

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

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

07. The Book of Stories about Ghosts (07. Petavatthupāḷi)

2. The Chapter on Ubbari (2. Ubbarivaggo)

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PaliVerse

5. The Collection of Minor Texts

07. The Book of Stories about Ghosts

2. The Chapter on Ubbari

1. The Story of the Female Ghost Who Freed from Saṃsāra

- 95.** "You are naked, of ugly appearance, emaciated, with veins showing all over your body;
With protruding ribs, so thin, who are you standing here?"
- 96.** "I, venerable sir, am a female ghost, ill-fated, belonging to Yama's world;
Having done evil deeds, I have gone from here to the realm of ghosts."
- 97.** "What wrong-doing was done by body, by speech, by mind?
By the result of what action have you gone from here to the realm of ghosts?"
- 98.** "I had no compassionate ones, venerable sir, neither father nor mother nor relatives;
Who would urge me 'Give a gift, with a confident mind, to ascetics and brahmins.'"
- 99.** "For five hundred years from here, I have wandered naked in such a form;
Consumed by hunger and thirst, this is the fruit of my evil action."
- 100.** "I pay homage to you, noble one, with a confident mind, have compassion on me, O hero of great majesty;
Having given something, whatever it may be, dedicate it to me, release me from the unfortunate realm, venerable sir."
- 101.** Having replied "Good!", he, the compassionate Sāriputta,
Having given a morsel to the monks, and a hand-sized piece of cloth,
And drinking water from a bowl, he dedicated the offering to her.
- 102.** Immediately after the offering was dedicated, the result arose;
Food, clothing, and drink - this is the fruit of the offering.
- 103.** Then pure, with clean clothing, wearing the finest Kāsi cloth;
Adorned with variegated garments and ornaments, she approached Sāriputta.
- 104.** "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star."
- 105.** "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind."
- 106.** "I ask you, goddess of great majesty, when you were a human being, what

merit did you make?

By what are you of such radiant power, and your beauty illuminates all directions?"

- 107.** "Pale, lean, hungry, naked, with fallen skin;
The compassionate sage in the world, he saw me in that miserable state.
- 108.** Having given a morsel to the monks, and a hand-sized piece of cloth,
And drinking water from a bowl, he dedicated the offering to me.
- 109.** "See the fruit of a morsel, food for ten hundred years;
I eat, one who desires sensual pleasures, with various flavours and vegetables.
- 110.** "See what kind of result of a hand-sized cloth;
As far as there were coverings in King Nanda's realm.
- 111.** "More numerous than that, venerable sir, are my cloths and coverings;
Silks and woollen blankets, linens and cottons too.
- 112.** "Extensive and very costly, they hang in the sky;
I put on whatever is dear to the mind.
- 113.** "And drinking water from a bowl, see what kind of result;
Deep and quadrangular, well-fashioned lotus ponds.
- 114.** "With pure water, with good fords, cool, without foul odour;
Covered with lotuses and water lilies, filled with water and pollen.
- 115.** "I delight, I play, I rejoice, free from fear from any quarter;
I have come to pay homage to the compassionate sage in the world, venerable sir."

The Story of the Female Ghost Who Freed from Saṃsāra is first.

2. The Story of the Female Ghost Who Was the Mother of the Elder Sāriputta

- 116.** "You are naked, of ugly appearance, emaciated, with veins showing all over your body;
With protruding ribs, so thin, who are you standing here?"
- 117.** "I am your own mother, in former other births;
Reborn in the sphere of ghosts, afflicted by hunger and thirst.
- 118.** "Vomit, sneezings, spittle, mucus of the nose, phlegm;
And the fat of those being cremated, and the blood of those who have given birth.
- 119.** "And whatever blood of traders whose noses and heads have been cut off;
Overcome by hunger I eat, that which is dependent on women and men.
- 120.** "I eat pus and blood, of beasts and of humans;

Without shelter and homeless, confined to a dark bed.

- 121.** "Give me a gift, dear son, and having given, dedicate it to me;
Perhaps I might be freed from feeding on pus and blood."
- 122.** Having heard the word of his mother, Upatissa, the compassionate one,
Addressed Moggallāna, and Anuruddha and Kappina.
- 123.** Having made four huts, he gave them to the monastic community of the four
directions;
The huts and food and drink, he dedicated as an offering for his mother.
- 124.** Immediately after the offering was dedicated, the result arose;
Food, drink, and cloth - this is the fruit of the offering.
- 125.** Then pure, with clean clothing, wearing the finest Kāsi cloth;
Adorned with variegated garments and ornaments, she approached Kolita.
- 126.** "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
- 127.** "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
- 128.** "I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"
- 129.** "I am Sāriputta's mother, in former other births;
Reborn in the sphere of ghosts, afflicted by hunger and thirst.
- 130.** "Vomit, sneezings, spittle, mucus of the nose, phlegm;
And the fat of those being cremated, and the blood of those who have given
birth.
- 131.** "And whatever blood of traders whose noses and heads have been cut off;
Overcome by hunger I eat, that which is dependent on women and men.
- 132.** "I shall eat pus and blood, of beasts and of humans;
Without shelter and homeless, confined to a dark bed.
- 133.** "Through the gift to Sāriputta, I rejoice, free from fear from any quarter;
I have come to pay homage to the compassionate sage in the world, venerable
sir."

The Story of the Female Ghost Who Was the Mother of the Elder Sāriputta is second.

3. The Story of the Female Ghost Mattā

- 134.** "You are naked, of ugly appearance, emaciated, with veins showing all over

your body;
With protruding ribs, so thin, who are you standing here?"

- 135.** "I am Mattā, you are Tissā, I was formerly your co-wife;
Having done evil deeds, I have gone from here to the realm of ghosts."
- 136.** "What wrong-doing was done by body, by speech, by mind?
By the result of what action have you gone from here to the realm of ghosts?"
- 137.** "I was fierce and harsh, envious, stingy, fraudulent;
Having spoken that bad speech, I have gone from here to the realm of ghosts."
- 138.** All this I too know, how you were angry;
But something else I ask you, by what are you covered with dust?"
- 139.** "You had bathed your head, dressed in pure garments, adorned;
And I indeed was excessively, more decorated than you.
- 140.** "While I was looking on, she conversed with my husband;
Then great jealousy arose in me, wrath arose in me.
- 141.** "Then having taken dust, with dust I scattered upon her;
By the result of that action, by that I am covered with dust."
- 142.** "All this I too know, with dust you scattered upon me;
But something else I ask you, by what are you consumed with itch?"
- 143.** "Both of us, gatherers of medicine, went to the forest's end;
And you brought medicine, and I brought kapikacchu.
- 144.** "While she was unaware, I sprinkled her sleeping place;
By the result of that action, by that I am consumed with itch."
- 145.** "All this I too know, you sprinkled my sleeping place;
But something else I ask you, by what are you in nudity?"
- 146.** "There was a time for friends, there was an assembly of relatives;
And you were invited, together with your husband, but not I.
- 147.** "While she was unaware, I took away her cloth;
By the result of that action, by that I am in nudity."
- 148.** "All this I too know, you took away my cloth;
But something else I ask you, by what are you smelling of dung?"
- 149.** "Your odour and garlands, and costly cosmetics;
I threw into a pit of excrement, that evil was done by me;
By the result of that action, by that I am smelling of dung."
- 150.** "All this I too know, that evil was done by you;
But something else I ask you, by what are you ill-fated?"

- 151.** "The wealth that was found in the house was equal for both of us;
Though there were gifts to be given, I made no refuge for myself;
By the result of that action, by that I am ill-fated.
- 152.** "That very thing you said to me, 'You indulge in evil deeds;
For by evil deeds, a fortunate realm is not easily obtained.'"
- 153.** "You oppose me wrongly, and also you are jealous of me;
See what kind of result evil deeds have.
- 154.** "Those houses and those female slaves, and these very ornaments;
Others enjoy them, possessions are not eternal.
- 155.** "Now Bhūta's father will come home from the market;
Perhaps he might give you something, do not go from here just yet."
- 156.** "I am naked, of ugly appearance, emaciated, with veins showing all over my
body;
This is a shameful thing for women, may Bhūta's father not see me."
- 157.** "Well then, what shall I give you, or what shall I do for you here;
By which you would be happy, endowed with all sensual pleasures?"
- 158.** "Four monks from the Community, and four individual persons;
Having fed eight monks, dedicate the offering to me;
Then I shall be happy, endowed with all sensual pleasures."
- 159.** Having replied "Good!", having fed eight monks;
Having clothed them with garments, she dedicated the offering to her.
- 160.** Immediately after the offering was dedicated, the result arose;
Food, clothing, and drink - this is the fruit of the offering.
- 161.** Then pure, with clean clothing, wearing the finest Kāsi cloth;
Adorned with variegated garments and ornaments, she approached her co-
wife.
- 162.** "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
- 163.** "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
- 164.** "I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"
- 165.** "I am Mattā, you are Tissā, I was formerly your co-wife;
Having done evil deeds, I have gone from here to the realm of ghosts.

- 166.** "Through the gift given by you, I rejoice, free from fear from any quarter;
May you live long, sister, together with all your relatives;
To the sorrowless, stainless state, the abode of those who wield power.
- 167.** "Having practised the Teaching here, having given a gift, beautiful one;
Having removed the stain of stinginess with its root, blameless, go to the
heavenly state."

The Story of the Female Ghost Mattā is third.

4. The Story of the Female Ghost Nandā

- 168.** "You are dark, of ugly appearance, harsh, frightful to behold;
You are tawny-eyed, with discoloured teeth, I do not consider you a human
woman."
- 169.** "I am Nandā, Nandisena, I was formerly your wife;
Having done evil deeds, I have gone from here to the realm of ghosts."
- 170.** "What wrong-doing was done by body, by speech, by mind?
By the result of what action have you gone from here to the realm of ghosts?"
- 171.** "I was fierce and harsh, and also disrespectful towards you;
Having spoken that bad speech, I have gone from here to the realm of ghosts."
- 172.** "Come, I give you my cloak, put on this cloth;
Having put on this cloth, come, I will lead you to that house.
- 173.** "Garments and food and drink, you will obtain having gone home;
And you will see your sons, and you will see your daughters-in-law."
- 174.** "What is given by your hand to my hand, does not benefit me;
But monks accomplished in morality, without lust, very learned.
- 175.** "Satisfy them with food and drink, dedicate the offering to me;
Then I shall be happy, endowed with all sensual pleasures."
- 176.** Having replied "Good!", he gave an abundant gift;
Food, drink, solid food, cloth and lodgings;
Umbrella, odour and garlands, and various sandals.
- 177.** But monks accomplished in morality, without lust, very learned;
Having satisfied them with food and drink, he dedicated the offering to her.
- 178.** Immediately after the offering was dedicated, the result arose;
Food, clothing, and drink - this is the fruit of the offering.
- 179.** Then pure, with clean clothing, wearing the finest Kāsi cloth;
Adorned with variegated garments and ornaments, she approached her
husband.

- 180.** "With surpassing beauty, you who stand there, O deity;
Illuminating all directions, like the healing star.
- 181.** "By what is such beauty yours, by what does it succeed for you here;
And there arise for you pleasures, whatever are dear to the mind.
- 182.** "I ask you, goddess of great majesty, when you were a human being, what
merit did you make?
By what are you of such radiant power, and your beauty illuminates all
directions?"
- 183.** "I am Nandā, Nandisena, I was formerly your wife;
Having done evil deeds, I have gone from here to the realm of ghosts.
- 184.** "Through the gift given by you, I rejoice, free from fear from any quarter;
May you live long, householder, together with all your relatives;
To the sorrowless, stainless, secure abode of those who wield power.
- 185.** "Having practised the Teaching here, having given a gift, householder;
Having removed the stain of stinginess with its root, blameless, go to the
heavenly state."

The Story of the Female Ghost Nandā is fourth.

5. The Story of the Ghost with Polished Earrings

- 186.** "Adorned, Maṭṭhakuṇḍalī, wearing garlands, covered with yellow sandalwood;
Having raised your arms you weep, in the midst of the forest why are you
afflicted?"
- 187.** "A golden, luminous chariot body has arisen for me;
I cannot find a pair of wheels for it, by that suffering I give up life."
- 188.** "Made of gold, made of jewels, made of red, and also made of silver;
Tell me, good young man, I will provide a pair of wheels for you."
- 189.** That young man said to him, "The moon and sun are both seen here;
My chariot is made of gold, it shines with that pair of wheels."
- 190.** "You are foolish, young man, you who desire what ought not to be desired;
I think you will die, for indeed you will not obtain the moon and sun."
- 191.** "The going and coming is seen, the colour element in both places in the sky;
The ghost who has died is not seen, who here among those crying is more
foolish?"
- 192.** "You speak the truth, young man, I myself am more foolish among those
crying;
Like a child crying for the moon, I longed for the ghost who has died."
- 193.** "Indeed, as I was blazing, like a fire sprinkled with ghee;

Pouring down as if with water, he extinguished all my anguish.

- 194.** "He has indeed drawn out my dart, the sorrow lodged in my heart;
He who, for me overcome with sorrow, dispelled my sorrow for my son.
- 195.** "I have had the dart pulled out, I have become cool, quenched;
I do not grieve, I do not weep, having heard you, young man."
- 196.** "Are you a deity, a gandhabba, or Sakka, the first of givers?
Who are you, or whose son are you? How may we know you?"
- 197.** "And the one for whom you weep and for whom you cry, having yourself
cremated your son at the cremation ground;
I, having done wholesome action, have gone to the company of the Thirty-
three."
- 198.** "We did not see, whether little or much, giving a gift in your own home;
Nor such Observance practice - by what action have you gone to the world of
the gods?"
- 199.** "I was sick, afflicted, ill, with a diseased body in my own dwelling;
I saw the Buddha, free from defilement, who has crossed over uncertainty, the
Fortunate One of superior wisdom.
- 200.** "I, with gladdened mind and devoted consciousness, made a salutation with
joined palms to the Truth-finder;
I, having done that wholesome action, have gone to the company of the Thirty-
three."
- 201.** "Wonderful indeed, marvellous indeed, such is the result of salutation with
joined palms;
I too, with gladdened mind and devoted consciousness, go for refuge to the
Buddha this very day."
- 202.** "Go for refuge to the Buddha this very day, and to the Teaching and the
Community, with a gladdened mind;
Likewise undertake the five training rules, unbroken and complete.
- 203.** "Quickly abstain from killing living beings, avoid what is not given in the world;
Abstain from intoxicants and do not speak falsehood, and be satisfied with
your own wife."
- 204.** "You are a well-wisher to me, demon, you desire my welfare, O deity;
I will do your word, you are my teacher."
- 205.** "I go to the Buddha for refuge, and also to the unsurpassed Teaching;
And to the Community of the king of men, I go for refuge.
- 206.** "I quickly abstain from killing living beings, I avoid what is not given in the
world;

I abstain from intoxicants and do not speak falsehood; And I am satisfied with my own wife."

The Story of the Ghost with Polished Earrings is fifth.

6. The Story of the Ghost Kaṇha

- 207.** "Rise up, Kaṇha, why do you lie down? What use is sleeping to you?
He who is your own brother, your heart and right eye;
His winds are growing strong, Kesava is muttering about a hare."
- 208.** Having heard that word of his, of Rohiṇeyya, Kesava,
Being in a hurry, arose, distressed by sorrow for his brother.
- 209.** "Why, as if mad, throughout this whole Dvārakā,
Do you prattle 'A hare, a hare!' - what kind of hare do you wish for?"
- 210.** "Made of gold, made of jewels, made of copper, and also made of silver;
Made of conch, stone, and coral, I will have a hare made for you.
- 211.** "There are also other hares, forest-dwellers roaming in the woods;
Those too I will bring for you - what kind of hare do you wish for?"
- 212.** "I do not wish for those hares, those hares dependent on the earth;
I wish for the hare from the moon, bring that down for me, Kesava."
- 213.** "Surely then, dear relative, you will give up your sweet life;
You desire what ought not to be desired, you wish for the hare from the moon."
- 214.** "If you know thus, Kaṇha, as you instruct another;
Why do you still today grieve for your son who died before?"
- 215.** "That which cannot be obtained by a human being, or even by a non-human being;
'May my son who was born not die' - how can the unobtainable be obtained?"
- 216.** "Not by spells, not by root medicines, not by remedies or by wealth;
Is it possible to bring back, Kaṇha, the departed one you grieve for.
- 217.** "Those of great riches, of great possessions, warriors who have kingdoms;
Those with abundant wealth and grain, they too are not free from ageing and death.
- 218.** "Warriors, brahmins, merchants, workers, outcasts and refuse-removers;
These and others by birth, they too are not free from ageing and death.
- 219.** "Those who recite the sacred hymn, the six-factored, devised by Brahmā;
These and others by true knowledge, they too are not free from ageing and death.

- 220.** "And those sages who are peaceful, self-restrained austere ascetics;
They too in time abandon the body, those austere ascetics.
- 221.** "The Worthy Ones, well-trained, who have done what had to be done, without
mental corruptions;
They lay down this body, with the utter elimination of merit and demerit."
- 222.** "Indeed, as I was blazing, like a fire sprinkled with ghee;
Pouring down as if with water, he extinguished all my anguish.
- 223.** "He has indeed drawn out my dart, the sorrow lodged in my heart;
He who, for me overcome with sorrow, dispelled my sorrow for my son.
- 224.** "I have had the dart pulled out, I have become cool, quenched;
I do not grieve, I do not weep, having heard you, brother."
- 225.** Thus do the wise act, those who are compassionate;
They turn one away from sorrow, as Ghaṭa did his elder brother.
- 226.** One who has such colleagues and attendants,
They follow him with well-spoken words, as Ghaṭa did his elder brother.

The Story of the Ghost Kaṇha is sixth.

7. The Story of the Ghost of the Millionaire Dhanapāla

- 227.** "Naked, of ugly appearance, emaciated, with veins spread over you;
With ribs protruding, so thin, who indeed are you, sir?"
- 228.** "I, venerable sir, am a ghost, ill-fated, belonging to Yama's world;
Having done evil deeds, I have gone from here to the realm of ghosts."
- 229.** "What wrong-doing was done by body, by speech, by mind?
By the result of what action have you gone from here to the realm of ghosts?"
- 230.** "There is a city of the Paṇṇas, renowned as Erakaccha;
There I was formerly a millionaire, they knew me as Dhanapāla.
- 231.** "Eighty cartloads of unwrought gold were mine;
Abundant was my gold, many pearls and lapis lazuli.
- 232.** "Though I had such great wealth, giving was not dear to me;
Having closed the door I ate, lest beggars should see me.
- 233.** "I was faithless and stingy, miserly, abusive;
I hindered many people who were giving and doing meritorious deeds.
- 234.** "There is no result of giving, how can there be fruit of self-control?
Lotus ponds and wells, and parks that were planted;
And drinking halls I destroyed, and bridges in difficult places.

- 235.** "I, having not done good, having done evil, passed away from there;
Reborn in the sphere of ghosts, afflicted by hunger and thirst.
- 236.** "Fifty-five years since I deceased;
I do not know of food eaten, or even drinking water drunk.
- 237.** "What is self-control, that is destruction; what is destruction, that is self-control;
For ghosts truly know, what is self-control, that is destruction.
- 238.** "In the past I was restrained, I did not give though there was much wealth;
Though there were gifts to be given, I made no refuge for myself;
So now I feel remorse afterwards, having reached the fruit of my own actions.
- 239.** "After four months, death will occur;
I will fall into hell, extremely painful and terrible.
- 240.** "Rectangular, with four doors, divided into sections, measured;
Surrounded by an iron wall, covered over with iron.
- 241.** "Its floor is made of iron, blazing, endowed with heat;
Having pervaded a hundred yojanas all around, it stands always.
- 242.** "There I shall experience painful feeling for a long duration;
The fruit of evil action, therefore I grieve exceedingly."
- 243.** This I say to you, may you be blessed, as many as are assembled here;
Do not do evil action, whether openly or in secret.
- 244.** "If you will do or are doing that evil action;
There is no freedom from suffering for you, even if you fly up and flee.
- 245.** "Be respectful to your mothers, be respectful to your fathers, honouring the
elders in the family;
Be respectful to ascetics, be committed to holy life, thus you will go to
heaven."

The Story of the Ghost of the Millionaire Dhanapāla is seventh.

8. The Story of the Ghost of the Minor Millionaire

- 246.** "Naked, emaciated, you are a gone forth one, venerable sir, where do you go
at night, for what reason?
Tell me that, perhaps we may be able, with all wealth I would provide for you."
- 247.** "Bārāṇasī is a city famed far and wide, there I was a householder, wealthy but
wretched;
A non-giver, with mind greedy for material gains, through immorality I reached
the domain of Yama.
- 248.** "I, wearied by hunger like a needle, by those deeds,

By that very reason I go to my relatives for the sake of some trifling material gain;
Habitually not giving, they do not believe,
That the fruit of giving exists in the other world.

- 249.** "And my daughter constantly speaks, 'I will give a gift for my parents and grandparents';
That which is set aside, the brahmins serve as food, 'I go to Andhakavinda to eat.'"
- 250.** The king said to him: "Having experienced that too,
Come back quickly, I too shall make an offering;
Tell me that, if there is a reason,
We would hear words with reason that can be believed."
- 251.** Having said "So be it", he went there, they ate the meal but not those worthy of offerings;
He returned to Rājagaha once again, and appeared before the lord of men.
- 252.** Having seen the ghost come again, the king said: "What shall I too give?
Tell me that, if there is a reason, by which you may be satisfied for a longer time."
- 253.** "Having served the Buddha and the Community, O king, with food and drink and robes;
Dedicate that offering for my welfare, thus I may be satisfied for a longer time."
- 254.** Then the king, having descended at that very moment, having given an incomparable gift with his own hand to the monastic community;
He announced what was done to the Truth-finder, and dedicated the offering to that ghost.
- 255.** He, being venerated, shining very much, appeared before the lord of men;
"I am a demon who has attained supreme supernormal power, there are no humans equal or similar to me.
- 256.** "See this boundless power of mine, having given an incomparable gift to the monastic community, dedicated by you;
Satisfied constantly, always, by many, I go happy, O king of men and gods."

The Story of the Ghost of the Minor Millionaire is concluded as eighth.

The first recitation section is concluded.

9. The Story of the Ghost Aṅkura

- 257.** "For the purpose for which we go, to Kamboja as wealth-carriers;
This demon grants desires, let us take this demon away.
- 258.** "Having seized this demon, by entreaty or by force;

Having placed him on a vehicle, let us quickly go to Dvārakā."

- 259.** "In the shade of whatever tree one might sit or lie down,
One should not break a branch of that tree, for a betrayer of friends is evil."
- 260.** "In the shade of whatever tree one might sit or lie down,
One would cut even its trunk, if such were the purpose."
- 261.** "In the shade of whatever tree one might sit or lie down,
One should not break a leaf of that tree, for a betrayer of friends is evil."
- 262.** "In the shade of whatever tree one might sit or lie down,
One would pull it out even with its root, if such were the purpose."
- 263.** "In whose house one might stay even for a single night, where a person might
obtain food and drink;
One should not think evil of him even in mind, gratitude is praised by good
persons.
- 264.** "In whose house one might stay even for a single night, and be attended upon
with food and drink;
One should not think evil of him even in mind, the one with harmless hands
burns the betrayer of friends.
- 265.** "He who formerly had good done for him, afterwards harms with evil;
A man destroyed by a wet hand, he does not see good fortune."
- 266.** "I am not easily overpowered by a god or by a human being, or by supremacy;
I am a demon who has attained supreme supernormal power, going afar,
endowed with beauty and strength."
- 267.** "Your hand is altogether beautiful, with five streams dripping with honey;
Various flavours flow forth, I imagine you to be the first of givers."
- 268.** "I am not a god nor a gandhabba, nor Sakka, the first of givers;
Know me, Añkura, as a ghost, come here from Roruva."
- 269.** "Of what morality, of what conduct, were you before in the city of Roruva;
By what holy life of yours, does merit succeed in your hand?"
- 270.** "I was formerly a tailor, in Roruva then was I;
Living with great difficulty, a poor wretch, nothing was found for me to give.
- 271.** "And my dwelling was near Asayha,
The faithful master of giving, who had made merit, one with shame.
- 272.** "There beggars go, paupers of various clans;
And they ask me there for Asayha's dwelling.
- 273.** "Where should we go, may you be blessed, where is a gift being given?
When asked by them I declare Asayha's dwelling.

- 274.** "Having raised my right arm, 'Go here, may you be blessed;
Here a gift is being given, at the dwelling of Asayha.'
- 275.** "By that my hand grants desires, by that my hand drips with honey;
By that holy life of mine, merit succeeds in my hand."
- 276.** "It seems you did not give a gift, with your own hands to anyone;
Rejoicing in another's giving, having raised your hand you spoke.
- 277.** "By that my hand grants desires, by that my hand drips with honey;
By that holy life of yours, merit succeeds in your hand.
- 278.** "He who gave gifts, venerable sir, devoted with his own hands;
He, having abandoned the human body, to which direction has he gone?"
- 279.** "I do not understand the destination or coming of Asayha, the endurer of the
unbearable, the radiant one;
But I have heard near Vessavaṇa that Asayha has gone to the company of
Sakka."
- 280.** "It is indeed fitting to do good, to give gifts as is proper;
Having seen the hand that grants desires, who would not make merit?
- 281.** "Surely I, having gone from here, having arrived at Dvārakā;
I shall establish giving, which would bring me happiness.
- 282.** "I will give food and drink, cloth and lodgings;
And drinking halls and wells, and bridges in difficult places."
- 283.** "By what are your fingers crooked, and your face distorted;
And your eyes are oozing, what evil was done by you?"
- 284.** "For the radiant householder, the faithful one dwelling at home;
I was appointed in his place of giving, commissioned in the gift.
- 285.** "There, having seen beggars, who had come seeking food;
Having withdrawn to one side, I made a scowling face.
- 286.** "By that my fingers are crooked, and my face is distorted;
My eyes are oozing, that evil was done by me."
- 287.** "Rightly for you, wretch, your face is distorted;
And your eyes are oozing, because you for another's giving;
Made a scowling face.
- 288.** "For how could one giving a gift, make it dependent on another;
Food, drink, solid food, cloth and lodgings.
- 289.** "Surely I, having gone from here, having arrived at Dvārakā;
I shall establish giving, which would bring me happiness.

- 290.** "I will give food and drink, cloth and lodgings;
And drinking halls and wells, and bridges in difficult places."
- 291.** Then he, having turned back, having arrived at Dvārakā;
Aṅkura established giving, which would bring him happiness.
- 292.** He gave food and drink, cloth and lodgings;
And drinking halls and wells, with a clear mind.
- 293.** "Who is hungry and who is thirsty, who will put on a garment;
Whose draught animals are weary, let them harness a vehicle from here.
- 294.** "Who wishes for an umbrella and odour, who for a garland, who for sandals?
Thus they proclaim there, barbers, cooks, and perfumers;
Always, evening and morning, at Aṅkura's dwelling.
- 295.** "'Aṅkura sleeps happily', thus people know me;
I sleep unhappily, Sindhaka, because I do not see beggars.
- 296.** "'Aṅkura sleeps happily', thus people know me;
I sleep unhappily, Sindhaka, when there are few paupers."
- 297.** "If Sakka, the lord of the Tāvatiṃsa gods, were to grant you a boon;
Wishing for a boon, what boon would you wish for from the whole world?"
- 298.** "If Sakka, the lord of the Tāvatiṃsa gods, were to grant me a boon;
When I have risen early, being mindful, towards sunrise;
May divine foods appear, and may the beggars be virtuous.
- 299.** "May my giving not be brought to an end, having given may I not regret;
While giving may I gladden the mind, this boon I would wish for from Sakka."
- 300.** "One should not give all one's wealth to others, one should give gifts and also
protect one's wealth;
Therefore wealth is indeed better than giving, for by excessive giving families
cease to exist.
- 301.** "Not giving and excessive giving - the wise do not praise these;
Therefore wealth is indeed better than giving, one should conduct oneself with
moderation - that is the principle of the wise."
- 302.** "Oh, indeed, may I myself give, and may the peaceful good persons associate
with me;
Like a cloud filling the low-lying places, may I satisfy all the paupers.
- 303.** "One who, having seen beggars, whose complexion becomes bright;
Having given, is delighted - for one dwelling in that house, there is happiness.
- 304.** "One who, having seen beggars, whose complexion becomes bright;
Having given one is delighted, this is the accomplishment of sacrifice.

- 305.** "Even before giving one is glad, while giving one should make the mind confident;
Having given one is delighted, this is the accomplishment of sacrifice."
- 306.** Sixty thousand cartloads, at Aṅkura's dwelling;
Food is given constantly, to beings hoping for merit.
- 307.** Three thousand cooks indeed, adorned with jewelled earrings;
Live depending on Aṅkura, engaged in the sacrifice of giving.
- 308.** Sixty thousand men, adorned with jewelled earrings;
At Aṅkura's great giving, young men split firewood.
- 309.** Sixteen thousand women, adorned with all ornaments;
At Aṅkura's great giving, the women grind ingredients.
- 310.** Sixteen thousand women, adorned with all ornaments;
At Aṅkura's great giving, stood ready holding ladles.
- 311.** Much to many he gave, for a long time the warrior gave;
Attentively and with his own hand, with respect again and again.
- 312.** For many months and fortnights, seasons and years;
Aṅkura carried on the great giving for a long interval.
- 313.** Having thus given and sacrificed, Aṅkura for a long interval;
He, having abandoned the human body, went to the Tāvātīṃsa heaven.
- 314.** Having given a ladle of almsfood to Anuruddha, Indaka,
He, having abandoned the human body, went to the Tāvātīṃsa heaven.
- 315.** In ten respects Indaka outshines Aṅkura;
In forms, sounds, flavours, odours, and delightful tangible objects.
- 316.** In life span and in fame, in beauty and in happiness;
In lordship, Indaka outshines Aṅkura.
- 317.** When in the Thirty-three, the Buddha, on the stone, the Paṇḍukambala;
At the root of the Pāricchattaka tree, the highest of men dwelt.
- 318.** In the ten world systems, having gathered together, the deities;
Attend upon the Enlightened by himself, dwelling on the mountain summit.
- 319.** No god outshines the Enlightened by himself in beauty;
Surpassing all the gods, the Enlightened by himself alone shines.
- 320.** Twelve yojanas away, this Aṅkura was then;
Not far from the Buddha, Indaka outshines.
- 321.** Having looked upon the Perfectly Enlightened One, and also Aṅkura and Indaka;

Honouring the one worthy of offerings, he spoke these words.

- 322.** "Great giving was given by you, Aṅkura, for a long interval;
You are seated too far away, come near me."
- 323.** Thus urged by the one of developed self, Aṅkura said this:
"What use is that giving to me, void of one worthy of offerings."
- 324.** "This demon Indaka, having given a small gift,
Outshines us, as the moon the host of stars."
- 325.** "Just as in a barren field, even much seed planted;
Does not yield abundant fruit, nor does it please the farmer."
- 326.** "Just so a gift, even if abundant, established among the immoral;
Does not yield abundant fruit, nor does it please the donor."
- 327.** "Just as in a good field, even a little seed planted;
When the rain sends down proper showers, the fruit pleases the farmer."
- 328.** "Likewise among the virtuous, among such ones endowed with qualities;
Even a little service done, the merit becomes of great fruit."
- 329.** Giving with discrimination should be given, where what is given is of great
fruit;
Having given with discrimination, donors go to heaven.
- 330.** Giving with discrimination is praised by the Fortunate One, those who are
worthy of offerings here in the world of the living;
Gifts given to them are of great fruit, like seeds sown in a good field.

The Story of the Ghost Aṅkura is ninth.

10. The Story of the Female Ghost Who Was the Mother of Uttara

- 331.** A monk who had gone for day residence, sitting on the bank of the Ganges;
A female ghost approached him, ugly and frightful to behold.
- 332.** Her hair was exceedingly long, hanging down to the ground;
Covered by her hair, she said this to the ascetic.
- 333.** "Fifty-five years since I deceased;
I do not know of food eaten, or even drinking water drunk;
Give me drinking water, venerable sir, I am thirsty, wandering for drinking
water."
- 334.** "This Ganges with cool water flows from the Himalayas;
Drink, having taken from here, why do you ask me for drinking water?"
- 335.** "If I, venerable sir, from the Ganges, myself take drinking water;
It turns to blood for me, therefore I request drinking water."

- 336.** "What wrong-doing was done by body, by speech, by mind?
By the result of what action does the Ganges become blood for you?"
- 337.** "My son named Uttara was a faithful lay follower;
And he, against my wish, offers to the ascetics.
- 338.** "Robes and almsfood, requisites and lodgings;
Him I abused, troubled by stinginess.
- 339.** "That which you, against my wish, offer to the ascetics;
Robes and almsfood, requisites and lodgings.
- 340.** "May this be blood for you in the world beyond, Uttara;
By the result of that action, the Ganges becomes blood for me."

The Story of the Female Ghost Who Was the Mother of Uttara is tenth.

11. The Story of the Thread Ghost

- 341.** "In the past, to a monk gone forth, I gave thread, having approached when asked;
The result of that is obtained with abundant fruit, and many tens of millions of garments arise for me.
- 342.** "This mansion strewn with flowers, delightful, variegated, frequented by men and women;
I enjoy and I wear robes, with abundant wealth and it is not yet brought to an end.
- 343.** "By the result of that very action, happiness and comfort are found here;
I, having gone again to the human realm, will make merit - lead me, dear son."
- 344.** "Seven hundred years you have come here,
Old and aged you will be there;
All your relatives have died,
What will you do having gone there from here?"
- 345.** "For only seven years have I been here, with divine happiness bestowed upon me;
I, having gone again to the human realm, will make merit - lead me, dear son."
- 346.** He, having seized her forcibly by the arm, having brought back the very weak elder nun;
"You should tell others who have come here, 'Make merit, happiness is obtained.'"
- 347.** "Seen by me: without good deeds done, ghosts are vexed, likewise human beings;
And having done action to be experienced as pleasant, gods and human beings are people established in happiness."

12. The Story of the Female Ghost Kaṇṇamuṇḍā

- 348.** "With golden staircase steps, spread with golden sand;
There are fragrant lotuses, lovely, sweet-smelling, delightful.
- 349.** Covered with various trees, stirred by various odours;
Covered with various lotuses, spread all over with white lotuses.
- 350.** They emit fragrance, delightful, stirred by the wind;
Resounding with swans and herons, echoing with the calls of cakravāka birds.
- 351.** "Filled with various flocks of birds, endowed with various groups of waterfowl;
Trees bearing various fruits, forests bearing various flowers.
- 352.** "There is no such city among human beings, as this one is;
Many are your mansions, made of gold and silver;
Shining brightly they illuminate, all around the four directions.
- 353.** "Five hundred female slaves are yours, who are these attendants of yours;
They wear conch-shell bracelets and armlets, adorned with golden
headdresses.
- 354.** "Many are your divans, made of gold and silver;
Covered with kadalmiga hides, prepared and spread with woollen rugs.
- 355.** "Where you have gone to dwell, endowed with all sensual pleasures;
When midnight has arrived, from there having risen you go.
- 356.** "Having gone to the pleasure ground, all around the lotus pond;
On its bank you stood, on the green grass, O beautiful one.
- 357.** "Then the crop-eared dog eats your limbs one by one;
And when you have been eaten, reduced to a chain of bones;
You plunge into the pond, your body becomes as before.
- 358.** "Then you, with all your limbs complete, extremely charming, lovely to behold;
Having wrapped yourself in cloth, you came to my presence.
- 359.** "What wrong-doing was done by body, by speech, by mind?
By the result of what action does the crop-eared dog eat your limbs one by
one?"
- 360.** "In Kimilā there was a householder, a faithful lay follower;
I was his wife, immoral, an adulteress.
- 361.** "When I was committing adultery, my husband said this to me:
'This is not proper, not suitable, that you commit adultery against me.'
- 362.** "I spoke a terrible oath, and a lie;

'I do not transgress against you, by body or by mind.

- 363.** "If I transgress against you, by body or by mind;
Let this crop-eared dog eat my limbs one by one.'
- 364.** "The result of that action, and of lying, both;
For seven hundred years indeed, have been experienced by me since then;
And the crop-eared dog eats my limbs one by one.
- 365.** "And you, Sire, of great service, have come here for my benefit;
I am well released from Kaṇṇamuṇḍa, free from sorrow, free from fear from
any quarter.
- 366.** "I pay homage to you, Sire, I request with joined palms;
Enjoy non-human sensual pleasures, delight, Sire, together with me."
- 367.** "Non-human pleasures have been enjoyed, I have delighted together with you;
I request you, fortunate one, quickly lead me back."

The Story of the Female Ghost Kaṇṇamuṇḍā is twelfth.

13. The Story of the Ghost Ubbarī

- 368.** There was a king Brahmadatta, the bull among charioteers of the Pañcālas;
With the passing of days and nights, the king died.
- 369.** Having gone to his cremation ground, his wife Ubbarī wails;
Not seeing Brahmadatta, she wails "Brahmadatta!"
- 370.** And a sage came there, a sage accomplished in conduct;
And he asked those who were well assembled there.
- 371.** "Whose is this cremation ground, stirred with various fragrances?
For whom does this wife wail, for her husband gone far from here?
Not seeing Brahmadatta, she wails 'Brahmadatta!'"
- 372.** And they explained there, those who were well assembled there;
"Of Brahmadatta, venerable sir, of Brahmadatta, dear sir.
- 373.** "His is this cremation ground, stirred with various fragrances;
For him this wife wails, for her husband gone far from here;
Not seeing Brahmadatta, she wails 'Brahmadatta!'"
- 374.** "Eighty-six thousand, by the name of Brahmadatta;
Were cremated at this cremation ground, for which of them do you grieve?"
- 375.** "The king who was the son of Cūḷanī, the bull among charioteers of the
Pañcālas;
Him, venerable sir, I bewail, my husband who gave all desires."
- 376.** "All were kings, named Brahmadatta;

All were sons of Cūḷanī, bulls among charioteers of the Pañcālas.

- 377.** "You gradually became the chief queen of all of them;
Why, having abandoned the former ones, do you bewail the last?"
- 378.** "About myself having become a woman, for a long time, sir;
Of me who has become a woman, you speak much about the round of rebirths."
- 379.** "She was a woman, she was a man, she even came to an animal womb;
Thus for these past lives, no end is seen."
- 380.** "Indeed, as I was blazing, like a fire sprinkled with ghee;
Pouring down as if with water, he extinguished all my anguish."
- 381.** "He has indeed drawn out my dart, the sorrow lodged in my heart;
He who, for me overcome with sorrow, dispelled my grief in return."
- 382.** "I have had the dart pulled out, I have become cool, quenched;
I do not grieve, I do not weep, having heard you, great sage."
- 383.** Having heard that word of his, the well-spoken word of the ascetic;
Taking bowl and robe, she went forth into homelessness.
- 384.** And she, having gone forth, peaceful, from home into homelessness;
Developed a mind of friendliness, for rebirth in the Brahma world.
- 385.** Wandering from village to village, to market towns and royal cities;
Uruvelā was the name of that village, where she died.
- 386.** Having developed a mind of friendliness, for rebirth in the Brahma world;
Having removed the mind for womanhood, she was reborn in the Brahma world.

The Story of the Ghost Ubbarī is thirteenth.

The Chapter on Ubbarī is concluded as second.

Its summary:

Mocaka, Mother, Mattā, and Nandā, Kuṇḍalī, Ghaṭa;
Two millionaires and the tailor, Uttara, Suttakaṇṇa, and Ubbarī.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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