

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
Aṭṭhakathā)

02. Commentary on the Teaching in Verses (02. Dhammapada-
aṭṭhakathā)

2. The Chapter on Heedfulness (2. Appamādavaggo)



PaliVerse

5. The Collection of Minor Texts

02. Commentary on the Teaching in Verses

2. The Chapter on Diligence

1. The Story of Sāmāvatī

21-23. "Heedfulness is the state of the Deathless": the Teacher, while dwelling in dependence on Kosambī at Ghosita's park, spoke this proclamation of the Teaching referring to the disaster of death of the five hundred women headed by Sāmāvatī, and of the five hundred of her relatives headed by Māgaṇḍiyā.

Herein this is the progressive discourse - In the past, in the country of Allakappa there was a king named the Allakappa king, and in the country of Veṭṭhadīpaka there was a king named the Veṭṭhadīpaka king - these two, having been friends from childhood, having learnt a craft in the household of one teacher, by the elapse of their respective fathers, having raised the parasol, became kings in countries each ten yojanas in length. They, having met together from time to time, standing together, sitting together, lying down together, having seen the great multitude being born and ageing and dying, having consulted thus: "There is no one who follows one going to the world beyond; even one's own body does not follow; all must be abandoned and one must go; what use is the household life to us? We shall go forth" - having handed over the kingdoms to their sons and wives, having gone forth in the going forth of sages, dwelling in the Himalayan region, they consulted - "We have gone forth having abandoned the kingdom, not because we were unable to make a living. We, dwelling in one place, are just like those who have not gone forth; therefore we shall dwell separately. You dwell on that mountain; I shall dwell on this mountain. But every fortnight, on the Observance day, we shall be together." Then this occurred to them - "Even so there will be association with a group for us. But you should light a fire on your mountain, and I shall light a fire on my mountain; by that sign we shall know of each other's existence." They did so.

Then afterwards the Veṭṭhadīpaka ascetic, having died, was reborn as an influential king of gods. Thereupon, when the fortnight had arrived, not seeing the fire, the other knew "My friend has died." The other too, at the very moment of rebirth, having looked at his own divine glory, reflecting upon his action, having seen his own practice of austere asceticism beginning from the time of going forth, thinking "Having gone, I shall see my friend," having abandoned that individual existence, like a wayfarer, having gone to his presence, having paid homage, stood to one side. Then he said to him - "Where have you come from?" "I am a wayfarer, venerable sir; I have come from afar. But, venerable sir, does the noble one dwell in this place alone, or is there anyone else?" "I have one friend." "Where is he?" "He dwells on that mountain, but on the Observance day he does not light a fire; he must surely have died." "Is that so, venerable sir?" "Yes, friend." "I am he, venerable sir." "Where were you reborn?" "I was reborn in the heavenly world as an influential king of gods, venerable sir; thinking 'I shall see the noble one,' I have come again. Is there indeed

any danger for the noble ones dwelling in this place?" "Yes, friend, I am troubled on account of elephants." "What do the elephants do to you, venerable sir?" "They drop dung at the sweeping place, and having struck the ground with their feet, they dig up the dust; and I am wearied throwing away the dung and making the dust level." "Do you then wish for their not coming?" "Yes, friend." "Then I shall bring about their not coming" - and he gave to the ascetic an elephant-enticing lute and elephant-enticing spells. And while giving, having shown the three strings of the lute and having taught the three spells, having explained "When this string is struck and this spell is uttered, the elephants flee, unable even to turn back and look; when this string is struck and this spell is uttered, the elephants flee, looking back again and again as they go; when this string is struck and this spell is uttered, the leader of the herd comes offering his back" - having said "Whatever pleases you, that you should do," having paid homage to the ascetic, he departed. The ascetic, having uttered the spell for fleeing and having struck the string for fleeing, having put the elephants to flight, dwelt there.

At that time in Kosambī there was a king named Pūrantappa. One day he sat on the open-air terrace warming himself in the morning sunshine together with his pregnant queen. The queen, having put on the king's cloak, a red woollen blanket worth a hundred thousand, and seated, while conversing with the king, having taken from the king's finger a royal signet ring worth a hundred thousand, put it on her own finger. At that time a vulture with a bill like an elephant's trunk, going through the sky, having seen from afar the queen wearing the red woollen blanket, with the perception "a slice of flesh," having folded its wings, descended. The king, frightened by the sound of its descent, having risen, entered the inner dwelling. The queen, due to the heaviness of her pregnancy and her timid nature, was not able to go quickly. Then that bird, having swooped upon her, having seated her in its claws, plunged into the sky. Those birds, it is said, bear the strength of five elephants. Therefore, having carried them through the sky, having alighted at a place of their liking, they eat the flesh. She too, being carried away by it, frightened by the fear of death, thought - "If I cry out, the sound of a human being is indeed alarming to animals; having heard that, it will drop me. This being so, together with the embryo I shall reach the destruction of life; but at whatever place it alights and begins to eat me, there I shall put it to flight by making a noise." She, by her own wisdom, endured.

And at that time in the Himalayan region there was a great banyan tree that had grown a little and stood in the shape of a pavilion. That bird, having carried deer and such like there, eats them; therefore, having carried her too to that very place, having placed her among the branches, it looked back along the path by which it had come. Looking back along the path by which they had come was, it is said, their natural habit. At that moment the queen, having thought "Now it is fitting to put this one to flight," having raised both hands, having made both the sound of clapping and the sound of her voice, put it to flight. Then at the time of sunset the kamma-born winds stirred in her womb. A great rain cloud arose, thundering in all directions. For the chief queen who had been delicately nurtured, not receiving even so much as the words "Do not fear, lady," overcome by suffering, there was no sleep the whole night. But when the night became light, the dispersal of the clouds, the break of dawn, and

her delivery all occurred at the very same moment. She, because he was born having taken the cloud-season, the mountain-season, and the dawn-season, gave her son the name Utena.

Now the dwelling place of the Allakappa ascetic was not far from there. He, by his very nature, on rainy days, out of fear of the cold, does not enter the forest for the purpose of gathering fruits; having gone to that tree-root, having brought the bones of flesh eaten by the birds, having pounded them, having made a broth, he drinks it. Therefore on that day, thinking "I shall bring bones," having gone there, while searching for bones at the tree-root, having heard the sound of a child above, looking up, having seen the queen, having said "Who are you?" "I am a human woman." "How did you come?" When it was said "I was brought by a vulture with a bill like an elephant's trunk," he said "Come down." "I fear the mixing of castes, sir." "Who are you?" "I am of the warrior caste." "I too am indeed of the warrior caste." "Then tell me the special knowledge of the warriors." He told the special knowledge of the warriors. "Then climb up and bring down my son." He, having made a way to climb up on one side, having climbed up, took the child. And when it was said "Do not touch me with your hand," without touching her, he brought the child down. The queen too descended. Then, having led her to the hermitage, without breaking his morality, out of compassion he looked after her, having brought honey free from larvae, having brought wild-grown rice, having cooked rice gruel, he gave it to her. Thus, while he was looking after her, she afterwards thought - "I know neither the path by which I came nor the path for going; even with this one I have not even the slightest trust. If, however, this one, having abandoned us, goes somewhere, both of us will meet death right here; having done whatever it takes, having broken his morality, so that he does not release me, it is fitting to do that." Then she, having enticed him by the sight of her improperly dressed and improperly clothed state, brought about the destruction of his morality. Thenceforth the two of them lived together in harmonious living.

Then one day the hermit, looking up at the conjunction of the planets, having seen the fading of Pūrantappa's star, said "Dear lady, in Kosambī King Pūrantappa is dead." "Why, noble sir, do you say thus? Do you have resentment towards him?" "There is not, dear lady; having seen the fading of his star, I say thus." She weiled. Then, having asked her "Why are you weeping?" when she had declared that he was her own husband, he said - "Do not, dear lady, weep; for one who is born, death is certain." When it was said "I know, noble sir," "Then why are you weeping?" "My son is suitable for the kingdom belonging to the family. 'If he had been there, he would have raised the white parasol. Now he has indeed been born of high birth' - I weep out of sorrow, noble sir." "Let it be, dear lady, do not worry; if you desire the kingdom for him, I shall make the means for him to obtain the kingdom." Then he gave him the lute enticing elephants and the spells enticing elephants. At that time many thousands of elephants, having come, sat down at the foot of the banyan tree. Then he said to him - "While the elephants have not yet come, having climbed the tree, when they have come, having recited this spell, strike this string; all, having turned back, unable even to look back, will flee; then, having descended, you should come back." He, having done so, having come back, reported that occurrence. Then on the second day he said to him - "Today, having recited this spell, you should strike this string; all, having turned back, looking back, will flee." Then too, having done so,

having come back, he reported. Then on the third day he said to him - "Today, having recited this spell, you should strike this string; the leader of the herd, offering his back, will come." Then too, having done so, he reported.

Then, having addressed his mother, he said "Dear lady, give your son the message; just by going from here he will become king." She, having addressed her son, having said "Dear son, you are the son of King Pūrantappa of Kosambī; the vulture with a bill like an elephant's trunk carried me away while pregnant," having told the names of the general and others, having said "To those who do not believe, you should show this woollen blanket that was your father's robe and the signet ring that was his ornament," she sent him off. The prince said to the hermit "Now what shall I do?" "Having sat on the lowest branch of the tree, having recited this spell, strike this string; the chief elephant, having offered you his back, will approach; seated just on his back, having gone to the country, take the kingdom." He, having paid homage to his mother and father, having done so, having sat on the back of the elephant that had come, whispered in its ear - "I am the son of King Pūrantappa of Kosambī; take my paternal kingdom and give it to me, master." He, having heard that, trumpeted the elephant cry "Let many thousands of elephants assemble!" Many thousands of elephants assembled. Again he trumpeted the elephant cry "Let the aged elephants withdraw!" The aged elephants withdrew. Again he trumpeted the elephant cry "Let the overly young elephants turn back!" They too turned back. He, surrounded by many thousands of herd elephants alone, having reached a borderland village, said "I am the king's son; let those desiring prosperity come together with me." Thenceforth, winning over the people, having gone and surrounded the city, he sent a message: 'Either give me battle or the kingdom.' The citizens said - "We shall give neither of the two. For our queen, heavy with child, was carried away by a vulture with a bill like an elephant's trunk; whether she exists or does not exist, we do not know. As long as we do not hear news of her, so long we shall give neither battle nor the kingdom." At that time, it is said, that was a hereditary kingdom. Then the prince, having said "I am her son," having told the names of the general and others, even so, to those who did not believe, he showed the woollen blanket and the signet ring. They, having recognised the woollen blanket and the signet ring, being free from doubt, having opened the gates, consecrated him in the kingdom. This, so far, is the origin of Udena.

Now in the country of Allakappa, a certain man named Kotuhalika, being unable to live during a famine, having taken his young son named Kāpi and his wife named Kālī, thinking "Having gone to Kosambī, I shall live," having taken provisions, departed. Some say "Having seen the great multitude dying from a disease caused by the wind humour, he departed." As they were going, when the provisions were exhausted, overcome by hunger, they were not able to carry the child. Then the husband said to his wife - "Dear lady, if we live, we shall obtain a son again; having abandoned him, let us go." A mother's heart is soft. Therefore she said - "I shall not be able to abandon a son who is still alive." "Then what shall we do?" "Let us carry him by turns." The mother, on her turn, having lifted him up like a garland of flowers, having laid him on her breast, having carried him on her hip, gives him to the father. When he had taken him and was walking, a feeling stronger than hunger arose. He said again and again - "Dear lady, if we live, we shall obtain a son; let us abandon him." She too, having refused again and again, did not give a reply. The child, being passed back and forth by turns, being weary, fell asleep in the father's hands. He, having

known the state of his sleeping, having placed the mother in front, having laid him down on a mattress of leaves beneath a shrub, went on. The mother, having turned back and looking, not seeing her son, asked "Husband, where is my son?" "He has been laid down beneath a shrub by me." "Husband, do not destroy me; I shall not be able to live without my son; bring me my son," and having struck her breast, she lamented. Then, having turned back, he brought him. The son too had died on the road. Thus, having abandoned his son in that many instances, as an outcome of that, he was abandoned seven times in another existence. One should not despise an evil deed, thinking "This is a small thing."

As they were going, they reached a cowherd's family. And on that day the cowherd had a cow-blessing ceremony. In the cowherd's house, one Individually Enlightened One regularly ate. He, having fed him, performed the blessing ceremony. Much milk-rice had been prepared. The cowherd, having seen them arrive, having asked "Where have you come from?" having heard the whole story, being a son of good family of tender nature, having shown compassion towards them, had milk-rice with much ghee given to them. The wife said "Husband, while you live, I too am alive; for a long time you have had an empty stomach; eat as much as you like," and having turned the ghee and curds towards him, she herself ate only a little with a small amount of ghee. The other, having eaten much, was not able to cut off the craving for food due to having been starving for seven or eight days. The cowherd, having had milk-rice given to them, began to eat himself. Kotuhlika, looking at that, having sat down, having seen a portion of milk-rice being served by the cowherd to a bitch lying beneath a chair, thought "Fortunate indeed is this bitch; she regularly obtains such food." He, being unable to digest that milk-rice in the night-time, having died, was reborn in the womb of that bitch.

Then his wife, having performed the funeral rites, having taken up employment in that very house, having obtained a measure of rice, having cooked it, having placed it in the Individually Enlightened One's bowl, having said "May this reach your servant," thought - "It is fitting for me to dwell right here; the noble one constantly comes here; whether there be a gift or not, daily paying homage, performing service, gladdening the mind, I shall generate much merit." She dwelt right there doing her work for wages. That bitch too, in the sixth or seventh month, gave birth to just one dog. The cowherd had the milk of one cow given to it. It grew before long. Then the Individually Enlightened One, while eating, constantly gave it one morsel of food. It, on account of the morsel of food, developed affection for the Individually Enlightened One. The cowherd too constantly went twice to attend upon the Individually Enlightened One. Even while going, at the place of wild beasts on the road, having struck the bushes and the ground with a stick, having made the sound "susū" three times, he put the wild beasts to flight. The dog too went together with him.

One day he said to the Individually Enlightened One - "Venerable sir, when I shall not have the opportunity, then I shall send this dog; by that sign you should come." Thenceforth, on days when there was no opportunity, he sent the dog saying "Go, dear, bring the noble one." It, at just one word, having rushed forth, at the place where its master would strike the bushes and strike the ground, having barked three times, having known by that sound that the wild beasts had fled, right early, having attended to its toilet, having entered the hermitage, having gone to the dwelling

place of the Individually Enlightened One who was seated, having barked three times at the door of the hermitage, having made known its own arrival, it lies down on one side; when the Individually Enlightened One, having noted the time, comes out, barking, it goes in front. Now and then the Individually Enlightened One, testing it, takes another path. Then, having stood across in front of him, having barked, it leads him onto the other path itself. Then one day, having taken another path, even though it stood across in front of him and tried to prevent him, without turning back, having kicked the dog with his foot, he set off. The dog, having known his refusal to turn back, having bitten the edge of his lower robe, dragging him, led him onto the other path itself. Thus it aroused strong affection in him.

Then afterwards the Individually Enlightened One's robe became worn out. Then the cowherd gave him robe-cloths. The Individually Enlightened One said this to him - "Friend, a robe indeed is difficult to make by oneself; having gone to a comfortable place, I shall have it made." "Right here, venerable sir, make it." "It is not possible, friend." "If so, venerable sir, do not dwell outside for long." The dog stood just listening to their conversation; the Individually Enlightened One too, having sent back the cowherd saying "Stay, lay follower," having risen up into the sky, set off towards Gandhamādana. The dog, having seen him going through the sky, having barked, as it stood there, when he was leaving the range of vision, its heart split and it died. Animals, it is said, are indeed straight by nature, not crooked. But humans think one thing in the heart and say another with the mouth. Therefore he said - "For this is a thicket, venerable sir, namely humans; this is manifest, venerable sir, namely animals."

Thus he, by that uprightness of mind, by that honesty, having died, was reborn in the Tāvātimsa realm and, surrounded by a thousand nymphs, experienced great success. When he whispered at the base of the ear, his sound pervaded a place of sixteen yojanas; but the sound of his ordinary speech covered the entire city of the gods, ten thousand yojanas. Therefore his name was "Ghosaka the young god." "But of what is this the outcome?" It is the outcome of barking out of affection for the Individually Enlightened One. He, not having remained there long, passed away. For young gods pass away from the world of gods for four reasons: by the exhaustion of life span, by the exhaustion of merit, by the exhaustion of food, and by irritation.

Therein, one by whom much meritorious action has been done, having arisen in the heavenly world, having remained as long as life lasts, is reborn successively higher and higher. Thus he passes away by the exhaustion of life span. One by whom limited merit has been done, just as grain of merely three or four measures placed in the royal storehouse, that merit is exhausted midway, he dies midway. Thus he passes away by the exhaustion of merit. Yet another, while enjoying the types of sensual pleasure, through forgetfulness of mindfulness, not having consumed food, with body wearied, dies. Thus he passes away by the exhaustion of food. Yet another, unable to bear another's success, having become angry, dies. Thus he passes away by irritation.

But this one, while enjoying the types of sensual pleasure, having become unmindful, passed away by the exhaustion of food; and having passed away, he took conception in the womb of a city-belle in Kosambī. She too, on the day of birth, having asked the slave woman "What is this?", when it was said "A son, lady" - "Come, woman, having

placed this child in a small winnowing basket, throw him away on a rubbish heap" - she had him thrown away. For city-belles look after a daughter, not a son. For through a daughter their lineage is connected. Both crows and dogs surrounded the child and sat down. As an outcome of the barking born of affection for the Individually Enlightened One, not even one dared to approach. At that moment, one man, having gone outside, having seen that gathering of crows and dogs, having gone thinking "What indeed is this?", having seen the child, having obtained affection for a son, led him home thinking "A son has been obtained by me." At that time, the Kosambī millionaire, while going to the royal family, having seen the chaplain coming from the royal residence, asked "Have you, teacher, today examined the astrological conjunction for the calendar?" "Yes, great millionaire, what other business have we? What will come to be for the country?" "There is nothing else, but in this city a boy born today will become the chief millionaire." At that time the millionaire's wife was pregnant. Therefore he quickly sent a man home - "Go, my good man, find out whether she has given birth or not." Having heard "She has not given birth," having seen the king, he went home with haste, having summoned a slave woman named Kālī, having given her a thousand, he said "Go, woman, having searched in this city, having given a thousand, having taken a boy born today, come back." She, searching, having gone to that house, having seen the child, having asked the woman householder "When was this child born?", when it was said "Born today," saying "Give this one to me," starting with one coin, increasing the price, having given a thousand, having brought him, she showed him to the millionaire. The millionaire thought "If a daughter will be born to me, having established him together with her, I shall make him the master of the millionaire's position. If a son will be born to me, I shall kill him" - having thought thus, he had him raised in the house.

Then his wife, after the elapse of a few days, gave birth to a son. The millionaire, having thought "In the absence of this one, my own son will obtain the position of millionaire; it is fitting to kill him right now," having addressed Kālī, said: "Go, woman, at the time of the cattle going out from the cattle pen, lay this one across in the middle of the cow-shed gate; the cows will trample him to death; but having ascertained whether he has been trampled or not, come back." She, having gone, just as the cowherd had opened the cow-shed gate, laid him down there in that way. The leading bull of the herd, though at other times going out last of all, on that day went out first of all and, having placed the child between his four feet, stood still. Many hundreds of cows went out rubbing against the two sides of the bull. The cowherd too, having thought "This bull formerly goes out last of all, but today, having gone out first of all, stands motionless in the middle of the cow-shed gate; what indeed is this?" having gone and having seen the child lying beneath him, having developed affection for a son, led him home saying "A son has been obtained by me."

Kālī, having gone and being questioned by the millionaire, having reported that matter, when told "Go, give a thousand again and bring him back," having given a thousand, having brought him back again, gave him. Then he said to him - "Mother Kālī, in this city five hundred carts rise at the break of dawn and go for trade; take this one and lay him down on the cart track; either the oxen will trample him or the wheels will cut him; and having ascertained the outcome, you should come back." She, having taken him, laid him down on the cart track. At that time the chief carter was in front. Then his oxen, having reached that spot, threw off the yoke; even

though it was put back on again and again and they were driven, they did not go forward. Thus, while he was struggling with them, dawn arose. He, looking at the road thinking "What indeed is this that the oxen have done?" having seen the child, having thought "Weighty indeed is my deed," with a satisfied mind, led him home saying "A son has been obtained by me."

Kālī, having gone and being questioned by the millionaire, having told him that incident, when told "Go, give a thousand again and bring him back," did so. Then he said to him - "Now take him to the charnel ground and lay him down in the midst of the thickets; there, either eaten by dogs and so on, or struck by non-human spirits, he will die; and having ascertained whether he is dead or not, you should come back." She, having taken him there and having laid him down, stood to one side. Neither a dog nor a crow nor a non-human spirit was able to approach him. "But surely he has neither a mother nor a father nor anyone among brothers and so on as a protector; who protects him?" The mere barking produced out of affection for the Individually Enlightened One when he was a dog - that alone protects him. Then a certain goatherd, leading many thousands of goats to pasture, goes by the side of the cemetery. One she-goat, eating leaves, having entered the midst of the thickets, having seen the child, having stood on her knees, gave her udder to the child; even though the goatherd made the sound "Hey! Hey!" she did not come out. He, thinking "I shall strike her with a stick and drive her out," having entered the midst of the thickets, having stood on his knees, having seen the she-goat suckling the child with milk, having developed affection for a son towards the child, having taken him, departed saying "A son has been obtained by me."

Kālī, having gone and being questioned by the millionaire, having told him that incident, when told "Go, give a thousand again and bring him back," did so. Then he said to him - "Mother Kālī, take this one, having ascended the Robbers' Precipice Mountain, throw him into the precipice; being dashed against the mountainside, having become broken into fragments, he will fall to the ground; and having ascertained whether he is dead or not, you should come back." She, having taken him there, having stood on the mountain top, threw him. Now, in dependence on that mountainside, a great bamboo thicket had grown along the slope of the mountain itself, and a densely grown wild liquorice bush had covered over its top. The child, falling, fell upon it as upon a fleecy coverlet. And on that day the bamboo tax had become due for the chief basket-maker. He, having gone together with his son, began to cut that bamboo thicket. When it shook, the child made a sound. He, thinking "It is like the sound of a child," having climbed up by one side, having seen him, with a gladdened mind, having taken him, went away saying "A son has been obtained by me."

Kālī, having gone to the millionaire's presence, when questioned by him, having told that news, when told "Go, having given him another thousand, bring him," did so. While the millionaire was doing this and that, the boy grew up, and his name was "Ghosaka." He seemed like a thorn in the millionaire's eye; he could not even bear to look at him directly. Then, thinking of a means to kill him, having gone to the presence of his friend the potter, having asked "When will you fire the kiln?" - When it was said "Tomorrow," he said "If so, take this thousand and do one task for me." "What is it, master?" "I have one lowborn son; I shall send him to your presence.

Then, having taken him, having brought him inside, having cut him into fragments with a sharp hatchet, having thrown him into a pot, you should bake him in the kiln. This thousand is like a pledge for you. Moreover, what is fit to be done for you, I shall do afterwards." The potter received it saying "Good!" The millionaire, on the following day, having summoned Ghosaka, said "Yesterday a potter was commanded by me to do one task. Come, you, having gone to his presence, say thus - 'Please accomplish the task that was commanded yesterday by my father'" - and sent him off. He, saying "Very well," went. The other son of the millionaire, playing marbles with boys, having seen him going there, having called him, having asked "Where are you going, brother?" when it was said "Having taken father's message, to the potter's presence," said "I shall go there. These boys have won many stakes from me; win them back for me and give them." "I am afraid of father." "Do not fear, brother, I shall carry that message. I have been beaten by many; until I come back, win back the stakes for me."

Ghosaka, it is said, was skilled at playing marbles; therefore he thus importuned him. He too said to him "If so, having gone, say to the potter - 'It is said that yesterday one task was commanded by my father; accomplish it'" - and sent him off. He, having gone to his presence, said just so. Then the potter, having killed him in the very manner stated by the millionaire, threw him into the kiln. Ghosaka too, having played for the daytime, having gone home in the evening, when it was said "What, dear son, have you not gone?" reported the reason for his own not going and the reason for the younger one's going. Having heard that, the millionaire, having cried out with a great uproar "Woe is me!" having become as if with blood boiling throughout his whole body, went to his presence, raising his arms, weeping, saying "Hey, potter, do not destroy me, do not destroy me!" The potter, having seen him coming thus, said "Master, do not make a sound; your task has been accomplished." He, being overwhelmed by a great sorrow like a mountain, experienced no small displeasure. As is natural for one who wrongs an innocent person. Therefore the Blessed One said

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"Whoever with a stick wrongs those who are inoffensive, those who are innocent;
He quickly undergoes one of ten states.

"Harsh feeling, loss, and breaking of the body;
Or even a grave illness, and derangement of the mind one may reach.

"Or danger from the king, and cruel false accusation;
And utter elimination of relatives, and the perishable nature of possessions.

"Or else fire, the blaze, burns his houses;
Upon the collapse of the body, the unwise one is reborn in hell."

Even this being so, the millionaire was still unable to look at him straight. Thinking "How might I kill him?" and having seen the means "I shall have him killed by sending him to the presence of the agent in my hundred villages," having written a letter to him saying "This is my lowborn son; having killed him, throw him into a cesspit; when this is done, I shall see to what is fit to be done for my uncle afterwards," and having

said "Dear Ghosaka, we have an agent in the hundred villages; take this letter and give it to him," he tied the letter to the edge of his cloth. But he did not know the science of writing and reading. For since from childhood the millionaire, while trying to have him killed, was unable to kill him, would he have him taught the science of writing and reading? Thus he, having tied the very letter ordering his own killing to the edge of his cloth, while departing said - "I have no provisions for the journey, father." "You have no need of provisions; on the road, 'in such and such a village there is a millionaire who is my friend; having taken the morning meal at his house, go on ahead.'" He, having said "Very well," having paid homage to his father, having departed, having reached that village, having asked for the millionaire's house, having gone there, saw the millionaire's wife. And when it was said "Where have you come from?" he said "From inside the city." "Whose son are you?" "Of your friend the millionaire, mother." "You are the one named Ghosaka?" "Yes, mother." In her, with the very seeing of him, affection for a son arose. Now the millionaire had one daughter, about fifteen or sixteen years of age, lovely and pleasing; to guard her, having given just one maidservant to do errands, they had her dwell in the royal bedchamber on the uppermost storey of a seven-storeyed mansion. The millionaire's daughter at that moment sent that maidservant to the market place. Then the millionaire's wife, having seen her, having asked "Where are you going?" when it was said "On an errand for the master's daughter," said "Come here for a moment; let the errand wait; having spread a small seat for my son, having washed his feet, having anointed them with oil, having spread a bed, give it to him; afterwards you will do the errand." She did so.

Then the millionaire's daughter scolded her for having come after a long time. Then she said to her - "Do not be angry with me; the merchant's son Ghosaka has arrived; having done this and that for him, having gone there, I have come." For the millionaire's daughter, merely upon hearing the name "the merchant's son Ghosaka," love arose, having cut through the skin and so on, having reached the bone marrow, and remained. For in the time of Kotuhala, she, having been his wife, gave a measure of cooked rice to an Individually Enlightened One; by the power of that merit, having come, she was reborn in this millionaire's family. Thus that former affection, having overpowered him, seized him. Therefore the Blessed One said -

"By former living together, or by present welfare;
Thus that love arises, like a waterlily in water."

Then she asked her - "Where is he, mother?" "He is lying down on the bed, sleeping." "But is there anything in his hand?" "There is a letter at the end of his cloth." She, thinking "What letter indeed is this?" while he was sleeping, since the mother and father were occupied with other matters and not seeing, having descended, having gone near, having unfastened that letter and taken it, having entered her own inner room, having shut the door, having opened the window, through her skill in the science of letters having read the letter, thinking "Alas, what a fool! He goes about with his own death-letter tied at the end of his cloth. If it had not been seen by me, there would be no life for him" - having torn up that letter, she wrote another letter in the millionaire's words - "This is my son named Ghosaka. Having had presents brought from the hundred villages, having performed the marriage ceremony with the daughter of this provincial millionaire, having had a two-storeyed house built in the

middle of his own dwelling village, let him arrange well-established protection with a wall enclosure and a guard of men; and let him send me a message saying 'Such and such has been done by me.' When this is done, I shall afterwards know what is fit to be done for the uncle" - and having written, having folded it up, having descended, she tied it at the very end of his cloth.

He, having slept for the daytime, having risen and eaten, departed. On the following day, right early, having gone to that village, he saw the agent engaged in doing the village business. He, having seen him, asked "What is it, dear?" "A letter has been sent by my father to you." "What letter, dear? Bring it" - having taken the letter and read it, with a satisfied mind, he said "Look, sir, my master, having shown affection towards me, has sent him to my presence saying 'Perform the marriage ceremony for my eldest son.'" Having told the householders "Quickly bring timber and so on," having had a house of the aforesaid kind built in the middle of the village, having had presents brought from the hundred villages, having brought the daughter from the provincial millionaire, having performed the marriage ceremony, he sent a message to the millionaire: "Such and such has been done by me."

Having heard that, for the millionaire, "What I arrange does not happen; what I do not arrange, that very thing happens" - great displeasure arose. That sorrow, having become one together with the sorrow for his son, having produced a burning in the stomach, generated dysentery. The millionaire's daughter also commanded the people: "If anyone comes from the millionaire, do not tell the merchant's son first without telling me." The millionaire too, having thought "Now I shall not make that wicked son the owner of my property," said to one agent - "Uncle, I wish to see my son. Having sent one attendant, have my son summoned." He, having said "Very well," having given a letter, sent one man. The millionaire's daughter too, having heard of his having come and standing at the door, having had him summoned, asked "What is it, dear?" He said - "The millionaire is ill; he has had his son summoned to see him, lady." "What, dear, is he strong or weak?" "He is still strong; he is still eating food, lady." She, without letting the merchant's son know, having given him lodging and expenses, said "You will go when I send you; stay for now." The millionaire again said to the agent: "What, uncle, have you not sent someone to my son's presence?" "It has been sent, master; the man who went has not yet come back." "Then send another again." He sent one. The millionaire's daughter dealt with that one too in just the same way. Then the millionaire's disease became severe; one vessel goes in, one comes out. Again the millionaire asked the agent - "What, uncle, have you not sent someone to my son's presence?" "It has been sent, master; the man who went has not yet come back." "Then send another again." He sent one. The millionaire's daughter asked even the one who came the third time about that news. He said "The millionaire is severely ill, lady; having stopped eating, he has become one heading for death; one vessel comes out, one goes in." The millionaire's daughter, thinking "Now is the time to go," having informed the merchant's son "Your father, it is said, is ill," when he said "What do you say, dear lady?" she said "He is unwell, husband." "Now what should be done?" Husband? "Having taken recovery-presents from the hundred villages, having gone, shall we see him?" He, saying "Very well," having had presents brought, having loaded them on carts, departed.

Then she, having said to him "Your father is weak; taking so much of a present, there will be delay for those going; have this turned back," having sent all that to her own family home, again said to him - "Husband, you should stand at the foot-side of your father; I shall stand at the head-side." And even as she was entering the house, she commanded her own men "Take guard at the front and the back of the house." But when they had entered, the merchant's son stood at the foot-side of his father, the other at the head-side.

At that moment the millionaire was lying on his back. The agent, however, while rubbing his feet, said "Your son, master, has come." "Where is he?" "He is standing at the feet." Then, having seen him, having had the collector of income summoned, he asked "How much wealth is in my house?" When it was said "Master, of wealth alone there are four hundred million, but as for goods for use and consumption - forests, villages, fields, bipeds, quadrupeds, vehicles, and conveyances - this and this is the extent," wishing to say "I do not give so much wealth to my son Ghosaka," he said "I give." Having heard that, the millionaire's daughter, having thought "If this one speaks again, he might say something else," as if overcome by grief, having scattered her hair, weeping, having said "What indeed is this you say, father? We hear such a word of yours indeed; unlucky indeed are we," striking him on the middle of the chest with her head, having fallen, in such a way that he was not able to speak again, pressing against the middle of his chest with her head, she displayed a lamentation. The millionaire died at that very moment. Having gone, they reported to King Udena "The millionaire is dead." The king, having had the funeral rites performed, asked "But does he have a son or a daughter?" "There is, Sire, a son of his named Ghosaka; having handed over all the property to him, he died, Sire."

The king afterwards had the merchant's son summoned. And on that day the rain god rained. In the royal courtyard, here and there, water stood. The merchant's son set out thinking "I shall see the king." The king, having opened the window, looking at him coming, having seen him coming leaping over the water in the royal courtyard, having come and paid homage and standing there, having asked "You are Ghosaka by name, dear son?" when it was said "Yes, Sire," having consoled him saying "Do not grieve that your father is dead; I shall give your paternal position of millionaire to you alone," dismissed him saying "Go, dear son." The king stood just looking at him as he was going. The water he had leaped over at the time of coming, at the time of going he descended into and went slowly. Then the king, having had him summoned back from that very place, asked "Why indeed, dear son, coming to my presence you come leaping over the water, but going you descend into it and go slowly?" "Yes, Sire, at that moment I was a youngster, a time for play, as it were; but now a position has been promised to me by the Sire. Therefore, it is fitting that, not having conducted oneself as before, one should now conduct oneself as one who is settled." Having heard that, the king, thinking "This man has resolution; I shall give him the position right now," having given the wealth enjoyed by his father, gave the position of millionaire with a full hundred.

He, standing on a chariot, circumambulated the city. Every place he looked at trembled. The millionaire's daughter, sitting conversing with the slave woman Kālī, said "Mother Kālī, this much success of your son has arisen in dependence on me." "For what reason, mother?" "For this one, having tied his own death-letter at the edge

of his cloth, came to our house; then, having torn up that letter, having written another letter for the purpose of performing the wedding ceremony with me, for so long a time protection was maintained there." "Mother, you see only this much; but the millionaire, wishing to kill this one from childhood, was not able to kill him; only in dependence on this one was much wealth exhausted." "Mother, an exceedingly grave thing indeed was done by the millionaire." But having seen him entering the house after circumambulating the city, she laughed, thinking "This much success has arisen in dependence on me." Then the merchant's son, having seen her, asked "Why do you laugh?" "In dependence on one reason." "Tell me, will you not?" She did not tell. He, having threatened "If you will not tell, I shall cut you in two," drew out his sword. She said "I laughed having thought 'This much success was obtained by you in dependence on me.'" "If my father handed over his own property to me, what are you in this?" He, it is said, did not know anything for so long a time; therefore he did not believe her words. Then she told him everything: "You were sent by your father having been given a death-letter; you were protected by me having done this and that." Not believing, thinking "You speak what is not factual; I shall ask mother Kālī," he said "Is it really so, mother?" "Yes, dear son, wishing to kill you from childhood, being unable to kill you, much wealth was exhausted in dependence on you; in seven places you were freed from death; now, having come from the revenue village, you have attained the position of millionaire with a full hundred." He, having heard that, having thought "A grave deed indeed! For me who has been freed from such deaths, it is inappropriate to live a life of heedlessness; I shall be heedful," having disbursed a thousand daily, established a gift for travellers, the destitute, and others. A householder named Mitta was engaged in the giving. This is the origin of the millionaire Ghosaka.

But at that time, in the city of Bhaddavatī, there was a millionaire named the Bhaddavatī millionaire who was a never-before-seen friend of the millionaire Ghosaka. The millionaire Ghosaka, having heard from merchants who had come from the city of Bhaddavatī about the prosperity and approximate age of the Bhaddavatī millionaire, wishing for friendship with him, sent a present. The Bhaddavatī millionaire too, having heard from merchants who had come from Kosambī about the prosperity and approximate age of the millionaire Ghosaka, wishing for friendship with him, sent a present. Thus they, having become never-before-seen friends of each other, dwelt. Afterwards, a snake-wind disease fell upon the household of the Bhaddavatī millionaire. When that fell, first flies die, then gradually insects, mice, chickens, pigs, cattle, female slaves, male slaves, and last of all even the members of the household die. Among them, those who flee by breaking through the wall obtain their lives. At that time, however, the millionaire and his wife and his daughter, having likewise fled, wishing to see the millionaire Ghosaka, set out on the road to Kosambī. They, with provisions exhausted right on the way, with bodies wearied by wind and heat and by hunger and thirst, having reached Kosambī with difficulty, having stopped at a place convenient for water, having bathed, entered a hall at the city gate.

Then the millionaire said to his wife - "Dear lady, those going about in this manner are disagreeable even to a mother who has given birth. My friend, it is said, having spent a thousand daily, has alms given to travellers, the destitute, and so on. Having sent our daughter there and having had food brought, having nourished our bodies right here for a day or two, we shall see our friend." She said "Good, husband." They dwelt

right in the hall. On the following day, when the time was announced, when the destitute, travellers, and so on were going for the purpose of food, the mother and father sent their daughter, saying "Dear girl, go and bring food for us." The daughter of a family of great wealth, not being ashamed due to her modesty being unbroken by misfortune, having taken a bowl, having gone together with the destitute people for the purpose of food, when asked "How many portions will you take, mother?" said "Three." Then he gave her three portions. When the food was brought by her, all three sat down to eat together.

Then the mother and daughter said to the millionaire - "Husband, misfortune arises even for great families. Do not look at us and eat; do not worry." Thus, having entreated him in various ways, they fed him. He, having eaten, being unable to digest the food, died when dawn was rising. The mother and daughter, having lamented in various ways, wept. The young girl, on the following day, weeping, having gone for the purpose of food, when told "How many portions will you take?" having said "Two," having brought food, having entreated her mother, fed her. She too, being entreated by her, having eaten, being unable to digest the food, died on that very day. The young girl, having wept and lamented all alone, with the suffering of hunger exceedingly arisen due to that arising of suffering, on the following day, weeping together with the beggars, having gone for the purpose of food, when told "How many portions will you take, mother?" said "One." The friend who was the householder recognised her as one who had been taking food for three days; therefore he said to her "Be off, away with you, wretched woman, today you have learnt the measure of your own belly." The daughter of a good family, endowed with moral shame and moral fear, having received it as if a spear-blow to the chest, as if the sprinkling of alkaline water on a wound, said "What is it, husband?" "Previously three portions were taken by you, yesterday two, today you take one. Today the measure of your own belly has been known by you." "Do not think of me, husband, as 'she takes only for her own sake.'" "Then why do you take thus?" "Previously we were three persons, husband; yesterday two; today I have become all alone." He, having asked "For what reason?" having heard the whole story told by her from the beginning, being unable to hold back his tears, having become one in whom strong displeasure had arisen, having said "Dear girl, this being so, do not worry; you are the daughter of the Bhaddavatī millionaire, and from today onwards you are indeed my daughter by name," having kissed her on the head, having led her to his house, established her in the position of his eldest daughter.

She, having heard the loud sound, great sound at the place of giving, said "Father, why do you not make these people silent and give the gift?" "It is not possible to do so, mother." "It is possible, father." "How is it possible, mother?" "Father, having enclosed the place of giving and having fitted two doors of a size for one person at a time to enter, say 'Having entered by one door, go out by the other.' Thus they will take silently." He, having heard that, "That is indeed a good method, mother," had it done so. She too was formerly named Sāmā. But because of having had a fence built, she became known by the name Sāmāvatī. Thenceforth the uproar at the place of giving was put an end to. The millionaire Ghosaka, formerly hearing that sound, was pleased thinking "There is sound at my place of giving." But not hearing the sound for two or three days, he asked the householder Mitta who had come to his attendance - "Is the gift being given to the destitute, travellers and others?" "Yes, master." "Then

why is no sound heard for two or three days?" "A method has been devised by me so that they take silently." "Then why did you not do so before?" "Through not knowing, master." "How is it now known to you?" "It was told to me by my daughter, master." "It was unknown to me that you have a daughter." He, beginning from the outbreak of the plague, having related all the story of the millionaire Bhaddavatiya, reported that she had been placed in the position of his own eldest daughter. Then the millionaire, saying "This being so, why did you not tell me? The daughter of my friend is my daughter," having had her summoned, asked - "Daughter, are you the daughter of the millionaire?" "Yes, father." "Then do not worry; you are my daughter." Having kissed her on the head, having given her five hundred women for a retinue, he placed her in the position of his own eldest daughter.

Then one day a festival was proclaimed in that city. During that festival, even daughters of good families who do not go outside, together with their retinue, went on foot to the river and bathed. Therefore on that day Sāmāvatī too, surrounded by five hundred women, went to bathe at the royal courtyard itself. Udena, standing at the window, having seen them, asked "Whose are these dancing women?" "They are not anyone's dancing women, Sire." "Then whose daughters are they?" "The daughter of the millionaire Ghosaka, Sire; this one is named Sāmāvatī." He, having seen her, with affection arisen, sent a message to the millionaire - "Let him send his daughter to me, it seems." "I will not send her, Sire." "Let him not do thus, it seems; let him send her indeed." "We householders do not give our young women out of fear of their being beaten, harassed and dragged away, Sire." The king, having become angry, having had the house sealed, having seized the millionaire and his wife by the hands, had them put outside. Sāmāvatī, having bathed and come back, not obtaining the opportunity to enter the house, asked "What is this, father?" "Daughter, the king sent on account of you. Then when it was said 'We will not give her,' having had the house sealed, he had us put outside." "Father, a weighty deed has been done by you. When sent by a king, without saying 'No, we will not give her,' it should have been said 'If you take my daughter together with her retinue, we will give her,' father." "Good, daughter, if it is your wish, I shall do so." He sent such a message to the king. The king, having accepted saying "Good," having brought her together with her retinue, having consecrated her, placed her in the position of queen-consort. The rest were attendant women of hers. This is the origin of Sāmāvatī.

Now Udena had yet another queen named Vāsuladattā, the daughter of Caṇḍapajjota. For in Ujjenī there was a king named Caṇḍapajjota. One day, while coming from the park, having surveyed his own success, having said "Is there indeed anyone else who has such success?" having heard that, when the people said "What success is this? In Kosambī, King Udena's success is very great," the king said - "If so, shall we seize him?" "It is not possible to seize him." "By doing something, shall we not seize him?" "It is not possible, Sire." "Why?" "He knows a craft called elephant-enticing; having recited the spell and playing the elephant-enticing lute, he both puts elephants to flight and captures them. Endowed with elephant vehicles, there is none equal to him." "It is not possible for me to seize him." "If, Sire, this is absolutely your determination, then have a wooden elephant made and send it to a place near him. He, having heard of an elephant vehicle or a horse vehicle, goes even far. There it will be possible to seize him when he has come."

The king, thinking "There is this stratagem," having had a mechanical elephant made of wood, having wrapped it outside with rags, having made it painted, had it released on a riverbank at a place near his realm. Inside the belly of the elephant, sixty men walked back and forth; having brought elephant dung, they dropped it here and there. A certain forester, having seen the elephant, having thought "It is befitting for our king," having gone, informed the king - "Sire, I have seen an all-white noble elephant, comparable to the peak of Mount Kelāsa, befitting only for you." Udena, having made that very man the guide, having mounted an elephant, set out with his retinue. Having known of his coming, the spies went and informed Caṇḍapajjota. He, having come, having left the middle empty, deployed his army on both sides. Udena, not knowing of his coming, pursued the elephant. The men stationed inside made it run at speed. The wooden elephant, as if not hearing the sound of the strings of the lute being played by the king who had recited the spell, just kept running away. The king, being unable to reach the noble elephant, having mounted a horse, pursued it. As he pursued at speed, the army fell behind. The king was all alone. Then the men of Caṇḍapajjota deployed on both sides, having seized him, gave him to their own king. Then his army, having known the fact that he had fallen into the power of the enemy, having set up camp just outside the city, remained there.

Caṇḍapajjota too, having had Udena captured alive, having thrown him into a prison house, having had the door shut, drank the victory drink for three days. Udena on the third day asked the guards - "Where is your king, dear ones?" "He is drinking the victory drink, saying 'My adversary has been captured.'" "What is this conduct of your king, like that of a woman? Is it not proper, having seized rival kings, either to release them or to kill them? Having made us sit in misery, he is drinking the victory drink, it seems." They went and reported that matter to the king. He, having come, asked "Is it true that you speak thus?" "Yes, great king." "Good, I shall release you. You have, it is said, such a spell; you will give it to me." "Good, I shall give it. At the time of receiving it, having paid homage to me, take it. But will you pay homage?" "Why would I not pay homage to you? I shall not pay homage." "Then I too shall not give it to you." "That being so, I shall impose the king's punishment on you." "Do so. You are lord of my body, but not of my mind." The king, having heard his heroic roar, having thought "How indeed shall I obtain this spell?" thought "It is not possible to make another learn this spell; having had my daughter learn it in his presence, I shall learn it from her." Then he said to him - "Will you give it to another who takes it having paid homage?" "Yes, great king." "Then in our house there is a hunchback woman; with her seated inside a curtain having paid homage, you, standing outside the curtain, recite the spell." "Good, great king, whether she be a hunchback or a cripple, I shall give it to one who pays homage." Then the king, having gone, said to his daughter Vāsuladattā - "Dear daughter, a certain leper knows a priceless spell; it is not possible to make another learn it. You, having sat inside a curtain, having paid homage to him, learn the spell; he, standing outside the curtain, will teach it to you. From you I shall learn it."

Thus he spoke to them, making his daughter out to be a hunchback and the other to be a leper, out of fear of their becoming intimate with each other. He, standing outside, recited the spell to her who had paid homage and was seated within the curtain. Then one day, when she was unable to repeat the spell passage even though it was being spoken again and again, he said "I say, hunchback, your face has

excessively thick lips and cheeks; speak it thus!" She, having become angry, said "I say, you wicked leper, what are you saying? Is one such as I indeed called a hunchback?" Having lifted up the corner of the curtain, when it was said "Who are you?" she said "I am the king's daughter, named Vāsuladattā." "Your father, when speaking of you to me, spoke of you as 'a hunchback.'" "When speaking to me too, he spoke of you as a leper." They both, thinking "Then it must have been said out of fear of our becoming intimate," became intimate right there within the curtain.

Thenceforth there was neither learning of the spell nor learning of the craft. The king too constantly asked his daughter - "Are you learning the craft, dear daughter?" "I am learning, dear father." Then one day Utena said to her - "Dear lady, what is to be done by a husband, neither mother and father nor brothers and sisters are able to do. If you will give me my life, I shall give you five hundred women as a retinue and give you the position of chief queen." "If you will be able to stand firm in this word, I shall give you your life." "I shall be able, dear lady." She, saying "Good, my lord," having gone to her father's presence, having paid homage, stood to one side. Then he asked her - "Dear daughter, is the craft finished?" "The craft is not yet finished, dear father." Then he asked her - "What is it, dear daughter?" "It is fitting for us to obtain one gate and one vehicle, dear father." "What is this for, dear daughter?" "Dear father, at night, it is said, there is a medicine to be obtained by the sign of the stars for the purpose of the spell's application. Therefore it is fitting for us to obtain one gate and one vehicle for the time of going out, whether at the proper time or at an improper time." The king received it saying "Good!" They secured one gate of their own choosing into their possession. Now the king had five vehicles. A she-elephant named Bhaddavatī travels fifty yojanas in one day, a slave named Kāka travels sixty yojanas, two horses named Celakaṭṭhi and Muñcakesī travel a hundred yojanas, and the elephant Nāḷāgiri two thousand yojanas.

It is said that that king, when a Buddha had not arisen, was the attendant of a certain lord. Then one day, while the lord had gone outside the city, bathed, and was returning, a certain Individually Enlightened One, having entered the city for almsfood, because the entire city's inhabitants had been turned away by Māra, not having obtained even a single morsel of almsfood, departed with his bowl as washed. Then, when he reached the city gate, Māra, having approached him in the guise of an unknown person, asked: "Have you, venerable sir, obtained anything?" "But why did you create the condition of not obtaining for me?" "If so, having turned back, enter again; I shall not do it now." "I shall not turn back again." For if he were to turn back, he would again possess the bodies of all the city's inhabitants, and striking their hands, would make a laughing sport. When the Individually Enlightened One had gone without turning back, Māra disappeared right there. Then that lord, having seen the Individually Enlightened One coming with his bowl as if unwashed, having paid homage, asked: "Have you, venerable sir, obtained anything?" "Having wandered, we have departed, friend." He thought - "The noble one, without answering what was asked by me, says something else; nothing must have been obtained." Then, looking at his bowl and seeing it empty, because of not knowing whether the meal at home was finished or not, being bold yet not daring to take the bowl, having said "Please wait a little, venerable sir," having gone quickly to the house, having asked "Is our meal finished?" when it was said "Finished," he said to that attendant - "Dear son, there is no one swifter than you; with swift speed, having reached the venerable one,

having said 'Give me the bowl, venerable sir,' having taken the bowl, come quickly." He, at just that one word, having sprung forward, having taken the bowl, brought it. The lord too, having filled the bowl with his own food, said "Having gone quickly, deliver this to the noble one; I give you the merit from this."

He too, having taken it, having gone with speed, having given the bowl to the Individually Enlightened One, having paid homage with the fivefold prostration, said: "Venerable sir, because 'the time was drawing near,' I came and went with exceedingly swift speed; by the fruit of this speed of mine, may five vehicles capable of travelling fifty, sixty, one hundred, and two hundred yojanas arise; and my body was scorched by the heat of the sun while coming and going; by the fruit of that, may my command in whatever place I am reborn be like the heat of the sun; in this almsfood of mine, the merit was given by the master; by its outcome, may I be a partaker of what is seen by you in this very life." The Individually Enlightened One, having said "May it be so" -

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

"May all that is wished for and desired by you be quickly fulfilled;
May all your thoughts be fulfilled, as the wish-fulfilling gem."

He gave the thanksgiving. It is said that for the Individually Enlightened Ones, just these two verses are the thanksgiving verses. Therein, "wish-fulfilling gem" means the jewel gem that grants all desires is spoken of. This was his former life-story. He in the present time was Caṇḍapajjota. And as an outcome of that action, these five vehicles arose. Then one day the king went out for amusement in the park. Utena, thinking "Today we must flee," having filled very large leather bags with gold and money, having placed them on the back of the she-elephant, having taken Vāsuladattā, fled. The inner palace guards, having seen him fleeing, went and reported to the king. The king sent the army saying "Go quickly." Utena, having known the advancing state of the army, having released and dropped a bag of coins; the people, having picked up the coins, rushed forward again. The other, having released and dropped a bag of gold, while they were being delayed by greed for the gold, reached his own camp stationed outside. Then, having seen him coming, his own army surrounded him and escorted him into the city. He, having arrived, having consecrated Vāsuladattā, established her in the position of queen-consort. This is the story of the origin of Vāsuladattā.

Another one named Māgaṇḍiyā obtained the position of chief queen from the king's presence. She, it is said, was the daughter of the brahmin Māgaṇḍiya in the Kuru country. Her mother's name too was just Māgaṇḍiyā. Her maternal uncle too was just Māgaṇḍiya. She was lovely, comparable to a heavenly nymph. Her father, not finding a suitable husband, even when asked by great and great families, having threatened them saying "You are not suitable for my daughter," dismissed them. Then one day the Teacher, towards the break of dawn, surveying the world, having seen the decisive support for the fruition of non-returning of the brahmin Māgaṇḍiya together with his wife, having taken his own bowl and robes, went to his fire-worship place outside the market town. He, having looked at the Truth-finder's body endowed with

the splendour of beauty, having thought "In this world there is no other man equal to this man; this one is suitable for my daughter; I shall give my daughter for the purpose of supporting him," said "Ascetic, I have one daughter; for so long a time I do not see a man suitable for her; you are suitable for her, and she too is suitable for you alone. For she is suitable to be obtained as a wife who attends upon your feet, and as a husband for her. I shall give her to you; stay right here until my return." The Teacher, without saying anything, remained silent. The brahmin, having gone home with speed, saying "Dear lady, dear lady, a man suitable for my daughter has been seen; quickly, quickly adorn her," having had her adorned, having taken her together with the brahmin woman, set out for the Teacher's presence. The whole city was stirred. This one who, saying "For so long a time there is no one suitable for my daughter," without giving her to anyone, now says, it is said, "Today a suitable one for my daughter has been seen" - "What kind of man is he indeed; shall we see him or not?" - the great multitude went out together with him.

While he was coming having taken his daughter, the Teacher, having stood at the place indicated by him, having displayed a footprint shrine there, having gone, stood at another place. For the footprint shrine of the Buddhas, having been determined, appears only at the very place trodden upon, not elsewhere. And for whose sake it has been determined, only they see it. But for the purpose of making it invisible to them, whether elephants and the like tread upon it, or a great rain cloud pours down, or high-altitude winds strike, no one is able to obliterate it. Then the brahmin woman said to the brahmin - "Where is that man?" "I said to him 'Stay in this place'; where indeed has he gone?" - looking here and there, having seen the footprint shrine, he said "This is his footprint." The brahmin woman, through her proficiency in the three Vedas together with the texts on marks, having recited the texts on marks, having reflected upon the marks of the footprint, having said "This is not the footprint of one who indulges in the five types of sensual pleasure, brahmin," spoke this verse -

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

Then the brahmin said to her thus - "Dear lady, you are accustomed to seeing crocodiles in water pots and thieves in the middle of the house, as it were, in the sacred texts; be silent." Brahmin, say whatever you wish; this is not the footprint of one who indulges in the five types of sensual pleasure. Then, looking here and there, having seen the Teacher, having said "This is that man," the brahmin, having gone, said "Ascetic, I give my daughter to you for the purpose of supporting you." The Teacher, without even saying "Whether I have need of your daughter or not," having said "Brahmin, I shall tell you one matter," when it was said "Tell, ascetic," having described the state of being pursued by Māra from the time of the Great Renunciation up to the foot of the goatherd's banyan tree, and at the foot of the goatherd's banyan tree the enticement employed by the daughters of Māra in the guise of young women and so on, who had come for the purpose of appeasing the sorrow of that sorrow-stricken one, thinking "Now this domain of mine has passed," having said "Even then there was no desire in me" -

"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." -

He spoke this verse. At the conclusion of the verse, the brahmin and the brahmin woman became established in the fruition of non-returning. Māgaṇḍiyā too, thinking "If he has no need of me, he should simply say he has no need; but this one makes me out to be full of urine and excrement, saying he would not wish to touch it even with his foot. So be it; relying on the achievement of my own birth, family, region, wealth, fame, age and success, having obtained such a husband, I shall know what is fit to be done to the ascetic Gotama," bound resentment towards the Teacher. "But did the Teacher know of the arising of resentment towards himself by her, or not?" "He knew indeed. Knowing, why did he speak the verse?" On account of the other two. For Buddhas, not counting resentment, expound the Teaching on account of those worthy of attaining the path and fruition. The mother and father, having taken her and entrusted her to the younger Cūḷamāgaṇḍiya, having gone forth, attained arahantship. Cūḷamāgaṇḍiya too thought - "My daughter is not suitable for an inferior being; she is suitable only for a king." Having taken her to Kosambī, having adorned her with all ornaments, saying "This jewel of a woman is suitable for the Sire," he gave her to King Udena. He, having seen her, with strong affection arisen, having performed the consecration, having given a retinue of five hundred women, established her in the position of queen-consort. This is the origin of Māgaṇḍiyā.

Thus he had three queen-consorts with a retinue of one and a half thousand dancing women. Now at that time there were three millionaires in Kosambī, namely the millionaire Ghosaka, the millionaire Kukkuṭa, and the millionaire Pāvārika. When entering the rains retreat was approaching, they, having seen five hundred hermits who had come from the Himalayas wandering for almsfood in the city, having become confident, having caused them to sit down, having fed them, having obtained their promise, having made them dwell in their presence for four months, having made them promise to come again during the rainy season, dismissed them. The hermits too, thenceforth, having dwelt for eight months in the Himalayas, dwelt for four months in their presence. At a later time, coming from the Himalayas, having seen a great banyan tree in a forest haunt, they sat down at its root. Among them the chief hermit thought - "The deity dwelling in this tree will not be of inferior status; there must be an influential king of gods here. It would indeed be good if it would give drinking water to the group of sages." He too gave drinking water. The hermit thought of bathing water; he gave that too. Then he thought of food; he gave that too. Then this occurred to him - "This king of gods gives everything we think of; oh, indeed, may we see him!" He, having split the trunk of the tree, showed himself. Then the hermits asked him: "King of gods, great is your success; having done what indeed was this obtained by you?" "Do not ask, sirs." "Tell us, king of gods." He, being ashamed because of the insignificance of the deed done by himself, did not dare to speak. But being pressed again and again by them, having said "If so, listen," he spoke.

There was, it is said, a certain poor man who, seeking wages, having obtained hired work in the presence of Anāthapiṇḍika, earned his livelihood in dependence on that. Then, when a certain Observance day had arrived, Anāthapiṇḍika, having come from

the monastery, asked - "Has the fact that today is an Observance day been told to that hired servant by anyone?" "It has not been told, master." "Then cook him his evening meal." Then they cooked a bowl of rice for him. He, having done work in the forest during the day, having come in the evening, when the food had been served and given, without eating it hastily though thinking "I am hungry," having thought "On other days in this house there was a great uproar of 'Give food, give lentil curry, give vegetables,' but today they have all lain down in silence; they have served food for me alone. What indeed is this?" - he asked - "Did the rest eat or did they not eat?" "They did not eat, dear." "Why?" In this house, on Observance days, they do not eat the evening meal; all are observers of the Observance. Even the children still suckling at the breast - having had their mouths rinsed and having had the four sweets placed in their mouths, the great millionaire has them observe the Observance. While scented oil lamps are burning, the children both young and old, having gone to bed, recite the thirty-two aspects. But we did not have the mindfulness to tell you that it was an Observance day. Therefore food was cooked for you alone; eat it. If it is proper now to become an observer of the Observance, I too would become one. "The millionaire would know this." "Then ask him." They went and asked the millionaire. He speaks thus: "Now, however, by not eating and rinsing his mouth and undertaking the Observance factors, he will obtain half the Observance practice." The other, having heard that, did so.

In his body, having done work the whole day and being hungry, winds became agitated. He, having bound his chest with a string, holding the end of the string, tosses about. The millionaire, having heard that news, having had the four sweets brought while torches were being held, having come to his presence, asked "What is it, dear?" "Master, winds have become agitated in me." "Then rise up and eat this medicine." "You too eat, master." "We have no illness; you eat." "Master, while performing the Observance practice, I was not able to do it in full; let not even the half practice become defective for me" - he did not wish it. Even though being told "Do not do thus, dear," not wishing it, when dawn was rising, like a withered garland, having died, he was reborn as a deity in that banyan tree. Therefore, having told this matter, he said "That millionaire was one devoted to the Buddha, one devoted to the Teaching, one devoted to the Community; in dependence on him, through the result of the half Observance practice performed, this success was obtained by me."

Having merely heard the word "Buddha," the five hundred hermits, having risen, having raised joined palms to the deity, having asked "Do you say 'Buddha,' do you say 'Buddha'?" having made her acknowledge three times "I say 'Buddha,' I say 'Buddha,'" having uttered the inspired utterance "This sound indeed is rare in the world," said "O deity, in many hundreds of thousands of cosmic cycles, you have made us hear a sound never heard before." Then the pupils said this to the teacher - "If so, let us go to the Teacher's presence." "Dear sons, the three millionaires are very helpful to us; tomorrow, having accepted almsfood at their dwelling, having informed them too, we shall go. Please consent, dear sons." They consented. On the following day, the millionaires, having prepared rice gruel and meal, having prepared seats, having known "Today is the day of the coming of our sirs," having gone out to meet them, having taken them, having gone to their dwelling, having caused them to sit down, gave them almsfood. They, having finished their meal, said to the great millionaires "We shall go." "Is it not so, venerable sirs, that you have already given us

the promise for the four rainy season months? Where are you going now?" "A Buddha, it seems, has arisen in the world, the Teaching has arisen, the Community has arisen; therefore we shall go to the Teacher's presence." "But is it fitting only for you to go to the presence of that Teacher?" "It is not barred from others too, friends." "If so, venerable sirs, wait; we too, having made preparations for the journey, shall go." "While you are making preparations, there will be delay for us; we shall go ahead, you may come afterwards." Having said this, they, having gone ahead first, having seen the Perfectly Enlightened One, having praised him, having paid homage, sat down to one side. Then the Teacher, having given them a progressive discourse, expounded the Teaching. At the conclusion of the teaching, all of them, having attained arahantship together with the analytical knowledges, having requested the going forth, immediately upon the utterance "Come, monks," they became "come-monks," bearing bowls and robes created by supernormal power.

Those three millionaires too, having taken requisites for giving such as food, clothing, ghee, honey, molasses and so on, with five hundred carts each, having reached Sāvattihī, having paid homage to the Teacher, having heard a talk on the Teaching, at the conclusion of the talk having become established in the fruition of stream-entry, having dwelt near the Teacher giving gifts for about a fortnight, having requested the Teacher to come to Kosambī, when the Teacher, giving his acknowledgment, said "Truth-finders, householders, delight in empty dwellings," having said "It is understood, venerable sir; it is fitting to come when a message is sent by us," having gone to Kosambī, the millionaire Ghosaka had Ghosita's park built, the millionaire Kukkuṭa had Kukkuṭa's park built, the millionaire Pāvārika had Pāvārika's park built - having had three great monasteries built, they sent a message for the purpose of the Teacher's coming. The Teacher, having heard their message, went there. They, having gone out to meet him, having ushered the Teacher into the monastery, attended upon him by turns. The Teacher dwelt daily in each monastery in turn. At whichever monastery he had stayed, at that one's house door he walked for almsfood. Now the attendant of those three millionaires was a garland-maker named Sumana. He said thus to those millionaires - "I have been helpful to you for a long time; I wish to feed the Teacher; give me the Teacher for one day too." "If so, my good man, feed him tomorrow." "Good, master." He, having invited the Teacher, prepared an offering of honour.

At that time the king gave eight coins daily to Sāmāvatī for the cost of flowers. A slave woman of hers named Khujjuttarā, having gone to the presence of the garland-maker Sumana, regularly obtained flowers. Then the garland-maker said to her when she came on that day - "The Teacher has been invited by me; today I shall venerate the Teacher with flowers. Wait for now; having become a helper in the food distribution, having heard the Teaching, having taken the remaining flowers, you shall go." She consented saying "Very well." Sumana, having served the Community of monks headed by the Buddha, held the bowl for the purpose of giving thanks. The Teacher began the proclamation of the Teaching as thanksgiving. Khujjuttarā too, while just listening to the Teacher's talk on the Teaching, became established in the fruition of stream-entry. On other days she took four coins for herself and obtained flowers with four; on that day she went having obtained flowers with all eight. Then Sāmāvatī said to her - "What is it, mother? Has the king today given double the cost of flowers for us?" "No, my lady." "Then why are there so many flowers?" "On other

days I take four coins for myself and bring flowers with four." "Why did you not take them today?" "Because of having attained the Teaching, having heard the talk on the Teaching of the Perfectly Enlightened One." Then, without threatening her saying "Hey, wicked slave, give me the coins taken by you for so long a time," but rather having said "Mother, give us too to drink the Deathless drunk by you," when it was said "If so, bathe me," having bathed her with sixteen pots of scented water, she gave her two smooth cloths. She, having put on one as a lower garment, having wrapped one on one shoulder, having prepared a seat, having had a fan brought, having sat down on the seat, having taken the ornamental fan, having addressed five hundred women, expounded the Teaching to them in the very manner expounded by the Teacher. Having heard her talk on the Teaching, all of them became established in the fruition of stream-entry.

They all, having paid homage to Khujjuttarā, said: "Mother, from today onwards do not do defiled work; standing in the position of mother and in the position of teacher for us, having gone to the Teacher's presence, having heard the Teaching taught by the Teacher, tell it to us." She, doing so, in the course of time became a bearer of the Triple Canon. Then the Teacher established her in the foremost position thus: "This is the foremost, monks, of my female lay follower disciples who are very learned, of those who expound the Teaching, that is to say, Khujjuttarā." Those five hundred women too said thus to her - "Mother, we wish to see the Teacher; show him to us; we shall venerate him with scents, garlands and so on." "Ladies, the royal household is indeed a weighty matter; it is not possible to take you and go outside." "Mother, do not ruin us; do show us the Teacher." "Then, in the walls of your dwelling chambers, having made holes of such size as it is possible to look through, having had scents, garlands and so on brought, as the Teacher goes to the house door of the three millionaires, you, standing at those various places, look and also, having stretched out your hands, pay homage and venerate." They, having done so, having looked at the Teacher going and coming, paid homage and venerated.

Then one day Māgaṇḍiyā, having come down from her own mansion floor, walking about, having gone to their dwelling place, having seen holes in the chambers, having asked "What is this?", when by those women who did not know of her state of resentment bound towards the Teacher it was said "The Teacher has come to this city; we, standing here, pay homage to the Teacher and venerate him," having thought "So the ascetic Gotama has come to this city; 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, she informed the king - "Great king, those mixed up with Sāmāvatī have aspirations for the outside; in just a few days they will take your life." The king did not believe, saying "They will not do such a thing." Even when it was said again and again, he did not believe. Then, when he did not believe even though it was said thus three times, she said "If you do not believe me, 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, having had the holes closed up, had windows with upper openings made in all the chambers. Windows with upper openings, it is said, originated at that time. Māgaṇḍiyā, being unable to do anything to them, having thought "I shall do what is to be done to the ascetic Gotama himself," having given a bribe to the citizens, commanded "Having reviled and abused the

ascetic Gotama as he enters and wanders about inside the city, drive him away with slaves, workmen and servants." Those of wrong views, without confidence in the three jewels, having followed the Teacher who had entered inside the city, revile and abuse him with the ten grounds for reviling: "You are a thief, you are a fool, you are deluded, you are a camel, you are an ox, you are a donkey, you are doomed to Niraya Hell, you are an animal, there is no fortunate realm for you, only an unfortunate realm is to be expected for you."

Having heard that, the Venerable Ānanda said this to the Teacher - "Venerable sir, these citizens revile and abuse us; let us go elsewhere from here." "Where, Ānanda?" "To another city, venerable sir." "If people revile us there, where shall we go then, Ānanda?" "To yet another city, venerable sir." "If people revile us there too, where shall we go?" "To yet another city, venerable sir." "Ānanda, it is not proper to do thus. Where a legal case has arisen, only when it has been settled right there is it proper to go elsewhere. But who are they, Ānanda, who are reviling?" "Venerable sir, everyone is reviling, starting from the slaves and workmen." "I, Ānanda, am like an elephant gone down into battle; for an elephant gone down into battle, it is a burden to endure arrows coming from the four directions; just so, the endurance of the talk spoken by the many who are immoral is indeed my burden" - having said this, expounding the Teaching referring to himself, he spoke these three verses in the Elephant Chapter -

"Like an elephant in battle, an arrow fallen from a bow;
I shall endure abuse, for many people are immoral.

"They lead the tamed to an assembly, the king mounts the tamed;
The tamed is foremost among human beings, whoever endures harsh speech.

"Excellent are trained mules, and thoroughbreds and Sindh horses;
And elephants, great serpents; one self-restrained is better than that."

The talk on the Teaching was beneficial to the great multitude that had assembled. Having thus expounded the Teaching, "Do not worry, Ānanda, these will revile for only seven days; on the eighth day they will become silent, for a legal case arisen against the Buddhas does not go beyond seven days." Māgaṇḍiyā, being unable to put the Teacher to flight by having him reviled, having thought "What shall I do?" and "These are his supporters; I shall bring disaster upon them too," one day, while attending upon the king at his drinking hall, sent a message to her uncle: "I have need, it seems, of chickens; let him take eight dead chickens and eight live chickens and come; and having come, let him stand at the top of the stairway and announce his arrival, and even when told 'Enter,' without entering, let him first send in the eight live chickens, 'afterwards the others.'" And to the junior attendant she gave a bribe, saying "You shall do as I say." Māgaṇḍiya, having come, having had the king informed, when told "Let him enter," said "I shall not enter the king's banqueting hall." She sent the junior attendant - "Go, dear, to my uncle's presence." He, having gone, having brought the eight live chickens given by him, said "Sire, a present has been sent by the chaplain." The king said "A good additional delicacy has arisen for us indeed; who might cook them?" Māgaṇḍiyā said "Great king, the five hundred women headed by Sāmāvatī go about with nothing to do; send to them; they will cook and bring them." The king sent saying "Go, having given them to them, without giving

them into another's hands, let them kill them themselves and cook them." The junior attendant, having gone saying "Very well, Sire," having spoken thus, being refused by them saying "We do not commit the killing of living beings," having come back, reported that matter to the king. Māgaṇḍiyā said "You have seen, great king; now you will know whether they perform or do not perform the killing of living beings. Say 'Let them cook and send them to the ascetic Gotama,' Sire." The king, having spoken thus, sent him. The other, pretending to go taking them, having gone, having given those chickens to the chaplain, having taken the dead chickens to their presence, said "Cook these chickens, it seems, and send them to the Teacher's presence." They, having gone forward to meet him, took them, saying "Sir, bring them; this indeed is our duty." He, having gone to the king's presence, when asked "What happened, dear?" reported "As soon as it was said 'Cook and send them to the ascetic Gotama,' they came forward to meet and took them." Māgaṇḍiyā said "Look, great king, they do not do things for those like you; when it was said that they have aspirations outside, you did not believe." The king, even having heard that, having endured it, just remained silent. Māgaṇḍiyā thought "What shall I do?"

At that time, however, the king spent seven days at a time, by turns, at the mansion floors of each of these three - "Sāmāvatī's, Vāsuladattā's, and Māgaṇḍiyā's." Then, having known "Tomorrow or the day after he will go to Sāmāvatī's mansion floor," Māgaṇḍiyā sent a message to her uncle - "Having washed the fangs with medicine, let him send one snake." He, having done so, sent it. The king always goes to his destination taking the elephant-enticing lute; on its sounding-board there is one hole. Māgaṇḍiyā, having inserted the snake through that hole, covered the hole with a cluster of flowers. The snake remained inside the lute for two or three days. Māgaṇḍiyā, on the day of the king's going, having asked "To which queen's mansion will you go today, Sire?" when it was said "To Sāmāvatī's," said "Today, great king, a disagreeable dream has been seen by me. It is not possible to go there, Sire." "I shall go indeed." She, having tried to prevent him up to the third time, having said "This being so, I too shall go together with you, Sire," even though being turned back, without turning back, saying "I do not know what will happen, Sire," went together with the king.

The king, having worn the garments, flowers, perfumes, and ornaments given by Sāmāvatī and her companions, having eaten excellent food, having placed the lute at the head of the bed, lay down on the bed. Māgaṇḍiyā, as if wandering about here and there, removed the flower ball from the hole in the lute. The snake, having been without food for two or three days, having come out through that hole, breathing out, having spread its hood, lay down on the back of the bed. Māgaṇḍiyā, having seen it, making a great sound "Fie! Fie! Sire, a snake!" and reviling both the king and those women, said: "This blind fool of a king, this unlucky one, does not listen to my word; these too are unfortunate and badly trained; what indeed do they not obtain from the king's presence? Will you live happily only when this one is dead? You live in suffering while he lives. Even though I was preventing him, saying 'Today I have seen an evil dream; it is not fitting to go to Sāmāvatī's palace,' you do not listen to my word, Sire." The king, having seen the snake, frightened by the fear of death, was as if ablaze with anger: "They will do even such a thing as this! Alas, the wicked ones! I did not

believe the word of this one even though she was telling me of their wickedness. First they sat having made holes in their own chambers; then they sent back the chickens sent by me; today they have released a snake on the bed."

Sāmāvatī too gave an exhortation to the five hundred women - "Mothers, we have no other refuge. Towards the king, towards the queen, and towards yourselves, maintain a mind of friendliness equally. Do not generate irritation towards anyone." The king, having taken a horn bow of a thousand men's strength, having twanged the bowstring, having fitted a poison-dipped arrow, having placed Sāmāvatī at the front, having had all of them stand in a row, released the arrow at Sāmāvatī's breast. It, through the power of her friendliness, having turned back, facing the very way it had come, stood as if entering the king's heart. The king thought - "An arrow shot by me goes piercing through even rock; in the sky there is no place for it to strike against; and yet this one, having turned back, has become directed towards my heart. This soulless, lifeless arrow indeed knows the virtue of this woman, yet I, though a human being, do not know it." He, having thrown down the bow, having raised his joined palms, having sat down squatting at Sāmāvatī's feet, spoke this verse -

"I am bewildered, I am confused, all directions are confusing to me;
Sāmāvatī, protect me, and may you be my refuge."

She, having heard his word, without saying "Very well, Sire, go to me for refuge," having said "That to which I, great king, have gone for refuge, to that very same you too should go for refuge" - Sāmāvatī, the disciple of the Perfectly Enlightened One -

"Do not go to me for refuge; that to which I have gone for refuge;
He is the Buddha, great king, he is the unsurpassed Buddha;
Go for refuge to that Buddha, and may you be my refuge."

He said. The king, having heard her word, having said "Now I am exceedingly afraid," spoke this verse -

"I am exceedingly confused, all directions are confusing to me;
Sāmāvatī, protect me, and may you be my refuge."

Then she, having rejected him again in the same manner as before, when he said "If so, I go for refuge to you, and I go for refuge to the Teacher, and I give you a boon," said "Let the boon be taken, great king." He, having approached the Teacher, having gone for refuge, having invited him, having given a great gift for seven days to the Community of monks headed by the Buddha, having addressed Sāmāvatī, said "Rise, take the boon." "Great king, I have no need of gold and such things. But grant me this boon: so arrange that the Teacher comes here regularly together with five hundred monks; I shall listen to the Teaching." The king, having paid homage to the Teacher, said "Venerable sir, please come here regularly together with five hundred monks; Sāmāvatī and her companions say 'We shall listen to the Teaching.'" "Great king, it is not fitting for Buddhas to go regularly to one place; the public awaits the Teacher for the purpose of his coming." "If so, venerable sir, please command one monk." The Teacher commanded the Elder Ānanda. He, from then on, taking five hundred monks, regularly went to the royal palace. Those queens too regularly fed the elder with his

retinue and listened to the Teaching. They, one day, having heard the elder's talk on the Teaching and being pleased, made an offering of the Teaching with five hundred upper robes. Each upper robe was worth five hundred, five hundred.

Having seen them wearing a single garment, the king asked - "Where is your upper robe?" "They were given to the noble sir." "Then all were taken by him?" "Yes, they were taken." The king, having approached the elder and having paid homage, having asked about the fact of the upper robes being given by them, and having heard that they were given by them and taken by the elder, asked "Are there not, venerable sir, exceedingly many garments? What will you do with so many?" "Having taken sufficient garments for ourselves, I shall give the remainder to monks with worn-out robes, great king." "What will they do with their own worn-out robes?" "They will give them to those with even more worn-out robes." "What will they do with their own even more worn-out robes?" "They will make them into bed-sheets." "What will they do with the old bed-sheets?" "They will make them into floor coverings." "What will they do with the old floor coverings?" "They will make them into foot-wiping cloths, great king." "What will they do with the old foot-wiping cloths?" "Having pounded them into fragments, having kneaded them with clay, they will plaster the walls." "Venerable sir, even after doing all that, do the things given to the noble ones not go to waste?" "Yes, great king." The king, being pleased, having had another five hundred garments brought, had them placed at the feet of the elder. It is said that the elder, having placed garments worth five hundred each at his feet, received those given five hundred times; having placed those worth a thousand each at his feet, received those given a thousand times; having placed those worth a hundred thousand each at his feet, received those given a hundred thousand times. But of those received by the method of one, two, three, four, five, ten, and so on, there is simply no counting. It is said that when the Truth-finder had attained final Nibbāna, the elder, having wandered throughout the entire Indian subcontinent, gave to monks in all monasteries his own bowls and robes.

At that time Māgaṇḍiyā too, having thought "What I do -that does not turn out as intended, but turns out otherwise. What shall I do now?" and having thought "There is a means," when the king was going for amusement in the park, she sent a message to her uncle - "Having gone to Sāmāvatī's mansion, having had the cloth storehouses and the oil storehouses opened, having soaked the cloths again and again in the oil pots, having wrapped them around the pillars, having gathered all those women together, having closed the doors, having fastened the bolts from outside, let him set fire to the house with torches and descend and go." He, having ascended the mansion, having opened the storehouses, having soaked the garments again and again in the oil pots, began to wrap them around the pillars. Then the women headed by Sāmāvatī, saying "What is this, uncle?" approached him. Having said thus "Mothers, the king is having these pillars wrapped with oil-soaked rags for the purpose of strengthening; in a king's palace, what is well-arranged and what is ill-arranged is difficult to know. Do not be near me, mothers" - having ushered those who had come into the inner rooms, having closed the doors, having fastened the bolts from outside, setting fire from the beginning, he descended. Sāmāvatī gave them an exhortation - "For us, wandering in the round of rebirths without discernible beginning, the limit of individual existences burnt by fire in just this way is not easy to determine even by the knowledge of a Buddha. Be diligent." They, while the house

was burning, attending to the meditation subject of the discernment of feeling, some attained the second fruit, some attained the third fruit. Therefore it was said - "Then several monks, after the meal, having returned from the alms round, approached the Blessed One; having approached, having paid respect to the Blessed One, they sat down to one side. Seated to one side, those monks said this to the Blessed One - 'Here, venerable sir, while King Udena had gone to the pleasure grove, the inner palace was burnt, and five hundred women have died, headed by Sāmāvatī. What is the destination, venerable sir, what is the future life of those female lay followers?' There are here, monks, female lay followers who are stream-enterers, there are once-returns, there are non-returns. All those female lay followers, monks, have died not without fruit." Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"The world is bound by delusion, it appears as if capable;
The fool is bound by clinging, surrounded by darkness;
It appears as if eternal, for one who sees there is nothing."

And having said thus, he expounded the Teaching: "Monks, beings wandering in the round of rebirths do not always perform only meritorious deeds being heedful, but being heedless they also perform evil deeds. Therefore, wandering in the round of rebirths, they experience both happiness and suffering."

The king, having heard "Sāmāvatī's dwelling, it seems, is burning," even though coming with speed, was not able to reach those who were not yet burnt. Having come and extinguishing the house, with powerful displeasure having arisen, surrounded by a company of ministers, having sat down, recollecting the virtues of Sāmāvatī, having thought "Whose deed indeed is this?" - Having known "It must have been caused to be done by Māgaṇḍiyā," having thought "If questioned by frightening, she will not tell; I shall ask gently by means of a stratagem," he said to the ministers - "My dear fellows, I, before this, having risen and exerted myself, was ever suspicious and apprehensive; Sāmāvatī was constantly seeking only a fault in me. But now my mind will be quenched, and I shall be able to live in happiness." They said "By whom indeed, Sire, was this done?" "It must have been done by someone out of affection for me." Māgaṇḍiyā too, standing nearby, having heard that, said "No one else could have done it; it was done by me, Sire; I commanded my uncle and had it done." "Apart from you, there is no other being attached to me with affection; I am pleased; I grant you a boon; have your group of relatives summoned." She sent a message to her relatives - "The king is pleased with me and grants a boon; let them come quickly." The king showed great honour to those who came and came. Having seen that, even those unrelated to her, having given a bribe, came saying "We are Māgaṇḍiyā's relatives." The king, having had them all seized, having had pits dug in the royal courtyard up to navel depth, having had them seated therein, having filled them with earth, having had straw scattered on top, had fire set. When the skin was burnt, having had them ploughed with an iron plough, he had them cut into fragments, strip by strip. From Māgaṇḍiyā's body too, having torn out flesh at the fleshy places with a sharp knife, having placed an oil pan on an oven, having had it cooked like cakes, he made her eat that very thing.

In the Teaching hall too, the monks raised up a discussion: "Unsuitable indeed, friends, is such a death for a female lay follower of such faith and devotion." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," said "Monks, in this individual existence, what has befallen the women headed by Sāmāvatī is inappropriate. But as a result of deeds done in the past, what was obtained by them was indeed fitting." Having said this, being requested by them "What, venerable sir, was done by them in the past? Please tell us that," he brought up the past -

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, eight Individually Enlightened Ones regularly ate at the king's palace. Five hundred women attended upon them. Among those, seven Individually Enlightened Ones went to the Himalayas; one - there was a thicket of grass on a riverbank - having entered upon meditative absorption there, sat down. Then one day, when the Individually Enlightened Ones had gone, the king, having taken those women, went to play water-sports in the river. There those women, having played in the water for the daytime, having come out, afflicted by cold, wishing to warm themselves by a fire, wandering here and there saying "Look for a place for us to make a fire," having seen that thicket of grass, with the perception "It is a heap of grass," having surrounded it and standing there, set fire to it. When the grasses had burnt and were falling, having seen the Individually Enlightened One, thinking "We are ruined! The Individually Enlightened One of our king is burning! The king, having found out, will destroy us; let us make him well burnt!" - all those women, having brought firewood from here and there, made a heap of firewood on top of him. It was a great heap of firewood. Then, having set fire to it, thinking "Now he will burn," they departed. They, at first being unintentional, were not bound by the action; but now afterwards, by intentional action, they were bound. But even if one were to bring firewood by a thousand cartloads and set fire to an Individually Enlightened One within the attainment, one cannot produce even the slightest appearance of heat. Therefore he, on the seventh day, having risen, went at his ease. They, because of the doing of that action, having been tormented in hell for many hundreds of thousands of years, by the remainder of the result of that very action, in a hundred individual existences, in just this manner, when the house was burning, they burned. This was their former action.

When this was said, the monks asked the Teacher in return - "But, venerable sir, by what action was Khujjuttarā born hunchbacked, by what action was she of great wisdom, by what action did she attain the fruition of stream-entry, by what action was she born as a maid servant to others?" Monks, at the very time when that same king was exercising kingship in Bārāṇasī, that very Individually Enlightened One was slightly hunchbacked in nature. Then a certain female attendant, having put on a woollen blanket and having taken a golden walking stick, became hunchbacked and showed his manner of walking, saying "Our Individually Enlightened One walks about thus and thus." As an outcome of that, she was born hunchbacked. She, however, on the first day, having seated the Individually Enlightened Ones in the king's palace, having had them take their bowls, having filled them with milk-rice, had them given. The bowls being full of hot milk-rice, the Individually Enlightened Ones kept turning them over and over before taking them. That woman, having seen them doing thus, having given eight ivory bangles of her own, said "Place them here and take." When they had done so and stood looking at her, having known their intention, she said

"There is no need, venerable sir, for us of these. These are relinquished for you alone; take them and go." They, having taken them, went to the Nandamūlaka cave. Even today those bangles are in perfect condition. She, as an outcome of that action, has now become one who bears the Triple Canon, of great wisdom. As an outcome of the attendance performed for the Individually Enlightened Ones, however, she attained the fruition of stream-entry. This was her former action in the interval between Buddhas. Now, in the time of the Perfectly Enlightened One Kassapa, a certain daughter of a millionaire of Bārāṇasī sat adorning herself, having taken a mirror in the growing shadow.

Then a certain intimate nun who had eliminated the mental corruptions went to see her. For nuns, even those who have eliminated the mental corruptions, in the evening period wish to see their supporting families. But at that moment there was no maid servant near the millionaire's daughter. She said "I pay homage, noble lady; please take this cosmetic box of mine and give it to me." The elder nun thought - "If I take this from her and do not give it, she, having formed resentment towards me, will be reborn in hell. If, however, I give it, she will be reborn as a maid servant to another. But compared to the torment of hell, the state of being a servant to another is better." She, out of sympathy, having taken it, gave it to her. As an outcome of that action, she was born as a maid servant to others. Then on another day the monks raised up a discussion in the Teaching hall: "The five hundred women headed by Sāmāvatī were burnt by fire in the house, Māgaṇḍiyā's relatives were given straw fire on top and broken with iron ploughshares, Māgaṇḍiyā was cooked in boiling oil - who indeed here are called the living, and who are called the dead?"

The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," said "Monks, whoever are heedless, even though they live for a hundred years, they are as if already dead. Those who are heedful, even though dead, are truly living. Therefore Māgaṇḍiyā, even though living, is as if already dead, and the five hundred women headed by Sāmāvatī, even though dead, are truly living. For indeed, monks, the heedful do not die" - and having said this, he spoke these verses - "For indeed, monks, the heedful do not die" - having said this, he spoke these verses -

21. "Heedfulness is the state of the Deathless, heedlessness is the state of Death;
The heedful do not die, the heedless are as if already dead.
22. "Having thus known distinctively, the wise in heedfulness;
They rejoice in diligence, delighted in the resort of the noble ones.
23. "Those meditators, acting continuously, always of firm effort;
The wise touch Nibbāna, the unsurpassed freedom from bondage."

Therein, "heedfulness" - this term illuminates a great meaning, it takes hold of a great meaning and stands. For even the entire three Canons of the Buddha's teaching, when brought together and spoken about, descends into the term heedfulness alone. Therefore it was said -

"Just as, monks, whatever kinds of footprints there are of living beings that walk on the ground, all of them are included in the elephant's footprint, the elephant's footprint is declared the foremost among them, that is to say, in terms of its greatness. Just so indeed, monks, whatever wholesome mental states there are, all of them are rooted in heedfulness, converge in heedfulness; heedfulness is declared the foremost among those mental states."

And this, in meaning, is called the continuous presence of mindfulness. This is the name for constantly established mindfulness. "The state of the Deathless" - the Deathless is called Nibbāna. For that, because of being unborn, does not age and does not die; therefore it is called "the Deathless." "State" means that by which they proceed; the meaning is they reach the Deathless. The state of the Deathless is the state of the Deathless; it is said to be the means of achieving the Deathless. "Heedlessness" means the condition of being negligent; this is the name for the relinquishment of mindfulness, reckoned as unmindfulness. "Of Death" means of death. "State" means the means, the path. For the heedless one does not transcend birth; having been born, one ages and dies - thus heedlessness is called the state of Death; it approaches death. "The heedful do not die" - for those endowed with mindfulness, the heedful, do not die. It should not be considered that they become ageless and deathless. For there is no being whatsoever who is ageless and deathless; but for the heedless one, the round of rebirths is unlimited, while for the heedful one, it is limited. Therefore the heedless, because of not being freed from birth and so on, even while living are as if already dead. But the heedful, having cultivated the characteristic of heedfulness, quickly having realised the paths and fruits, are not reborn in a second or third individual existence. Therefore they, whether living or dead, do not die at all. "The heedless are as if already dead" - but whatever beings are heedless, they, because of being dead through the death of heedlessness, just as those dead through the cutting off of the life faculty are like logs of wood, devoid of consciousness, so indeed are they. For just as for the dead, so too for householders to begin with, not even a single thought arises such as "We shall give gifts, we shall keep morality, we shall perform the Observance practice"; and for those gone forth too, there does not arise "We shall fulfil the duties to the teacher and preceptor and so on, we shall undertake the ascetic practices, we shall develop meditation" - in what way then are they different from the dead? Therefore it was said - "The heedless are as if already dead."

"Having thus known distinctively" means having known thus distinctively that for the heedless there is no escape from the round of rebirths, but for the heedful there is. But who knows this distinction? "The wise in diligence" means those who are wise, sagacious, endowed with wisdom, having established themselves in their own diligence, increase diligence - they know this distinguishing cause. "They rejoice in diligence" means they, having thus known, rejoice in that diligence of their own, they are with cheerful faces, satisfied and delighted. "Delighted in the resort of the noble ones" means they, thus rejoicing in diligence, having increased that diligence, are delighted, devoted, and thoroughly delighted in the thirty-seven qualities conducive to enlightenment - classified as the four foundations of mindfulness and so on - which are termed the resort of the noble ones, namely Buddhas, Individually Enlightened Ones, and disciples of the Buddha, and in the ninefold supramundane states - this is the meaning.

"Those meditators" means those heedful wise ones are meditators by both kinds of meditative absorption: by meditation on a single object, which is termed the eight meditative attainments, and by meditation on the three characteristics, which is termed insight, path, and fruition. "Acting continuously" means with bodily and mental energy constantly occurring from the time of renunciation up to the path of arahantship. "Always of firm effort" means endowed with firm effort that is constantly occurring, without drawing back midway, with such energy that "what is to be attained by manly strength, by manly energy, by manly effort - without attaining that, there will be no cessation of energy." "They touch" - here there are two kinds of touching: touching by knowledge and touching by result. Therein, the four paths are called touching by knowledge; the four fruits are called touching by result. Among these, here touching by result is intended. The wise, the learned, realising Nibbāna through noble fruition, touch by that touching of result; they realise Nibbāna. "Freedom from bondage, unsurpassed" means the four mental bonds that cause the great multitude to sink in the round of rebirths - secure from those, fearless, unsurpassed because of being the most excellent among all mundane and supramundane states.

At the conclusion of the teaching, many became stream-enterers and so on. The teaching was beneficial to the great multitude.

The story of Sāmāvatī is the first.

2. The Story of the Millionaire Kumbhaghosaka

24. "Of one who is industrious": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to Kumbhaghosaka. In the city of Rājagaha, a snake-wind disease arose in the house of the Rājagaha millionaire. When it had arisen, beginning with flies up to cattle, first the animals die, then the slaves and labourers, and last of all the members of the household. Therefore that disease last of all seized the millionaire and his wife. They, touched by the disease, having looked at their son standing nearby, with eyes full of tears, said to him - "Dear son, when this disease has arisen, it is said, those who flee by breaking through the wall obtain their lives. You, without looking back at us, having fled and living, come back again. At such and such a place of ours, four hundred million in wealth has been deposited and stored. Having dug that up, you should get your living." He, having heard their words, weeping, having paid homage to his mother and father, frightened by the fear of death, having broken through the wall, having fled, having gone to a mountain thicket, having dwelt there for twelve years, returned to the dwelling place of his mother and father.

Then, because he had gone as a youth and returned at a time when his hair and beard had grown long, no one recognised him. He, guided by the indication given by his mother and father, having gone to the place of the wealth, having known the undamaged state of the wealth, thought - "No one recognises me. If I were to dig up the wealth and spend it, they might seize me, saying 'A treasure has been dug up by a poor man,' and harass me. What if I were to live by doing work for wages?" Then, having put on a rag, asking "Is there anyone in need of a hired servant?" he reached the hired servants' street. Then the hired servants, having seen him, said "If you will do one task for us, we shall give you food and wages." "What task is it?" "The task of

waking and urging. If you are able, having risen right early, go about announcing: 'Fathers, rise up, harness the carts, yoke the oxen, it is time to go for grass for the elephants and horses; Mothers, you too rise up, cook rice gruel, cook the meal' - having gone about, announce this." He accepted, saying "Very well." Then they gave him one house for dwelling. He performed that task daily.

Then one day King Bimbisāra heard his sound. He, however, was one who knew all sounds. Therefore he said "This is the sound of a man of great wealth." Then one attendant woman standing near him, having thought "The king will not say just anything; this is fitting for me to know" - sent one man, saying "Go, dear, find out about this." He, having gone quickly, having seen him, having come back, reported "He is a poor man, a wage-earner for the hired servants." The king, having heard his words, remained silent, and on the second day too and on the third day too, having heard that sound of his, said the same thing. That attendant woman too, having thought likewise, having sent again and again, when it was said "He is a poor man," thought - "The king, even having heard the words 'He is a poor man,' does not believe it, and says again and again 'This is the sound of a man of great wealth.' There must be a reason for this. It is fitting to know this according to its true nature." She said to the king "Sire, if I receive a thousand, I shall take my daughter and go and bring this wealth into the royal family." The king had a thousand given to her.

She, having taken that, having had her daughter put on a single soiled cloth, having departed from the royal palace together with her, as if travellers on a journey, having gone to the hired servants' street, having entered one house, said "Mother, we are travellers on a journey; having rested here for a day or two, we shall go." "Mother, there are many members of the household; it is not possible to dwell here. That house of Kumbhaghosaka is empty; go there." She, having gone there, having said "Master, we are travellers on a journey; we shall stay here for a day or two," even though refused by him again and again, saying "Master, having stayed just for one day, we shall go right early," did not wish to leave. She, having stayed right there, on the following day, at the time of his going to the forest, having said "Master, having given your provisions, go; I shall cook food for you," when it was said "Enough, mother, I myself shall cook and eat," having pressed him again and again, when he gave them, having treated them as merely taken, having had vessels and pure rice and so on brought from the market place, having cooked thoroughly pure cooked rice in the manner of cooking in the royal family, and two or three lentil curries and vegetable dishes of good flavour, she gave it to him when he had come from the forest. Then, having known that he, having eaten, had reached a state of tender-heartedness, she said "Master, we are weary; let us stay right here for a day or two." He accepted, saying "Very well."

Then she cooked sweet food for him in the evening and on the following day too and gave it. Then, having known his tender-heartedness, she said "Husband, we shall stay right here for a few days." While staying there, with a sharp knife she cut the netting of his bed here and there underneath the frame. The bed, as soon as he came and sat down on it, sagged underneath. He said "Why has this bed broken and gone like this?" "Husband, I am unable to prevent the young children; they gather right here." "Mother, this suffering of mine has arisen in dependence on you. For formerly, whenever I went anywhere, I used to go having closed the door." "What can I do, dear

son? I am unable to prevent them." She, in just this manner, having cut for two or three days, even though he grumbled and criticised, having spoken in the same way, again leaving one or two cords, cut the rest. On that day, as soon as he sat down on it, all the netting fell to the ground, his head came together with his knees, and he, having risen, said "What can I do? Where shall I go now? Even of a bed to lie on, I have been made by you as if without an owner." "Dear son, what can I do? I am unable to prevent the neighbours' children. Let it be, do not worry; at this time of night, where will you go?" Having addressed her daughter, she said "Dear girl, make a place for your brother to lie down." She, having lain down on one side, said "Come here, husband." The other too said to him "Go, dear son, lie down together with your sister." He, having lain down together with her on one bed, on that very day became intimate with her; the young girl wailed. Then her mother asked her - "Why, dear girl, are you weeping?" "Mother, this has happened." "Let it be, dear girl, what can be done? It is fitting for you too to obtain a husband, and for him too to obtain a wife." She made him her son-in-law. They lived together in harmonious living.

She, after the lapse of a few days, sent a message to the king - "Let them hold a festival in the hired servants' street. But for whoever does not hold a festival at his house, let a proclamation be made that such is the fine." The king had it done so. Then his mother-in-law said to him - "Dear son, a festival has to be held in the hired servants' street by the king's command; what shall we do?" "Mother, even while doing hired work I am unable to make a living; what shall I do?" "Dear son, those living the household life do indeed take on debts; the king's command cannot be left undone. From a debt one can be freed by whatever means; go, bring one or two coins from somewhere." He, grumbling and criticising, having gone, brought just one single coin from the place where the forty ten millions of wealth were. She, having sent that coin to the king, having held a festival with her own coin, again after the lapse of a few days sent a message in the same way. Again the king likewise commanded "Let them hold a festival; for those not doing so, such is the fine." Again too he, having been spoken to by her in the same way, being pressured, having gone, brought three coins. She, having sent those coins too to the king, again after the lapse of a few days sent a message in the same way - "Now, having sent men, let him have this one summoned." The king sent them. The men, having gone, having asked "Which one is the one named Kumbhaghosaka?" searching and having seen him, said "Come, sir, the king summons you." He, frightened, having said such things as "The king does not know me," did not wish to go. Then they seized him by the hands and so on by force and dragged him away. That woman, having seen them, having threatened them saying "I say, you ill-mannered ones, you are unsuitable to seize my son-in-law by the hands and so on," saying "Come, dear son, do not fear; having seen the king, I shall have the very hands of those who seized your hands and so on cut off," having taken her daughter, going in front, having reached the king's palace, having changed her appearance, adorned with all ornaments, she stood to one side. They dragged the other one too and brought him indeed.

Then the king said to him, who had paid homage and was standing there - "You are the one named Kumbhaghosaka?" "Yes, Sire." "Why do you conceal your immense wealth and eat?" "Where would I have wealth, Sire, living by working for wages?" "Do not do thus; why do you deceive us?" "I am not deceiving you, Sire; I have no wealth." Then the king, having shown him those coins, said "Whose are these coins?" He,

having recognised them, looking here and there thinking "Alas, I am a fool! How indeed have these reached the king's hand?" having seen those two women adorned with ornaments standing at the entrance of the inner chamber, thought "Weighty indeed is this deed; it must have been contrived by these women employed by the king." Then the king said to him "Speak, my dear, why do you act thus?" "I have no support, Sire." "Is one such as me not fit to be a support?" "That is good, Sire, if the Sire would be my support." "I shall be, my dear; how much is your wealth?" "Forty crores, Sire." "What is needed to fetch it?" "Carts, Sire." The king, having had many hundreds of carts harnessed and sent, having had that wealth brought, having had a heap made in the royal courtyard, having assembled the residents of Rājagaha, having asked "Does anyone in this city have this much wealth?" "There is not, Sire." "What then is fitting to do for him?" When it was said "An honour, Sire," having established him in the position of millionaire with great honour, having given his daughter to him, having gone together with him to the Teacher's presence and having paid homage, he said "Venerable sir, behold this man; there is none so resolute as he. Even being possessed of forty crores in wealth, he shows neither an appearance of elation nor even a trace of the conceit 'I am.' Wearing a rag like a pauper, living by working for wages in the labourers' street, he was discovered by me through this very means. And having discovered him, having had him summoned, having made him accept his wealthy status, having had that wealth brought, he was established in the position of millionaire, and my daughter was given to him. Venerable sir, never before have I seen one so resolute," he said.

Having heard that, the Teacher said "The livelihood of one living thus is called a righteous livelihood, great king. But actions such as theft and so on oppress and harm both in this world and in the world beyond; on that account there is no happiness. For indeed, at a time when a man's wealth is depleted, earning a livelihood by ploughing or by working for wages is called a righteous livelihood. For indeed, for one of such nature, accomplished in energy, accomplished in mindfulness, whose actions are pure in body and speech, acting considerately with wisdom, restrained in body and so on, living a righteous livelihood, established in the continuous presence of mindfulness, sovereignty increases indeed" - and having said this, he spoke this verse -

24. "For one who is industrious, mindful,
Of pure actions, acting considerately;
For one who is restrained, living righteously,
For one who is diligent, fame increases."

Therein, "for one who is industrious" means for one possessing the energy of industriousness. "Mindful" means for one accomplished in mindfulness. "Of pure actions" means for one endowed with faultless and innocent bodily action and so on. "Acting considerately" means of one who acts having considered the source thus: "If this is so, I shall do thus," or "When this action is done thus, such and such will result," and like the treatment of a disease, having attended to and reflected upon all actions before doing them. "Restrained" means restrained by body and so on, without fault. "Living righteously" means of one who, in the case of a householder, having avoided false weighing and so on, earns a livelihood by farming, cow-keeping, and so on; in the case of one gone forth, having avoided medical practice, messenger work, and so on, earns a livelihood by going about for alms in accordance with the

Teaching, impartially. "Diligent" means of one whose mindfulness is not absent. "Fame increases" means fame increases, both that reckoned as the accomplishment of sovereignty and wealth, and that reckoned as the speaking of praise and commendation.

At the conclusion of the verse, Kumbhaghosaka became established in the fruition of stream-entry. Many others too attained the fruition of stream-entry and so on. Thus the proclamation of the Teaching was beneficial to the great multitude.

The story of the millionaire Kumbhaghosaka is the second.

3. The Story of the Elder Cūḷapanthaka

25. "By industriousness and diligence": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to the Elder Cūḷapanthaka.

In Rājagaha, it is said, the daughter of a wealthy millionaire's family, at the time of coming of age, being exceedingly guarded by her mother and father on the uppermost storey of a seven-storeyed mansion, being intoxicated by the vanity of youth, having become lustful for men, having made intimacy with her own slave, frightened that "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 me into fragments. Having gone to a foreign country, we shall live." They, 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 time of the ripening of the pregnancy had come, consulted with him: "My pregnancy has reached maturity; delivery in a place devoid of relatives and kin would bring suffering to both of us; let us go to the family house." He, out of fear that "If I go there, there is no life for me," 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, I shall go." She, when he had gone out from the house, 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.

He too, 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 to me." "What shall we do now?" "The purpose for which we would go to the family house, that matter has been accomplished right on the road; 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 other the name Cūḷapanthaka. They, having taken both boys, went to their own dwelling place. While they were living there, the boy Mahāpanthaka, having heard other children saying "Little father, big father" and "Grandfather, grandmother," asked his mother -

"Mother, other children say 'Grandfather, grandmother' and 'Big father, little father'; is it that we alone have no relatives?" "Yes, dear son, we have no relatives here. But in the city of Rājagaha, your grandfather is a wealthy millionaire; there we 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 them." "Good. 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 entered 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 has not existed before. They are great offenders against us. It is not possible for them to stand within our range of vision. Let them take this much wealth and both of them go to a comfortable place and live, but let them send the children here." Having given wealth, they sent a messenger.

Having taken the wealth sent by them, they placed the boys 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 going to the Teacher's presence, 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." Having led him to the Teacher's presence, when it was said "What, householder, have you obtained a boy?" he said "Yes, venerable sir, this is my grandson who wishes to go forth in your presence." The Teacher commanded a certain monk who went on almsround "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, having obtained full ordination, practising the meditation subject with wise attention, attained arahantship. 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 thus - "Great millionaire, if you would allow, I would give Cūḷapanthaka the going forth." "Give him the going forth, venerable sir." It is said that the millionaire was well pleased with the Dispensation, and when asked "Of which daughter of yours are these sons?" he was ashamed to say "Of the daughter who ran away"; therefore he readily allowed their going forth. The elder, having given Cūḷapanthaka the going forth, established him in the precepts of morality. He, right from the time of going forth, was slow.

"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."

He was not able to learn this one verse in four months. It is said that he, having gone forth in the time of the Perfectly Enlightened One Kassapa, being wise, made a sport of mockery at the time when a certain slow monk was learning the recitation. That monk, ashamed by that mockery, neither learnt the recitation nor did the rehearsal. By that action, this one, right from the time of going forth, became slow; each passage that had been learnt, as he learnt each successive passage, disappeared. As he was striving to learn this very verse, four months passed. Then Mahāpanthaka drove him out of the monastery, saying "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." Cūḷapanthaka, out of affection for the Buddha's Dispensation, does not aspire to the state of a householder.

And at that time Mahāpanthaka was the distributor of meals. Jīvaka Komārabhacca, having taken abundant garlands, scents and cosmetics, having gone to his own mango grove, having venerated the Teacher, having heard the Teaching, having risen from his seat, having paid homage to the One of Ten Powers, having approached Mahāpanthaka, asked "How many, venerable sir, are the monks near the Teacher?" "About five hundred monks." "Tomorrow, venerable sir, taking five hundred monks headed by the Buddha, please accept almsfood at our dwelling." "Lay follower, there is a monk named Cūḷapanthaka who is slow and not subject to growth; setting him aside, I accept the invitation for the rest," the elder said. Having heard that, Cūḷapanthaka thought - "The elder, while accepting the invitation for so many monks, accepts it having excluded me; without doubt my brother's mind towards me must be estranged. What use now is this Dispensation to me? Having become a layman, I shall live performing meritorious deeds such as giving and so on." He, on the following day, set out right early to disrobe.

The Teacher, at the very time towards the break of dawn, surveying the world, having seen this matter, having gone first of all, stood walking up and down at the gateway on Cūḷapanthaka's path of departure. Cūḷapanthaka, while going, having seen the Teacher, having approached and paid homage, stood there. Then the Teacher said to him "But where are you going, Cūḷapanthaka, at this hour?" "My brother, venerable sir, drives me out; therefore I am going to disrobe." "Cūḷapanthaka, your going forth belongs to me; having been driven out by your brother, why did you not come to me? Come, what use is the state of a layman to you? You shall remain near me." Having stroked his head with his hand whose palm bore the mark of a wheel, having taken him and gone, having caused him to sit down at the entrance of the perfumed chamber, having given him a pure piece of cloth prepared by supernormal power, saying "Cūḷapanthaka, facing east, remain right here rubbing this piece of cloth, repeating 'Removal of impurity, removal of impurity,'" when the time was announced, surrounded by the community of monks, having gone to Jīvaka's house, he sat down on the prepared seat. Cūḷapanthaka too, looking at the sun, sat rubbing that piece of cloth, repeating "Removal of impurity, removal of impurity." As he rubbed that piece of cloth, it became soiled. Then he thought - "This piece of cloth was exceedingly pure, but in dependence on this body, having abandoned its former natural state, it has become soiled thus. Impermanent indeed are activities!" Establishing contemplation of destruction and passing away, he developed insight. The Teacher, having known "Cūḷapanthaka's mind has ascended to insight," having said

"Cūḷapanthaka, do not perceive only the piece of cloth as defiled, thinking 'impurity, impurity'; but within you there are the impurity of lust and so on; remove them," having emitted a radiance, appearing as if seated in front, spoke these verses -

"Lust is impurity, but it is not called dust;
"Impurity" is a designation for lust;
Having abandoned this impurity, monks,
They dwell in the Dispensation of one free from impurity.

"Hate is impurity, but it is not called dust;
'Impurity' is a designation for hate;
Having abandoned this impurity, monks,
They dwell in the Dispensation of one free from impurity.

"Delusion is impurity, but it is not called dust;
'Impurity' is a designation for delusion;
Having abandoned this impurity, monks,
They dwell in the Dispensation of one free from impurity."

At the conclusion of the verse, Cūḷapanthaka attained arahantship together with the analytical knowledges. Together with the analytical knowledges themselves, the three Canons came to him.

It is said that he, formerly having been a king, while circumambulating the city, when sweat was being released from his forehead, wiped the end of his forehead with a pure cloth; the cloth became soiled. He, thinking "In dependence on this body, such a pure cloth, having abandoned its natural state, has become soiled; impermanent indeed are activities," obtained the perception of impermanence. For that reason, the duster itself became a condition for him.

Jīvaka Komārabhacca too offered the water of dedication to the One of Ten Powers. The Teacher covered the bowl with his hand, saying "Are there not monks in the monastery, Jīvaka?" Mahāpanthaka said "Are there not no monks in the monastery, venerable sir?" The Teacher said "There are, Jīvaka." Jīvaka sent a man, saying "If so, my good man, go; whether there is the presence or absence of monks in the monastery, you yourself find out." At that moment Cūḷapanthaka, thinking "My brother says 'There are no monks in the monastery'; I shall make known to him the presence of monks in the monastery," filled the entire mango grove with nothing but monks. Some monks were doing robe-making work, some monks were doing dyeing work, some monks were doing recitation. Thus he created a thousand monks each unlike the other. That man, having seen many monks in the monastery, having turned back, reported to Jīvaka "Noble sir, the entire mango grove is full of monks." The Elder too, right there -

"Having created himself a thousand times, Panthaka;
Sat in the charming mango grove, until the announcement of the proper time."

Then the Teacher said to that man - "Having gone to the monastery, say 'The Teacher summons the one named Cūḷapanthaka.'" When he had gone and said thus, a thousand mouths arose saying "I am Cūḷapanthaka, I am Cūḷapanthaka." That man,

having gone again, said "Venerable sir, they are all, it seems, named Cūḷapanthaka indeed." "If so, having gone, whoever says 'I am Cūḷapanthaka' first, seize him by the hand; the rest will disappear." He did so. At that very moment about a thousand monks disappeared. The Elder too went together with that man. The Teacher, at the end of the meal, addressed Jīvaka - "Jīvaka, take Cūḷapanthaka's bowl; he will give the thanksgiving for you." Jīvaka did so. The Elder, roaring a lion's roar like a young lion, having stirred up the three Canons, gave the thanksgiving. The Teacher, having risen from his seat, surrounded by the Community of monks, having gone to the monastery, when the duties had been shown by the monks, having stood at the entrance of the perfumed chamber, having given the exhortation of the Fortunate One to the Community of monks, having spoken on the meditation subject, having dismissed the Community of monks, having entered the perfumed chamber scented with fragrant perfume, he assumed the lion's posture on his right side. Then in the evening time, monks having assembled from here and there, having sat down as if enclosed by a red woollen curtain, began a talk of praise of the Teacher: "Friends, Mahāpanthaka, not knowing Cūḷapanthaka's disposition, was unable to make him learn a single verse in four months, and drove him out of the monastery saying 'This one is slow'; but the Perfectly Enlightened One, by his own unsurpassed sovereignty as King of the Teaching, in just one interval between meals, gave him arahantship together with the analytical knowledges; the three Canons came together with the analytical knowledges themselves. Ah, the power of the Buddhas is indeed great!"

Then the Blessed One, having known this occurrence of discussion in the Teaching hall, thinking "Today it is fitting for me to go," having risen from the Buddha's sleeping place, having put on a well-dyed double cloth, having tied the waistband like a streak of lightning, having wrapped himself in the Fortunate One's great robe resembling a red woollen blanket, having come forth from the fragrant perfumed chamber, with the grace of a majestic noble elephant's lion-like stretching, with the boundless Buddha's deportment, having gone to the Teaching hall, having ascended the well-prepared excellent Buddha-seat in the middle of the decorated circular pavilion, emitting the six-coloured Buddha-rays, agitating the depths of the ocean, like the rising sun upon the summit of Yugandhara, he sat down in the middle of the seat. But as soon as the Perfectly Enlightened One had arrived, the community of monks, having cut short the discussion, became silent. The Teacher, having looked at the assembly with a soft mind of friendliness, thought: "This assembly shines exceedingly. Not even of a single one is there any restlessness of the hands or restlessness of the feet or sound of coughing or sound of sneezing. All these are respectful out of respect for the Buddha, awed by the power of the Buddha. Even if I were to sit without speaking for a whole life span, they will not raise a discussion first and speak. The duty of initiating the discussion is to be known by me alone; I myself shall speak first." Having addressed the monks with a sweet divine voice, having asked "What discussion were you having as you sat together here, monks? And what was the conversation that was interrupted?" when it was said "Such and such," he said: "Not only now, monks, is Cūḷapanthaka slow; in the past too he was slow indeed. And not only now have I become a support for him; in the past too I was indeed a support. But in the past I made him the master of a mundane household; now of a supramundane household." Having said this, requested by the monks who wished to hear that matter in detail, he brought up the past -

"In the past, monks, a certain young man, a resident of the city of Bārāṇasī, having gone to Takkaṣilā, for the purpose of learning a craft, having become a resident pupil of a world-renowned teacher, among five hundred young students, was exceedingly helpful to the teacher; he performed all duties such as attending to the feet and so on. But because of his slowness, he was unable to learn anything." The teacher, even though striving, thinking "This one is of great help to me; I shall teach him," was unable to teach him anything. He, having dwelt for a long time, being unable to learn even a single verse, having become dissatisfied, asked permission from the teacher, saying "I shall go." The teacher thought - "This one is helpful to me; I had hoped for his becoming wise, but I am unable to make him so. A return of help must certainly be done by me for him; I shall compose one spell and give it to him." He, having led him to the forest, said: "You are striking, you are striking, why are you striking? I too know you, I know you." Having composed this spell and teaching it to him, having made him repeat it many hundreds of times, having asked "Is it clear to you?" when it was said "Yes, it is clear," having thought "For a slow person indeed, a craft made well-practised by making effort does not run away," having given him travel expenses, having said "Go, you will live in dependence on this spell; but for the purpose of it not running away, you should always recite it," he dismissed him. Then his mother, when he arrived at Bārāṇasī, thinking "My son has come, having learnt a craft," showed him great honour and respect.

At that time the king of Bārāṇasī, reviewing "Is there any fault in my bodily actions and so on?" not seeing any action of his own that was displeasing, having thought "One's own faults are not apparent to oneself; they are apparent to others; I shall investigate the townspeople," having gone out in the evening in the guise of an unknown person, thought: "The friendly conversation of people who have eaten their evening meal and are sitting is of various kinds. If I am exercising kingship unrighteously, they will say 'We are oppressed by punishments, taxes, and so on by an evil, unrighteous king.' If I am exercising kingship righteously, having said 'May our king be long-lived' and so on, they will speak of my virtues." He wandered along the walls of those various houses.

At that moment, tunnel-thieves were breaking a tunnel between two houses, for the purpose of entering two houses by a single tunnel. The king, having seen them, stood in the shadow of a house. When they, having broken the tunnel and having entered the house, were looking at the goods, the young man, having awoken, reciting that spell, said: "You are striking, you are striking, why are you striking? I too know you, I know you." They, having heard that, thinking "We have been found out by this one, it seems; now he will destroy us," having thrown away even their worn garments, frightened, fled in every direction face to face. The king, having seen them fleeing and having heard the sound of the other's recitation of the spell, having ascertained the very house, having investigated the townspeople, entered his residence. But when the night became light, early in the morning, having summoned a man, he said - "Go, my good man, in such and such a street, in the house where the tunnel was broken, there is a young man who has come having learnt a craft from Takkaṣilā; bring him." He, having gone, having said "The king summons you," brought the young man. Then the king said to him - "You, dear son, are the young man who has

come having learnt a craft from Takkasilā?" "Yes, Sire." "Give that craft to us too." "Very well, Sire, having sat down on an equal seat, take it." The king too, having done so, having taken the spell, saying "This is your teacher's share," gave a thousand.

At that time the general said to the king's barber - "When will you trim the king's beard?" "Tomorrow or the day after tomorrow." He, having given him a thousand, having said "I have something to do," when it was said "What is it, master?" said "While pretending to be trimming the king's beard, having sharpened the razor exceedingly, cut his throat. You will be the general, I will be the king." He, having accepted saying "Very well," on the day of trimming the king's beard, having moistened the beard with scented water, having sharpened the razor, having taken hold of the edge of the forehead, saying "The razor is a little blunt-edged; it is fitting to cut the throat with a single stroke," again having stood to one side, he sharpened the razor. At that moment the king, having remembered his own spell, while rehearsing it, said "You are striking, you are striking, why are you striking? I too know you, I know you." Sweat was released from the barber's forehead. He, frightened thinking "The king knows my plot," having thrown the razor on the ground, lay down on his chest at the king's feet. Kings are indeed clever; therefore he said this to him - "I say, you wicked barber, you think 'The king does not know me.'""Grant me safety, Sire." "So be it, do not fear, tell me." "The general, Sire, having given me a thousand, said 'While pretending to trim the king's beard, cut his throat; I, having become king, will make you the general.'" The king, having heard that, having thought "In dependence on my teacher, life has been obtained," having summoned the general, having said "I say, general, what indeed has not been obtained by you from my presence? Now I cannot bear to see you; depart from my kingdom," having banished him from the kingdom, having summoned the teacher, having said "Teacher, in dependence on you, life has been obtained by me," having made great honour, he gave him the position of general. "He at that time was Cūḷapanthaka; the Teacher was the world-famed teacher."

The Teacher, having brought up this past, having said "Thus, monks, in the past too Cūḷapanthaka was slow indeed; at that time too I, having become his support, established him in a mundane family," then on another day, when the discussion arose "Oh, the Teacher has become a support for Cūḷapanthaka," having told the past story in the Cūḷaseṭṭhi Jātaka -

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

Having spoken this verse, "Not only now, monks, have I become a support for him; in the past too I was indeed a support. But in the past I made him the owner of a mundane family; now of a supramundane family. For at that time the junior pupil was Cūḷapanthaka, but the junior millionaire, the wise one, the experienced one, skilled in the stars, was myself" - thus he connected the Jātaka.

On another day they raised up a discussion in the Teaching hall: "Friends, Cūḷapanthaka, even though unable to learn a verse of four lines in four months, without abandoning his energy, became established in arahantship; now he has become the owner of the supramundane Teaching family." The Teacher, having come, having asked "What discussion were you having as you sat together here,

monks?" when it was said "Such and such," having said "Monks, a monk who has put forth strenuous energy in my Dispensation indeed becomes the owner of the supramundane Teaching," spoke this verse -

25. "By industriousness and diligence, by self-control and taming;
The wise one should make an island, which the mental flood cannot
overwhelm."

Therein, "should make an island" means by industriousness, which is called energy; by diligence, which is called the continuous presence of mindfulness; by self-control, which is called the fourfold purification of morality; and by sense-faculty control - endowed with wisdom nourished by the Teaching, the wise one, by means of these four qualities which are the causes, in this exceedingly deep ocean of saṃsāra where a foothold is extremely difficult to find, should make, could make, would be able to make an island, which is the fruition of arahantship that serves as one's own support. This is the meaning. Of what kind? "Which the mental flood cannot overwhelm" means which even the fourfold flood of mental defilements is unable to overwhelm and destroy. For it is not possible to overwhelm arahantship by the mental flood.

At the conclusion of the verse, many became stream-enterers and so on. Thus the teaching was beneficial to the assembly that had arrived.

The story of the Elder Monk Cūḷapanthaka is the third.

4. The Story of the Fools' Festival Celebration

26-27. "Engage in negligence": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Fools' Festival.

For on one occasion in Sāvattṥī a celebration called the Fools' Festival was proclaimed. During that festival, foolish, imprudent people, having smeared their bodies with ashes and cow dung, went about for seven days speaking vulgar language. There was no one who, having seen any relative, friend, or one gone forth, was ashamed. Standing at door after door, they spoke vulgar language. The people, being unable to hear their vulgar language, sent according to their means a half-coin, or a quarter-coin, or a coin. They, having taken whatever was received at their doors, departed. At that time, however, about five crores of noble disciples dwelt in Sāvattṥī. They sent a message to the Teacher's presence - "Let the Blessed One, venerable sir, without entering the city for seven days together with the Community of monks, remain right in the monastery." And for that seven days they prepared rice gruel, meals, and so on and sent them to the monastery itself for the Community of monks, and they themselves did not go out from their houses. But when the festival was concluded, on the eighth day, having invited the Community of monks headed by the Buddha, having ushered them into the city, having given a great gift, seated to one side, they said: "Venerable sir, seven days have passed for us with great suffering. When hearing the vulgar words of the foolish, our ears reached the point of bursting. No one was ashamed before anyone. Therefore we did not allow you to enter into the inner city, and we ourselves did not go out from our houses." The Teacher, having heard their talk, having said "The conduct of the foolish and imprudent is indeed of such a kind, but the wise, having guarded diligence as the essence of wealth, attain the achievement of the deathless, great Nibbāna," spoke these verses -

26. "Foolish, imprudent people engage in negligence;
But the wise one guards diligence as the foremost wealth.
27. "Do not engage in negligence, do not be intimate with delight in sensual pleasures;
For the diligent one, meditating, attains abundant happiness."

Therein, "foolish" means possessed of folly, not knowing the welfare of this world and the world beyond. "Imprudent" means without wisdom. They, not seeing the danger in negligence, engage in negligence, carry it on, spend their time in negligence. "The wise one" means the wise person, however, endowed with wisdom nourished by the Teaching, guards diligence as one would guard the foremost, highest wealth of the seven treasures handed down through the family lineage. For just as those who, in dependence on the highest wealth, seeing the benefit in wealth thus: "We shall attain the achievement of the types of sensual pleasure, we shall support our children and wife, we shall clear the path leading to the world beyond," guard it; so too the wise person, being diligent, seeing the benefit in diligence thus: "I shall obtain the first meditative absorption and so on, I shall attain the paths and fruits and so on, I shall accomplish the three true knowledges and the six direct knowledges," guards diligence as the foremost wealth. This is the meaning. "Do not be negligent" means therefore you should not engage in negligence, you should not spend your time in negligence. "Do not be intimate with delight in sensual pleasures" means do not engage in, do not think about, do not obtain the intimacy of craving, which is reckoned as delight in sensual pleasures as objects and sensual pleasures as defilements. "For the diligent one" means indeed the diligent person, through the establishment of mindfulness, meditating, attains abundant, lofty happiness of Nibbāna.

At the conclusion of the verse, many became stream-enterers and so on. The proclamation of the Teaching was beneficial to the great multitude.

The story of the fools' festival celebration is the fourth.

5. The Story of the Elder Mahākassapa

28. "Heedlessness with diligence": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the Elder Mahākassapa.

For on one day, the Elder, dwelling in the Pippali Cave, having walked for almsfood in Rājagaha, after the meal, having returned from his alms round, having increased the light, sat down looking with the divine eye at beings who were heedless and heedful, passing away and being reborn in water, earth, mountains and so on. The Teacher, while just sitting at Jeta's Grove, reflecting with the divine eye "With what abiding indeed does my son Kassapa dwell today?" having known "He dwells looking at the passing away and rebirth of beings," having said "The passing away and rebirth of beings is unlimited even by the knowledge of a Buddha; having taken conception in a mother's womb, without making the mother and father known, it is not possible to make a determination of beings who are passing away; to know them

is not within your domain, Kassapa; a trifle is your domain; but to know and see in every respect those passing away and being reborn is the domain of Buddhas alone," having pervaded with light, as if seated before him, spoke this verse -

28. "When the wise person drives away heedlessness with diligence;
Having ascended the palace of wisdom, free from sorrow, the sorrowful generation;
Like one standing on a mountain looks upon those standing on the ground, the wise one looks upon the foolish."

Therein, "drives away" means just as new water entering a pond, having agitated the old water, not giving it room, drives away and removes that which is fleeing overhead after overhead; just so, the wise person, developing the characteristic of diligence, not giving room for heedlessness, when by the force of diligence he drives away and removes that, then he, with heedlessness driven away, in the sense of very lofty, fulfilling the befitting practice for the palace of wisdom, which is reckoned as the pure divine eye, having ascended by that practice as if by a ladder to a palace, free from sorrow through the abandoning of the dart of sorrow, looks at and sees with the divine eye the sorrowful generation, the order of beings, both passing away and being reborn, who have not abandoned the dart of sorrow. Like what? "Like one standing on a mountain looks upon those standing on the ground" means one standing on a mountain peak looks without difficulty upon those standing on the ground, or else one standing on the upper storey of a mansion looks without difficulty upon those standing in the mansion courtyard; so too that wise one, the wise person, the great one who has eliminated the mental corruptions, looks without difficulty upon the foolish, whose seeds of the round of rebirths are uncut, both passing away and being reborn.

At the conclusion of the verse, many realised the fruition of stream-entry and so on.

The story of the Elder Monk Mahākassapa is the fifth.

6. The Story of the Two Friends, the Heedless and the Heedful

29. "Diligent among the heedless": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to two friend monks.

It is said that they, having taken a meditation subject in the presence of the Teacher, entered a forest monastery. Among them, one, it is said, having brought firewood early in the morning, having prepared a charcoal pan, conversing with young novices, sat warming himself during the first watch of the night. One, being diligent, practising the ascetic duty, exhorted the other: "Friend, do not do thus, for the heedless one the four realms of misery are like one's own home. Buddhas indeed cannot be pleased by fraudulence." He did not listen to his exhortation. The other, thinking "This one is not willing to do what others bid," without saying anything to him, being just diligent, practised the ascetic duty. The lazy elder too, having warmed himself in the first watch, when the other had walked up and down and entered the inner room, having entered, having said "You great lazy one, you have entered the forest having lain down for the purpose of sleeping; is it fitting, having taken a meditation subject in the presence of the Buddhas, to rise and practise the ascetic duty?" having entered his own dwelling place, having lain down, slept. The other too, having rested in the

middle watch of the night, having risen in the last watch, practises the ascetic duty. He, thus dwelling diligently, before long attained arahantship together with the analytical knowledges. The other spent his time in negligence only. They, having finished keeping the rains retreat, having gone to the Teacher's presence, having paid homage to the Teacher, sat down to one side. The Teacher, having exchanged friendly welcome with them, asked: "Did you, monks, diligently practise the ascetic duty? Has the task of one gone forth reached its summit for you?" First the heedless monk said - "From where, venerable sir, is there diligence for this one? From the time of going, having lain down sleeping, he spent his time." "But you, monk?" "I, venerable sir, having brought firewood early in the morning, having prepared a charcoal pan, warming myself in the first watch, having sat down, not sleeping at all, spent my time." Then the Teacher said to him: "You, having spent your time heedlessly, say 'I am diligent,' but you make the diligent one out to be heedless." Again, in order to make known the dangers in negligence and the benefits in diligence, having said "You are like a weak horse whose speed is broken in the presence of my son, but this one is like a swift horse in your presence," he spoke this verse -

29. "Diligent among the heedless, very wakeful among those who sleep;
Like a swift horse leaving behind a weak one, the wise one goes on."

Therein, "diligent" means one who has eliminated the mental corruptions, accomplished in diligence through having attained the expansion of mindfulness. "Among the heedless" means among beings who stand in the relinquishing of mindfulness. "Among those who sleep" means among those who sleep in all postures through the absence of mindfulness and wakefulness. "Very wakeful" means one who stands in the great wakefulness of the expansion of mindfulness. "Like a weak horse" means like a swift thoroughbred Sindh horse compared to a weak horse with blunt hooves and broken speed. "The wise one" means one of the highest wisdom. He leaves behind and goes on ahead of such a person both in scriptural learning and in achievement. For while the one of dull wisdom is still striving to learn one discourse, the wise one learns one chapter; thus, to begin with, he leaves behind and goes on by scriptural learning. But while the one of dull wisdom is still striving to do the night-quarters and day-quarters, and while still reciting having learnt the meditation subject, the wise one, even in the preliminary stage, having entered the night-quarters or day-quarters done by another, meditating on the meditation subject, having exhausted all mental defilements, makes the supramundane states come into his possession; thus he leaves behind and goes on by achievement too. But in the round of rebirths, having left him behind, having abandoned him, escaping from the round of rebirths, he goes on indeed.

At the conclusion of the verse, many attained the fruition of stream-entry and so on.

The story of the two friends, the heedless and the heedful, is the sixth.

7. The Story of Magha

30. "Through diligence, Maghavā" - the Teacher, while dwelling in dependence on Vesālī in the Pinnacled Hall, spoke this proclamation of the Teaching referring to Sakka, the king of the gods.

For in Vesālī there dwelt a Licchavi named Mahāli. He, having heard the Truth-finder's teaching of the Sakkapañha Suttanta, thought: "The Perfectly Enlightened One spoke making great the success of Sakka. 'Did he speak having seen, or without seeing? Does he know Sakka, or not?' - I shall ask him." Then, Mahāli, the Licchavi approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahāli, the Licchavi said this to the Blessed One - "Has Sakka, the lord of the gods, been seen by the Blessed One, venerable sir?" "Sakka, the lord of the gods, has indeed been seen by me, Mahāli." "That, venerable sir, must surely have been an imposter of Sakka. For Sakka, the lord of the gods, is difficult to see, venerable sir." "I understand Sakka, Mahāli, and I understand the qualities that make one Sakka, because of which undertaking of qualities Sakka attained the position of Sakka, that too I understand."

Sakka, the lord of the gods, Mahāli, when formerly being a human being, was a young man named Magha, therefore he is called Maghavā.

Sakka, the lord of the gods, Mahāli, when formerly being a human being, gave gifts first, therefore he is called Purindada.

Sakka, the lord of the gods, Mahāli, when formerly being a human being, gave gifts carefully, therefore he is called Sakka.

Sakka, the lord of the gods, Mahāli, when formerly being a human being, gave a public rest-house, therefore he is called Vāsava.

Sakka, the lord of the gods, Mahāli, thinks of even a thousand matters in a moment, therefore he is called Sahassakkha.

Sakka, the lord of the gods, Mahāli, has a titan maiden named Sujā as his consort, therefore he is called Sujampati.

Sakka, the lord of the gods, Mahāli, exercises sovereign lordship over the kingdom of the gods of the Thirty-three, therefore he is called the lord of the gods.

When Sakka, the lord of the gods, Mahāli, was formerly a human being, he had seven vows that were complete and undertaken, because of which undertaking Sakka attained the position of Sakka. What are the seven vows? For as long as life lasts I would be a supporter of my mother and father, for as long as life lasts I would be one who honours the elders in the family, for as long as life lasts I would be one of smooth speech, for as long as life lasts I would be one of non-divisive speech, for as long as life lasts I would dwell in a house with a mind free from the stain of stinginess, generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing. For as long as life lasts I would be one who speaks the truth, for as long as life lasts I would be without wrath - "even if wrath should arise in me, I would quickly dispel it." When Sakka, the lord of the gods, Mahāli, was formerly a human being, these seven vows were complete and undertaken, because of which undertaking Sakka attained the position of Sakka.

"A being who supports his mother and father, who honours the elders in the family;
Smooth, of kindly conversation, one who has abandoned slander.

"Devoted to the removal of stinginess, truthful, a man who overcomes wrath; Him indeed the gods of the Thirty-three have called a good person." -

Having said "This, Mahāli, is the deed done by Sakka at the time of the young man Magha," again by him "How, venerable sir, did the young man Magha proceed?" Being asked by one wishing to hear his practice in detail, having said "If so, Mahāli, listen," he brought up the past -

In the past, in the country of Magadha, in the village of Macala, a young man named Magha, having gone to the place where the village work was carried out, having cleared away the dust from the place where he stood with the tip of his foot, having made it delightful, stood there. Another, having struck him with his arm, having removed him from there, himself stood there. He, without becoming angry at him, having made another place delightful, stood there. From there too, another, having come, having struck him with his arm, having removed him, himself stood there. He, without becoming angry at him either, having made another place delightful, stood there. Thus men, as they came out from their houses, having struck him with their arms, removed him from each place where he stood. He, having thought "All these have become happy in dependence on me; by this action there should be happiness-giving meritorious action for me," on the following day, having taken a spade, made a place the size of a threshing floor delightful. All, having gone, stood right there. Then, in the cold season, having made a fire, he gave it to them; in the hot season, water. Then, having thought "A delightful place is dear to all; there is nothing displeasing to anyone; henceforth it is fitting for me to go about making the road level," having gone out right early, making the road level, having cut, carrying away tree branches that needed to be removed, he goes about. Then another, having seen him, said - "My dear, what are you doing?" "I am making a road leading to heaven for myself, my dear." "If so, let me too be your companion." "Be so, my dear; heaven is agreeable even to many and abundant in happiness." Thenceforth there were two persons. Having seen them, having asked likewise and having heard, yet another became their companion; thus another and yet another - all thirty-three persons came to be. All of them, with spades and so on in hand, making the road level, go to places of one yojana or two yojanas distance.

Having seen them, the village head-man thought - "These people are engaged in what is not exertion; if they were to bring fish, meat, and so on from the forest, or having brewed liquor were to drink it, or were to do other such work, I too might get something or other." Then, having had them summoned, he asked - "What are you doing going about?" "The way to heaven, master." "For those living the household life, it is not proper to do thus; it is proper to bring fish, meat, and so on from the forest, to brew liquor and drink it, and to do various kinds of business activities." They rejected his word; even though told again and again, they rejected it just the same. He, being angry, thinking "I shall destroy them," having gone to the king's presence, having said "I see your thieves, Sire, going about forming a gang," when it was said "Go, seize them and bring them here," having done so, having bound them all and brought them, he showed them to the king. The king, without even investigating, commanded "Have them trampled by an elephant." Magha gave exhortation to the rest - "Friends, apart from friendliness there is no other support for us; you, without generating irritation anywhere, towards the king, towards the village head-man, towards the

trampling elephant, and towards yourselves, with a mind of friendliness, be of even mind." They did so. Then, through the power of their friendliness, the elephant did not dare even to approach them. The king, having heard that matter, thought "Having seen many people, will it not dare to trample them?" "Go, having covered them with mats, have them trampled," he said. Even though the elephant was sent to trample them after covering them with mats, it retreated from afar.

The king, having heard that incident, thinking "There must be a reason here," having had them summoned, asked - "Dear sons, depending on me, what do you not obtain?" "What is this, Sire?" "You, it is said, having become thieves in a gang, go about in the forest?" "Who says thus, Sire?" "The village head-man, dear sons." "We are not thieves, Sire; but we, clearing our own way to heaven, do this and that. The village head-man, having urged us to unwholesome activity, being angry and wishing to destroy us when we did not heed his word, spoke thus." Then the king, having heard their account, having become filled with pleasure, said "Dear sons, this animal knows your virtues; I, though a human being, was not able to know them. Forgive me." And having said thus, he gave the village head-man together with his sons and wife as their slave, the elephant as a mount, and that village for comfortable enjoyment. They, thinking "Right here the benefit of our merit done has been seen," with exceedingly gladdened minds, riding that elephant by turns, while going, consulted "Now even more merit should be done by us; what shall we do? Having made a permanent structure at the crossroads, let us build a resting hall for the public." They, having summoned a carpenter, began the hall. But due to the absence of desire towards women, they did not give women a share in that hall.

Now in Magha's house there were four women: Nandā, Cittā, Sudhammā, and Sujā. Among them, Sudhammā, having joined together with the carpenter, having said "Brother, make me the chief of this hall," gave a bribe. He, having accepted saying "Very well," first of all, for the purpose of the house-top, having dried a tree, having planed it, having pierced it, having completed the house-top, having carved the letters "This hall is named Sudhammā," having wrapped it in cloth, placed it aside. Then the carpenter, having completed the hall, on the day of raising the house-top, said "Alas, sirs, we did not remember one thing to be done." "What is it, friend?" "The house-top." "Let it be, we shall bring it." "Now it cannot be made from a freshly cut tree; it is proper to obtain a house-top that has been previously cut, planed, pierced, and set aside." "Now what should be done?" "If in anyone's house there is a finished and stored house-top for sale, that should be sought." They, searching, having seen one in Sudhammā's house, even having offered a thousand as the price, did not obtain it. But when it was said "If you make me a partner in the hall, I shall give it," they said "We do not give a share to women."

Then the carpenter said to them - "Sirs, what are you saying? Apart from the Brahma world, there is no place devoid of women. Take the house-top. This being so, our work will reach completion." They, saying "Very well," having taken the house-top, having completed the hall, divided it into three parts. In one section they made a dwelling place for the wealthy, in one for the destitute, in one for the sick. The thirty-three men, having laid out thirty-three boards, gave a signal to the elephant - "When a visitor comes and sits on whichever spread board, take him and establish him in the house of the very owner of that board. His foot-care, back-rubbing, drinking water,

solid food, soft food, and sleeping arrangements - all shall be the burden of the very owner of the board." The elephant, having taken each one who came, leads him to the house of the very owner of the board. He does what is to be done for him on that day. Magha, having planted a coral tree not far from the hall, spread a stone slab at its root. People who entered the hall, one after another, having looked at the house-top and having read the letters, say "This hall is named Sudhammā." The name of the thirty-three men is not apparent. Nandā thought - "These men, while building the hall, made us without a share; but Sudhammā, through her own experience, having made the house-top, became a partner. It is proper for me too to do something. What indeed shall I do?" Then this occurred to her - "It is proper for those who come to the hall to obtain both drinking water and bathing water. I shall have a pond dug." She had a pond made. Cittā thought - "The house-top was given to Sudhammā, a pond was made for Nandā. It is proper for me too to do something. What indeed shall I do?" Then this occurred to her - "It is proper for those who have come to the hall, having drunk water and having bathed, even at the time of departure, to go having adorned themselves with garlands. I shall have a flower park made." She had a delightful flower park made. For the most part, in that park there was no saying "Such and such a tree bearing flowers or bearing fruit is not here."

But Sujā, having thought "I am Magha's maternal uncle's daughter and his wife, the deed done by him is mine indeed, and the deed done by me is his indeed," without doing anything, spent her time merely adorning her body. Magha too, having fulfilled these seven vows - attendance upon mother and father, the practice of honouring the elders in the family, truthful speech, non-harsh speech, non-slanderous speech, removal of stinginess, and non-wrath -

"A being who supports his mother and father, who honours the elders in the family;
Smooth, of kindly conversation, one who has abandoned slander.

"Devoted to the removal of stinginess, truthful, a man who overcomes wrath;
Him indeed the gods of the Thirty-three have called 'a good person.'"

Having thus attained a state worthy of praise, at the end of life he was reborn as Sakka, the king of gods, in the realm of the Thirty-three; and his companions too were reborn right there; the carpenter was reborn as the young god Vissakamma. At that time the titans dwelt in the realm of the Thirty-three. They, thinking "Newly arisen young gods have been reborn," prepared a celestial beverage. Sakka gave a signal to his own following that no one should drink. The titans, having drunk the celestial beverage, became intoxicated. Sakka, thinking "What use is a kingdom shared with these?" having given a signal to his own following, having had them seized by the feet, had them thrown into the great ocean. They fell headlong into the ocean. Then, by the power of their merit, on the lower level of Sineru, a titan mansion arose, and a Variegated Trumpet-flower tree arose.

But when the titans were defeated in the battle between the gods and the titans, the city of the gods of the Thirty-three, ten thousand yojanas in extent, arose. Between the eastern and western gates of that city there were ten thousand yojanas, and likewise between the southern and northern gates. That city was endowed with a thousand gates, adorned with parks and ponds. In its middle, as the outcome of the

hall, a mansion named Vejayanta, made of the seven precious things, seven hundred yojanas in height, adorned with flags three hundred yojanas in height, rose up. On the golden poles there were gem flags, on the gem poles there were golden flags; On the coral poles there were pearl flags, on the pearl poles there were coral flags; On the poles made of the seven precious things there were flags of the seven precious things; the flag standing in the middle was three hundred yojanas in height. Thus, as the outcome of the hall, a mansion a thousand yojanas in height, made entirely of the seven precious things, arose; as the outcome of the coral tree, the Pāricchattaka arose, three hundred yojanas in circumference all around; as the outcome of the stone slab, the Paṇḍukambala stone arose at the foot of the Pāricchattaka, sixty yojanas in length, fifty yojanas in breadth, fifteen yojanas in thickness, of the colour of a red woollen blanket of jayasumana flowers. When one sits there, half the body sinks in; when one rises, the depression fills up again.

But the elephant was reborn as a young god named Erāvaṇa. For in the world of gods there are no animals. Therefore, at the time of going out for amusement in the park, having abandoned that individual existence, he became an elephant named Erāvaṇa, one hundred and fifty yojanas in size. He created thirty-three heads for the benefit of the thirty-three persons, each three leagues and a half yojana in circumference; in the middle of all, for the benefit of Sakka, he created a head named Sudassana, thirty yojanas in extent. On top of that there was a jewelled pavilion of twelve yojanas. There, at intervals, flags made of the seven precious things, a yojana in height, stood raised. At the edge a net of tinkling bells hung down. When stirred by a gentle wind, a sound emanated from it like a celestial song mixed with the sound of a five-part musical ensemble. In the middle of the pavilion, for the benefit of Sakka, a jewelled divan of one yojana was prepared; there Sakka sat. The thirty-three young gods sat on jewelled divans on their own heads. On each of the thirty-three heads he created seven tusks each. Among those, each one was fifty yojanas in length; on each tusk there were seven ponds, in each pond there were seven lotus plants, on each plant there were seven flowers, on each flower there were seven petals, and on each petal seven celestial maidens danced. Thus all around, in places of fifty yojanas, on the elephant's tusks themselves there were dance festivals. Experiencing such great glory, Sakka, the king of gods, goes about.

Sudhammā too, having died and gone, was reborn right there. For her, a divine assembly hall named Sudhammā, nine hundred yojanas in extent, arose. There is, it is said, no other place more delightful than that; on eight days of the month the hearing of the Teaching takes place right there. Even to this very day, having seen a certain delightful place, they say "It is like the Sudhammā divine assembly hall." Nandā too, having died and gone, was reborn right there; for her, a pond named Nandā, five hundred yojanas in extent, arose. Cittā too, having died and gone, was reborn right there; for her too, a grove named Cittalatā, five hundred yojanas in extent, arose; there, having led young gods in whom the signs of their previous existence had arisen, they go about bewildering them. But Sujā, having died, was reborn as a single crane in a certain mountain cave. Sakka, looking at his own attendant women, thinking "Sudhammā has been reborn right here, likewise Nandā and Cittā, but where indeed has Sujā been reborn?" having seen her reborn there, thinking "The fool, not having done any merit, has now been reborn in the animal realm; but now it is fitting to have her make merit and bring her here," having

abandoned his own form, having gone to her presence in the guise of a stranger, asked "What are you doing going about here?" "But who are you, master?" "I am your husband Magha." "Where have you been reborn, master?" "I have been reborn in the Tāvātimsa god realm." "But do you know the place of rebirth of your companions?" "I do not know, master." "They too have been reborn right near me; you will see those companions." "How shall I go there?" Sakka, having said "I shall take you there," having placed her on the palm of his hand, having led her to the heavenly world, having released her on the bank of Nandā's pond, informed the other three - "You will see your companion Sujā." "Where is she, Sire?" "She is standing on the bank of Nandā's pond," he said. Those three too, having gone, having made sport saying "Oh, such is the fruit of the lady's adorning of her individual existence! Now look at her beak, look at her feet, look at her legs - how splendid indeed is her body!" departed.

Again Sakka, having gone to her presence, having said "Have you seen your companions?" when she said "I have seen them; they mocked me and went away; take me right there," having taken her right there, having released her in the water, asked "Have you seen their success?" "I have seen it, Sire." "It is fitting for you too to make an effort for rebirth there." "What shall I do, Sire?" "Will you keep the exhortation given by me?" "I will keep it, Sire." Then, having given her the five precepts, having said "Guard them diligently," he departed. She, from that time onwards, having searched for only naturally dead fish, ate them. Sakka, after the lapse of a few days, having gone for the purpose of testing her, having become like a dead fish on the surface of the sand, lay down on his back. She, having seen it, with the perception "A dead fish," seized it. The fish, at the time of being swallowed, wagged its tail. She, thinking "A living fish," released it in the water. He, having waited a little while, again lay down on his back in front of her. Again she, with the perception "A dead fish," having taken it, at the time of swallowing, he wagged the tip of his tail. Having seen that, thinking "A living fish," she released it. Having thus tested her three times, having revealed himself saying "She guards morality well," having said "I have come for the purpose of testing you; you guard morality well; guarding thus, before long you will be reborn near me; be diligent," he departed.

She, from that time onwards, obtained a fish that had died by itself, or did not obtain one, within just a few days, having withered and died, by the fruit of that morality, she was reborn as the daughter of a potter in Bārāṇasī. Then, when she was about fifteen or sixteen years of age, Sakka, reflecting "Where indeed has she been reborn?" having seen, thinking "Now it is fitting for me to go there," having filled a small carriage with the seven jewels appearing as cucumbers, driving it, having entered Bārāṇasī, proclaiming "Mothers and fathers, take cucumbers, take cucumbers!" he entered the street. But when those who came bringing green peas, beans, and so on, having said "I do not give them for a price," when it was said "How do you give them?" he said "I give them to a woman who keeps morality." "What is morality like, master? Is it black, or of blue colour and so on?" "You do not even know 'what is morality like,' how then will you keep it? But I shall give them to one who keeps morality." "Master, this potter's daughter goes about saying 'I keep morality'; give them to her." She too said to him "If so, give them to me, master." "Who are you?" "I am one who has not abandoned the five precepts." "These were brought by me for you alone," and driving the small carriage, having gone to her house, having made it impossible for others to carry away, having given wealth bestowed by the

gods in the appearance of cucumbers, having revealed himself, having said "This is wealth for your livelihood; keep the five precepts making them unbroken and so on," he departed.

She too, having passed away from there, was reborn as the daughter of the chief of the titans in the realm of the titans, in the house of Sakka's enemy. But because of morality being well guarded in two existences, she was lovely, golden-coloured, endowed with an extraordinary splendour of beauty. Vepacitti, the lord of the titans, saying to the titans who came and came "You are not suitable for my daughter," not giving her to anyone, saying "My daughter will herself choose a husband suitable for herself," having assembled the titan army, placed a garland of flowers in her hand, saying "Choose a husband suitable for yourself." At that moment, Sakka, looking at her place of rebirth, having known that event, thinking "Now it is fitting for me to go and bring her," having created the appearance of an old titan, went and stood at the edge of the assembly. She too, looking here and there, upon merely seeing him, with affection arisen through the force of former cohabitation, her heart being submerged as if by a great flood, threw the garland of flowers upon him, saying "This is my husband." The titans, being ashamed, saying "Our king, not finding one suitable for his daughter for so long a time, has now found one; this old man, older than his daughter's grandfather, is suitable for her," departed. Sakka too, having taken her by the hand, having roared "I am Sakka!" sprang into the sky. The titans, saying "We have been deceived by the old Sakka!" pursued him. Mātali, the charioteer, having brought the Vejayanta chariot, stood on the road. Sakka, having placed her there upon it, set out facing the city of the gods. Then, when he arrived at the Sippali forest, frightened young garuḷas, having heard the sound of the chariot, cried out. Having heard their sound, Sakka asked Mātali - "Who are these crying out?" "Young garuḷas, Sire." "Why?" "Having heard the sound of the chariot, out of fear of death." "Let not so many birds be crushed and perish by the speed of the chariot on account of me alone; turn back the chariot." He too, having given the signal of the stick to the thousand Sindh horses, turned back the chariot. Having seen that, the titans, thinking "The old Sakka, who had been fleeing from the front of the titans, has now turned back the chariot; surely support must have been obtained by him," having turned back, entered the titan city by the very road they had come, and did not raise their heads again.

Sakka too, having led Sujā, the titan maiden, to the city of the gods, established her in the position of chief among two and a half crores of nymphs. She requested a boon from Sakka - "Great king, in this heavenly world I have neither mother nor father nor brothers nor sisters. Wherever you go, take me along with you." He gave her the acknowledgment "Very well." Thenceforth, when the variegated trumpet-flower tree bloomed, the titans, thinking "It is the time of flowering of the divine coral tree in the place of our rebirth," ascend to heaven for the purpose of battle. Sakka gave the protection to the serpents below the ocean, then to the supaṇṇas, then to the kumbhaṇḍas, then to the demons. Then to the four great kings. But above all, for the purpose of averting danger, he placed at the gates of the city of the gods images of Inda with thunderbolt in hand. The titans, even having conquered the serpents and others and having come, seeing the images of Inda from afar, flee thinking "Sakka has come forth." Thus, Mahāli, the young man Magha proceeded along the practice of diligence. Thus diligent, having attained such supremacy, he exercised kingship in the

two heavenly worlds. Diligence indeed is praised by the Buddha and others. Having said "For in dependence on diligence, there is the achievement of all distinctions, both mundane and supramundane," he spoke this verse -

30. "Through diligence, Maghavā attained the foremost position among the gods; They praise diligence, heedlessness is always blamed."

Therein, "through diligence" means through the diligence practised beginning with the clearing of a piece of ground in the village of Macala. "Maghavā" means the young man Magha, now known as "Maghavā," attained the foremost position among the gods by being king of the two heavenly worlds. "They praise" means the wise ones beginning with the Buddha extol and commend diligence itself. Why? Because it is the cause of the attainment of all distinctions, both mundane and supramundane. "Heedlessness is always blamed" means heedlessness, however, is constantly blamed and censured by those noble ones. Why? Because it is the root of all failures. For whether it be misfortune among human beings or rebirth in realms of misery, all is rooted in heedlessness alone.

At the conclusion of the verse, Mahāli the Licchavi became established in the fruition of stream-entry, and among the assembly that had arrived as well, many became stream-enterers and so on.

The story of Magha is the seventh.

8. The Story of a Certain Monk

- 31.** "A monk delighting in diligence": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a certain monk.

It is said that he, having had the meditation subject taught up to arahantship in the presence of the Teacher, having entered the forest, striving and endeavouring, was not able to attain arahantship. He, thinking "I shall have the meditation subject taught in a more distinguished way," having departed from there, while coming to the presence of the Teacher, having seen a great forest-fire arisen on the road, having swiftly ascended one bare mountain-top and sat down, having seen the fire burning the forest, took it as an object - "Just as this fire goes burning great and small fuel, so too by the fire of noble path knowledge, great and small mental fetters should be burnt." The Teacher, while seated just in the perfumed chamber, having known the disposition of his mind, having said "Just so, monk, just as great and small fuel, so too the subtle and gross mental fetters arising within these beings - it is fitting to burn them with the fire of knowledge and make them incapable of arising," having emitted a radiance, appearing as if seated in front of that monk, spoke this verse of radiance -

31. "A monk delighting in diligence, or seeing danger in heedlessness; Goes burning up mental fetters, subtle and gross, like a fire."

Therein, "delighting in diligence" means delighted in, devoted to diligence; the meaning is one who spends time in diligence. "Or seeing danger in heedlessness" means seeing as peril the danger in heedlessness, such as rebirth in hell and so on; or seeing heedlessness as peril because it is the root of those rebirths. "Mental fetter" means the tenfold mental fetter that is a yoking, a bondage together with the

suffering of the round of rebirths, capable of causing beings to sink in the round of rebirths. "Subtle and gross" means great and small. "Goes burning like a fire" means just as this fire goes burning just this great and small fuel. In the same way, this monk delighting in diligence goes burning this mental fetter with the fire of knowledge attained through diligence, making it incapable of arising. This is the meaning.

At the conclusion of the verse, that monk, just as he was seated, having burnt up all mental fetters, having attained arahantship together with the analytical knowledges, having come through the sky, having praised and extolled the golden-coloured body of the Truth-finder, departed while paying homage.

The story of a certain monk is the eighth.

9. The Story of the Elder Monk Tissa, the Town-Dweller

32. "Delighting in diligence": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to the elder monk named Nigamavāsītissa.

For a certain son of good family, born and raised in a market town village not far from Sāvattthī, having gone forth in the Teacher's Dispensation and having obtained full ordination, became known as "the elder monk named Nigamavāsītissa, of few wishes, content, secluded, putting forth strenuous energy." He always wandered for almsfood in his relatives' village only. Even when Anāthapiṇḍika and others were making great gifts, and even when King Pasenadi of Kosala was making an incomparable gift, he did not come to Sāvattthī. The monks, having raised a discussion saying "This Elder Nigamavāsītissa, having risen and exerted himself, dwells in company with his relatives; even when Anāthapiṇḍika and others are making great gifts and so on, and even when King Pasenadi of Kosala is making an incomparable gift, he does not come at all," reported it to the Teacher. The Teacher, having had him summoned, having asked "Is it true, monk, that you act thus?" when he said "There is not, venerable sir, any bonding with relatives on my part; I, in dependence on those people, obtain food merely sufficient to swallow, whether coarse or superior. When sufficient for sustenance has been obtained, what need is there for further search for food? - thus I do not go. But there is no bonding with relatives on my part, venerable sir" - the Teacher, knowing even by nature his disposition - having given him applause saying "Good, good, monk," said "But this is not wonderful, monk, that you, having obtained a teacher such as me, were of few wishes. For this fewness of wishes is my tradition, my lineage" - and being requested by the monks, he brought up the past -

In the past, on the bank of the Ganges in the Himalayas, in a certain fig tree forest, many thousands of parrots dwelt. There one king of parrots, when the fruits of his own dwelling tree were exhausted, whatever remained - whether a sprout or a leaf or bark - eating each of those, drinking water in the Ganges, being supremely of few wishes and content, did not go elsewhere. Through the virtue of his state of having few wishes and being content, Sakka's dwelling trembled. Sakka, reflecting, having seen him, for the purpose of investigating him, by his own power caused that tree to dry up. The tree, broken down, reduced to a mere stump, full of holes, stood emitting a sound as if being struck when the wind blew. From its holes, powder came out. The king of parrots, having eaten those, having drunk water in the Ganges, without going

elsewhere, not counting the wind and heat, sat on the top of the fig tree stump. Sakka, having known his state of being supremely of few wishes, thinking "Having had the qualities of a friend's virtues spoken of, having given him a boon, having made the fig tree bear deathless fruit, I shall return," having become a king of swans, having placed Sujā, the titan maiden, in front, having gone to the fig tree forest, having sat on a branch of a tree not far away, speaking together with him, spoke this verse -

"There are trees with green leaves, many trees with various fruits;
Why then is the parrot's mind delighted in a dry, hollow tree?"

The entire Suva Jātaka should be expanded according to the method that has come in the Ninth Book. For only the origin of the story is different there and here; the rest is just the same. The Teacher, having brought this proclamation of the Teaching, having said "At that time Sakka was Ānanda, the king of parrots was myself," having said "Thus, monks, this fewness of wishes is my tradition, my lineage; not wonderful is the fewness of wishes of my son Nigamavāsītissa, having obtained a teacher such as me; a monk should indeed be of few wishes, just like Nigamavāsītissa. For such a monk is incapable of decline from the mental states of serenity and insight or from path and fruition; surely he is near to Nibbāna itself" - and having said this, he spoke this verse -

32. "A monk delighting in diligence, or seeing danger in heedlessness;
Is incapable of decline, he is near to Nibbāna itself."

Therein, "incapable of decline" means that such a monk is incapable of decline from the mental states of serenity and insight or from path and fruition; nor does he decline from what has been attained, nor does he fail to attain what has not been attained. "Near to Nibbāna itself" means near to both the final extinguishment of the mental defilements and the final Nibbāna without clinging.

At the conclusion of the verse, the Elder Nigamavāsītissa attained arahantship together with the analytical knowledges. Many others too became stream-enterers and so on. The proclamation of the Teaching was beneficial to the great multitude.

The story of the Elder Monk Tissa, the town-dweller, is the ninth.

The commentary on the Diligence Chapter is finished. The second chapter.



ABOUT THIS TRANSLATION

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