration, despising me, having said something, might generate much demerit; therefore it is fitting to make a means of recognition." She, having placed the water vessel on the oven, did not make a fire underneath. The nuns, having come, looking at the oven, not seeing a

fire, said "We told this old woman 'Heat water for the community of nuns,' and even now she does not make a fire in the oven." "Ladies, what need have you of fire? If you wish to bathe with hot water, having taken water from the vessel, bathe." They too, thinking "There will be a reason for this," having gone, having lowered their hand into the water, having known its hot state, having brought a single water pot, they take water; whatever place was taken from was replenished. Then all of them, having known that she was established in arahantship, the younger ones first, having fallen at her feet with the fivefold prostration, asked forgiveness saying "We, lady, for so long a time, without consideration, having vexed and vexed you, spoke thus; forgive us." The more senior ones too, having sat down squatting, asked forgiveness saying "Forgive us, lady." Thenceforth, the virtue of the elder nun became renowned thus: "Even having gone forth in old age, through putting forth strenuous energy, she became established in the highest fruition before long." Afterwards, the Teacher, seated at Jeta's Grove, establishing the nuns in successive positions of rank, established the Elder Nun Soṇā in the foremost position among those putting forth strenuous energy.

The Story of the Elder Nun Bakulā

242. In the eighth, "of those with the divine eye, that is to say, Bakulā" shows that the elder nun Bakulā is the foremost of those with the divine eye. It is said that this one, in the time of the Buddha Padumuttara, having been reborn in a family home in Hamsavatī, while hearing the Teacher's talk on the Teaching, having seen the Teacher establishing a certain nun in the foremost position among those with the divine eye, having performed the preparatory action, she aspired to that position of rank. She, having wandered in the round of rebirths among gods and human beings for a hundred thousand cosmic cycles, in this arising of a Buddha, having been reborn in a family home in Sāvatthī, afterwards, having heard the Teacher's proclamation of the Teaching, having gained faith, having gone forth, before long attained arahantship. She, from that time onwards, was a master through practice in the divine eye. At a later time, the Teacher, seated at Jeta's Grove, establishing the nuns in successive positions of rank, established this elder nun in the foremost position among those with the divine eye.

The Story of the Elder Nun Kuṇḍalakesā

243. In the ninth, "of those with quick direct knowledge" shows that Bhaddā Kuṇḍalakesā is the foremost of nuns with quick direct knowledge. For this one too, in the time of the Buddha Padumuttara, having been reborn in a family home in Hamsavatī, having heard the Teacher's talk on the Teaching, having seen the Teacher establishing a certain nun in the foremost position among those of quick direct knowledge, having performed the preparatory action, she aspired to that position of rank. She, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in the time of the Buddha Kassapa, having been among the seven sisters in the house of Kikī, the King of Kāsi, having undertaken the ten precepts for twenty thousand years, practising the holy life from maidenhood, having had a residential cell built for the monastic community, having transmigrated among gods and humans for one interval between Buddhas, in this arising of a Buddha, she took conception in a millionaire's family in the city of Rājagaha. They gave her the name Bhaddātissā.

And on that very day a son of the royal chaplain was born in that city. At the time of his birth, beginning with the king's dwelling, weapons blazed forth throughout the entire city. The chaplain, right early, having gone to the royal palace, asked the king about comfortable sleep. The king said: "How could there be comfortable sleep for me, teacher? Today, for the whole night, having seen weapons blazing in the king's dwelling, we were overcome with fear." "Great king, do not worry on that account. Weapons blazed forth not only in your house; it was so throughout the entire city." "Why, teacher?" "A boy has been born in our house under the thief's constellation. He has arisen as an enemy of the entire city. This is the advanced sign of that." "There is no misfortune for you. But if you wish, we shall have him removed." "Since there is no affliction to us, there is no need for the act of removal." The chaplain, thinking "My son has come having brought his own name," gave him the name Sattukotta. In the millionaire's house too Bhaddā grows up, and in the chaplain's house too Sattuka grows up. He, from the time he was able to play by running to and fro, whatever he sees in the places where he roams about, having brought all of it, fills his parents' house. His father, even having spoken a thousand reasons, was not able to prevent him.

But afterwards, having known the state of being unable to prevent him in any way when he had come of age, having given him two dark cloths and having placed in his hands tools for breaking through walls and a crossroads device, saying "You live by this very work," he sent him away. He, from that day onwards, having thrown the crossroads device, having climbed up to the mansions of families, having broken through the walls, having taken the goods deposited in other families' houses as if placed by himself, goes off. In the entire city there was not a single house that had not been plundered by him. One day the king, going about the city in a chariot, asked the charioteer - "Why indeed in this city does a hole appear in each and every house?" "Sire, in this city a thief named Sattuka, having broken through walls, takes away the property of families." The king, having had the mayor summoned, said: "In this city, it seems, there is such a thief; why do you not seize him?" "We, Sire, are unable to see that thief with the stolen goods." "If today you seize that thief, you live." "If you do not seize him, I shall impose the king's punishment on you." "Yes, Sire," the mayor, having had men patrol throughout the entire city, having seized him in the very act of breaking through a wall and carrying off others' goods, showed him to the king. The king said: "Take this thief out through the southern gate and execute him." The mayor, having promised the king, having had that thief seized, striking him with a thousand blows at each and every crossroad, proceeds to the southern gate.

At that time this millionaire's daughter named Bhaddā, having opened the lattice window at the sound of the uproar of the public, looking out, having seen that thief Sattuka being led away thus, holding her heart with both hands, having gone, lay down face downwards on the royal couch. And she was the only daughter of that family; therefore her relatives were unable to endure even a trifle of contortion of her face. Then her mother, having seen her lying down on the bed, asked "What are you doing, dear?" "Did you see this thief being led away, having been made one fit to be executed, mother? Yes, mother. If I obtain him I shall live; if I do not obtain him, there is only death for me. They, being unable to convince her in various ways, considered "Life is better than death." Then her father, having gone to the presence of the mayor, having given a bribe of a thousand, said "My daughter is enamoured of the

thief; by whatever means, release him." He, having assented to the millionaire "Very well," having taken the thief, having caused delays here and there until the setting of the sun, when the sun had set, having had one man brought out from the prison, having released the bonds of Sattuka, having sent Sattuka to the millionaire's house, having bound the other with those bonds, having taken him out through the southern gate, had him executed. The millionaire's servants too, having taken Sattuka, came to the millionaire's dwelling. Having seen him, the millionaire, thinking "I shall fulfil my daughter's wish," having bathed Sattuka with scented water, having had him adorned with all ornaments, sent him to the mansion. Bhaddā too, thinking "My wish is fulfilled," having adorned herself with many ornaments, attended upon him.

Sattuka, having spent a few days, thought - "This one's ornamental goods will be mine; it is fitting to take these ornaments by some means" - and when sitting comfortably nearby, said to Bhaddā - "I have one thing to be said." The millionaire's daughter, with a satisfied mind as if having obtained a gain of a thousand, said "Speak freely, noble sir." You think - "In dependence on me, life was obtained by this one" - but as soon as I was seized, I implored the deity dwelling on the Thieves' Precipice Mountain "If I shall obtain my life, I shall give you an oblation." In dependence on that, life was obtained by me; quickly have an oblation prepared. Bhaddā, thinking "I shall fulfil his wish," having had an oblation prepared, having adorned herself with all ornaments, having mounted a single vehicle, having gone together with her husband to the Thieves' Precipice Mountain, thinking "I shall make an oblation to the mountain deity," began to ascend. Sattuka thought - "While everyone is ascending, there will be no opportunity for me to take her ornaments" - having had her carry that very oblation vessel, he ascended the mountain.

He, while speaking together with Bhaddā, did not speak affectionate words. She understood his intention by his very gesture. Then he said to him - "Dear lady, having taken off your upper garment, make a bundle here of the ornaments worn on your body." Husband, what is my offence? Do you think, foolish one, that I have come for the purpose of an oblation? For I would tear out the liver and give it to this deity; but I have come wishing to take your ornaments under the pretext of an oblation. But to whom, noble sir, do the ornaments belong, and to whom do I belong? We do not know such a thing; your property is one thing, my property is another. Very well, noble sir, but fulfil one wish of mine; allow me to embrace you from the front and from behind while adorned in this manner. He accepted, saying "Very well." She, having known that he had accepted, having embraced him from the front, as if embracing him from behind, hurled him over the mountain precipice. He, while falling, was crushed to bits right in the air. Having seen the remarkable deed done by her, a deity dwelling on the mountain, by way of praising her virtues, spoke these verses -

"Not in all situations is a man wise;
A woman too may be wise, discerning here and there.

"Not in all situations is a man wise;
A woman too may be wise, if she reflects even for a moment."

Then Bhaddā thought - "It is not possible for me to go home again in this manner; having gone from here itself, I shall go forth into a going forth" - having gone to a Jain monastery, she requested the going forth from the Jains. Then they said to her - "By what procedure should the going forth be?" "Whatever is the highest for your going forth, do that." They, saying "Very well," having pulled out her hair with a palmyra-palm stalk, gave her the going forth. The hair, growing again, grew in curls twisting round in heap upon heap. She, by that very reason, became known as Kuṇḍalakesā. She, having learnt all the crafts at the place where she had gone forth, having known "Beyond this there is no distinction for them," wandering through villages, market towns, and royal cities, wherever there were wise people, having gone there and there, she learns all their knowledge and craft. Then, because of her having been trained in many places, they are not able to give a counter-argument to her. She, not finding anyone able to discuss together with her, whatever village or market town she enters, having made a heap of sand at its entrance, she places a rose-apple branch there. "Whoever is able to refute me in debate, let him trample this branch" - she gives a signal to the boys standing nearby. There are none who trample it even for a week. Then, having taken it, she departs.

At that time our Blessed One, having arisen in the world, was dwelling in dependence on Sāvattṥī in Jeta's Grove. Kuṇḍalakesā too, gradually having reached Sāvattṥī, entering the inner city, in the very same procedure as of old, having placed a branch on a heap of sand, having given a signal to the boys, entered. At that time the General of the Teaching, when the community of monks had entered, entering the city alone, having seen a rose-apple branch on a mound of sand, asked "Why has this been placed here?" The boys told that reason without omitting anything. "That being so, take this and trample it, boys." Among them, having heard the elder's word, some did not dare to trample it; some, at that very moment, having trampled it, crushed it to bits. Kuṇḍalakesā, having done the meal duty, coming out, having seen that branch trampled, asked "Whose is this deed?" Then they told her that it had been caused to be done by the General of the Teaching. She thought "One not knowing his own strength would not dare to have this branch trampled; surely he must be great. But I, being a small person, shall not look splendid; it is fitting to enter the village itself and give a signal to the assembly" - having thought thus, she did so. It should be understood that in the city where eighty thousand families dwelt, all came to know by way of one group telling another.

The Elder too, having done the meal duty, sat down at the foot of a certain tree. Then this Kuṇḍalakesā, surrounded by the public, having gone to the elder's presence, having made a friendly welcome, having stood to one side, asked "Venerable sir, was the branch caused to be trampled by you?" "Yes, it was caused to be trampled by me." "That being so, let there be a debate between us and you, venerable sir." "Let it be so, dear lady." "Whose shall be the questioning and whose the answering?" "The questioning has indeed fallen to us; but you ask whatever you know." She, with the permission given by the elder, asked all the debating points she knew; the elder answered everything. She, having asked everything, became silent. Then the elder said to him - "Much has been asked by you; we too shall ask one question." "Ask, venerable sir." "What is called one, what is it?" Kuṇḍalakesā said "I do not know, venerable sir." "You do not know even this much; what else will you know?" She, having fallen at the elder's feet, said "I go for refuge to you, venerable sir." "There is

no act of going for refuge to me; the foremost person in the world together with its gods dwells in a neighbouring monastery; go for refuge to him." She, saying "I will do so, venerable sir," in the evening time, at the time for the Teacher's proclamation of the Teaching, having gone to the Teacher's presence, having paid homage with the fivefold prostration, stood to one side. The Teacher, according to her disposition of crushed activities, spoke this verse in the Dhammapada -

"Though a thousand verses, composed of unbeneficial terms;
One verse is better, hearing which one becomes calm."

She, at the conclusion of the verse, just as she stood, together with the analytical knowledges, having attained arahantship, requested the going forth. The Teacher accepted her going forth. She, having gone to the nuns' quarters, went forth. At a later time, a discussion arose in the midst of the fourfold assembly - "Great indeed is this Bhaddā Kuṇḍalakesā, who attained arahantship at the conclusion of a four-line verse." The Teacher, making that reason the occasion, established the elder nun in the foremost position among those of quick direct knowledge.

The Story of the Elder Nun Bhaddā Kāpilānī

244. In the tenth, "past lives" shows that Bhaddā Kāpilānī is the foremost among those who recollect the continuity of aggregates dwelt in formerly. It is said that she, in the time of the Buddha Padumuttara, having been reborn in a family home in Haṃsavatī, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain nun in the foremost position among those who recollect past lives, having performed the preparatory action, she aspired to that position of rank. She, having transmigrated among gods and humans for a hundred thousand cosmic cycles, when a Buddha had not arisen, having taken conception in a family home in Bārāṇasī, while making a dispute with her husband's sister, when that one had given almsfood to an Individually Enlightened One, thinking "This one, having given almsfood to him, exercises her own control," having taken the bowl from the hand of the Individually Enlightened One, having thrown away the food, having filled it with mud, she gave it. The great multitude, having reproached her saying "This one is a fool," said "The one with whom you made a dispute, you do nothing to her; what has the Individually Enlightened One done wrong to you?" She, being ashamed by their words, having again taken the bowl, having removed the mud, having washed it, having rubbed it with scented powder, having filled it with the four sweets, having placed it shining with ghee of the colour of the interior of a lotus poured over the top in the hands of the Individually Enlightened One, made the aspiration "Just as this almsfood has become radiant, so may my body become radiant." All this should be understood by the very method stated in the account of the Elder Mahākassapa.

But the Elder Mahākassapa, having taken the right path, went to the presence of the One of Ten Powers at the foot of the Bahuputtaka banyan tree; this Bhaddā Kāpilānī, having taken the left path, went to a park of female wandering ascetics because the going forth of women had not been permitted. But when Mahāpajāpatī Gotamī obtained the going forth and full ordination, then that elder nun, having obtained the going forth and full ordination in the presence of the elder nun, afterwards doing the work of insight, having attained arahantship, was a master through practice in the

knowledge of past lives. Then the Teacher, seated at Jeta's Grove, while establishing the nuns in successive positions of rank, established this elder nun in the foremost position among those who recollect past lives.

The Story of the Elder Nun Bhaddā Kaccānā

245. In the eleventh, "of those who have attained great direct knowledge" means of those who have attained great direct knowledges; it shows that Bhaddā Kaccānā is the foremost by name. For under one Buddha, only four persons possess great direct knowledge, not the remaining disciples. For the remaining disciples are able to recollect only a hundred thousand cosmic cycles, not beyond that. But those who have attained great direct knowledge recollect an incalculable period exceeding a hundred thousand cosmic cycles. In our Teacher's Dispensation too, the two chief disciples, the Elder Bākula, and Bhaddā Kaccānā - these four were able to recollect that much. Therefore this elder nun became the foremost among those who have attained great direct knowledge. Bhaddā Kaccānā is her name. For her bodily appearance was like that of fine gold, the highest gold; therefore she received the name Bhaddakaccānā; she afterwards came to the designation of Kaccānā. This is a designation for Rāhula's mother.

For she, in the time of the Buddha Padumuttara, having taken conception in a family home in Haṃsavatī, at a later time, while hearing the Teacher's talk on the Teaching, having seen the Teacher establishing a certain nun in the foremost position among those who have attained great direct knowledge, having performed the preparatory action, she aspired to that position of rank. She, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in this arising of a Buddha, took conception in the house of the Sakyan Suppabuddha; they gave her the name Bhaddā Kaccānā.

She, having come of age, went to the Bodhisatta's house. She afterwards gave birth to a son named Prince Rāhula. On the very day of his birth, the Bodhisatta, having gone forth, having attained omniscience at the seat of enlightenment, benefiting the world, having come gradually to Kapilavatthu, showed kindness to his relatives. Afterwards, when the Great King Suddhodana had attained final Nibbāna, Mahāpajāpatī Gotamī together with five hundred women went forth in the Teacher's presence. Rāhula's mother too, the most beautiful girl in the country, having gone to the presence of the elder nun, went forth. She, from the time of going forth, became well known as the Elder Nun Bhaddakaccānā. She, at a later time, having developed insight, having attained arahantship, was a master through practice in the direct knowledges; seated in a single cross-legged posture, by a single adverting, she recollects an incalculable period exceeding a hundred thousand cosmic cycles. When that virtue of hers had become well known, the Teacher, seated at Jeta's Grove, establishing the nuns in successive positions of rank, established this elder nun in the foremost position among those who have attained great direct knowledge.

The Story of the Elder Nun Kisāgotamī

246. In the twelfth, "of those who wear coarse robes" shows that Kisāgotamī is the foremost of those wearing rag robes endowed with three coarse qualities. "Gotamī" is her name, but because of having a slightly lean constitution, she is called "Kisāgotamī." This one too, in the time of the Buddha Padumuttara, having been

reborn in a family home in Hamsavatī, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain nun in the foremost position among those who wear coarse robes, having performed the preparatory action, she aspired to that position of rank. She, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in this arising of a Buddha, having been reborn in a poor family in Sāvattihī, when she came of age, she went to a certain family. There they treated her with contempt as "the daughter of a poor family."

She, afterwards, gave birth to a son; then they showed her honour. But that child of hers, having run about and roamed around, while standing at the age for playing, died; sorrow arose in her. She, thinking "Having been one whose material gain and honour were destroyed in this very house, from the time of my son's birth I received honour; these people would even strive to throw my son outside," having taken her son on her hip, goes about from house door to house door in succession, saying "Give medicine for my son." In every place they saw her, people, clapping their hands, make mockery, saying "Where have you previously seen medicine for a dead person?" She was indeed not convinced by their talk. Then a certain wise man, having seen her, having thought "This woman must have reached mental distraction through sorrow for her son; but no other will know the medicine for her, only the One of Ten Powers will know," said thus - "Mother, there is no one else who knows medicine for your son; but in the world including the gods, the foremost person, the One of Ten Powers, dwells in a neighbouring monastery; having gone to his presence, ask him." She, thinking "The man speaks the truth," having taken her son, at the time when the Truth-finder was seated on the Buddha's seat, standing at the edge of the assembly, said "Give medicine for my son, Blessed One."

The Teacher, having seen her decisive support, said "You have done a good thing, Gotamī, in coming here for the purpose of medicine. Go, having entered the city, having gone through the entire city starting from the beginning, from whatever house where no one has previously died, bring mustard seed from there." She, with a satisfied mind, having said "Good, venerable sir," having entered the inner city, at the very first house said "The One of Ten Powers has me bring mustard seed for the purpose of medicine for my son; give me mustard seed." "Here you are, Gotamī," they brought it out and gave it. I cannot take it thus; is there no one in this house who has previously died? What are you saying, Gotamī? Who here is able to count the dead? "If so, enough, I shall not take it; the One of Ten Powers has me take it from where no one has previously died," she said. She, in just this manner, having gone to a third house, thought - "In the entire city this same rule will apply; this must have been seen by the Buddha who is compassionate for our welfare." Having gained a sense of urgency, having gone out from that very place, having gone to the charnel grove, having taken her son by the hand, "Dear son, I thought this death had arisen for you alone; but this is not for you alone, this is a principle common to all people," having said thus, having abandoned her son in the charnel grove, she spoke this verse -

"This is not the principle of a village, nor the principle of a town,
Nor indeed is this the principle of a single family;
For the whole world including the gods,
This alone is the principle, namely impermanence."

And having said thus, she went to the Teacher's presence. Then the Teacher said to her "Have you obtained the mustard seed, Gotamī?" She said "The task with the mustard seed is completed, venerable sir, but give me support." Then the Teacher spoke to her this verse in the Dhammapada -

"The man who is infatuated with sons and cattle, with mind attached,
Death takes him away, as a great flood a sleeping village."

She, at the conclusion of the verse, just as she stood, having become established in the fruition of stream-entry, requested the going forth; the Teacher allowed the going forth. She, having circumambulated the Teacher three times, having paid homage, having gone to the nuns' dwelling, having obtained both the going forth and the full ordination, before long, doing the work of wise attention, developed insight. Then the Teacher spoke to her this verse of illumination -

"And whoever should live a hundred years, not seeing the Deathless state;
Better is the life of one day, of one seeing the Deathless state."

She, at the conclusion of the verse, having attained arahantship, having become supremely austere in the use of requisites, having put on a robe endowed with three coarse qualities, went about. At a later time, the Teacher, seated at Jeta's Grove, establishing the nuns in successive positions of rank, established this elder nun in the foremost position among those who wear coarse robes.

The Story of the Elder Nun Siṅgālakamātā

247. In the thirteenth, "of those inclined to faith" means of those attached to the characteristic of faith; it shows that Siṅgālakamātā is the foremost. It is said that this one, in the time of the Buddha Padumuttara, having been reborn in a family home in Hamsavatī, while hearing the Teacher's talk on the Teaching, having seen the Teacher establishing a certain nun in the foremost position among those inclined to faith, having performed the preparatory action, she aspired to that position of rank. She, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in this arising of a Buddha, having been reborn in a millionaire's family in the city of Rājagaha, having gone to a family of equal birth, she gave birth to one son; they gave him the name "the boy Siṅgālaka." She too, by that very reason, became known as Siṅgālakamātā. She, one day, having heard the Teacher's talk on the Teaching, having gained faith, having gone to the Teacher's presence, went forth. From the time of going forth, she obtained the faith faculty in an exceeding degree. She, having gone to the monastery for the purpose of hearing the Teaching, stood gazing at the bodily achievement of the One of Ten Powers. The Teacher, having known her state of being attached to the characteristic of faith, having made what was suitable, expounded only the Teaching that inspires confidence. That elder nun too, having made the characteristic of faith itself her charge, attained arahantship. Then the Teacher, afterwards, seated at Jeta's Grove, establishing the nuns in successive positions of rank, established this elder nun in the foremost position among those inclined to faith.

Explanation of the Fifth Chapter.

The explanation of the Elder Nuns' section adorned with thirteen discourses is concluded.

14. The Chapter on the Foremost

6. The Sixth Chapter on the Foremost

The Story of Tapussa and Bhallika

248. In the first of the Lay Followers' section, "going for refuge first" means going for refuge before all others; it shows that these two merchants, Tapussa and Bhallika, are the foremost. It is said that these two, in the time of the Buddha Padumuttara, having taken conception in a family home in Hamsavatī, at a later time, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing two lay followers in the foremost position among those going for refuge first, having performed the preparatory action, aspired to that position of rank. They, having wandered in the round of rebirths among gods and humans for a hundred thousand cosmic cycles, even before our Bodhisatta's attainment of the knowledge of omniscience, were reborn in a householder's home in the city of Asitañjana. The elder brother was named Tapussa, the younger was named Bhallika.

They, at a later time, living the household life, from time to time, having had five hundred carts harnessed, go about engaged in the work of trade. At that time our Bodhisatta, having attained omniscience, having dwelt for seven weeks at the seat of enlightenment, in the eighth week sat down at the foot of the rājāyatana tree. At that time those merchants with about five hundred carts had reached that place. Their mother in the immediately preceding individual existence was reborn as a deity in that region. She thought - "Now it is fitting for the Buddha to receive food. For it is not possible to sustain oneself without food from now on. And these sons of mine are going by this road; it is fitting to have them give almsfood to the Buddha today" - and she caused the arrest of the movement of the yoked oxen in the five hundred carts. They, wondering "What is the meaning of this?" look at various signs. Then, having known their state of distress, having possessed the body of a certain man, she said: "Why are you distressed? There is no other disturbance of demons or disturbance of spirits or disturbance of serpents for you; but I was your mother in a past individual existence, and have been reborn as a terrestrial deity in this place. That One of Ten Powers is seated at the foot of the rājāyatana tree; give him almsfood first."

They, having heard her words, having become ones with satisfied minds, having taken parched corn-flour and honey-balls on a golden dish, having gone to the Teacher's presence, said: "Accept this food, venerable sir." The Teacher looked at the habitual practice of past Buddhas; then the four great kings offered him stone bowls. The Teacher, thinking "May it be of great fruit for them," determined regarding all four bowls: "Let there be just one bowl." At that moment those merchants, having placed parched corn-flour and honey-balls in the Truth-finder's bowl, having given water when he had finished eating, at the conclusion of the meal, having paid respect to the Teacher, sat down to one side. Then the Teacher expounded the Teaching to them. At the conclusion of the teaching, both persons, having established themselves in the twofold refuge, having paid respect to the Teacher, wishing to go to their own city, said: "Venerable sir, give us a shrine for veneration." The Teacher, having touched his head with his right hand, gave eight hair relics to both persons. Those two persons, having placed the hair relics in golden caskets, having taken them to their own city, established a shrine with the hair relics of the living Buddha at the

gate of the city of Asitañjana. On the Observance day, blue rays issue forth from the shrine. Thus this story originated. The Teacher, however, at a later time, having sat down at Jeta's Grove, while establishing the lay followers in succession in their respective positions, established these two persons in the foremost position among those going for refuge first.

The Story of the Millionaire Anāthapiṇḍika

249. In the second, "of donors" shows that Sudatta, the householder Anāthapiṇḍika, is the foremost among those who delight in giving. It is said that he, in the time of the Buddha Padumuttara, having been reborn in a family home in Haṃsavatī, while hearing the Teacher's talk on the Teaching, having seen the Teacher establishing a certain lay follower in the foremost position among donors, having performed the preparatory action, he aspired to that position of rank. He, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in this arising of a Buddha, was reborn in Sāvattihī in the house of the millionaire Sumana; they gave him the name "Sudatta."

He afterwards, having been established in the household life, having become a donor and a master of giving, by that very virtue became widely known by the name Anāthapiṇḍika. He, having taken goods with five hundred carts, having gone to the house of his own dear companion the millionaire in Rājagaha, having heard there of the arising of the Buddha, the Blessed One, at the time of almost break of dawn, by the power of the deities, through the opened door, having approached the Teacher, having heard the Teaching, having become established in the fruition of stream-entry, and on the second day, having given a great gift to the community of monks headed by the Buddha, having obtained the Teacher's promise for the purpose of coming to Sāvattihī, on the way, along the forty-five yojana road, giving a hundred thousand at each place, having had monasteries built at every yojana, having covered Jeta's Grove by spreading it with crores of gold coins, having bought it for eighteen crores, having had a monastery built for eighteen crores, when the monastery was completed, giving gifts as much as wished before and after meals to the four assemblies, he completed the monastery festival for eighteen crores. The monastery festival reached completion in nine months; "in five," say others. However, regarding three months, there is no contention among all teachers.

Thus, having spent fifty-four hundred million in wealth, he constantly set going such a gift at his house. Daily there are five hundred ticket-meals, five hundred fortnightly meals, five hundred ticket-rice gruels, five hundred fortnightly rice gruels, five hundred regular meals, five hundred meals for visitors, five hundred meals for travellers, five hundred meals for the sick, five hundred meals for attendants of the sick, and five hundred seats are permanently prepared at the house. Then afterwards the Teacher, seated at Jeta's Grove, while establishing the lay followers in succession in their respective positions, established him in the foremost position among donors.

The Story of the Householder Citta

250. In the third, "of those who expound the Teaching" shows that Citta, the householder, is the foremost among lay followers who expound the Teaching. It is said that he, in the time of the Buddha Padumuttara, having been reborn in a family home in Haṃsavatī, afterwards, while hearing a talk on the Teaching, having seen the

Teacher establishing a certain lay follower in the foremost position among those who expound the Teaching, having performed the preparatory action, he aspired to that position of rank. He, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in the time of the Buddha Kassapa was reborn in a deer-hunter's house. Afterwards, when he was able to do work in the forest, one day, while the sky was raining, having taken a spear for the purpose of killing deer, having gone to the forest, while looking for deer, having seen in a certain natural cave one monk seated on a stone slab, having wrapped himself in a rag robe up to the head, having generated the perception "One noble one must be seated practising the ascetic duty," having gone home with haste, having had the meat brought yesterday cooked on one fireplace and the rice on another, having seen two monks on an alms round, having taken their bowls, having caused them to sit down on prepared seats, having urged them to accept the almsfood, having commanded others saying "Noble sirs, serve the food," having put that food into a water pot, having tied the opening with a leaf, while going having taken the pot, on the road having plucked various kinds of flowers, having taken them in a leaf-container, having gone to the place where the elder was seated, having put down the pot, having placed it to one side, having said "Venerable sir, please accept my offering," having taken the elder's bowl, having filled it with food, having placed it in the elder's hands, having venerated the elder with those mixed flowers, standing to one side, he said: "Just as this flower offering together with the flavoursome almsfood gladdens the mind, so in whatever place I am reborn, may thousands of presents come to me and may a shower of five-coloured flowers rain down."

The elder, having seen his decisive support, taught him and gave the meditation subject of the thirty-two aspects. He, having done wholesome deeds for as long as life lasted, was reborn in the heavenly world; at the place of rebirth, a shower of divine flowers rained down to a depth reaching the knees, and he himself was endowed with a form more excellent than that of other deities. He, having transmigrated among gods and humans for one interval between Buddhas, in this arising of a Buddha, was reborn in a millionaire's family in the city of Macchikāsaṇḍa in the country of Magadha; at the time of his birth, a shower of five-coloured flowers rained down throughout the entire city to a depth reaching the knees. Then his mother and father, thinking "Our son has come having brought his own name by himself; on the very day of his birth the entire city has become variegated with flowers of five colours," gave him the name "the boy Citta."

He afterwards, having been established in the household life, upon his father's passing, attained the position of millionaire in that city. At that time, the Elder named Mahānāma, who was among the elders of the group of five, went to the city of Macchikāsaṇḍa. The householder Citta, having become confident in his deportment, having taken his bowl, having brought him to the house, having honoured him with almsfood, when the meal duty was done, having led him to a pleasure grove named Ambāṭaka Park, having had a dwelling place made for him there, he obtained a promise for the purpose of dwelling there, regularly taking almsfood at his own house. The elder too, having seen his decisive support, while expounding the Teaching, taught the classification of the six sense bases itself. The householder Citta, because of having crushed the activities in a former existence, before long attained the fruition of non-returning. Then one day the Elder Isidatta, having gone there and

dwelling, at the conclusion of the meal at the millionaire's dwelling, being requested by the venerable elder who was unable to answer the question, having answered the lay follower's question, being recognised by him as having formerly been a lay companion, thinking "It is not proper to dwell here now," departed at his ease. On yet another day, the millionaire householder requested the Elder Mahānāma for the purpose of performing a miracle of supernormal power. He too, having shown him the miracle of the fire-element attainment, thinking "It is not proper to dwell here now," departed at his ease.

Then one day the two chief disciples, attended by a thousand monks, went to the Ambāṭaka Park. The millionaire householder prepared a great honour for them. The Elder Sudhamma, not enduring that, having jeered at the millionaire with the reproach of a sesame-seed-and-finger, being dismissed by him, having gone to the Teacher's presence, having received an exhortation, standing firm in the exhortation of the One of Ten Powers, having asked forgiveness of the householder Citta, dwelling right there in the Ambāṭaka Park, having developed insight, attained arahantship. Then the lay follower thought: "I have spent a long time without even seeing the One of Ten Powers; but it is not proper for one going to the Teacher's presence to go empty-handed" - having taken oil, honey, molasses, and so on with five hundred carts, having had a drum circulated in the city saying "Let those who wish to see the One of Ten Powers come together with me," surrounded by two thousand men, he departed to see the Teacher. Along the thirty-yojana road, deities set up presents. He, having gone to the Teacher's presence, paid homage to the Teacher with the fivefold prostration; at that moment, a shower of flowers of five colours rained down from the sky.

The Teacher, according to his disposition, spoke on the classification of the six sense bases itself. Even though he was giving a gift to the One of Ten Powers for about a fortnight, the rice, oil, honey, molasses, and so on brought from his own dwelling were not exhausted. The presents sent by the residents of Rājagaha alone were sufficient. He, having seen the Teacher, while going to his own city, gave everything brought by the carts to the community of monks. As soon as the carts had become empty, deities filled them with the seven treasures. Among the great multitude a discussion arose: "How greatly honoured and respected indeed is this householder Citta!" Having heard that, the Teacher spoke this verse in the Dhammapada:

"Faithful, accomplished in morality, endowed with fame and wealth;
Whatever place he frequents, there he is venerated."

He, from then on, went about surrounded by five hundred lay followers who were noble disciples only. Then the Teacher, at a later time, establishing the lay followers in successive positions of rank, making the Cittasamyutta the occasion, established him in the foremost position among those who expound the Teaching.

The Story of Hatthaka of Āḷavī

251. In the fourth, "by the four ways of supporting others" shows that Hatthaka of Āḷavī is the foremost among those who support an assembly by the fourfold way of supporting others. It is said that this one, in the time of the Buddha Padumuttara, having been reborn in a family home in Hamsavatī, at a later time, while hearing the

Teacher's talk on the Teaching, having seen the Teacher establishing a certain lay follower endowed with the four ways of supporting others in a position of rank, having performed the preparatory action, he aspired to that position of rank. He, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in this arising of a Buddha, took conception in the house of King Āḷavaka in the Āḷavī country, in the city of Āḷavī; the next day he was to be sent together with a pot of food to Āḷavaka.

Herein this is the progressive discourse - One day, it is said, King Āḷavaka, having gone to the forest for the purpose of hunting, having pursued a certain deer, having killed it, having cut it up, having hung it on the tip of his bow, having turned back and coming along, with body wearied by wind and heat, having entered a banyan tree-root giving dense shade, sat down. Then, when he had dispelled his distress for a moment and was departing, a deity dwelling in the tree seized him by the hand, saying "Stop! Stop! You are my food." He, because of being firmly seized, not seeing any other means, having said "I shall send you daily a pot of food together with one person each," went to the city. Thenceforth he sent a pot of food together with one person each from the prison. By this very same procedure, when the people in the prison were exhausted, thinking "When elderly people are being seized, there is an upheaval in the country," not seizing them, they began to seize young boys. Thenceforth in the city, mothers of children and pregnant women go to another country.

At that time the Teacher, towards the break of dawn, surveying the world, having seen the decisive support for the three paths and fruitions of the Āḷavaka prince, having thought "This prince, one whose aspiration was wished for over a hundred thousand cosmic cycles, having fallen away from the heavenly world, was reborn in the house of King Āḷavaka; not finding another boy, tomorrow they will take the prince together with the pot of food and go," in the evening time, in the guise of an unknown person, having gone to the door of the abode of the demon Āḷavaka, he requested his doorkeeper, a demon named Gadrabha, for the purpose of entering the dwelling. He said - "The Blessed One, you may enter; but for me not to announce to Āḷavaka is inappropriate." He went to the presence of Āḷavaka who had gone to the assembly of demons in the Himalayas. The Teacher too, having entered that dwelling, sat down on Āḷavaka's sitting couch.

At that time, Sātāgira and Hemavata, while going over the top of Āḷavaka's abode to the assembly of demons, when their journey was not succeeding, reflecting "What indeed is the reason?" having seen the Teacher seated in Āḷavaka's abode, having gone to the Teacher's presence, having paid homage, having gone to the assembly of demons, expressed their joy to Āḷavaka - "It is a gain for you, friend Āḷavaka, in whose abode the foremost person in the world together with its gods is seated. Having gone, listen to the Teaching in the Teacher's presence." He, having heard their talk, thought - "These are speaking of one shaveling ascetic being seated on my couch" - having become displeased and overcome by wrath, thinking "Today there will be a battle between me and this ascetic; be my allies there" - having raised his right foot, he trod upon a mountain peak measuring sixty yojanas; that split and became twofold. From this point onwards the battle with Āḷavaka should be expanded. But Āḷavaka, even though fighting with the Truth-finder for the whole night in various ways, being

unable to do anything, having approached the Teacher, asked eight questions; the Teacher answered them. At the conclusion of the teaching, he became established in the fruition of stream-entry. By one wishing to relate it in detail, the commentary on the Āḷavaka Sutta should be consulted.

On the following day, when dawn arose, at the time for bringing the pot of food, not seeing in the entire city a boy suitable to be taken, they reported to the king. The king said - "But is there one in a place where it is inappropriate to take, dear ones?" "Yes, Sire, today a son has been born in the royal family." "Go, dear ones, if we live we shall obtain a son; send him with the pot of food." They, while the queen was crying loudly, having taken the boy, together with the pot of food, having gone to the door of Āḷavaka's abode, said "Come, sir, accept your share." Āḷavaka, having heard their talk, being ashamed because of being a noble disciple, sat with face cast down. Then the Teacher said to him - "Now there is no need for you to be ashamed, Āḷavaka; having taken the boy, place him in my hands." Those king's men placed the Āḷavaka prince in Āḷavaka's hands; Āḷavaka, having taken him, placed him in the hands of the One of Ten Powers; the Teacher, having received him, again placed him in Āḷavaka's hands; Āḷavaka, having taken him, placed him in the hands of the king's men. Thus, because he had passed from hand to hand, they gave him the name "Hatthaka of Āḷavī."

Then those king's men, with satisfied minds, having taken him, went to the presence of the king. The king, having seen him, having formed the perception "Today he does not accept the pot-meal," said "Why, dear ones, have you come back just like this?" Sire, there is joy and prosperity for the royal family; the Teacher, having sat down in the dwelling of Āḷavaka, having tamed Āḷavaka, having established him in the state of a lay follower, had the boy given to us. The Teacher too, having had Āḷavaka take up the bowl and robes, set out facing the city of Āḷavī. He, while approaching the city, being ashamed, drew back. The Teacher, having looked at him, asked "Are you ashamed, Āḷavaka?" Yes, venerable sir, the city-dwellers, on account of me, met with the death of mothers, the death of fathers, and the death of sons and wives. They, having seen me, will strike me with sticks and with clods. Therefore I draw back, venerable sir. Having said "Āḷavaka, there is no fear for you going together with me; come confidently," he stood in a forest thicket at a place not far from the city. The king of Āḷavī too, having taken the citizens, went out to meet the Teacher. The Teacher expounded the Teaching to the assembly that had arrived; at the conclusion of the teaching, eighty-four thousand living beings drank the deathless drink. They, having made a dwelling place for Āḷavaka right there, established an annual oblation.

Āḷavaka too supported the citizens by righteous protection. That boy Āḷavaka too, having come of age, having heard the Teacher's proclamation of the Teaching, penetrated three path-fruits. He at all times went about surrounded by five hundred lay followers who were noble disciples. Then one day, having gone together with those lay followers to the presence of the Teacher, having paid homage, he sat down to one side. The Teacher, having seen the well-disciplined assembly, said "Great is your assembly, Āḷavaka; how do you support it?" Blessed One, one who is satisfied by giving I support by giving; one who is satisfied by endearing speech I support by endearing speech; one who is satisfied by the overcoming of their arisen duties I support by the overcoming of arisen duties; one who is satisfied by impartiality I

support by impartiality. Thus this story originated. Then the Teacher, at a later time, having sat down at Jeta's Grove, while establishing the lay followers in their respective positions, established Hatthaka of Ālavī in the foremost position among those who support an assembly by the four ways of supporting others.

The Story of Mahānāma the Sakyan

252. In the fifth, "of those who give superior gifts" shows that Mahānāma the Sakyan is the foremost among donors of superior flavours. It is said that he, in the time of the Buddha Padumuttara, having been reborn in a family home in Haṃsavatī, while hearing the Teacher's talk on the Teaching, having seen the Teacher establishing a certain lay follower in the foremost position among donors of superior flavours, having performed the preparatory action, he aspired to that position of rank. He, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in this arising of a Buddha, having been reborn in the Sakyan royal family in the city of Kapilavatthu, having come of age, at the very first sight of the One of Ten Powers, became established in the fruition of stream-entry.

Then on one occasion the Teacher, having spent the rains residence at Verañjā, having gone gradually to the city of Kapilavatthu, was dwelling in the Nigrodha Monastery. Mahānāma, having heard "The Teacher has come," having gone to the Teacher's presence, having paid respect, seated to one side, said this to the Teacher - "Blessed One, this has been heard: 'The Community of monks, it is said, is wearied at Verañjā by going for alms.' Give me permission to look after the Community of monks for four months; I shall introduce nutriment into the bodies of the Community of monks." The Teacher accepted. He, having learned of the Teacher's acceptance, from the following day onwards, having looked after the Community of monks headed by the Buddha with food of superior flavours, the four sweets and so on, again having obtained permission for four months, having completed eight months, again having obtained permission for four months, he looked after them for a whole year. The Teacher did not accept a promise beyond that. But Mahānāma, thenceforth, again and again showed honour to the Community of monks that had arrived, by that very same procedure. That virtue of his became well-known throughout the whole of Jambudīpa. Thus this story originated. The Teacher, however, at a later time, having sat down at Jeta's Grove, established Mahānāma the Sakyan in the foremost position among donors of superior gifts.

The Story of the Householder Ugga

253. In the sixth, "of givers of agreeable things" shows that Ugga, the householder of Vesālī, is the foremost among donors of agreeable food pleasing to the mind. It is said that he, in the time of the Buddha Padumuttara, having been reborn in a family home in Haṃsavatī, afterwards, while hearing the Teacher's talk on the Teaching, having seen the Teacher establishing a certain lay follower in the foremost position among givers of agreeable things, having performed the preparatory action, he aspired to that position of rank. He, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in this arising of a Buddha, was reborn in a millionaire's family in Vesālī. At the time of his birth, his name was not fixed. But afterwards, his individual existence too was risen and prosperous; like a decorated archway, like a raised painted cloth, he shone exceedingly. His virtues too were risen.

Because of the rising of both of these, he came to be reckoned as just "Ugga the millionaire." But this one, at the very first sight of the One of Ten Powers, having become established in the fruition of stream-entry, afterwards realised even three path-fruits. He, in his old age, having gone to a private place and sat down, thought - "Whatever is dear and agreeable to me, that very thing I shall give to the One of Ten Powers. This was heard by me face to face with the Teacher - 'One who gives what is agreeable obtains what is agreeable.'" Then this occurred to him - "Could the Teacher too, having known my mind, come to the door of my dwelling?"

The Teacher too indeed, having known his mind, surrounded by the community of monks, appeared right at the door of his dwelling. He, having heard "The Teacher has come," having become exceedingly enthusiastic, having gone to the presence of the One of Ten Powers, having paid homage with the fivefold prostration, having received the Teacher's bowl, having ushered him into the house, having caused the Teacher to sit on the excellent Buddha-seat that had been prepared, and the community of monks on the remaining seats, having served the community of monks headed by the Buddha with various finest flavours, at the conclusion of the meal, having sat down to one side, said thus - "Face to face with the Blessed One I heard this, venerable sir, face to face I received it - 'One who gives what is agreeable obtains what is agreeable.'" Having informed the Teacher, "Whatever, venerable sir, is agreeable to me, all that has been given by me to the community of monks headed by the Buddha," from that time onwards, whatever was agreeable to him, all that he gives to the community of monks headed by the Buddha. But all that will come in detail in the Ugga Sutta of the Book of Fives. Thus this story originated. The Teacher, at a later time, while dwelling at Jeta's Grove, established that lay follower in the foremost position among givers of agreeable things.

The Story of the Householder Uggata

254. In the seventh, "of attendants of the monastic community" shows that the householder Uggata of Hatthigāma is the foremost among attendants of the community of monks. He too, in the time of the Buddha Padumuttara, having been reborn in a family home in Haṃsavatī, afterwards, having heard the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain lay follower in the foremost position among attendants of the monastic community, having performed the preparatory action, he aspired to that position of rank. He, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in this arising of a Buddha, was reborn in a millionaire's family at Hatthigāma; they gave him the name "the prince Uggata."

He afterwards, having been established in the household life, upon his father's passing, attained the position of millionaire. At that time the Teacher, surrounded by the community of monks, wandering on a journey, having reached Hatthigāma, was dwelling in the Nāgavana pleasure grove. At that time this millionaire Uggata, having been intoxicated with drink for seven days, surrounded by dancers, having gone to the Nāgavana pleasure grove, while being entertained, having seen the One of Ten Powers, aroused strong shame and moral fear. Then, as he was approaching the Teacher, all his intoxication from liquor went to ruin. He, having paid homage to the Teacher, sat down to one side. Then the Teacher expounded the Teaching to him. At the conclusion of the teaching, he penetrated three path-fruits. Thenceforth, having

sent off the dancers saying "Go as you please," having become one who delights in giving, he gives gifts only to the community of monks. Deities, immediately after the night period, having come, inform the millionaire - "Householder, such and such a monk is a possessor of the threefold true knowledge, such and such a monk is a possessor of the six higher knowledges, such and such is moral, such and such is immoral." He, even having heard their words, knows the virtue as it really is, but gives the gift with an even mind only. Even having sat down in the presence of the Teacher, he speaks of that very virtue. Afterwards, the Teacher, seated at Jeta's Grove, established that householder in the foremost position among attendants of the monastic community.

The Story of Sūrambaṭṭha

255. In the eighth, "of those with confirmed confidence" shows that Sūrambaṭṭha is the foremost among those endowed with confidence that is unshakeable, of a non-departing intrinsic nature. It is said that this one, in the time of the Buddha Padumuttara, having been reborn in a family home in Haṃsavatī, having heard the Teacher's talk on the Teaching, having seen the Teacher establishing a certain lay follower in the foremost position among those with confirmed confidence, having performed the preparatory action, he aspired to that position of rank. He, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in this arising of a Buddha, was reborn in a millionaire's family in Sāvattthī; they gave him the name "Sūrambaṭṭha Tissa."

He afterwards, having come of age, having been established in the household life, became an attendant of those belonging to other sects and went about thus. Then the Teacher, towards the break of dawn, surveying the world, having seen the cause for his path of stream-entry, at the time for the alms round, went to the door of his dwelling. He, having seen the One of Ten Powers, thought - "The ascetic Gotama is born in a great family and is well-known in the world; therefore not going to his presence is indeed not proper" - having gone to the Teacher's presence, having paid homage at his feet, having taken the bowl, having led him into the house, having caused him to sit on a costly divan, having given almsfood, at the conclusion of the meal, he sat down to one side. The Teacher expounded the Teaching to him according to his temperament. At the conclusion of the teaching, he became established in the fruition of stream-entry. The Teacher too, having tamed him, went to the monastery itself.

Thereupon Māra thought - "This one named Sūrambaṭṭha is ours; but the Teacher has gone to his house today. Has he, having heard the Teacher's Teaching, brought about the manifestation of the path? Let me find out whether he has gone beyond my domain or has not gone beyond it" - by his own power of assuming any form at will, having created a form resembling the One of Ten Powers, having made the manner of holding the robe and the manner of holding the bowl in the very manner of a Buddha, having become one bearing the thirty-two characteristics, he stood at the door of Sūrambaṭṭha's house. Sūrambaṭṭha too, having heard "The One of Ten Powers has come again," thinking "There is no such thing as a purposeless journey for Buddhas; for what reason indeed has he come?" quickly, with the perception "The One of Ten Powers," having gone to his presence, having paid respect, standing to one side, said "Venerable sir, you have just now done the meal duty in this house and gone;

dependent on what reason indeed have you come again?" "Sūrambaṭṭha, while expounding the Teaching by me, one thing was spoken without consideration. For the five aggregates were spoken of by me as 'all impermanent, suffering, non-self,' but these are not all of such a nature. For some aggregates are permanent, stable, eternal, they exist," he said.

Thereupon Sūrambaṭṭha thought - "This talk is exceedingly weighty. For there is no such thing as Buddhas speaking without consideration; Māra, it is said, is the opponent of the One of Ten Powers; surely this must be Māra" - having thought thus - "You are Māra," he said. The words spoken by the noble disciple were to him like a blow of a hatchet; therefore, being unable to stand in his own form, he said "Yes, Sūrambaṭṭha, I am Māra." "Even a hundred, even a thousand such Māras, having come, are not able to shake my faith. Mahāgotama, the One of Ten Powers, expounding the Teaching to me, having awakened me to 'all activities are impermanent,' taught it. Do not stand at my house door" - he snapped his fingers. Māra, having heard his words, being unable to speak having retaliated, disappeared right there. Sūrambaṭṭha too, in the evening time, having gone to the Teacher's presence, having related the deed done by Māra, said "Venerable sir, thus Māra strove to shake my faith." The Teacher, making this very reason the occasion, established Sūrambaṭṭha in the foremost position among those with confirmed confidence in this Dispensation.

The Story of Jīvaka

256. In the ninth, "of those devoted to individuals" shows that Jīvaka Komārabhacca is the foremost among lay followers endowed with confidence in individuals. For he, in the time of the Buddha Padumuttara, was reborn in a family home in Haṃsavatī. While hearing the Teacher's talk on the Teaching, having seen the Teacher establishing a certain lay follower in the foremost position among those devoted to individuals, having performed the preparatory action, he aspired to that position of rank. He, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in this arising of a Buddha, was reborn in the city of Rājagaha in the womb of a harlot named Sālavatī, dependent on Prince Abhaya. Harlots, at the time of giving birth, if it is a son, they throw him away. If it is a daughter, they look after her. Thus she had that boy thrown away on a rubbish heap in a small winnowing basket. Then Prince Abhaya, while going to attend upon the king, having seen that, having sent men saying "What, my good men, is this surrounded by crows?" - "It is a boy, Sire." "Does he live?" he asked. Having heard "He lives, Sire," he had him raised in his own inner palace. Because it was said of him "He lives," they gave him the name "Jīvaka"; because he was brought up by a prince, they gave him the name "Komārabhacca."

He, when he was about sixteen years of age, having gone to Takkaṣilā, having learnt the physician's craft, having received honour from King Bimbisāra, he made King Caṇḍapajjota's disease comfortable. He sent him five hundred cartloads of rice-grain, sixteen thousand coins, a priceless Siveyyaka suit of garments together with a thousand cloths as accompaniment. At that time the Teacher was dwelling on the Vulture's Peak mountain in dependence on Rājagaha. Jīvaka, while administering a purgative to the Teacher's body in which the elements were excessive and preparing medicine, having had the Teacher dwell in his own monastery saying "Let the four

requisites be as if my own property," having prepared medicine for the Teacher, having brought that suit of garments and having said "This, venerable sir, you yourselves should use," he gave the thousand cloths obtained together with it to the community of monks. This is the summary here; but in detail, the story of Jīvaka has come in the Khandhaka itself. The Teacher, at a later time, while dwelling at Jeta's Grove, established Jīvaka Komārabhacca in the foremost position among those devoted to individuals.

The Story of the Householder Nakulapitā

257. In the tenth, "of those who are intimate" shows that the householder Nakulapitā is the foremost among lay followers who speak intimate talk. It is said that he, in the time of the Buddha Padumuttara, having been reborn in a family home in Hamsavatī, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain lay follower in the foremost position among those who are intimate, having performed the preparatory action, he aspired to that position of rank. He, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in this arising of a Buddha, was reborn in a millionaire's family in the city of Susumāragiri in the Bhagga country. The Teacher too, surrounded by the community of monks, wandering on a journey, having reached that city, was dwelling in the Bhesakaḷā Grove. Then this householder Nakulapitā, having gone together with the residents of Susumāragiri to the Teacher's presence, at the very first sight, he and his wife, having established the perception regarding the One of Ten Powers "This is our son," both having fallen at the Teacher's feet, said "Dear son, for so long a time, having abandoned us, where have you been wandering?" This householder Nakulapitā, it is said, was formerly for five hundred births the father of the One of Ten Powers, for five hundred births his uncle, for five hundred births his grandfather, for five hundred births his maternal uncle; and Nakulamātā too was for five hundred births his mother, for five hundred births his aunt, for five hundred births his grandmother, for five hundred births his paternal aunt. Thus, because of affection that had followed them for a long time, having seen the One of Ten Powers, having formed the perception "son," they were not able to remain composed. The Teacher, as long as their minds did not come to pacification, did not say "Depart." Then, when they had regained mindfulness of their own accord, having known the disposition of those who had become impartial, he expounded the Teaching. At the conclusion of the teaching, both became established in the fruition of stream-entry.

The Teacher, at a later time, in their old age, went again to that city. They, having heard "The Teacher has come," having gone to the Teacher's presence, having paid homage with the fivefold prostration, having invited him for the morrow, on the following day, having served the community of monks headed by the Buddha with various finest flavours in their own dwelling, having approached the Teacher who had finished his meal, sat down to one side. Seated to one side, the householder Nakulapitā said this to the Blessed One - "Since, venerable sir, the woman householder Nakulamātā was brought to me as a young woman when I was still young, I do not know of having transgressed against the woman householder Nakulamātā even in thought, how much less with the body. We would wish, venerable sir, to see one another both in this present life and in the future life." The woman householder Nakulamātā also said this to the Blessed One - "Since, venerable sir, I

was brought as a young woman to the householder Nakulapitā when he was still young, I do not know of having transgressed against the householder Nakulapitā even in thought, how much less with the body. We would wish, venerable sir, to see one another both in this present life and in the future life." Then afterwards the Teacher, having sat down at Jeta's Grove, while establishing the lay followers in succession in their respective positions, making the talk of both these two the occasion, established the householder Nakulapitā in the foremost position among those who are intimate.

Explanation of the Sixth Chapter.

The explanation of the Lay Followers' section adorned with ten discourses is concluded.

14. The Chapter on the Foremost

7. The Seventh Chapter on the Foremost

The Story of Sujātā

258. In the first of the Female Lay Followers' section, "going for refuge first" shows that among the female lay followers who were established in the refuges before all others, the one named Sujātā, the daughter of Seniya, is the foremost. She too, in the time of the Buddha Padumuttara, having been reborn in a family home in Haṃsavatī, at a later time, while hearing the Teacher's talk on the Teaching, having seen the Teacher establishing a certain female lay follower in the foremost position among those going for refuge first, having performed a service, she aspired to that position of rank. She, having wandered in the round of rebirths among gods and humans for a hundred thousand cosmic cycles, even before the arising of our Teacher, having been reborn at Uruvelā in the village of Senāni in the house of the householder Seniya, having come of age, made an aspiration at the foot of a certain banyan tree - "If I, having gone to a family house of equal birth, shall obtain a son in my first pregnancy, I will annually make an oblation." That aspiration of hers was fulfilled.

She, when the sixth year of the Great Being's performing of austerities was completed, on the full-moon day of Vesākha, thinking "I will make the oblation right early," having risen towards the break of dawn, had the cows milked. The calves did not approach the base of the udders; but when a new vessel was merely brought near to the base of the udders, streams of milk fell of their own accord by their very nature. Having seen that marvel, Sujātā, with her own hand, having taken the milk, having put it into a new vessel, with her own hand having made a fire, began to cook. While that milk-rice was being cooked, exceedingly great bubbles arose, turning to the right, and moved about; not even a single drop went outside. The Great Brahmā held an umbrella, the four world-guardians, with swords in hand, took up protection, Sakka, bringing firebrands, kindled the fire. Deities, having collected nutritive essence from the four continents, infused it therein. Sujātā, on that very same day, having seen these marvels, addressed the slave woman Puṇṇā - "Dear Puṇṇā, today our deity is exceedingly pleased; for in such a long time, such a marvel has never been seen before by me. Go quickly and look after the shrine of the deity." She, having accepted her word saying "Very well, lady," went very quickly to the foot of the tree.

The Bodhisatta too, waiting for the time for the alms round, having gone right early, sat down at the foot of the tree. Puṇṇā, who had gone to the foot of the tree for the purpose of cleaning, having come back, reported to Sujātā - "A deity is seated at the foot of the tree." Sujātā, having said "If, woman, you speak the truth, I make you a freed slave," having adorned herself with all ornaments, having served milk-rice in a golden dish worth a hundred thousand, having covered it with another golden bowl, having wrapped it in white cloth, having hung strings of scented garlands and strings of flower garlands all around, having lifted it up, having gone and seen the Great Man, having produced powerful joy, from the place where she saw him onwards, going ever more bowed down, having lowered the dish from her head, having uncovered it, having placed the milk-rice together with the bowl in the hands of the Great Man, having paid homage, having said "Just as my wish has been fulfilled, so may it be fulfilled for you too," she departed. The Bodhisatta, having gone to the bank of the river Nerañjarā, having placed the golden dish on the bank, having bathed, having come out, making forty-nine portions, having eaten the milk-rice, having floated the golden bowl on the river, gradually having ascended the seat of enlightenment, having attained omniscience, having passed beyond seven weeks at the seat of enlightenment, the one who had set in motion the excellent wheel of the Teaching at Isipatana in the Deer Park, having seen the decisive support of Sujātā's son, the young man Yasa, having gone, sat down at the foot of a certain tree.

Yasa too, the son of good family, immediately after the night period, having seen the women's quarters opened, with a sense of urgency arisen, having said "Alas, it is troubled indeed! Alas, it is afflicted indeed!" having departed from his dwelling, having gone outside the city to the Teacher's presence, having heard the proclamation of the Teaching, penetrated three path-fruits. Then his father, having gone step by step, having approached the Blessed One, asked about the news of Yasa. The Teacher, having concealed Yasa, the son of good family, expounded the Teaching. At the conclusion of the teaching, that millionaire householder became established in the fruition of stream-entry, and Yasa attained the fruition of arahantship. The Blessed One said to him "Come, monk." At that very moment his layman's outward sign disappeared, and he became one wearing bowl and robes created by supernormal power. His father too invited the Teacher. The Teacher, having made Yasa, the son of good family, his attendant monk, having gone to his house, having finished the meal, expounded the Teaching. At the conclusion of the teaching, Yasa's mother, Sujātā, and his former wife became established in the fruition of stream-entry. On that day, this Sujātā became established in the triple-announcement refuge together with her daughter-in-law. This is the summary here; but in detail, this story has come in the Khandhaka itself. The Teacher, at a later time, while establishing the female lay followers in successive positions of rank, established this female lay follower in the foremost position among those going for refuge first.

The Story of Visākhā

259. In the second, "of female donors" shows that Visākhā, Migāra's mother, is the foremost among the female lay followers who delight in giving. It is said that she, in the time of the Buddha Padumuttara, having been reborn in a family home in Haṃsavatī, at a later time, while hearing the Teacher's proclamation of the Teaching,

having seen the Teacher establishing a certain female lay follower in the foremost position among female donors, having performed the preparatory action, she aspired to that position of rank. She, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in the time of the Buddha Kassapa, having been the youngest of all among the seven sisters in the house of Kikī, the King of Kāsi, was reborn. At that time, it is said -

"Samaṇī and Samaṇaguttā, Bhikkhunī and Bhikkhudāyikā;
Dhammā and Sudhammā, and the seventh Saṅghadāsī."

These were the seven sisters. They at present -

"Khemā and Uppalavaṇṇā, and Paṭācārā and Gotamī;
Dhammadinnā and Mahāmāyā, and Visākhā the seventh."

Having such names, they were reborn. Therein, this Saṅghadāsī, having transmigrated among gods and humans for one interval between Buddhas, in this arising of a Buddha, was reborn in the womb of Queen Sumanādevī, the chief queen of the millionaire Dhanañcaya, the son of the millionaire Meṇḍaka, in the city of Bhaddiya in the country of Aṅga. They gave her the name Visākhā. When she was seven years old, the One of Ten Powers, having seen the accomplishment of decisive support of the brahmin Sela and of other relatives who were capable of being enlightened, surrounded by the great community of monks, wandering on a journey, arrived at that city in that country.

And at that time the householder Meṇḍaka, having become the foremost of the five of great merit in that city, held the position of millionaire. The five of great merit were: the millionaire Meṇḍaka, his chief queen named Candapadumā, and his son named Dhanañcaya, his wife named Sumanādevī, and the slave of the millionaire Meṇḍaka named Puṇṇa. And not only of the millionaire Meṇḍaka alone, but in the place where the authority of the great King Bimbisāra operated, there were five of immeasurable wealth by name: Jotika, Jaṭila, Meṇḍaka, Puṇṇa, and Kākavaliya. Among them, this millionaire Meṇḍaka, having heard of the Ten-Powered One's arrival at his own city, having summoned the girl Visākhā, the daughter of his son the millionaire Dhanañcaya, spoke thus - "Dear child, it is a blessing for you and a blessing for us too. Together with your attendants, the five hundred girls, mounting five hundred chariots, surrounded by five hundred female slaves, go out to meet the Ten-Powered One." She, having heard her grandfather's words, did so. But through her skilfulness in what is proper and improper, having gone by vehicle as far as the ground was passable for vehicles, having descended from the vehicle, she approached the Teacher on foot, paid homage, and stood to one side. Then the Teacher expounded the Teaching to her according to her temperament. At the conclusion of the teaching, together with the five hundred girls, she became established in the fruition of stream-entry. The millionaire Meṇḍaka too, having gone to the Teacher's presence, having paid homage to the Teacher, stood to one side. Then the Teacher expounded the Teaching to him too according to his temperament. He, at the conclusion of the teaching, having become established in the fruition of stream-entry, having invited the Teacher for the morrow, on the following day, having served the community of monks headed by the Buddha with superior solid and soft food in his own dwelling, by this means gave a great gift for a fortnight. The Teacher, having dwelt at the city of

Bhaddiya as long as he liked, departed.

From here onwards, having set aside another narrative, only the story of Visākhā's origin should be told. For in Sāvattihī, the King of Kosala sent to Bimbisāra's presence - "In the place where my authority operates, there is no family that acquires immeasurable wealth by name. Let him send us a family that acquires immeasurable wealth." The king consulted with his ministers. The ministers, saying "It is not possible to send a great family, but we shall send one merchant's son," requested the millionaire Dhanañcaya, the son of the millionaire Meṇḍaka. The king, having heard their words, sent him. Then the King of Kosala, having given him the position of millionaire in the city of Sāketa, which was at a distance of seven yojanas from Sāvattihī, made him dwell there.

And in Sāvattihī, the son of the millionaire Migāra, the prince named Puṇṇavaḍḍhana, had come of age. Then his father, having known "My son has come of age; it is the time for binding him to the household life," sent men skilled in what should and should not be done, saying "Seek a girl in a family of equal birth for us." They, not finding a girl to their liking in Sāvattihī, went to Sāketa. And on that very day, Visākhā, surrounded by five hundred young girls of equal age, went to a certain large village for the purpose of celebrating a festival. Those men too, having wandered inside the city, not finding a girl to their liking, stood at the outer city gate. At that time the rain god began to rain. Then those girls who had gone out together with Visākhā entered the hall quickly out of fear of getting wet. Those men did not see a girl to their liking even among them. But behind all of them, Visākhā, not regarding the rain god even though it was raining, entered the hall at an unhurried pace, getting wet. Those men, having seen her, thought - "This girl is beautiful, that is the utmost; but beauty for some is like a manufactured bowl; having raised a discussion, while speaking we shall know whether she is sweet-spoken or not." Then they said to her - "You go like a woman of very mature age, mother." Having seen what do you speak thus, dear sirs? The other young girls who were playing together with you, having come quickly out of fear of getting wet, entered the hall; but you, like an old woman, do not come without exceeding each step-turn, and you do not even regard the getting wet of your cloak. If an elephant or a horse were to pursue you, would you do just the same? Dear sirs, cloaks are not hard to obtain; cloaks are easily obtained in my family. But women who have come of age are like merchandise; people, being disgusted at a woman with a broken hand or foot, with a defective limb, spit and go away; therefore I have come slowly.

They thought - "There is no woman equal to this one in this Indian subcontinent; as she is in beauty, so she is in speech too. She speaks having known what should and should not be done" - and they threw a cluster of garlands over her. Then Visākhā thought - "I was formerly unattached; but now I have been claimed" - and with a disciplined manner she sat down on the ground. Then they surrounded her right there with a curtain. She, having known the state of being concealed, surrounded by a group of female servants, went home. Those men of the millionaire Migāra too went together with her to the presence of the millionaire Dhanañcaya. When asked "From which village are you, dear sirs?" they said "From the men of the millionaire Migāra in the city of Sāvattihī," and "We have been sent, having heard that there is a girl who has come of age in your house, by our millionaire." Good, dear sirs, although your

millionaire is not equal to us in wealth, he is equal in birth. One accomplished in every respect is indeed rare. Go, and inform the millionaire of the fact of our acceptance.

They, having heard his word, having gone to Sāvattthī, having declared their joy and prosperity to the millionaire Migāra, said "A girl has been obtained by us, master, at the house of the millionaire Dhanañcaya in Sāketa." Having heard that, the millionaire Migāra, with a satisfied mind thinking "A girl has been obtained for us in a great family's house, it is said," at that very moment sent a message to the millionaire Dhanañcaya: "We shall bring the girl right now; let him do what is to be done." He too sent a reply to him - "This is not a burden for us; let the millionaire do what is to be done on his own part." He, having gone to the presence of the king of Kosala, informed him - "Sire, I have one auspicious ceremony; I shall bring a girl named Visākhā, the daughter of the millionaire Dhanañcaya, for your servant Puṇṇavaḍḍhana. Allow my journey to Sāketa." Good, great millionaire, but should we too come? Sire, is it possible to obtain the coming of ones such as you? The king, wishing to show favour to the great family, having accepted saying "Let it be, millionaire, I shall come," went together with the millionaire Migāra to the city of Sāketa. The millionaire Dhanañcaya, having heard "The millionaire Migāra has come, it is said, having brought the king of Kosala," having gone out to meet them, having taken the king, went to his own dwelling. At that very moment he prepared dwelling places for the king, the king's army, and the millionaire Migāra, as well as garlands, perfumes, food, and all other things. He himself knew everything: "This is fitting for this one to receive, this is fitting for that one." Those various people thought - "The millionaire is making an honour for us only."

Then one day the king sent a message to the millionaire Dhanañcaya: "It is not possible for the millionaire to maintain and nourish us for a long time. Let him know the time for the girl's departure." He too sent a message to the king - "Now the rainy season has come; it is not possible to travel for four months. Whatever is proper for your army to receive, all that is my burden. Only let the Sire go when I send word." Thenceforth the city of Sāketa was like a village of perpetual festival. Thus three months passed. But the great creeper parure for the daughter of the millionaire Dhanañcaya had not yet come to completion. Then his work overseers, having come, reported - "There is nothing else lacking, but the firewood for cooking food for the army is not sufficient." "Go, dear ones, having dismantled the elephant stables and horse stables, cook the food." Even while cooking thus, a fortnight passed. Then again they reported - "The firewood is not sufficient, master." "Dear ones, at this time it is not possible to obtain firewood. But having opened the cloth storehouse, having taken coarse cloths, having made wicks, having soaked them in oil pots, cook the food." While cooking in this manner, four months were completed.

Then the millionaire Dhanañcaya, having known the completion of the great creeper parure for his daughter, having caused his daughter to sit nearby, thinking "Tomorrow I shall send the girl," gave exhortation: "Dear daughter, for one dwelling in the husband's family, it is fitting to learn this and this conduct." This millionaire Migāra, seated in the adjacent inner room, heard the exhortation of the millionaire Dhanañcaya. That millionaire too exhorted his daughter thus -

"Dear daughter, for one dwelling in the father-in-law's family, the inner fire should not

be taken outside, the outer fire should not be brought inside, one should give only to one who gives, one should not give to one who does not give, one should give both to one who gives and to one who does not give, one should sit comfortably, one should eat comfortably, one should lie down comfortably, the fire should be attended to, the inner deities should be paid homage to."

Having given this tenfold exhortation, on the following day, having assembled all the guilds, having taken eight householders as sureties in the midst of the royal army, having said "If a fault arises in my daughter at the place where she has gone, it should be investigated by you," having adorned his daughter with the great creeper parure worth nine hundred million, having given wealth of fifty-four hundred cartloads with bathing powder as the basis, having given together with his daughter five hundred female slaves as permanent travelling companions, five hundred chariots yoked with thoroughbreds, and a hundred each of every kind of assistance, having sent off the King of Kosala and the millionaire Migāra, at the time of his daughter's departure, having had the men who were overseers of the cow-sheds summoned, he said "Dear ones, at the place where my daughter has gone, there is need of cows for the purpose of drinking milk, and of bulls for the purpose of yoking vehicles.

Therefore, on the road of my daughter's journey, having opened the gate of the cow-shed, having filled a breadth of eight usabhas with the herd of cattle, there is a grotto called such-and-such at the distance of three gāvutas. When the leading herd has reached that place, by the signal of the drum, close the gate of the cow-shed." They, having accepted the millionaire's word saying "Very well," did accordingly. When the gate of the cow-shed was opened, only the most excellent cows came out. But when the gate was closed, by the power of Visākhā's merit, strong cattle and cattle to be tamed, having leaped over outside, set out on the road. Then, when Visākhā had reached the gate of the city of Sāvattthī, she thought - "Shall I enter seated in a covered vehicle, or standing on a chariot?" Then this occurred to her - "If I enter in a covered vehicle, the distinction of the great creeper parure will not be apparent." She, showing herself to the whole city, standing on a chariot, entered the city. The inhabitants of Sāvattthī, having seen Visākhā's splendour, said "This, it is said, is the one named Visākhā; such is her form, and this splendour is befitting of her alone." Thus she entered the house of the millionaire Migāra with great splendour. On the day of her arrival, all the inhabitants of the city, thinking "Our millionaire Dhanañcaya made great honour to those who arrived at his city," sent presents according to their strength. Visākhā had each and every present that was sent distributed everywhere among the various families in that very city. Then, immediately after the night period, one of the thoroughbred mares had a delivery. She, having had torches taken by the female slaves, having gone there, having bathed the mare with hot water, having had her rubbed with oil, went back to her own dwelling place.

Migāra the millionaire too, while performing the wedding honour for his son for a week, paying no attention to the Truth-finder even though he was dwelling in the neighbouring monastery, on the seventh day, filling the entire dwelling, having caused the naked ascetics to sit down, sent a message to Visākhā: "Let my daughter-in-law come and pay homage to the Worthy Ones." She, having heard the word "Worthy Ones," being a stream-enterer, a noble female disciple, full of mirth, having gone to their sitting place, having looked at them, saying "Those of such a kind are not Worthy Ones; why does my father-in-law have me summoned to the presence of

those devoid of moral shame and moral fear?" having reproached saying "Fie! Fie!" she went to her own dwelling place. The naked ascetics, having seen her, all at once reproached the millionaire - "What, householder, could you not find another? Why did you usher in the female disciple of the ascetic Gotama, the great bringer of misfortune, into this house? Quickly remove her from this house!" Then the millionaire, having thought "It is not possible for me to remove her from this house by the words of these people; she is the daughter of a great family" - "The teachers are young; they may act whether knowing or not knowing; be silent" - having dismissed the naked ones, having caused him to sit down on a great divan, having taken a golden ladle, while being served by Visākhā, he consumed milk-rice with little water and honey from a golden dish.

At that time a certain elder who was an almsfood-gathering monk, walking for almsfood, arrived at the millionaire's house door. Visākhā, having seen him, thinking "It is inappropriate to tell my father-in-law," moved aside so that he could see the elder, and stood. But that fool, even having seen the elder, as if not seeing him, continued eating the milk-rice with face cast down. Visākhā, having known "Even having seen the elder, my father-in-law does not acknowledge him," having approached the elder, said "Please pass by, venerable sir, my father-in-law is eating what is old." He had endured when the Jains spoke, but at the very moment it was said "He is eating what is old," having removed his hand, he said "Take this milk-rice away from here, and remove this one from this house. For this one, in such a house of blessing, calls me an eater of filth!" But in that dwelling all the slaves and workers were Visākhā's own; who would seize her by the hands or feet? There was not even anyone able to speak with the mouth. Then Visākhā, having heard her father-in-law's words, said - "Father, we do not leave on account of just this much of a word. I was not brought by you like a water-carrying slave girl from a water landing place. Daughters of parents who are still living do not leave on account of just this much. For this very reason my father, on the day of coming here, having summoned eight householders, having said 'If a fault arises with reference to my daughter, you should investigate it,' placed me in their hands. Having summoned them, have them investigate whether there is fault or no fault in me."

Then the millionaire, thinking "She speaks well," having summoned the eight householders, said "This girl, on the seventh day, while the blessing ceremony was still incomplete, calls me, seated in the house of blessing, 'an eater of filth.'" "Is that really so, mother?" "Father, my father-in-law may wish to eat filth, but I do not speak having done thus. But while a certain elder who was an almsfood eater was standing at the house door, this one, consuming milk-rice with little water and honey, does not pay attention to him. I, for this reason, said just this much: 'Please pass by, venerable sir, my father-in-law does not make merit in this individual existence; he is eating his former merit.'" "Sir, there is no fault here; our daughter speaks with reason. Why are you angry?" "Noble sirs, let that fault be set aside for now. But this girl, on the very day of arrival, without taking notice of my son, went to her own desired place." "Is that really so, mother?" "Father, I do not go to a desired place. But in this house, when the thoroughbred mare had given birth, to sit down without even taking notice is inappropriate." Having had torches taken up, surrounded by female slaves, having gone there, I had the post-birth care of the mare attended to. "Sir, our daughter performed in your house work that is not fitting even for female slaves to do. What

fault do you see in this?"

"Noble sirs, let that be a virtue for now. But the father of this one, on the day of coming here, giving exhortation, said 'The inner fire should not be taken outside.' Is it possible for us to live without giving fire to the neighbouring houses on both sides?"

"Is that really so, mother?" "Father, my father did not speak with reference to that fire. But whatever secret talk arises within the dwelling concerning the mother-in-law and others, that should not be told to the female and male slaves. For such talk, when it grows, leads to dispute. With reference to this my father spoke, father."

Noble sirs, let that be so for now. The father of this one said "Fire from outside should not be brought inside." Is it possible for us not to bring fire from outside when the fire inside has gone out? "Is that really so, mother?" Father, my father did not speak with reference to that fire. But whatever fault has been spoken of by slaves and workers, that should not be told to those inside the household... etc.

That which was said by him "One should give only to those who give" - that was said with reference to "One should give only to those who, having taken borrowed requisites, give them back."

"Those who do not give" - this too was said with reference to those who, having taken borrowed requisites, do not give them back, one should not give to them.

"One should give both to one who gives and to one who does not give" - but this was said with reference to the fact that when destitute relatives and friends have arrived, whether they are able to repay or not, it is proper to give to them.

"One should sit comfortably" - this too was said with reference to the fact that it is not proper to remain seated in a place where one should rise upon seeing one's mother-in-law and father-in-law.

"One should eat comfortably" - but this was said with reference to the fact that it is proper not to eat before one's mother-in-law, father-in-law, and husband, but having served them, having known what has been obtained and not obtained by all, to eat oneself afterwards.

"One should lie down comfortably" - this too was said with reference to the fact that one should not mount the bed and lie down before one's mother-in-law, father-in-law, and husband, but having performed all kinds of duties fit to be done for them, it is proper to lie down oneself afterwards.

"The fire should be tended" - but this was said with reference to the fact that it is proper to regard one's mother-in-law, father-in-law, and husband as a great mass of fire and as a serpent king.

Let those be so many virtues for now. But the father of this one has her pay homage to inner deities. What is the meaning of this? "Is that really so, mother?" Yes, father, this too was said by my father with reference to this - "From the time of dwelling in one's own separate household, having seen a gone-forth one who has arrived at one's own house door, whatever solid and soft food there is in the house, it is proper to eat

only after having given from that to the gone-forth ones." Then they said to her - "But your great millionaire, having seen the gone-forth ones, finds pleasure only in non-giving, I think. He, not seeing another reply, sat with face cast down."

Then the householders asked him "What is it, millionaire, is there any other fault in our daughter?" "There is not, noble sirs." "Then why did you have her, who is faultless, expelled from the house without reason?" At that moment, Visākhā said - "First of all, it is not proper for me to depart by my father-in-law's word. But on the day of my coming here, my father placed me in your hands for the purpose of investigating whether there is fault or no fault in me. Now it is easy for me to go" - and she commanded the female and male slaves "Make ready the vehicles and so on." Then the millionaire, having taken those householders with him, said "Dear daughter, what was said by me was said without knowing; forgive me." "Father, insofar as there is something to be forgiven on your part, I forgive. But I am the daughter of a family with confirmed confidence in the Buddha's teaching. We cannot carry on without the Community of monks. If I am allowed to look after the Community of monks according to my own preference, I shall stay." "Dear daughter, you look after your ascetics according to your own preference."

Thereupon, Visākhā, having had the One of Ten Powers invited, on the following day, filling the dwelling, had the Community of monks headed by the Buddha seated. The assembly of naked ascetics too, having heard of the Teacher's having gone to the house of the millionaire Migāra, went there and surrounded the house and sat down. Visākhā, having given the water of dedication, sent a message "All the honour has been prepared; let my father-in-law come and serve the One of Ten Powers." He, having heard the words of the Jains, said "Let my daughter serve the Perfectly Enlightened One." Visākhā, having served the One of Ten Powers with various finest flavours, when the meal duty was finished, again sent a message - "Let my father-in-law come and hear the talk on the Teaching of the One of Ten Powers." Then, thinking "Not going now is indeed exceedingly without reason," as he was going out of desire to hear the talk on the Teaching, the naked ascetics said to him - "While listening to the Teaching of the ascetic Gotama, having sat down outside the curtain, listen." And having gone even beforehand, they surrounded the area with a curtain. The millionaire Migāra went and sat down outside the curtain. The Truth-finder said "Whether you sit outside the curtain, or sit beyond a wall, or beyond a rock, or beyond another world-circle, sit. I, being a Buddha, am able to make you hear my voice" - as if taking a mango tree with golden-coloured fruit upon his shoulders and shaking it, he gave a talk on the Teaching. At the conclusion of the teaching, the millionaire, having become established in the fruition of stream-entry, having lifted up the curtain, having paid homage at the Teacher's feet with the fivefold prostration, and in the very presence of the Teacher, saying "You, dear daughter, from today onwards are my mother," he placed Visākhā in the position of his own mother. Thenceforth she became known as Visākhā, Migāra's mother.

She, one day, while a celebration was taking place, thinking "There is no merit within the city," surrounded by female slaves, going to hear the Teacher's talk on the Teaching, thinking "It is inappropriate to go to the presence of the Buddhas in an ostentatious manner," having taken off the great creeper parure, having given it into the hand of a female slave, having approached the Teacher, having paid respect, sat

down to one side. The Teacher spoke a talk on the Teaching. She, at the conclusion of the proclamation of the Teaching, having paid homage to the One of Ten Powers, set forth towards the city. That female slave too, not having noticed the place where the ornament she had taken had been deposited, while going, turned back for the purpose of the ornament. Then Visākhā asked her in return "But where did you deposit it?" "In the precincts of the perfumed chamber, lady." "Let it be. Go and bring it. But from the time it was deposited in the precincts of the perfumed chamber, having it brought back is inappropriate for us. Therefore, having given it up, we shall impose a punishment. But if it is deposited there, it becomes an impediment for the noble ones."

On the following day the Teacher, attended by the community of monks, arrived at the door of Visākhā's dwelling. And in the dwelling seats were regularly prepared. Visākhā, having taken the Teacher's bowl, having ushered the Teacher into the house, having caused him to sit down on the very seats that had been prepared, when the Teacher had finished his meal, having brought that ornament, having placed it at the Teacher's feet, said "This, venerable sir, I give to you." The Teacher rejected it, saying "An ornament is not proper for those gone forth." "I know, venerable sir. But I shall have this valued, and having taken the wealth, I shall have a perfumed chamber built for you to dwell in." Then the Teacher consented. She too, having had it valued, having taken nine crores of wealth, had a perfumed chamber built for the Truth-finder to dwell in at the Eastern Park monastery adorned with a thousand inner rooms. Visākhā's dwelling in the earlier period of the day was radiant with orange robes, with the coming and going of sages, just like Anāthapiṇḍika's house. In her house too all meals were already prepared. She, in the earlier period of the day, having made material support for the community of monks, after the meal, having had medicines and eight kinds of beverages carried, having gone to the monastery, having given them to the community of monks, afterwards, having heard the Teacher's proclamation of the Teaching, comes back. The Teacher, at a later time, while establishing the female lay followers in successive positions of rank, established Visākhā, Migāra's mother, in the foremost position among female donors.

The Story of Khujjuttarā and Sāmāvatī

260-261. In the third and fourth, "of those who are very learned, namely Khujjuttarā; of those abiding in kindliness, namely Sāmāvatī" shows that Khujjuttarā is the foremost of female lay followers who are very learned, and Sāmāvatī is the foremost of those abiding in kindliness. It is said that both of them, in the time of the Buddha Padumuttara, having taken conception in a family home in Haṃsavatī, at a later time, thinking "We shall listen to the Teacher's talk on the Teaching," went to the monastery. There, Khujjuttarā, having seen the Teacher establishing a certain female lay follower in the foremost position among those who are very learned, having performed the preparatory action, aspired to that position of rank. Sāmāvatī too, having seen the Teacher establishing a certain female lay follower in the foremost position among those abiding in kindliness, having performed the preparatory action, aspired to that position of rank. For both of them, having done wholesome deeds for as long as life lasted, having been reborn in the heavenly world, while wandering in the round of rebirths among gods and humans, a hundred thousand cosmic cycles passed.

Then, even before the arising of our Teacher, in the country of Allakappa, a disease called the snake-wind disease arose. In each and every house, all at once, ten or twenty or thirty people die, but those who had gone to a foreign country obtain their lives. Having known that, one man, taking his children and wife, thinking "I shall go to another country," departed from there. Then the provisions taken from his house went to utter exhaustion on the road in the wilderness, while it was still uncrossed. Their bodily strength declined; once the mother carries the son, once the father. Then his father thought - "Our bodily strength has declined; carrying the son and going, we shall not be able to cross the wilderness." He, without informing the child's mother, as if left behind for the purpose of attending to water, having caused the son to sit down on the road, set out upon the road alone. Then his wife, standing looking out for his return, not seeing the son in his hands, crying aloud, having gone, said "Where is my son, husband?" What need have you of a son? If we survive, we shall get a son. She, having said "How exceedingly reckless indeed is this man," said "Go you; I shall not go together with such a one." He, having said "It was done by me without consideration, dear lady; forgive me for this," came back having taken the son.

They, having crossed that wilderness, in the evening reached a family of cowherds. And on that day the residents of the cowherd family had cooked waterless milk-rice. They, having seen them, thinking "These are exceedingly hungry," having filled a large vessel with milk-rice, having poured in a ladleful of ghee, gave it to them. While they were eating that milk-rice, the woman ate only in measure, but the man, having eaten exceeding the proper measure, being unable to digest it, died immediately after the night period. He, while dying, through attachment to them, took conception in the womb of a bitch in the cowherds' house. The bitch gave birth before long. The cowherd, having seen that dog as resplendent, having enticed it with almsfood, having taken it with affection arisen towards himself, goes about together with it.

Then one day a certain Individually Enlightened One, at the time of the alms round, arrived at the cowherd's house door. He too, having seen him, having given almsfood, obtained an acknowledgment for the purpose of dwelling in dependence on him. The Individually Enlightened One took up abode in a certain jungle thicket at a place not far from the cowherd's family. The cowherd, going to his presence, goes taking that very dog along, and on the road, at the place of wild beasts, for the purpose of putting the wild beasts to flight, he strikes trees or rocks, and that dog too defines his manner of doing. Then one day that cowherd, having sat down near the Individually Enlightened One, said "Venerable sir, it is not possible for us to come at all times. But this dog is clever; by the sign of its arrival, please come to our house door." One day he sent the dog saying "Having taken the Individually Enlightened One, come." The dog, having heard his word, having gone at the time of the alms round, lay down on its chest at the feet of the Individually Enlightened One. The Individually Enlightened One, having known "This one has come to my presence," taking his bowl and robe, set out upon the road. He, for the purpose of testing it, having deviated, took another road; the dog, standing in front, when he had taken the cowherd's road, moved aside. At whatever place the cowherd had struck a tree or a rock for the purpose of putting the wild beasts to flight, having reached each such place, the dog cried out with a great roar. By its sound the wild beasts flee. The Individually Enlightened One too, at the time of the meal, gives it a great soft morsel of almsfood. He too, through the gain of almsfood, develops even more affection for the Individually Enlightened One.

The cowherd, having given to the Individually Enlightened One who had spent three months a cloth sufficient for the three robes, said "Venerable sir, if it pleases you, dwell right here. If it does not please you, go as you please." The Individually Enlightened One shows the appearance of departing. That cowherd, having followed after the Individually Enlightened One, turns back. The dog, having known the Individually Enlightened One's intention to go elsewhere, with excessive affection, with powerful sorrow arisen, having reached the splitting of the heart, having died, was reborn in the city of Tāvatiṃsa. Then, while he was speaking together with the deities about how, at the time of going together with the Individually Enlightened One, he had made a loud noise and put the wild beasts to flight, the sound, having pervaded the entire celestial city, remained. He, having received a name by that very fact, became known as the son of a god named Ghosaka. Then, while he was experiencing success there, in the human realm, in the city of Kosambī, a king named Udena assumed the kingship. His story should be understood by the method stated in the explanation of the Bodhirājakumāra Discourse in the Middle Fifty.

But while he was exercising the kingship, the son of a god Ghosaka, having passed away, took conception in the womb of a certain harlot in Kosambī. She, after the elapse of ten months, having given birth, having known it was a boy, had him thrown away on a rubbish heap. At that moment, a labourer of the Kosambī millionaire, while going right early to the millionaire's house, thinking "What indeed is this surrounded by crows?" having gone and having seen a child, thinking "This child will be one of great merit," having sent him to the house by the hand of a certain man, went to the millionaire's house. The millionaire too, while going to the royal family at the time for attending upon the king, having seen the chaplain on the road, asked "What constellation is it today?" He, standing right there, having calculated, said "It is the constellation named such and such; a boy born today under this constellation will obtain the position of millionaire in this city." He, having heard his talk, sent urgently to the house - "This chaplain has no two words; and my wife is heavy with child; find out whether she has given birth or not." They, having gone and having found out, said "Sir, she has not yet given birth." "Then go, search for a boy born today in this city." They, searching, having seen that child in the house of that millionaire's labourer, informed the millionaire. "Then go, my good men, summon that labourer." They summoned him. Then the millionaire asked him "There is, it seems, a child in your house?" "Yes, sirs." "Give that child to us." "I will not give him, sir." "Come now, take a thousand and give him." He, thinking "Whether this one lives or dies, that is difficult to know," having taken the thousand, gave him.

Then the millionaire thought - "If my wife gives birth to a daughter, I shall make this very one my son. If she gives birth to a son, I shall have him killed." Having thought thus, he nourished him in the house. Then his wife, after the elapse of a few days, gave birth to a son. Then the millionaire, having thought "Thus the cows, having trampled him, will kill him," said "Lay this child down at the gate of the cow-shed." They laid him down there. Then the leading bull of the herd, going out first, having seen him, thinking "Thus the others will not trample him," having placed him between his four feet, stood still. Then the cowherds, having seen him, thinking "This child will be one of great merit, whose virtue even animals know; let us look after him," led him to their own home.

That millionaire too, investigating whether he was dead, having heard "He was taken away by the cowherds," having given a thousand again and commanded, had him thrown away in a charnel grove for fresh corpses. And at that time, a goatherd of the millionaire's household was pasturing she-goats in the vicinity of the cemetery. Then one milch she-goat, by the merit of the child, having turned aside from the road and gone, having given milk to the child, went away. Even while returning, having gone in just that way, she gave milk. The goatherd thought - "This she-goat has turned aside from this place and gone even in the morning; what indeed is this?" - having gone and looking, having seen that child, thinking "This child is of great merit; even animals know his virtue; shall I not look after him?" - having taken him, he went home.

On the following day, the millionaire, having had inquiries made whether the child was dead or not dead, having known the fact of his being taken by the goatherd, having given a thousand and commanded, said "Tomorrow a caravan leader's son will enter this city; having taken this child and placed him on the cart track, thus the cart wheel will cut him as it goes." When he had been placed there, the oxen of the caravan leader's son's leading cart, having seen him, having lowered their four feet like pillars, stood still. The caravan leader, thinking "What indeed is this?" looking at the reason for their standing, having seen the child, thinking "The child is of great merit; it is fitting to look after him," having taken him, departed.

The millionaire too, having had inquiries made whether he was dead or alive on the cart track, having known the fact of his being taken by the caravan leader, having given a thousand to him too and commanded, had him thrown down a precipice at a place not far from the city. He, falling there, fell into a shed at the workplace of the basket makers. That, by the power of his merit, was like the touch of cotton wool beaten a hundred times. Then the chief of the basket makers, thinking "This child is meritorious; it is fitting to look after him," having taken him, went home. The millionaire, having had inquiries made whether he was dead or alive at the place where he had fallen from the precipice, having known the fact of his being taken by the chief of the basket makers, having given a thousand to him too, commanded.

In the course of time, both the millionaire's own son and he came of age. The millionaire, again thinking of a means to kill the boy Ghosaka, having gone to the house of his own potter, said "Hey, in my house there is one such lowborn boy; it is fitting to kill that boy by doing whatever it takes, in secret." He, having covered both ears, said "It is not fitting to speak such a weighty word." Then the millionaire, having thought "This one will not do it for nothing" - said "Come, my dear, having taken a thousand, accomplish this task." A bribe indeed breaks what is unbroken; therefore he, having received and accepted the thousand, said "I, sir, on such and such a day shall fire the kiln; then send that boy at such and such a time." The millionaire too, having accepted his word, from then on counting the days, having known the arrival of the day stated by the potter, having had the boy Ghosaka summoned, said "We need, dear son, many vessels on such and such a day; you go to the presence of our potter and say 'It is said that my father has told you one thing; accomplish it today.'" He, having accepted his word saying "Very well," went out.

Then the millionaire's own son, playing a ball game on the road, having seen him, having gone quickly, said "I, brother, playing with the boys, have been defeated by so

much; win it back for me and give it." He said "I have no opportunity now; father has sent me on urgent business to the presence of the potter." The other said "I, brother, shall go there; you, having played with these and having won back my stake, give it to me." "If so, go" - having told him the message he had been told, he played with the boys. That boy too, having gone to the presence of the potter, reported that message. He, saying "Good, dear son, I shall accomplish it," having brought that boy inside, having cut him into fragments with a sharp hatchet, having thrown him into a pot, having closed the mouth of the pot, having placed it among the other vessels, fired the kiln. The boy Ghosaka, having won many stakes, sat looking out for the arrival of the younger one. He, having known that he was tarrying, thinking "Why indeed is he tarrying?" having gone towards the potter's house, not seeing him anywhere, thinking "He must have gone home," having turned back, went home.

The millionaire, having seen him coming from afar, thinking "What indeed could be the reason? He was sent by me to the presence of the potter for the purpose of killing, and now he is coming back here again" - said to him even as he was coming "What, dear son, have you not gone to the presence of the potter?" "Yes, father, I have not gone." "Why, dear son?" He reported the reason for his own turning back and the reason for the younger brother's going there. The millionaire, from the time of hearing his words, having become as if submerged by the great earth, with a trembling mind, thinking "What indeed is this you are saying?" having gone quickly to the presence of the potter, because of the unspeakable nature of the matter in the presence of others, said "Look, my dear, look, my dear." "What do you want me to look at?" "That work is finished." He, having turned back from that very place, went home. Thenceforth a mental illness arose in him.

He, at that time, not eating together with him, having broken off hope, thinking "By whatever means, it is fitting to see the end of my son, the creature" - having written a letter, having summoned the boy Ghosaka, said "You, having taken this letter - in such and such a village there is a labourer of ours - having gone to his presence, having given this letter, say 'Carry out the instruction in this letter quickly.' On the road there is a millionaire named the village millionaire, a friend of ours; having gone to his house, having eaten a meal, you should go" - and he gave this verbal message. He, having paid homage to the millionaire, having taken the letter, having departed, on the road having gone to the dwelling place of the village millionaire, having asked for his house, having paid homage to him sitting in the outer gateway porch having his beard trimmed, stood there. And when it was said "Where do you come from, dear son?" he said "I am the son of the Kosambī millionaire, dear father." He was full of mirth, thinking "The son of our friend the millionaire."

And at that moment a female slave of that millionaire's daughter was going to bring flowers for the millionaire's daughter. Then the millionaire said to him - "You, dear, having set aside that task, having washed the feet of the boy Ghosaka, having spread a bed, give it to him." She, having done so, having gone to the market, brought flowers for the millionaire's daughter. The millionaire's daughter, having seen her, having become angry with her, saying "You have been dawdling outside for a long time today," said "What have you been doing here for so long?" "Do not speak of it, lady; never before have I seen one of such a kind. There is, it seems, a son of your father's friend the millionaire; it is not possible to describe his beauty. The millionaire

said to me, as I was going for the purpose of flowers, 'Having washed that prince's feet, having spread a bed, give it to him.' Therefore I was delayed outside for a long time." Now that millionaire's daughter had been the wife of that prince in the fourth individual existence; therefore, from the time of hearing her words, she knew neither her own state of standing nor her state of sitting. She, having taken that very same female slave, having gone to the place where he was lying down, having looked at him sleeping, having seen a letter at the edge of his cloth, thinking "What indeed is this letter?" without even waking the prince, having taken the letter, having read it, thinking "This one is coming carrying his own death-letter by himself" - having torn up that letter, while he was still unawakened, she wrote "I have sent my son to your presence. My friend the village millionaire has a daughter who has come of age. You, quickly, having taken the revenue wealth at the place where our authority operates, with a full hundred, having taken the daughter of the village millionaire for my son, perform the marriage ceremony. And when the marriage ceremony is finished, send me a message saying 'It has been done by this arrangement of yours.' I shall know what is to be done by you here" - having written the letter, having given the same seal, she tied it at the edge of his cloth in the same bound manner as before.

That prince too, having stayed there that day, on the following day, having asked permission of the millionaire, having gone to the village of the labourer, gave the letter. The labourer, having read the letter, having assembled the villagers, saying "You yourselves do not count me, but my master has sent to my presence to bring a girl for his eldest son with a full hundred; quickly collect the revenue in this place" - having prepared all the marriage honours, having sent a message to the village millionaire, having caused him to accept, having completed the marriage ceremony with a full hundred, he sent a letter to the Kosambī millionaire: "Having heard the instruction in the letter sent by you, such and such has been done by me."

The millionaire, having heard that message, as if burnt by fire, by the power of thinking "Now I am ruined," having contracted the disease of bloody dysentery, thinking "By whatever means, having summoned him, I shall make my property ownerless" - he sent a message: "Since the time of the completion of the marriage ceremony, why is my son away? Let him come quickly." When the message was heard and the prince had begun to go, the millionaire's daughter thought - "This fool does not know that he obtained this success in dependence on me; having done whatever it takes, it is fitting to make a means of preventing his going." Then he said to him - "Prince, do not go with excessive speed; when going to the family village, it is fitting to go having made one's own preparations."

The Kosambī millionaire too, having known of his tarrying, again sent a message: "Why does my son tarry? I have been afflicted with the disease of bloody diarrhoea; it is fitting to come and see me while I am still living." At that time the millionaire's daughter informed him - "He is not your father, but you perceive him as 'father.' He sent a letter to the labourer for the purpose of killing you; I, having removed that letter, having written another message, produced this success for you. He summons you thinking 'I shall make him sonless'; wait for his death." Then, having heard of his death while he was still alive, he went to the city of Kosambī. The millionaire's daughter too gave him a signal just outside: "When you enter, enter the entire house placing your own guards throughout." She herself too, having entered together with

the millionaire's son, having raised both hands, as if weeping, having gone to the presence of the millionaire lying in a dark place, struck his heart with her head. He, due to his feebleness, died from that very blow.

The young man too, having performed the funeral rites for his father, gave a bribe to the footmen saying "You should say that I am the great millionaire's own son." Then on the seventh day the king, thinking "It is fitting to find one worthy of the millionaire's position," sent men saying "Find out whether the millionaire has sons or grandsons." The millionaire's footmen told the king that the millionaire had a son. The king, having accepted saying "Good," gave him the position of millionaire. He became known as the millionaire Ghosaka. Then his wife said to him - "Master's son, you too are lowborn, and I too was born in a poor family. But through the power of wholesome deeds done in the past we obtained such success; let us do wholesome deeds even now." He, having accepted saying "Good, dear lady," spending a thousand daily, established a practice of giving.

At that time, of those two persons, Khujjuttarā, having passed away from the heavenly world, took conception in the womb of a nurse in the house of the millionaire Ghosaka. Since she was hunchbacked at the time of birth, they gave her the name Khujjuttarā. Sāmāvatī too, having passed away from the heavenly world, took conception in the house of the Bhaddavatiya millionaire in the city of Bhaddiya in the Bhaddavatiya country; they gave her the name Sāmā. Afterwards a peril of famine arose in that city; people, frightened by the peril of famine, went here and there. Then this Bhaddavatiya millionaire consulted with his wife - "Dear lady, no end of this peril of famine is apparent; let us go to the presence of our friend the millionaire Ghosaka in the city of Kosambī; he will not neglect us upon seeing us." That millionaire, it is said, was a friend he had never met; therefore he spoke thus. He, having sent back the remaining people, having taken his wife and daughter, set out on the road to the city of Kosambī. All three of them, experiencing great suffering on the road, gradually having reached Kosambī, took up residence in a certain hall.

The millionaire Ghosaka too had a great gift given at his own house-door to the destitute, travellers, paupers, and beggars. Then this Bhaddavatiya millionaire thought - "It is not possible for us to show ourselves to our friend in this very appearance of poverty; when our bodies have become normal, well dressed and well robed, we shall see the millionaire." Both of them sent their daughter to the millionaire Ghosaka's place of giving. She, having taken a vessel for the purpose of bringing her own food, having gone to the place of giving, stood in a certain spot with a bashful appearance. Having seen her, the almoner thought - "The remaining people, at the place right in front, making a great noise like fishermen at a fish haul, take and go; but this girl must be a daughter of a good family, and she possesses beauty of person too."

Then he said to him - "You, dear, why do you not take and go like the remaining people?" Father, how can I enter such a crowded place? Dear, but how many people are you? Three people, father. He gave three portions of food. She gave that food to her mother and father. The father, having eaten excessively due to hunger for a long time, died. She, on the following day, having gone, took only two portions of food. On that day the millionaire's wife, due to exhaustion from the food and due to sorrow over the millionaire's death, died immediately after the night period. She, the

millionaire's daughter, on the following day took only one portion of food. The almsgiver, having reflected upon her actions, said "Dear, on the first day three portions were taken by you, on the following day two, today you take only one. What indeed is the reason?" he asked. She told him that reason. But from which village are you, dear? She related that reason too in full detail. "Dear, this being so, you are our millionaire's daughter; and I have no other girl. You are henceforth my daughter, dear" - thus he took her, having made her his daughter.

She, having risen up again and again, having heard the great noise at the place of giving, said "Why is this loud noise and great noise, father?" Dear, it is not possible to make little noise amongst a great multitude of people. I know a means for this, father. What is proper to do, dear? Having made a fence all around and having fitted two doors, having had vessels placed inside, having entered by one door, having taken the food, make the exit by the other door, father. Good, dear - and from the following day onwards he had it done so. Thenceforth the place of giving became quiet in sound, like a lotus lake.

Then the millionaire Ghosaka, having formerly heard the loud noise and great noise at the place of giving, at that time not hearing it, having had the almsgiver summoned, asked - "You have not had the gift given today." It has been given, lord. Then why is the sound not heard at the place of giving as before? Yes, lord, I have one daughter; I, having stood upon the means indicated by her, made the place of giving noiseless. You have no daughter; from where was a daughter obtained by you? He, being unable to deceive, related to the millionaire the entire account of the daughter's arrival. But why, sir, did you do such a weighty deed? You have not informed me for so long a time that my daughter has been living in your presence; quickly have her brought to our house. He, having heard his words, unwillingly had her brought. Thenceforth the millionaire, having placed her in the position of a daughter, saying "I am making honour to my daughter," made five hundred girls of the same age as his daughter from families of the same caste as his own her retinue.

Then one day King Udena, going about the city, having seen that Sāmāvatī surrounded by those maidens playing, having asked "Whose is this girl?" having heard "The daughter of the millionaire Ghosaka," asked whether she had a husband or was without a husband. Then, when it was said that she was without a husband, "Go and tell the millionaire 'The king desires your daughter.'" Having heard that, the millionaire said "We have no other girl; we are unable to give our only daughter to a co-wife's dwelling." The king, having heard that reply, having put the millionaire and the millionaire's wife outside, had the entire house sealed. Sāmāvatī, having played outside, coming back, having seen her mother and father seated outside, said "Mother and father, why are you seated here?" They told her the reason. Mother and father, why do you not know this reply: "My daughter, dwelling in a co-wife's dwelling, will not be able to live alone; if you provide her with a retinue of five hundred maidens, she will live thus." Now have them say this, father. Having said "Good, daughter, we did not know your mind," they spoke accordingly. The king, having become even more pleased, said "Let there be even a thousand; bring them all." Then they led her to the king's palace at an auspicious constellation and moment,

with a retinue of five hundred women. The king, having made even those five hundred her very own retinue, having performed the consecration, had her dwell separately in one mansion.

And at that time in Kosambī, the millionaire Ghosaka, the millionaire Kukkuṭa, and the millionaire Pāvārika - these three persons were companions to one another. All three of those persons looked after five hundred hermits. The hermits too, having dwelt for four months in their presence, dwelt for eight months in the Himalayas. Then one day, those hermits, coming from the Himalayas, thirsty and exhausted in the great wilderness, having reached a great banyan tree, sat down there expecting assistance from the deity dwelling in it. The deity, having stretched out her hand adorned with all ornaments, having given them drinking water, beverages and so on, dispelled their weariness. They, astonished by the deity's power, asked - "What action indeed, O deity, having done, was this success obtained by you?" The deity said - In the world a Blessed One named the Buddha has arisen; he now dwells at Sāvathī. The householder Anāthapiṇḍika attends upon him. He, on Observance days, having given to his own hired servants just their regular food and wages, had them observe the Observance. Then one day, I, having come at midday for the purpose of the morning meal, not seeing any hired servant doing work, asked "Why are people not doing work today?" They reported this matter to me. Then I said this - "Now half the day has passed; is it possible to observe a half-Observance?" Then, having reported to the millionaire, he said 'It is possible to do.' So I, having taken upon myself the Observance for half a day, having died on that very day, obtained this success.

Then those hermits, with joy and gladness arisen thinking "A Buddha has truly arisen," although wishing to go to Sāvathī from there, thinking "Our attendant millionaires are of great service to us; we shall inform them too of this matter," having gone to Kosambī, having received honour and respect from the millionaires, said "We shall go this very day." When it was said "What, venerable sirs, are you in such haste? Do you not formerly stay for four or five months before going?" they reported that news. And when it was said "If so, venerable sirs, let us go together" - "We shall go; you come slowly," and having gone to Sāvathī, having gone forth in the presence of the Blessed One, they attained arahantship.

Those millionaires too, afterwards, each with a retinue of five hundred carts, having gone to Sāvathī, having set up camp in a place not far from Jeta's Grove, having gone to the Teacher's presence, having paid homage with the fivefold prostration, sat down to one side. The Teacher expounded the Teaching according to their disposition. At the conclusion of the teaching, all three too, having become established in the fruition of stream-entry, having invited him for the morrow, on the following day, having given a great gift to the community of monks headed by the Buddha, having invited in just that manner for today and for the morrow, having given what is called a camp-meal for a fortnight, they requested the Teacher to come to their own city. The Teacher said "Truth-finders delight in empty dwellings." They, having said "It is understood, venerable sir," having said "You should come when a message is sent by us," having paid homage to the Teacher, having circumambulated three times, having come to their own city, all three persons too had monasteries built in their own respective parks. The one built by the millionaire Ghosaka was called Ghosita's park, the one built by the millionaire Kukkuṭa was called Kukkuṭa's

park, the one built by the millionaire Pāvārika was called Pāvārika's mango grove. Having had the monasteries built, they sent a messenger to the Teacher - "Let the Teacher come to this city to show us kindness." The Teacher, thinking "I shall go to Kosambī," surrounded by the great community of monks, setting out on a journey, having seen on the road the decisive support for arahantship of the brahmin Māgaṇḍiya, having interrupted his journey, went to a market town called Kammāsaddamma in the Kuru country.

At that time Māgaṇḍiya, having made an offering to the fire for the whole night outside the village, enters the inner village right early. The Teacher too, on the following day, while entering the inner village for almsfood, showed himself on the opposite path to the brahmin Māgaṇḍiya. He, having seen the One of Ten Powers, thought - "I have been going about for so long a time seeking a young man equal to the beauty of my daughter, and even though there is beauty, I aspired only for one who had taken to the going forth of such a kind. But this one gone forth is handsome, beautiful, suitable for my daughter indeed" - and he went home with speed. It is said that that brahmin formerly had a lineage of those gone forth; therefore, having seen one gone forth, his mind inclines towards him. He addressed the brahmin woman - "Dear one, never before have I seen one gone forth of such a kind, golden-coloured, of Brahma-like complexion, suitable for my daughter indeed. Quickly adorn my daughter." While the brahmin woman was still adorning the daughter, the Teacher, having displayed holy footprints at the place where he had stood, entered the inner city.

Then the brahmin, together with the brahmin woman, having taken the daughter, while coming to that place, because he had come when the Teacher had entered the inner village, looking here and there, not seeing the One of Ten Powers, abuses the brahmin woman - "Nothing good ever comes from you. While you were dallying, that one gone forth departed and has gone." "Brahmin, let him have gone for now, but in which direction has he gone?" "In this direction" - while looking at the place where the Teacher had gone, having seen the holy footprints, he said "Dear one, these are the footprints of that man; he must have gone from here." Then the brahmin woman, having seen the Teacher's holy footprint, thought - "Foolish indeed is this brahmin; he does not know the meaning of even his own texts" - and making mockery with him, she said - "How foolish you are, brahmin, you say 'I shall give my daughter' to such a man. For the footprint of a man infatuated with lust, corrupted by hate, deluded by delusion is not of such a kind. But this is the footprint of the Omniscient Buddha who has drawn away the veil in the world." Look, brahmin -

"The footprint of one infatuated with lust would be squatting,
The footprint of one who is corrupted is dragged along;
That of one who is deluded is forcibly pressed down,
Such as this is the footprint of one who has removed the veil."

He, not having heard even that much spoken by the brahmin woman, said "You are indeed fierce and garrulous." While those two were still quarrelling with each other, the Teacher, having walked for almsfood, having finished his meal together with the community of monks, came out within the very region of sight of the brahmin. The brahmin, having seen the Teacher coming from afar, having disparaged the brahmin

woman, saying "This is that man," joyful and delighted, having stood before the One of Ten Powers, said "My dear one gone forth, I have been going about searching for you from right early. In this Indian subcontinent there is no woman of similar appearance to my daughter, nor is there any man of similar appearance to you. I give my daughter to you for the purpose of supporting you; take her." Then the Teacher said to him "I, brahmin, did not desire even the daughters of the gods, dwelling at the summit of sensual pleasures, bearing the highest beauty, speaking various kinds of talk, having come for the very purpose of enticing me and standing nearby; how much less then would I take this one" - and having said this, he spoke this verse -

"Having seen Craving, Discontent and Lust,
There was no desire even for sexual intercourse;
How much less for this, full of urine and excrement -
I would not wish to touch it even with my foot."

Māgaṇḍiyā thought - "For one who has no desire, it is proper merely to say 'enough.' But this one, having made my body out to be full of urine and excrement, said 'I would not wish to touch it even with my foot.' When I obtain a position of sovereignty, I shall see to his downfall" - and she bound resentment. The Teacher, paying no attention to that, began the proclamation of the Teaching to the brahmin according to his temperament. At the conclusion of the teaching, both husband and wife, having become established in the fruition of non-returning, thinking "Now we have no need for the household life," having caused their uncle to accept their daughter Māgaṇḍiyā, both having gone forth, attained arahantship. Then King Udena, having conducted a business transaction with the uncle Māgaṇḍiya, having brought the girl Māgaṇḍiyā to his house by royal authority, having performed the consecration, gave her a separate mansion as a dwelling place with a retinue of five hundred women.

The Teacher too, wandering on a journey gradually, arrived at the city of Kosambī. The millionaires, having heard of the Teacher's arrival, having gone out to meet him, having paid homage with the fivefold prostration, seated to one side, said this to the Blessed One - "These three monasteries, venerable sir, were built dedicated to you. Accept, venerable sir, the monasteries for the benefit of the Community of the four directions." The Blessed One accepted the monasteries. Those millionaires too, having invited the Teacher for the morrow, having paid respect, went to their houses.

Māgaṇḍiyā too, having heard of the Teacher's arrival, having summoned broken and ruined cheats, having given them a bribe, having said "You revile the ascetic Gotama in this and that manner," she sent them off. They, at the time of the Teacher's entering the inner village, reviled the Teacher together with his retinue with various kinds of reviling. The Venerable Ānanda said to the Teacher - "Venerable sir, we shall not dwell in such a place of reviling; let us go to another city." The Teacher said "Ānanda, Truth-finders are not shaken by the eight worldly adversities. This noise too will not go beyond seven days; it will fall back upon the revilers themselves. Do not be troubled." Those three city millionaires too, having ushered in the Blessed One with great honour, gave a great gift. While they were giving gifts again and again, a month passed by; then this occurred to them - "Buddhas arise having compassion for the whole world; let us give opportunity to others too." Thereupon they gave

opportunity to the people who were residents of the city of Kosambī as well. From that time onwards, the citizens too give great gifts by street-shares and by group-shares.

Then one day the Teacher, surrounded by the community of monks, sat down in the house of the chief garland-maker. At that moment, Khujjuttarā, the female attendant of Sāmāvatī, having taken eight coins, went to that house for the purpose of obtaining garlands. The chief garland-maker, having seen her, said: "Mother Uttarā, today there is no opportunity to give you flowers; I am serving the community of monks headed by the Buddha. You too be a helper in the food distribution; thus you will be freed from performing service for others henceforth." Thereupon Khujjuttarā, having eaten the food obtained by herself, performed service at the refectory of the Buddhas. She learnt all the Teaching spoken by the Teacher by way of the discourse given while seated nearby. And having heard the thanksgiving, she became established in the fruition of stream-entry.

On other days she would give only four coins and go having obtained flowers, but on that day, through having seen the truth, without giving rise to a thought regarding what belongs to another, having given all eight coins, having filled the basket, having taken flowers, she went to the presence of Sāmāvatī. Then she asked her - "Mother Uttarā, on other days you do not bring many flowers, but today there are many; has the king perhaps become more pleased with us?" She, being unable to speak falsely, without concealing what had been done by herself in the past, told everything. And when asked "Then why do you bring many flowers today?" she said thus - "Today I, having heard the Teaching of the One of Ten Powers, realised the Deathless; therefore I do not deceive you." Having heard that, "Mother Uttarā, give us too the deathless Teaching obtained by you," they all stretched out their hands. Ladies, it is not possible to give it thus; but I shall expound to you the Teaching in the manner spoken by the Teacher; when the cause exists in yourselves, you will obtain that Teaching. If so, Mother Uttarā, tell us. "It is not possible to tell it thus; having prepared a high seat for me, you sit on low seats," she said. All five hundred women too, having given a high seat to Khujjuttarā, themselves having taken low seats, sat down. Khujjuttarā too, standing in the trainee's analytical knowledges, expounded the Teaching to them. At the conclusion of the teaching, having made Sāmāvatī the chief, they all became established in the fruition of stream-entry. Thenceforth, having removed Khujjuttarā from performing service, they said: "Having heard the Teacher's talk on the Teaching, bring it and tell us." Khujjuttarā too, from then on, did so.

But why was she reborn as a female slave? It is said that she, in the Dispensation of Kassapa, the One of Ten Powers, had a certain female novice perform service for herself. By that action she was reborn as nothing but a female slave of others for five hundred births. But why was she hunchbacked? When a Buddha had not yet arisen, it is said, she, dwelling in the house of the king of Bārāṇasī, having seen a certain Individually Enlightened One who was dependent on the royal family, hunchbacked by nature, making mockery in front of the women who lived with her, went about in the manner of a hunchback. Therefore she was reborn as a hunchback. But having done what was she born wise? When a Buddha had not yet arisen, she, dwelling in the house of the king of Bārāṇasī, having seen eight Individually Enlightened Ones

carrying bowls filled with hot milk-rice from the royal palace and going, having said "Place them here and go, venerable sirs," took off eight golden bangles and gave them. As an outcome of that action she was reborn as one endowed with wisdom.

Then those five hundred women, the retinue of Sāmāvatī, although having penetrated the truth, due to the king's faithlessness, from time to time having gone to the Teacher's presence, did not obtain the sight of the Buddha. Therefore, when the One of Ten Powers had entered the middle of the street, the windows not being sufficient, having made holes in their own respective chambers, they looked through them. Then one day Māgaṇḍiyā, having come down from her own mansion floor, walking about, having gone to their dwelling place, having seen the holes in the chambers, asked "What is this?" By those women who did not know of her resentment bound towards the Teacher - When it was said "The Teacher has come to this city; we, standing here, see the Teacher and venerate him," having thought "Now I shall know what is to be done to him; these too are his female attendants; I shall know what is to be done to them as well," having gone, when she was alone with the king, she said "Great king, those mixed up with Sāmāvatī have aspirations for the outside; in just a few days they will take your life. Sāmāvatī, together with her retinue, has neither affection nor love for you; but having seen the ascetic Gotama going along the middle of the street, the windows not being sufficient, having even broken them to make an opening, she looks out." The king did not believe, saying "They will not do such a thing." Even when it was said again, he did not believe at all. Then, when he did not believe even though it was said three times, she said "If you do not believe my word, having gone to their dwelling place, investigate, great king." The king, having gone, having seen holes in the chambers, having asked "What is this?" when that matter was reported, not being angry with them, without saying anything, had the holes closed up. The king, from that time onwards, had windows with upper openings and lattice-work made in their mansions.

She, being unable to anger the king by that means, said "Sire, we shall know whether there is love for you in them or not. Having sent eight chickens, have them cooked for your sake." The king, having heard her word, sent eight chickens to Sāmāvatī, saying "Have these cooked and sent." A stream-enterer, a noble female disciple - how would she cook living chickens? Having said "Enough," she did not even wish to touch them with her hand. Māgaṇḍiyā said "Let it be so, great king; send these very chickens to the ascetic Gotama for the purpose of cooking." The king did so. Māgaṇḍiyā, right on the way, having had the chickens killed, sent them saying "Have these chickens cooked and given to the ascetic Gotama." She, because they were dead and because they had been sent with reference to the One of Ten Powers, having cooked them, sent them to the One of Ten Powers. Māgaṇḍiyā, having said "See, great king," was not able to anger the king even by that much.

Now this Udena dwelt for seven days at a time at the dwelling place of each one of them. Then this Māgaṇḍiyā, having had a young black snake placed in a bamboo joint, kept it at her own dwelling place. And it was the king's habitual practice to go wherever he went taking the elephant-enticing lute. Māgaṇḍiyā, at the time of the king's coming to her own presence, having put that young snake inside the lute, had the hole closed up. Then, at the time of going to Sāmāvatī's presence, she said "Great king, Sāmāvatī is indeed a partisan of the ascetic Gotama; she does not reckon you.

Having done whatever she can, she thinks only of harm to you. Be heedful."The king, having spent a week at Sāmāvatī's dwelling place, went again after a week to Māgaṇḍiyā's dwelling. She, as soon as he was approaching, as if speaking thus "I hope, great king, Sāmāvatī is not seeking an opportunity against you," having taken the lute from the king's hand, having shaken it, having said "What indeed, great king, is moving about here inside?" having made an opening for the snake to come out, crying "Alas! A snake inside!" she threw down the lute and fled. At that time the king, crackling with hate like a bamboo grove ablaze, like an oven with salt thrown in, said "Quickly summon Sāmāvatī together with her retinue." The king's men, having gone, summoned them.

She, having known the king's angry state, gave the signal to the remaining women. She said "The king, wishing to have you killed, summons you. Today, pervade the king with the pervasion of specified friendliness." The king, having had those women summoned, having had them all stand in a row, having taken a great bow, having fitted a poison-dipped arrow, having drawn the bow, stood ready. At that moment, all those women headed by Sāmāvatī pervaded with specified friendliness. The king was able neither to shoot the arrow nor to remove it; sweat emitted from his limbs, his body trembled, spittle fell from his mouth, he could not see what was to be grasped. Then Sāmāvatī said to him "What is it, great king, are you wearied?" "Yes, queen, I am wearied; be my support." "Good, great king, point the arrow towards the great earth." The king did so. She determined "May the arrow be released from the king's hand." At that moment the arrow was released. The king, at that very moment, having dived into water, having come back with wet hair and wet clothes, having fallen at Sāmāvatī's feet, said "Forgive me, queen; without consideration, by the word of those who cause division, this was done." "I forgive you, Sire." "Good, queen, thus you have indeed forgiven me. From now on, give gifts to the One of Ten Powers according to your preference; after the meal, having gone to the monastery, listen to the talk on the Teaching. From today I give you special care." "If so, Sire, from today onwards, having requested, bring one monk who will expound to us the Teaching." The king, having gone to the Teacher's presence, requesting, obtained the Elder Ānanda. From that time onwards, those five hundred women, having had the elder summoned, having shown him honour and respect, learnt the Teaching in the presence of the elder who had finished his meal duty.

They, one day, pleased by the elder's thanksgiving, gave five hundred upper robes to the elder. The elder, it is said, formerly in the time of being a tailor, gave to a certain Individually Enlightened One a piece of cloth the size of the palm of the hand together with a needle. He, by the fruit of the needle, was one of great wisdom in this individual existence; by the fruit of the piece of cloth, in just this manner, he received cloths five hundred times.

Thereupon Māgaṇḍiyā, not seeing anything else to be done, said "Let us go to the park, great king." "Very well, queen." She, having known that the king had accepted, having had her uncle summoned, said - "When we have gone to the park, having gone to Sāmāvatī's dwelling place, having shut Sāmāvatī together with her retinue inside, having said 'It is the king's command,' having closed the door, having wrapped it with straw, set fire to the house." Māgaṇḍiya, having heard her words, did so. On that day, all those women, by the power of obstructive kamma done in the past, were

unable to enter the meditative attainment; all at once, like a handful of chaff, they burned. Their guard men, having gone to the king's presence, informed him "Sire, they have done such and such a thing."

The king, investigating "By whom was this done?" having known that it had been caused by Māgaṇḍiyā, having had her summoned, said "Dear lady, an excellent deed has been done by you, doing what ought to be done by me. Those who, rising up and exerting themselves, were striving for my murder, have been slain. I am pleased; I shall give you prosperity. Have your relatives summoned." She, having heard the king's words, having made even non-relatives into relatives, had them summoned. The king, having known that all had assembled, having buried them in pits up to the neck in the royal courtyard, having had the heads standing above broken, had them ploughed with great iron ploughs. Māgaṇḍiyā too, having had her cut into fragments, he had her cooked in a cake-cooking cauldron.

But what was the action of being burnt by fire for Sāmāvatī together with her retinue? It is said that she, when a Buddha had not yet arisen, together with those very five hundred women, having played in the Ganges, standing at the outer bathing place, when it became cold, having seen a hermitage of an Individually Enlightened One at a place not far away, without even checking inside, having set fire outside, warmed themselves. Inside the hermitage, the Individually Enlightened One sat having entered upon the attainment of cessation. They, when the flames had died down, having seen the Individually Enlightened One, thinking "What have we done? This Individually Enlightened One is dependent on the king's family. Having seen him, the king will be angry with us. Now it is fitting to make him completely consumed," having thrown in more firewood too, they set fire. Again, when the flame had died down, the Individually Enlightened One, having emerged from the attainment, while they were still watching, having shaken off his robes, having flown up into the sky, departed. By that action, having been tormented in hell, by the remainder of the ripened result, they reached this disaster. But in the midst of the fourfold assembly, a discussion arose - "Very learned indeed is Khujjuttarā, who, standing in the individual existence of a woman, having expounded the Teaching to five hundred women, established them in the fruition of stream-entry. Sāmāvatī too, having pervaded with the suffusion of friendliness the arrow aimed at her by the king, warded it off" - the great multitude spoke of her virtues too. Thus this story originated. Then the Teacher, at a later time, seated at Jeta's Grove, making that very reason the occasion, established Khujjuttarā in the foremost position among the very learned, and Sāmāvatī in the foremost position among those abiding in friendliness.

The Story of Uttarā, Nanda's Mother

262. In the fifth, "of meditators" means of female lay followers delighting in meditative absorption; it shows that Uttarā, Nanda's mother, is the foremost. It is said that she, in the time of the Buddha Padumuttara, having been reborn in a family home in Haṃsavatī, while hearing the Teacher's talk on the Teaching, having seen the Teacher establishing a certain female lay follower in the foremost position among those delighting in meditative absorption, having performed the preparatory action, she aspired to that position of rank. She, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in this arising of a Buddha, took conception in the womb of the wife of one named Puṇṇasīha who was dwelling in the

city of Rājagaha in dependence on the millionaire Sumana; they gave her the name Uttarā.

Then on one great festival day, the millionaire of Rājagaha, having summoned Puṇṇa, said - "Dear Puṇṇa, what will a festival or an Observance day do for a poor man? Even this being so, say to him 'Will you take the festival expenses and celebrate the festival, or will you take strong oxen and a ploughshare and a plough and plough?'" "I shall know after consulting with my wife, sir" - he informed his wife of that talk. "The millionaire is a lord and master by name; when he speaks with you, his talk is fitting. But you should not give up your own agriculture" - she said. He, having heard her words, having taken the agricultural implements, went to plough.

And on that very day, the Elder Sāriputta, having emerged from the attainment of cessation, reflecting "For whom is it fitting for me to show kindness today?" having seen the decisive support of this Puṇṇa, at the time for the alms round, having taken his bowl and robes, while going to Puṇṇa's ploughing place, showed himself not far away. Puṇṇa, having seen the elder, having set aside his ploughing, having gone to the elder's presence, paid homage with the fivefold prostration. The elder, having looked at him, asked about a suitable place for water. This occurred to him - "The noble one must be wishing to wash his face." Then, having gone with speed, having brought a wooden toothbrush, having made it allowable, he gave it to the elder. While the elder was chewing the wooden toothbrush, he brought out the filter waterpot together with the bowl, filled it with water, and brought it. The elder, having washed his face, proceeded along the almsfood-round path. Puṇṇa thought - "The elder does not proceed along this path on other days, but today he must have proceeded for the purpose of showing me kindness. Oh, if only my wife would place the food being brought for my sake in the elder's bowl!"

Then his wife, thinking "Today is a festival day," right early, having arranged and taken solid and soft food according to her own customary manner, while coming to her husband's ploughing place, having seen the elder on the road, thought - "On other days, when I have seen the elder, I have no gift; when there is a gift, I do not see my noble master. But today the coming face to face of both has occurred. I shall prepare and bring again for my husband; for now, I shall give this food to the elder" - having made it associated with the three volitions, having placed that food in the Elder Sāriputta's bowl, she said "May I be freed from such a life of poverty." The elder too, having given thanksgiving for that saying "May your disposition be fulfilled," having turned back from there, went to the monastery.

She too, having gone again to her own house, having prepared food for her husband, having taken it, having gone to the ploughing place, being afraid of her husband's anger, said "Husband, for just this one day, hold your mind in check." Why? Today, while I was bringing food, having seen the elder on the road, having placed your share of food in the elder's bowl, having gone again to the house, having cooked food, having taken it, I have come. You have done an agreeable thing, dear lady; by me too, right early, a wooden toothbrush and water for washing the face were given to the elder. Today is a good daybreak for us; everything of the elder's has become our own property - thus the mind of both persons was exactly alike. Then Puṇṇa, having done the meal duty, having placed his head on his wife's thigh, lay down for a moment. Then sleep came upon him. He, having slept a little, having awakened,

looked at the ploughed ground; every place he looked at appeared as if covered with great kosātakī flowers. He said to his wife - "Dear lady, what is this indeed? Today this ploughed ground appears to have become golden-coloured." Noble sir, today, due to your weariness from the whole day, your eyes are spinning, I think. Dear lady, if you do not believe me, look for yourself. At that time she, having looked, said "Noble sir, you speak the truth; so it will be."

Puṇṇa, having risen, having taken one clod, struck the plough-head; like a lump of molasses, it clung to the plough-head and stayed. He, having summoned his wife, said - "Dear lady, the seed sown by others bears fruit in three or four months, but for us, by the seed of faith planted in the presence of the noble Elder Sāriputta, fruit has inevitably been given this very day. In this piece of land the size of a karīsa, there is not even a lump of soil the size of an emblic myrobalan that is not gold." "What shall we do now, lord?" "Dear lady, it is not possible to consume this much gold by stealing it." Having left his wife at that place, having filled with gold the bowl that had been brought filled with food, having gone, he had the king informed - "One man is standing holding a golden bowl." The king, having had him summoned, asked "Where was this obtained by you, dear?" "Sire, one tilled ground of mine has all become nothing but gold; send men and have it brought," he said. "What is your name?" "I am named Puṇṇa, Sire." "Go, sirs, having yoked the carts, bring the gold from Puṇṇa's tilled ground."

The king's men who had gone with the carts, having said "By the king's merit," take the lumps of gold; each thing taken was nothing but a clod of tilled earth. They, having gone, reported to the king. "If so, sirs, having gone, having said 'By Puṇṇa's merit,' take it." Each thing taken was nothing but gold. They, having brought all that gold, made a heap in the royal courtyard. The heap was the size of a palmyra tree in height. The king, having had the merchants summoned, asked "In whose house is there this much gold?" "There is not, Sire, in anyone's." "But what is proper to do for the owner of this much wealth?" "It is proper to make him the chief millionaire, Sire." "If so, make Puṇṇa the chief millionaire in this city." Having given all that gold to him alone, on that very day he gave him the position of millionaire. That millionaire, performing the celebration, gave a great gift to the Community of monks headed by the Buddha for seven days. On the seventh day, at the thanksgiving after the meal of the One of Ten Powers, the millionaire Puṇṇa, his wife, and his daughter - all became established in the fruition of stream-entry.

Afterwards, the millionaire of Rājagaha, having heard "The millionaire Puṇṇa has a daughter who has come of age," sent to his house for the sake of his own son. He, having heard his message, sent a reply: "I shall not give my daughter." The millionaire Sumana sent again - "You, having lived in dependence on my house, now all at once having become a lord, do not give me your daughter." Then the millionaire Puṇṇa said - "To begin with, your millionaire spoke only of his intrinsic nature; a man should not be regarded as being of such a kind at all times. For I am now able to make such men slaves and take them; but I do not disparage your birth or your clan. Moreover, my daughter is a stream-enterer, a noble female disciple, who daily makes an offering with flowers worth a kahāpaṇa each; I shall not send her to the house of one of wrong view such as you." Thus, having known the millionaire Puṇṇa's state of

refusal, the millionaire of Rājagaha again sent a message - "Let him not break the old trust; I shall have flowers worth two kahāpaṇas prepared daily for my daughter-in-law." He, having accepted saying "Very well," sent his daughter to his house.

Then one day she, the daughter of the millionaire Puṇṇa, Uttarā, spoke thus to her own husband - "I regularly perform the Observance practice for eight days of the month at my own family home; now too, if you would accept, I would determine the Observance factors." He did not accept that, saying "It is not possible." She, being unable to convince him, remained silent. Again during the rainy season, seeking permission saying "I shall be an observer of the Observance," even then she did not obtain it. When two and a half months of the rainy season had passed, with a fortnight remaining, she sent a message to her mother and father - "I, having been put into a prison by you, for such a long course of time am unable to determine the Observance factors even for a single day; send me fifteen thousand coins." They, having heard their daughter's message, without even asking "For what reason?" sent them. Uttarā, having taken those coins - there is in that city a courtesan named Sirimā - having had her summoned, said "Dear Sirimā, I shall determine the Observance factors for this fortnight; you, having taken these fifteen thousand coins, attend upon the merchant's son for this fortnight." She accepted, saying "Very well, lady." Thenceforth the merchant's son, thinking "I shall enjoy myself with Sirimā," accepted Uttarā's Observance practice for a fortnight.

She, having known that he had accepted, day after day, right early, surrounded by a group of female servants, having prepared solid and soft food with her own hands for the Teacher, having done the meal duty for the Teacher, when he had gone to the monastery, having determined the Observance factors, having ascended the excellent mansion, she sits reflecting upon her own moral practices. Thus, having spent a fortnight, on the day of concluding the Observance, right early she goes about preparing rice gruel, sweet-meats and so on. At that time the merchant's son, having gone up to the upper terrace of the excellent mansion together with Sirimā, having opened the latticed window, stood looking at the courtyard. Uttarā looked upwards through the opening of the window. The merchant's son, having looked at Uttarā, smiled, saying "This one is indeed doomed to Niraya Hell; having abandoned such success, having become smeared with pot-soot, without reason she goes about among the female slaves." Uttarā, having known his state of heedlessness, thinking "This fool will perceive his own success as permanent at all times," herself too smiled. Thereupon Sirimā, angered, thinking "This maidservant, while I am standing here, thus smiles together with my husband," descended swiftly. Uttarā, by the very manner of her approach, having known "This foolish woman, having lived in this house for merely a fortnight, has come to perceive 'This house is mine alone,'" at that very moment, having attained the meditative absorption through friendliness, stood. Sirimā too, having come through the midst of the female slaves, having taken a ladle, having filled it with boiling oil at the place for cooking cakes, poured it on Uttarā's head; by the diffusion of the meditative absorption through friendliness, the boiling oil poured on Uttarā's head rolled off like water poured on a lotus petal and was gone.

At that moment the female slaves standing near Sirimā, having looked at her, abused her to her face, saying "Hey you, you came here having taken payment from our mistress's hand; living in this house, you strive to become equal to our mistress." At

that moment Sirimā understood her own status as a visitor. She, having gone from that very place, having fallen at Uttarā's feet, said "Lady, it was done by me without consideration; forgive me." Dear Sirimā, I shall not forgive you in this place; I am a daughter who has a father; only when the One of Ten Powers forgives shall I forgive.

The Teacher too indeed, attended by the community of monks, having come, sat down on a prepared seat at Uttarā's dwelling. Sirimā, having gone, having fallen at the Teacher's feet, said "Venerable sir, one fault was committed by me towards the lady Uttarā; she says 'When you forgive, I shall forgive'; forgive me, Blessed One." "I forgive you, Sirimā." She, at that time, having gone, asked forgiveness of Uttarā. And on that day Sirimā, having heard the thanksgiving for the meal of the One of Ten Powers -

"One should conquer wrath by non-wrath, one should conquer the bad by good;

One should conquer the miser by giving, the speaker of falsehood by truth."

At the conclusion of the verse, she became established in the fruition of stream-entry, and having invited the One of Ten Powers, on the following day she gave a great gift. Thus this story originated. But at a later time, the Teacher, having sat down at Jeta's Grove, while establishing the female lay followers in their respective positions, established Uttarā, Nanda's mother, in the foremost position among meditators.

The Story of Suppavāsā

263. In the sixth, "of those who give superior gifts" shows that among the female lay followers who give gifts of superior flavour, Suppavāsā the Koliyan daughter is the foremost. It is said that she, in the time of the Buddha Padumuttara, having been reborn in a family home in Haṃsavatī, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain female lay follower in the foremost position among those who give superior gifts, having performed the preparatory action, she aspired to that position of rank. She, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in this arising of a Buddha, was reborn in a family of the warrior caste in the Koliyan city; they gave her the name Suppavāsā Tissā. She, having come of age, having gone to the house of a certain Sakyan prince, at the very first sight, having heard the Teacher's talk on the Teaching, became established in the fruition of stream-entry. At a later time she gave birth to a boy named Sīvali. His story has been explained in detail below already.

She, on one occasion, gave sumptuous food of various superior flavours to the Community of monks headed by the Buddha. The Teacher, having finished the meal, giving thanksgiving, expounded this Teaching to Suppavāsā: "Suppavāsā, a female noble disciple giving food gives five things to the recipients. He gives life, he gives beauty, he gives happiness, he gives strength, he gives discernment. Having given life, she becomes a partaker of life, whether divine or human, etc. having given discernment, she becomes a partaker of discernment, whether divine or human." Thus this story originated. Then afterwards the Teacher, having sat down at Jeta's Grove, while establishing the female lay followers in their respective positions, established Suppavāsā the Koliyan daughter in the foremost position among those who give superior gifts.

The Story of Suppiyā

264. In the seventh, "of those who attend to the sick" shows that among the female lay followers who attend to the sick, the female lay follower Suppiyā is the foremost. It is said that she, in the time of the Buddha Padumuttara, having been reborn in a family home in Haṃsavatī, at a later time, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain female lay follower in the foremost position among those who attend to the sick, having performed the preparatory action, she aspired to that position of rank. She, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in this arising of a Buddha, was reborn in a family home in Bārāṇasī; they gave her the name Suppiyā. Afterwards the Teacher, attended by the community of monks, went to Bārāṇasī. She, at the very first sight of the Truth-finder, having heard the Teaching, became established in the fruition of stream-entry.

Then one day she went to the monastery for the purpose of hearing the Teaching. While going on a monastery tour, having seen a certain monk who was sick, having paid respect, having exchanged friendly welcome, she asked "What is it fitting for the noble one to receive?" "It is fitting to receive broth, lay follower." "Let it be so, venerable sir, I shall send it," having paid respect to the elder, having gone into the inner city, on the following day she sent a female slave to the market place for the purpose of obtaining available meat. She, not having obtained available meat in the entire city, reported the state of not having obtained it. The female lay follower thought - "Having said 'I shall send broth for the noble one,' if I do not send it, the noble one, not obtaining it from elsewhere either, will become weary; it is fitting to do whatever it takes and send it" - having entered the inner room, having cut off the flesh of her thigh, she gave it to the female slave: "Take this meat, combine it with ingredients, make a broth, take it to the monastery, and give it to the noble one. If he asks about me, say 'She is sick.'" She did so.

The Teacher, having known that reason, on the following day, at the time for the alms round, surrounded by the community of monks, went to the house of the female lay follower. She, having heard of the Truth-finder's arrival, addressed her husband - "Master's son, I am not able to go to the Teacher's presence; go, usher the Teacher into the inner house and have him sit down." He did so. The Teacher asked "Where is Suppiyā?" "She is sick, venerable sir." "Summon her." Then they, having gone, said "The Teacher summons you." She thought - "The Teacher, who has compassion for the welfare of the whole world, would not have had me summoned without seeing this reason" - she suddenly rose from the bed. Then, by the power of the Buddha, at that very moment, the wound healed and became smooth-skinned, with a complexion more exceedingly clear than the rest of the body. At that moment the female lay follower, having smiled, having paid homage to the One of Ten Powers with the fivefold prostration, sat down to one side. The Teacher asked "What is the illness of this female lay follower?" She related everything that had been done by herself. The Teacher, having finished the meal, having gone to the monastery, having assembled the community of monks, having rebuked that monk in many ways, laid down the training rule. Thus this story originated. Afterwards, the Teacher, seated at Jeta's

Grove, while establishing the female lay followers in successive positions of rank, established the female lay follower Suppiyā in the foremost position among those who attend to the sick.

The Story of Kāṭiyānī

265. In the eighth, "of those with confirmed confidence" shows that Kāṭiyānī is the foremost among female lay followers endowed with unshakeable confidence that has been attained. It is said that she, in the time of the Buddha Padumuttara, having been reborn in a family home in Haṃsavatī, having seen the Teacher establishing a certain female lay follower in the foremost position among those with confirmed confidence, having performed the preparatory action, she aspired to that position of rank. She, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in this arising of a Buddha, was reborn in the city of Kuraraghara; they gave her the name Kāṭiyānī.

She, afterwards, having come of age, became a companion of Kālī, the housewife of Kuraraghara, and a firm friend. But when the Elder Kuṭikaṇṇa Soṇa, having been requested by his mother "Expound the Teaching to me too in the manner spoken by the One of Ten Powers," in the night-time, having sat down on the decorated pulpit within the city, having made his mother a bodily witness, began the proclamation of the Teaching, at that time this female lay follower Kāṭiyānī, having gone together with Kālī, stood at the edge of the assembly listening to the Teaching. At that time, about five hundred thieves, having dug a tunnel from the outskirts within the city, using a sign made by day, reached this Kāṭiyānī's house. Their chief of the thieves, having gone out together with them, for the purpose of investigating "Why has this assembly gathered?" having gone to the place where the Elder Soṇa was expounding the Teaching, standing at the edge of the assembly, stood behind this Kāṭiyānī.

At that time, Kāṭiyānī addressed a female slave - "Go, woman, having entered the house, bring lamp oil; having lit lamps, we shall listen to the Teaching." She, having gone to the house, having seen the thieves in the tunnel, without taking the lamp oil, having come back, informed her own mistress - "Lady, thieves are digging a tunnel in the house." Having heard that, the chief of the thieves thought - "If this one, having taken her talk, will go to the house, right here I shall cut her in two with a sword. But if she will listen to the Teaching by the very sign of what has been grasped, I shall have even the goods taken by the thieves given back." Kāṭiyānī too, having heard the talk of the female slave, said "Mother, do not make a sound; thieves, when carrying away, will carry away only what they themselves have seen; but today I am listening to a rare hearing; do not create an obstacle to the Teaching." The chief of the thieves, having heard her words, thought - "For one standing with this disposition, we who are carrying away goods from the house would have to enter the great earth." He, having gone at that very moment, having had the goods taken by the thieves thrown away, having come together with the thieves, stood at the edge of the assembly listening to the Teaching. The female lay follower Kāṭiyānī too, at the conclusion of the elder's teaching, became established in the fruition of stream-entry.

Then, when dawn broke, the chief of the thieves, having gone, having fallen at the female lay follower's feet, said "Lady, forgive us all." But what was done by you to me? He reported all the offences done by himself. If so, dear ones, I forgive you. Lady,

for us such forgiveness is not sufficient; but have the going forth given to us all in the presence of your son the elder. She, having taken them all, gave them the going forth in the presence of the Elder Kuṭikaṇṇa Soṇa. Those thieves too, having gone forth in the elder's presence, all attained arahantship. Thus this story originated. Afterwards, the Teacher, while dwelling at Jeta's Grove, establishing the female lay followers in successive positions of rank, established the female lay follower Kātiyānī in the foremost position among those with confirmed confidence.

The Story of Nakulamātā

266. In the ninth, "of those who are intimate" shows that among the female lay followers who speak intimate talk, the woman householder Nakulamātā is the foremost. But what should be said here, all that has been stated in the Lay Followers' section below already. Only here it should be understood by making Nakulamātā the leader.

The Story of Kālī of Kuraraghara

267. In the tenth, "of those with confidence through oral tradition" shows that among the female lay followers endowed with confidence arisen only through oral tradition, the female lay follower Kālī of Kuraraghara is the foremost. It is said that she, in the time of the Buddha Padumuttara, having been reborn in the city of Kuraraghara in Haṃsavatī, while hearing the Teacher's talk on the Teaching, having seen the Teacher establishing a certain female lay follower in the foremost position among those with confidence through oral tradition, having performed the preparatory action, she aspired to that position of rank. She, having transmigrated among gods and humans for a hundred thousand cosmic cycles, in this arising of a Buddha, was reborn in a family home in the city of Rājagaha; they gave her the name Kālī.

She, having come of age, went to a family home in the city of Kuraraghara. Then through living together an embryo was established in her. She, with her pregnancy full-term, thinking "Delivery in another's house is indeed unbecoming," having come to her own family's city, immediately after the night period, having heard the talk of Sātāgira and Hemavata standing in the sky above her own mansion speaking the praise of the Triple Gem, having given rise to confidence through oral tradition, without even seeing the Teacher, she became established in the fruition of stream-entry; and afterwards her delivery took place - the entire story has been explained in detail below already. But at a later time, the Teacher, having sat down in the midst of the community of monks at Jeta's Grove, while establishing the female lay followers in their respective positions of rank, established this female lay follower in the foremost position among those with confidence through oral tradition.

The explanation of the Female Lay Followers' section comprising ten discourses is concluded.

And to this extent, in the Manorathapūraṇī,

In the Commentary on the Aṅguttara Nikāya

the entire commentary on the Etadagga section is concluded.



ABOUT THIS TRANSLATION

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