

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)

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PaliVerse

5. The Collection of Minor Texts

02. Commentary on the Teaching in Verses

4. The Chapter on Flowers

1. The Story of the Five Hundred Monks Engaged in Talk about the Earth

44-45. "Who will discern this earth": the Teacher, while dwelling at Sāvattthī, spoke this proclamation of the Teaching referring to five hundred monks who were engaged in talk about the earth.

They, it is said, having wandered on a journey through the country together with the Blessed One, having come to Jeta's Grove, seated together in the assembly hall in the evening, spoke talk about the earth concerning the various places they had gone to: "From such and such a village to the place of going to such and such a village, it was level, uneven, full of mud, full of gravel, black clay, red clay." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Venerable sir, about talk of the earth in the places we have wandered," having said "Monks, that is called the external earth; it is fitting for you to do the preliminary work on the internal earth," spoke these two verses -

44. "Who will discern this earth,
And this world of the dead including the gods;
Who will select the well-expounded passage of the Teaching,
Like a skilled person a flower.
45. "A trainee will discern this earth,
And this world of the dead including the gods;
A trainee will select the well-expounded passage of the Teaching,
Like a skilled person a flower."

Therein, "who this" means who this earth reckoned as individual existence. "Will discern" means will investigate with one's own knowledge, will cognise, will penetrate, will realise - this is the meaning. "And the world of the dead" means and the fourfold realm of misery. "This including the gods" means he asked: who will discern, will investigate, will cognise, will penetrate, will realise this human world together with the heavenly world? "Who the well-expounded passage of the Teaching" means the passage of the Teaching reckoned as the thirty-seven qualities conducive to enlightenment, well-expounded because of being spoken according to its intrinsic nature - like a skilled garland-maker selecting flowers, who will select, will investigate, will cognise, will examine, will penetrate, will realise - this is the meaning. "A trainee" means because of training in these three trainings - training in higher morality, training in higher consciousness, and training in higher wisdom - the sevenfold trainee, beginning with one standing in the path of stream-entry up to one standing in the path of arahantship, will discern this earth reckoned as individual existence by the path of arahantship, drawing away desire and lust from it, will investigate, will

cognise, will penetrate, will realise. "And the world of the dead" means that world of the dead of the aforesaid manner, and this human world, including the gods, together with the gods - that very one will discern, will investigate, will cognise, will penetrate, will realise. "A trainee" means that very sevenfold trainee - just as a skilled garland-maker, having entered a flower park, having avoided flowers that are young buds, and those pierced by insects, and withered ones, and those that have become knotted, selects only beautiful, well-grown and well-formed flowers - just so, he will select even this well-spoken, well-explained passage of the Teaching of the qualities conducive to enlightenment with wisdom, will investigate, will examine, will penetrate, will realise - thus the Teacher himself answered the question.

At the conclusion of the teaching, all five hundred monks attained arahantship together with the analytical knowledges. The proclamation of the Teaching was beneficial to the assembly that had arrived as well.

The story of the five hundred monks engaged in talk about the earth is the first.

2. The Story of the Elder Monk who Used the Mirage as a Meditation Subject

46. "Like foam": the Teacher, while dwelling at Sāvattṥī, spoke this proclamation of the Teaching referring to a certain monk who practised the mirage meditation subject.

It is said that that monk, having taken a meditation subject in the presence of the Teacher, having entered the forest thinking "I shall practise the ascetic duty," having striven and endeavoured, being unable to attain arahantship, thinking "I shall have the meditation subject taught in a more distinguished way," while coming to the presence of the Teacher, having seen a mirage on the road, thinking "Just as this mirage arisen in the hot season appears to those standing far away as if having material form, but to those coming near it is indeed not seen, this individual existence too is of such nature in the sense of arising and passing away" - developing the mirage meditation subject, having come, wearied by the road, having bathed in the Aciravatī, seated in the shade of a tree on the bank of a violent stream, having seen great, great lumps of foam arising by the impact of the force of the water and breaking apart, he took up the object thus: "This individual existence too, having arisen, is of just such nature in the sense of breaking apart." The Teacher, while standing just in the perfumed chamber, having seen that elder, having said "Just so, monk, this individual existence is of such nature, just like a lump of foam, just like a mirage, of the very nature of arising and breaking apart," spoke this verse -

46. "Having understood this body to be like foam,
Awakening to its mirage-like nature;
Having cut off Māra's flower-tipped arrows,
One should go beyond the sight of the King of Death."

Therein, "like foam" means having understood this body, reckoned as the collection of hair and so on, to be similar to a lump of foam, in the sense of being powerless and feeble, in the sense of not being lasting and being temporary. "Of mirage-like nature" means just as a mirage, for those standing far away, appears as if having material form, as if fit to be grasped, but for those approaching near it becomes empty, hollow, not fit to be grasped, just so, in the sense of momentary and brief

manifestation, this body too is of mirage-like nature - "awakening" means understanding, knowing; this is the meaning. "Māra's flower-tipped arrows" means having cut off by the noble path the rounds of rebirth in the three planes, reckoned as Māra's flower-tipped arrows, a monk who has eliminated the mental corruptions should go to the disappearance of the King of Death, to the domain beyond, to the Deathless, the great Nibbāna.

At the conclusion of the verse, the elder, having attained arahantship together with the analytical knowledges, came praising, extolling, and paying homage to the gold-coloured body of the Teacher.

The story of the elder monk who used the mirage as a meditation subject is the second.

3. The Story of Viṭaṭṭubha

47. "Picking flowers indeed": the Teacher, while dwelling at Sāvattthī, spoke this proclamation of the Teaching referring to Viṭaṭṭubha who was killed, submerged together with his following by a great flood.

Herein this is the progressive discourse - For in Sāvattthī, the son of the king of Mahākosala was the prince named Pasenadi. In Vesālī, the son of the Licchavi king was the Licchavi prince named Mahāli; in Kusinārā, the son of the Malla king was named Bandhula - these three, having gone to Takkaṣilā for the purpose of learning a craft in the presence of a world-famed teacher, having met together in a hall outside the city, having asked each other the reason for coming, their family, and their name, having become friends, having approached the teacher together, training in the craft, before long, having learnt the craft, having asked permission of the teacher, having departed together, they went to their respective places. Among them, the prince Pasenadi, having shown his craft to his father, was consecrated in the kingdom by his pleased father. The prince Mahāli, showing his craft to the Licchavis, showed it with great effort; his eyes burst and were destroyed. The Licchavi kings, saying "Alas, indeed our teacher has reached the destruction of his eyes; we shall not abandon him, we shall attend upon him," gave him one gate yielding a hundred thousand. He, in dependence on that, teaching the craft to five hundred Licchavi princes, dwelt there. The prince Bandhula, having taken sixty bamboos at a time, having inserted an iron rod in the middle, when bundles of sixty had been raised up and placed, being told by the Malla royal families "Let him trim these," having leapt up eighty cubits into the sky, trimming them with a sword, he went along. He, having heard the sound "kirī" from the iron rod in the last bundle, having asked "What is this?" having known the fact that iron rods had been placed in all the bundles, having thrown down his sword, weeping, said "Among so many of my relatives and friends, not even one, having affection, told me this matter. For if I had known, I would have cut without allowing the iron rod to make a sound." Having said this, he told his mother and father "I would kill all of these and exercise kingship." Restrained by them in various ways, saying "Dear son, this is a hereditary kingdom; it is not possible to do thus," he said "If so, I shall go to the presence of my friend," and went to Sāvattthī.

King Pasenadi of Kosala, having heard of his coming, having gone out to meet him, having ushered him into that city with great honour, placed him in the position of general. He, having summoned his mother and father, made his dwelling right there.

Then one day the king, standing on the upper storey of the mansion, looking down at the street, having seen many thousands of monks going regularly to the houses of Anāthapiṇḍika, Cūḷa-Anāthapiṇḍika, Visākhā, and Suppavāsā for the purpose of the meal duty, having asked "Where are the noble ones going?" when it was said "Sire, two thousand monks go daily to the house of Anāthapiṇḍika for the purpose of regular meals, ticket meals, meals for the sick, and so on; five hundred to the house of Cūḷa-Anāthapiṇḍika; likewise to Visākhā's; likewise to Suppavāsā's," he himself too, wishing to attend upon the community of monks, having gone to the monastery, having invited the Teacher together with a thousand monks, having given gifts with his own hand for seven days, on the seventh day, having paid homage to the Teacher, said "Venerable sir, please accept regular almsfood from me together with five hundred monks." "Great king, Buddhas do not accept regular almsfood in one place; many people expect the coming of the Buddhas." "If so, please send one monk regularly," he said. The Teacher placed the burden upon the Elder Ānanda. The king, when the community of monks arrived, having taken the bowl, without even considering "Let these particular ones be served," for seven days served them himself, and on the eighth day, with distracted mind, became negligent. In a royal family, without being commanded, they do not get to prepare seats, cause monks to sit down, and serve food. "We shall not be able to remain here," many monks departed. On the second day too the king was negligent; on the second day too many monks departed. On the third day too he was negligent; then, leaving only the Elder Ānanda alone, the rest departed. Those of great merit are indeed those who act for a reason; they protect the confidence of families. And of the Truth-finder, the Elder Sāriputta and the Elder Mahāmoggallāna were the two chief disciples; Khemā and Uppalavaṇṇā were the two chief female disciples; among male lay followers, the householder Citta and Hatthaka of Āḷavī were the two chief male lay followers; among female lay followers, Veḷukaṇṭhakī Nandamātā and Khujjuttarā were the two chief female lay followers. Thus, beginning with these eight persons, all disciples who had attained their respective positions were of great merit, accomplished in resolution, because of having fulfilled the ten perfections in part. The Elder Ānanda too, having fulfilled the perfections for a hundred thousand cosmic cycles, accomplished in resolution, of great merit, by his own quality of acting for a reason, protecting the confidence of the family, stood firm. They caused him alone to sit down and served him with food.

The king, having come at the time when the monks had gone, having seen the solid and soft food standing just as they were, having asked "What, noble ones, did they not come?" having heard "Only the Elder Ānanda came, Sire," angry with the monks, thinking "Surely they have made this much of a cutting off of my meals," having gone to the Teacher's presence, said "Venerable sir, almsfood was prepared by me for five hundred monks; the Elder Ānanda, it is said, came alone; the prepared almsfood stands just as it was; five hundred monks did not acknowledge my house. What indeed is the reason?" The Teacher, without speaking of the monks' fault, having said "Great king, my disciples have no trust with you; therefore they will not have gone," making known the reason for not approaching and the reason for approaching families, having addressed the monks, spoke this discourse -

"Monks, a family possessed of nine factors is unsuitable to approach if not approached, and unsuitable to sit down at if approached. Which nine? They do not

rise up in respect with an agreeable manner, they do not pay respect with an agreeable manner, they do not give a seat with an agreeable manner, they conceal what they have, even if there is much they give little, even if there is superior they give coarse, they give inattentively, not attentively, they do not sit close for the hearing of the Teaching, they do not listen to what is said. Monks, a family possessed of these nine factors is unsuitable to approach if not approached, and unsuitable to sit down at if approached.

"Monks, a family possessed of nine factors is suitable to approach if not approached, and suitable to sit close to if approached. Which nine? They rise up in respect with an agreeable manner, they pay respect with an agreeable manner, they give a seat with an agreeable manner, they do not conceal what they have, even if there is much they give much, even if there is superior they give superior, they give attentively, not inattentively, they sit close for the hearing of the Teaching, they listen to what is said. Monks, a family possessed of these nine factors is suitable to approach if not approached, and suitable to sit close to if approached."

Thus indeed, great king, my disciples, not obtaining trust from you, must not have gone. For even the wise of old, though being attended upon carefully in an untrustworthy place, having reached death-bordering feeling, went to a trustworthy place. When asked by the king "When, venerable sir?" he brought up the past -

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, a king named Kesava, having abandoned the kingdom, went forth in the going forth of sages. Five hundred men went forth following him. He became known as the hermit Kesava. And his personal barber, having gone forth following him, became a pupil named Kappaka. The hermit Kesava, having dwelt for eight months in the Himalayas together with his assembly, at the time of the rainy season, having reached Bārāṇasī for the purpose of partaking of salt and sour things, entered for almsfood. Then the king, having seen him and having become confident, having obtained a promise for the purpose of dwelling near him for four months, while making him dwell in the pleasure grove itself, himself went morning and evening to attend upon him. The remaining hermits, having dwelt for a few days, being harassed by the sounds of elephants and so on, having become dissatisfied, said "Teacher, we are dissatisfied; we shall go." "Where, dear ones?" "To the Himalayas, teacher." The king obtained a promise on the very day of our arrival for the purpose of dwelling here for four months. "How will you go, dear ones?" "The promise was given by you without informing us; we are unable to dwell here; we shall dwell in a place not far from here where we can hear news of you" - having paid homage, they departed. The teacher remained behind together with the barber pupil.

The king, having come to attend upon him, asked "Where are the venerable ones?" "Having said 'We are dissatisfied,' they have all gone to the Himalayas, great king," he said. The barber too, before long, having become dissatisfied, even though being restrained again and again by the teacher, having said "I am unable," departed. But without going to the presence of the others, hearing news of the teacher, he dwelt in a place not far away. Afterwards, as the teacher was recollecting his pupils, a stomach disease arose. The king had him treated by physicians, but the disease was not appeased. The hermit said - "What, great king, do you wish for the appeasement of my disease?" "Venerable sir, if I were able, I would make you comfortable right

now." "Great king, if you wish for my comfort, send me to the presence of my pupils." The king, having said "Good, venerable sir," having had him lie down on a small bed, dispatched four ministers headed by the minister Nārada, saying "Having known the condition of my noble one, you should send me a message." The barber pupil, having heard of the teacher's coming, having gone out to meet him, when the others were asked "Where are they?" said "They are dwelling, it is said, at such and such a place." They too, having heard of the teacher's coming, having assembled right there, having given the teacher hot water, gave him various fruits. At that very moment the disease was appeased. Within just a few days he became golden in colour. Then Nārada asked him -

"Having abandoned the lord of men, endowed with all sensual pleasures;
How indeed does the Blessed One Kesī delight in Kappa's hermitage?

"Sweet and delightful, there are charming trees;
The well-spoken words of Kappa, Nārada, delight me.

"He eats rice of fine grain, pure, with meat sauce;
How does millet and wild rice, unsalted, satisfy him?

"Whether sweet or unsavoury, whether little or much;
Where one might eat with trust, trust is the highest flavour."

The Teacher, having brought this proclamation of the Teaching, connecting the Jātaka, having said "At that time the king was Moggallāna, Nārada was Sāriputta, the pupil Kappa was Ānanda, the ascetic Kesava was myself," said "Thus, great king, in the past too the wise, having reached death-bordering feeling, went to a place of trust; my disciples do not obtain trust in your presence, I think." The king, having thought "It is fitting for me to establish trust with the Community of monks; how indeed shall I do it? It is fitting to take a daughter of a relative of the Perfectly Enlightened One into my house; this being so, the young monks and novices, thinking 'He is a relative king of the Perfectly Enlightened One,' will come to my presence confidently and constantly" - sent a message to the Sakyans saying "Let them give me one daughter." And having asked "Whose daughter among the Sakyans?" and having said "Find out and come back," he commanded the messengers. The messengers, having gone, requested a girl from the Sakyans. They, having assembled, consulted: "The king is a neighbouring ally; if we do not give, he will destroy us; but he is not equal to us in family; what indeed should be done?" Mahānāma, having said "There is a daughter born in the womb of my slave woman, named Vāsabhakhattiyā, who has attained the splendour of beauty; let us give her," said to the messengers - "Very well, we shall give a girl to the king." "Whose daughter is she?" "She is the daughter of Mahānāma the Sakyan, the son of the younger uncle of the Perfectly Enlightened One, named Vāsabhakhattiyā."

They, having gone, reported to the king. The king sent them saying "If so, good, bring her quickly; warriors are full of deceit; they might even send a slave's daughter; bring one who eats together with her father from the same dish." They, having gone, said "Sire, the king wishes one who eats together with you." Mahānāma, saying "Good, dear sons," having had her adorned, having had her summoned at his own mealtime,

having shown the appearance of eating together with her, handed her over to the messengers. They, having taken her, having gone to Sāvattī, reported that incident to the king. The king, with a satisfied mind, having made her the chief of the five hundred women, consecrated her in the position of queen-consort. She, before long, gave birth to a golden-coloured son.

Then on his name-giving day, the king sent to the presence of the child's grandfather: "The Sakyan king's daughter Vāsabhakhattiyā has given birth to a son; what name shall we give him?" However, the minister who had gone having taken that message was somewhat hard of hearing. He, having gone, reported to the king's grandfather. He, having heard that, said "Even without having given birth to a son, Vāsabhakhattiyā overcame all people; now she will become exceedingly dear to the king." The deaf minister, having heard the word "vallabhā" incorrectly, having understood it as "Viṭaṭūbha," having approached the king, said "Sire, it is said that you should give the prince the name 'Viṭaṭūbha.'" The king, having thought "It will be an ancient name belonging to our family," gave that name. Then, while he was still young, the king, thinking "I shall do something dear to the Teacher," gave him the position of general.

He, growing up with the care of a prince, at the age of seven, having seen toy elephants, toy horses, and so on being brought from the maternal grandfather's family for other boys, asked his mother - "Mother, presents are brought from the maternal grandfather's family for others, but no one sends anything for me. Are you without a mother or without a father?" Then she deceived him, saying "Dear son, your maternal grandfathers are the Sakyan kings, but they live far away; therefore they do not send anything for you." At the age of sixteen, having said "Mother, I wish to see your maternal grandfather's family," even though being restrained with "Enough, dear son, what will you do having gone there?" he entreated again and again. Then his mother received it saying "If so, go." He, having informed his father, departed with a great retinue. Vāsabhakhattiyā sent a letter beforehand - "I live here happily; do not show any difference to my lord." The Sākiyans, having known of Viṭaṭūbha's coming, saying "We are unable to pay homage to him," having sent their younger boys to the countryside, when he had arrived at Kapilapura, assembled in the council hall. The prince, having gone there, stood.

Then, having said "This, dear son, is your maternal grandfather; this is your maternal uncle," they made him pay homage. He, having gone about paying homage to all, not seeing even one person paying homage to him, asked "Are there indeed none who pay homage to me?" The Sākiyans, having said "Dear son, your younger princes have gone to the countryside," made great honour to him. He, having dwelt for a few days, departed with a great retinue. Then a female slave in the council hall, having reviled and abused the seat on which he had sat, saying "This is the seat of the son of Vāsabhakhattiyā the slave woman," washed it with milk-water. One man, having forgotten his weapon and having turned back to take it, having heard the sound of reviling of Prince Viṭaṭūbha, having asked the reason, having known "Vāsabhakhattiyā was born in the womb of a slave woman dependent on Mahānāma the Sakyan," told the army. "Vāsabhakhattiyā, it is said, is the daughter of a slave woman" - a great uproar arose. Having heard that, Viṭaṭūbha set his mind thus: "Let them for now wash my seat with milk-water; but when I am established in the

kingdom, I shall take the blood from their throats and wash my seat." When he had gone to Sāvattthī, the ministers reported that incident to the king. The king, having become angry with the Sākiyans saying "They gave me the daughter of a slave woman," having cut off the privileges given to Vāsabhakhattiyā and her son, gave them only what was to be received by male and female slaves.

Then, after the lapse of a few days, the Teacher, having gone to the king's dwelling, sat down on the prepared seat. The king, having come and having paid homage, said "Venerable sir, your relatives, it is said, gave me the daughter of a slave woman; therefore I, having cut off the privileges of her together with her son, gave them only what was to be received by male and female slaves." The Teacher said "What was done by the Sākiyans was inappropriate, great king; those who give should indeed give one of the same birth. But this, great king, I say: Vāsabhakhattiyā, a daughter of a warrior king, received the consecration in the house of a warrior king. Viṭaṭṭubha too was born dependent on a warrior king alone; what will the mother's clan do? The father's clan alone is the measure." The wise ones of old gave the position of chief queen to a poor woman who was a firewood gatherer, and the boy born in her womb, having attained the kingship of Bārāṇasī extending twelve yojanas, became known as the Firewood-cart King" - thus he related the Kaṭṭhahāri Jātaka. The king, having heard the talk on the Teaching, being pleased that "The father's clan alone, it is said, is the measure," gave Vāsabhakhattiyā and her son their normal privileges.

Now the wife of General Bandhula too, a Malla king's daughter named Mallikā from Kusinārā, did not give birth to a son for a long time. Then Bandhula dismissed her saying "Go to your own family home." She, thinking "I shall go only after seeing the Teacher," having entered Jeta's Grove, having paid homage to the Truth-finder, stood there. When asked "Where are you going?" she said "My husband, venerable sir, is sending me to my family home." "Why?" "I am, it is said, barren and childless." "If so, there is no business of going; turn back." She, with a satisfied mind, having paid homage to the Teacher, having gone to her dwelling, when asked "Why did you turn back?" said "I was turned back by the One of Ten Powers." Bandhula received it saying "The reason must have been seen by the far-seeing one." She, before long, having conceived an embryo, when the pregnancy craving had arisen, informed him "A craving has arisen in me." "What craving?" "I wish to descend into the consecration ceremonial pond of the republican king families in the city of Vesālī, bathe, and drink the water, my lord." Bandhula, having said "Good!" having taken his bow of a thousand men's strength, having placed her on the chariot, having departed from Sāvattthī, driving the chariot, entered Vesālī through the gate given by Mahāli the Licchavi. And the dwelling of Mahāli the Licchavi was right near the gate. He, having merely heard the sound of the bolt striking at the threshold of the chariot, said "This is the sound of Bandhula's chariot; today fear will arise for the Licchavis."

The protection both inside and outside the pond was strong, a brass netting was spread above, and there was no opportunity even for birds. But the general Bandhula, having descended from the chariot, having put the guard-men to flight by striking them with a cane, having cut the brass netting, having bathed his wife inside the pond, and having bathed himself too, having placed her on that chariot again, having departed from the city, he set out by the very road by which he had come. Those guard-men reported to the Licchavi kings. The Licchavi kings, having become angry,

having mounted five hundred chariots, set out saying "We shall seize Bandhula the Malla." They reported that incident to Mahāli. Mahāli said "Do not go, for he will slaughter you all." They too said "We shall go indeed." "Then, having seen the place where his chariot wheel has sunk into the earth up to the nave, you should turn back; if not turning back from that, you will hear ahead a sound like thunder, from that point you should turn back. If not turning back from that, you will see holes in the fronts of your chariots, from that point you should turn back; do not go further." They, not turning back at his word, pursued him indeed. Mallikā, having seen, said "Chariots are appearing, husband." "Then inform me when only one chariot appears." When all the chariots appeared as if they were one, she said "Only one chariot front appears, husband." Bandhula, saying "Then take these reins," having given her the reins, while standing right there on the chariot, strung his bow; the chariot wheel sank into the earth up to the nave.

The Licchavis, even having seen that sign, did not turn back. The other, having gone a little way, twanged the bowstring; there was a sound like thunder. They did not turn back even from that, but went on pursuing. Bandhula, while standing right there on the chariot, shot a single arrow; it, having made a hole in the fronts of the five hundred chariots, having pierced through the five hundred kings at the place where the armour was fastened, entered the earth. They, not knowing their own state of being pierced, saying "Stop, fellow, stop, fellow," pursued him indeed. Bandhula, having stopped the chariot, said "You are dead men; there is no such thing as a battle for me with dead men." "Dead men are not such as us." "Then release the armour of the very last one." They released it. He, at the very moment of being released, having died, fell down. Then he said to all of them "You are of such a nature; having gone to your own homes, having arranged what is to be arranged, having instructed your children and wives, release your armour." They, having done so, all reached the destruction of life. Bandhula too brought Mallikā to Sāvattthī. She gave birth to twin sons sixteen times. All were courageous, endowed with strength, and attained accomplishment in all crafts. Each one had a retinue of a thousand men. When they went together with their father to the king's dwelling, the royal courtyard became full with them alone.

Then one day, people who had been defeated by false suits at the judgment, having seen Bandhula coming, crying out with a great uproar, informed him of the false suit-making of the judgment ministers. He, having gone to the judgment, having investigated that case, made the one with an owner back to be the one with an owner. The great multitude gives applause with a loud voice. The king, having asked "What is this?" having heard that matter, being pleased, having removed all those ministers, handed over the judgment to Bandhula himself. He, from then on, judged rightly. Then those former judgment ministers, not receiving any bribe, having become of little gain, turned the royal family against him, saying "Bandhula aspires to the kingdom." The king, having believed their talk, was not able to restrain his mind. Having thought again "If this one is killed right here, reproach will arise for me," having had the borderland attacked by hired men, having summoned Bandhula, having sent him saying "The borderland, it seems, is agitated; having gone together with your sons, seize the thieves," he also sent other capable great warriors together with them, saying "Cut off his head right there together with his thirty-two sons and

bring it." While he was going to the borderland, the hired thieves fled, saying "The general, it seems, is coming." He, having had that region settled and established, turned back.

Then at a place not far from the city, those warriors cut off his head together with his sons. On that day, the two chief disciples had been invited by Mallikā together with five hundred monks. Then in the very forenoon, they brought and gave her a letter saying "Your husband's head has been cut off together with his sons." She, having known that news, without saying anything to anyone, having placed the letter on her lap, served the community of monks. Then her female attendants, having given the meal to the monks, while bringing a jar of ghee, broke the jar of ghee in front of the elders. The General of the Dhamma said "What is subject to breaking has broken; it should not be worried about." She, having taken out the letter from her lap, said "They brought me this letter saying that the father's head has been cut off together with the thirty-two sons; even having heard this, I do not worry; why should I worry about a jar of ghee being broken, venerable sir?" The General of the Dhamma, having said "Signless and unknown is the life of mortals here" and so on, having expounded the Teaching, rose from his seat and went to the monastery. She too, having summoned the thirty-two daughters-in-law, exhorted them: "Your husbands were innocent; they received the fruit of their own former actions. Do not grieve, do not lament, do not harbour ill-will towards the king."

The king's spies, having heard that talk, went and told the king of their faultless state. The king, being struck with religious emotion, having gone to her dwelling, having asked forgiveness of Mallikā and her daughters-in-law, gave Mallikā a boon. She, having said "Let the boon be taken by me," when he had gone, having given a funeral meal, having bathed, having approached the king, having paid homage, said "Sire, a boon has been given by you to me, and I have no need of anything else; allow the going to the family home for my thirty-two daughters-in-law and for me." The king accepted. She sent the thirty-two daughters-in-law to their respective families, and she herself went to her own family home in the city of Kusinārā.

The king too gave the position of general to the nephew of the general Bandhula, named Dīghakārāyana. He, however, goes about seeking a chance against the king, thinking "My maternal uncle was killed by him." The king too, from the time of the killing of the innocent Bandhula, having become remorseful, does not find mental delight, does not experience the happiness of kingship. At that time the Teacher was dwelling in dependence on a market town of the Sakyans named Medālupa. The king, having gone there, having set up camp not far from the park, having gone to the monastery thinking "I shall pay homage to the Teacher with a small retinue," having given the five regalia to Dīghakārāyana, entered the perfumed chamber alone. All should be explained according to the procedure of the Dhammacetiya Sutta. When he had entered the perfumed chamber, Dīghakārāyana, having taken those five regalia, having made Viṭaṭūbha king, having set aside for the king one horse and one female attendant, turned back and went to Sāvattihī.

The king, having spoken an affectionate talk with the Teacher, having paid homage to the Teacher, having departed, not seeing the army, having asked that woman, having heard that news, thinking "I shall go taking my nephew and seize Viṭaṭūbha," while going to the city of Rājagaha, at the improper time when the gates were closed,

having reached the city, having lain down in a certain hall, exhausted by wind and sun, in the night-time he died right there. When the night became light, having heard the sound of that woman wailing "Sire, lord of men of Kosala, you have become destitute," they reported to the king. He had the bodily rites performed for his maternal uncle with great honour.

Viṭaṭūbha too, having obtained the kingdom, having remembered that enmity, thinking "I shall kill all the Sākiyans too," went forth with a great army. On that day, the Teacher, towards the break of dawn, surveying the world, having seen the destruction of the congregation of kinsmen, having thought "It is fitting to perform good treatment towards kinsmen," having walked for almsfood in the forenoon period, having returned from his alms round, having practised the lion's posture in the Perfumed Chamber, in the evening period, having gone through the sky, sat down at the foot of a tree with dappled shade near Kapilavatthu. From there, on the border of Viṭaṭūbha's kingdom, there is a great banyan tree giving dense shade. Viṭaṭūbha, having seen the Teacher, having approached and paid homage, having said "Venerable sir, why at such a hot time do you sit at the foot of a tree with dappled shade? Sit at the foot of this banyan tree with dense shade, venerable sir," when it was said "Let it be so, great king, the shade of relatives is indeed cool," having thought "The Teacher must have come for the purpose of protecting his relatives," having paid homage to the Teacher, having turned back, he returned to Sāvattḥī itself. The Teacher too, having flown up, went to Jeta's Grove itself.

The king, having remembered the offence of the Sākiyans, having gone forth a second time also, having seen the Teacher in the same way, turned back again. Having gone forth on the third occasion also, having seen the Teacher in the same way, he turned back again. But on the fourth occasion, when he had gone forth, the Teacher, having examined the former deed of the Sākiyans, having known the impossibility of warding off their evil deed of throwing poison into the river on one day, did not come on the fourth occasion. Viṭaṭūbha, thinking "I shall slaughter the Sākiyans," went forth with a great army. But the relatives of the Perfectly Enlightened One were called non-attached slayers; even while dying themselves, they did not deprive others of life. They thought - "We are well-trained, practised, skilled in archery, great archers; but it is not possible for us to deprive another of life. Having shown our skill, we shall put them to flight" - they, having donned their armour, having gone forth, began battle. The arrows shot by them pass between Viṭaṭūbha's men, and come out through the gaps between shields, through the holes of ears, and so on. Viṭaṭūbha, having seen this, thought: surely the Sākiyans say "We are non-attached slayers," and yet they are destroying my men.

Then one man said to him - "What is it, my lord, that having turned back you looked?" "The Sākiyans are destroying my men." "Not a single man of yours is dead. Come, have them counted." While having them counted, he did not see the loss of even one. He, having turned back from there, said "Whoever, my good men, say 'We are Sākiyans,' kill them all; but grant life to those standing near my maternal grandfather Mahānāma the Sakyan." The Sākiyans, not seeing anything acceptable to seize, some having bitten grass, some having taken a reed, stood there. When asked "Are you Sākiyans or not?" since they, even while dying, do not speak falsehood, therefore those standing having bitten grass say "Not a Sākiya, grass." Those standing having

taken a reed say "Not a Sākiya, a reed." And those who stood near Mahānāma, they too obtained their lives. Among those, those standing having bitten grass became known as the Grass-Sākiyans, those standing having taken a reed became known as the Reed-Sākiyans. Viṭaṭūbha, not releasing even the remaining children still suckling milk, having them slaughtered, having set flowing a river of blood, had the plank washed with their throat-blood. Thus the Sākiyan lineage was destroyed by Viṭaṭūbha.

He, having had Mahānāma the Sakyan seized, turned back and, thinking "I shall take the morning meal at the time for the morning meal," having descended to a certain place, when the food was brought, had his grandfather summoned, saying "Let us eat together." But warriors, even when giving up their lives, do not eat together with sons of slave women. Therefore Mahānāma, having looked at a certain lake, said "My body is soiled; I shall bathe, dear son." "Good, grandfather, bathe." He, thinking "This one will kill me for not eating together with him; it is better for me to die by myself," having loosened his hair, having tied a knot at the end, having inserted his big toes into the hair, plunged into the water. Through the power of his virtue, the region of the nāgas showed signs of heat. The king of the nāgas, reflecting "What indeed is this?" having known him, having come to his presence, having caused him to sit on his own hood, ushered him into the region of the nāgas. He dwelt right there for twelve years. Viṭaṭūbha too sat waiting, thinking "Now my grandfather will come, now he will come." When he was exceedingly long in coming, having had the lake searched, having looked even into the depths of a man's height by the light of lamps, not seeing him, thinking "He must have gone," he departed. He, in the night-time, having reached the Aciravatī, set up camp. Some lay down on the sandy bank within the river, some on the dry ground outside; among those who lay down inside too there were those who had not done evil deeds in the past, and among those who lay down outside too there were those who had done evil deeds in the past; ants arose in the places where they lay. They, having risen up saying "There are ants in my sleeping place, there are ants in my sleeping place," those who had not done evil deeds crossed over and lay down on the dry ground, those who had done evil deeds descended and lay down on the sandy bank. At that moment a great rain cloud arose and rained a heavy downpour. A flood of the river came and carried Viṭaṭūbha together with his retinue right into the ocean. All there became food for fish and turtles.

The great multitude raised up a discussion: "The death of the Sākiyans is inappropriate; that 'the Sākiyans should be killed by pounding and pounding them thus' is unsuitable." The Teacher, having heard that discussion, said "Monks, although in this individual existence such a death of the Sākiyans is inappropriate, yet by the force of evil deeds done in the past, what was obtained by them was indeed fitting." "But what, venerable sir, did they do in the past?" All having come together, they threw poison into the river. On another day the monks raised up a discussion in the Teaching hall - "Viṭaṭūbha, having killed so many Sākiyans, while coming back, without even reaching the summit of his own wish, having taken so many people, became food for fish and turtles in the great ocean." 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 "Even before these beings reach the

summit of their wishes, the King of Death, like a great flood overwhelming a sleeping village, having cut off the life faculty, causes them to sink in the four oceans of the realms of misery," spoke this verse -

47. "The man who is picking flowers, with mind attached,
Death takes him away, as a great flood a sleeping village."

Therein, "with mind attached, the man" means one whose mind is clinging to what has been attained or what has not been attained. This is what is meant - just as a garland-maker, having entered a flower park, thinking "I shall pick flowers," having taken flowers from there, or desiring one bush after another, sends his mind throughout the entire flower park, thinking "I shall pick flowers from here and from there," without taking flowers from there, sends his mind elsewhere, picking from that very bush he falls into heedlessness; just so, a certain one, having descended into the midst of the five types of sensual pleasure, which is like a flower park, having obtained a delightful visible form, desires one or another among delightful sounds, odours, flavours, and tangible objects. Another, having obtained one or another among those, desires yet another; or having obtained visible form alone, not desiring another, enjoys that very thing; or one or another among sounds and so on. The same method applies to cattle, buffaloes, female slaves, male slaves, fields, sites, villages, market towns, provinces, and so on; and even for those gone forth, to residential cells, monasteries, bowls, robes, and so on. Thus, the man who is picking flowers reckoned as the five types of sensual pleasure, with mind attached to types of sensual pleasure whether attained or not attained. "A sleeping village" means for the houses, walls, and so on of a village, there is indeed no sleeping by way of sleep; but with reference to the state of being asleep and heedless of the beings, it is called sleeping. Thus, a sleeping village - Death takes away, like a great flood two or three yojanas long and deep. Just as that great flood, without leaving anything among women, men, cattle, buffaloes, chickens, and so on, having carried that entire village to the ocean, makes it food for fish and turtles; just so, Death, having taken the man with mind attached, having cut off his life faculty, causes him to sink in the four oceans of the realms of misery.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on. The teaching was beneficial to the great multitude.

The story of Viṭaṭūbha is the third.

4. The Story of the Maiden Patipūjikā

48. "Flowers indeed": the Teacher, while dwelling at Sāvattṭhī, spoke this proclamation of the Teaching referring to a girl named Patipūjikā. The story originated in the Tāvātimsa god realm.

There, it is said, a young god named Mālabhārī, surrounded by a thousand nymphs, entered a pleasure grove. Five hundred young goddesses, having climbed a tree, caused flowers to fall; five hundred, having taken the fallen flowers, adorned the young god. Among them, one young goddess passed away right on a branch of the tree; her body was extinguished like a lamp flame. She, having taken conception in a certain family home in Sāvattṭhī, at the time of birth, remembering former births, recollecting "I am the wife of the young god Mālabhārī," following the course of

growth, having made offerings with scents, garlands and so on, aspired to rebirth in the presence of her husband. She, even though at the age of sixteen she had gone to another family, having given ticket meals, fortnightly meals, rains-retreat offerings and so on, says "May this be a condition for my rebirth in the presence of my husband." Then the monks gave her the name Patipūjikā, saying "This girl, having risen and exerted herself, desires only her husband." She too constantly looked after the hall with sitting accommodation, set out drinking water, and prepared seats. Other people too, wishing to give ticket meals and so on, having said "Mother, please supply these also to the community of monks," brought them and gave them. She too, in this manner, coming and going, in a single step-turn obtains fifty-six wholesome mental states. An embryo was established in her womb. She, after the elapse of ten months, gave birth to a son. At the time of his walking on foot, one after another, she obtained four sons.

She, one day, having given a gift, having made an offering, having heard the Teaching, having observed the training rules, at the end of the day, having died from some disease that had arisen at that moment, was reborn in the presence of her own husband. The others too, for that entire time, were adorning the young god. The young god, having seen her, said "You have not been seen since right early, where have you gone?" "I have passed away, master." "What are you saying?" "It is so, master." "Where were you reborn?" "At a family home in Sāvattthī." "How long were you there?" "After the elapse of ten months, having come forth from my mother's womb, at the age of sixteen, having gone to another family, having given birth to four sons, having performed meritorious deeds such as giving and so on, having aspired to you, having come, I have been reborn in your very presence, master." "How long is the life span of human beings?" "A mere hundred years." "Only that much?" "Yes, master." "Do human beings, reborn having taken such a life span, pass the time sleeping and heedless, or do they perform meritorious deeds such as giving and so on?" "What do you say, master?" "As if reborn having taken an incalculable life span, and as if free from ageing and death, constantly heedless, are human beings." A great sense of urgency arose in the young god Mālabhārī: "Human beings, reborn having taken a life span of a mere hundred years, it seems, are heedless, lying down and sleeping; when indeed will they be freed from suffering?" Now, a hundred years of human beings is one day and night for the gods of the Thirty-three; by that night, thirty nights make a month; by that month, a year of twelve months; by that year, a divine thousand years is the life-span; that, by human reckoning, is three ten million years and sixty hundred thousand years. Therefore, for that young god, not even one day had passed; the time was like a mere moment. Thus, for human beings of short life span, heedlessness is indeed exceedingly inappropriate.

On the following day, the monks, having entered the village, having seen the hall with sitting accommodation not looked after, the seats not prepared, the drinking water not set out, said "Where is Patipūjikā?" "Venerable sir, where will you see her? Yesterday, when the noble ones had eaten and gone, she died in the evening period." Having heard that, the worldly monks, remembering her support, were not able to hold back their tears. Religious emotion arose among those who had eliminated the mental corruptions. They, having done the meal duty, having gone to the monastery, having paid homage to the Teacher, asked - "Venerable sir, the female lay follower named Patipūjikā, having risen and exerted herself, having performed various kinds

of meritorious deeds, aspired only for her husband. She has now died; where indeed has she been reborn?" "Near her own husband himself, monks." "There is not, venerable sir, near her husband." "She, monks, does not aspire for this husband. In the Tāvatiṃsa realm, her husband is the young god named Mālabhārī. She, having passed away from the place of adorning him with flowers, having gone again, was reborn near him himself." "Is it really so, venerable sir?" "Yes, monks." "Alas, how small, venerable sir, is the life of beings! Having served us with food right early in the morning, she died in the evening from an illness that had arisen." The Teacher, having said "Yes, monks, the life of beings is indeed small; for that very reason, Death, having brought these beings who are unsatisfied in sensual pleasures as objects and sensual pleasures as defilements under his own control, takes them away weeping and lamenting," spoke this verse -

48. "The man who is picking flowers, with mind attached,
Unsatisfied in sensual pleasures, Death brings under his control."

Therein, "picking flowers indeed" means just as a garland-maker in a flower park picks various flowers, so too picking the flowers of the types of sensual pleasure that are bound to one's individual existence and bound to requisites. "With mind attached, the man" means one whose consciousness is attached in various ways - by way of aspiration towards what has not been attained, and by way of greed towards what has been attained. "Unsatisfied in sensual pleasures" means being unsatisfied in sensual pleasures as objects and sensual pleasures as defilements, whether by seeking, by obtaining, by enjoying, or by hoarding. "Death brings under his control" means Death, reckoned as death, taking them away weeping and lamenting, brings them under his own control - this is the meaning.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on. The teaching was beneficial to the great multitude.

The story of the maiden Patipūjikā is the fourth.

5. The Story of the Miserly Millionaire Kosiya

49. "Just as a bee, the flower": the Teacher, while dwelling at Sāvattthī, spoke this proclamation of the Teaching referring to the stingy millionaire Kosiya. The story originated at Rājagaha.

It is said that not far from the city of Rājagaha there was a market town named Sakkāra. There a certain millionaire named Macchariya-Kosiya, possessing wealth of eighty million, was dwelling. He would not give even a drop of oil on the tip of a blade of grass to others, nor did he consume it himself. Thus that wealth of his served the purpose neither of his sons and wife and so on, nor of ascetics and brahmins; it remained unused, like a pond possessed by a demon. One day the Teacher, at the time towards the break of dawn, having emerged from the attainment of great compassion, surveying the entire world system for kinsmen capable of being enlightened, saw the decisive support for the fruition of stream-entry of the millionaire together with his wife, dwelling at a distance of forty-five yojanas. Now on the previous day, he had gone to the king's palace to attend upon the king, and having performed the royal attendance, while coming back, having seen a certain country man who was hungry inside, eating a pan-cake filled with food made with

flour, having aroused a desire for it there, having gone to his own house, he thought - "If I say 'I wish to eat a pan-cake,' many people will wish to eat together with me; thus my many sesame seeds, rice grains, ghee, molasses and so on will come to utter exhaustion. I shall not tell anyone" - thus he went about enduring the craving. As time went on and on, he became quite pale and his body became covered with veins showing all over. Then, being unable to endure the craving, having entered the inner room, having embraced the small bed, he lay down. Even though having come to this state, out of fear of loss of wealth, he said nothing to anyone.

Then his wife, having approached him, having rubbed his back, asked "What ailment has arisen for you, husband?" "There is nothing wrong with me." "Has the king perhaps become angry with you?" "The king too is not angry with me." "Then has anything disagreeable been done by your sons and daughters or by slaves and workers and so on?" "There is nothing of that sort either." "But do you have a craving for something?" Even when this was said, out of fear of loss of wealth, without saying anything, he lay down silently. Then his wife said to him "Tell me, husband, do you have a craving for something?" He, as if swallowing the words, said "I have a craving." "A craving for what, husband?" "I wish to eat a pan-cake." "Then for what purpose did you not tell me? Are you a poor man? Now I shall cook pan-cakes sufficient for all the inhabitants of the entire market town." "What use are they to you? They will do their own work and eat." "Then I shall cook enough for the inhabitants of one street." "I know your state of great wealth." "I shall cook enough for everyone in the neighbourhood of this house." "I know your state of great disposition." "Then I shall cook enough for just your sons and wife." "What use are they to you?" "Then shall I cook enough for both you and me?" "What will you do with it?" "Then I shall cook enough for you alone." "If one cooks in this place, many will expect a share. Setting aside whole rice grains, taking broken rice grains and oven pans, and taking a little milk, ghee, honey and molasses, ascend to the uppermost storey of the seven-storeyed mansion and cook there; I shall sit there alone and eat." She, having assented "Very well," having had what was to be taken gathered up, having ascended the mansion, having dismissed the maidservants, had the millionaire summoned. He, from the beginning, closing the doors, having fastened the door latch at every door, having ascended to the seventh storey, having closed the door there too, sat down. His wife too, having kindled a fire in the oven, having placed the frying pan on it, began to cook the cakes.

Then the Teacher, right early, addressed the Elder Mahāmogallāna - "This, Mogallāna, is the stingy millionaire in the market town of Sakkāra, not far from Rājagaha, who, thinking 'I shall eat pan-fried cakes,' out of fear of being seen by others, is having pan-fried cakes cooked in a seven-storeyed mansion. You, having gone there, having tamed the millionaire, having rendered him free from agitation, having caused both husband and wife to take the cakes and the milk, ghee, honey and molasses, bring them by your own power to Jeta's Grove. Today I shall sit right in the monastery together with five hundred monks; I shall take the meal with cakes alone."

The Elder, having accepted the Teacher's word saying "Good, venerable sir," at that very instant, by the power of supernormal power, having gone to that market town, at the lion-lattice window of that mansion, well dressed and well robed, stood in the sky

like a jewelled figure. The great millionaire's flesh of the heart trembled upon seeing the Elder. "I came to this place out of fear of being seen by just such people, and yet this monk, having come through the sky, stands at the window." He, not seeing anything acceptable to seize, like a crystal of salt thrown into fire, crackling with hate, said thus - "Ascetic, even standing in the sky, what will you get? Even walking up and down, showing a footstep where there is no footstep in the sky, you will indeed not get anything." The Elder walked up and down again and again in that very place. The millionaire said "Walking up and down, what will you get? Even sitting cross-legged in the sky, you will indeed not get anything." The Elder sat down folding his legs crosswise. Then he said to him "Sitting in the sky, what will you get? Even having come and standing at the threshold of the window, you will not get anything." The Elder stood at the threshold. "Even standing at the threshold, what will you get? Even smoking, you will indeed not get anything," he said. The Elder too smoked. The entire mansion became one mass of smoke. It was as if a time of piercing the millionaire's eyes with a needle. But out of fear of the house being burnt down, without saying "Even blazing up, you will not get anything," thinking "This ascetic is well and truly stuck; without getting anything, he will not go; I shall have one cake given to him," he said to his wife - "Dear lady, having cooked one small cake, having given it to the ascetic, send him away." She put just a little flour into the frying pan; it became a great cake, filling the entire pan, and stood there swollen up.

The millionaire, having seen that, thinking "Much flour must have been taken by you," himself, with the tip of a ladle, having taken a little flour, put it in; the cake became even larger than the former cake. Thus, whatever he cooked, each one became larger and larger. He, disheartened, said to his wife - "Dear lady, give one cake to this one." When she took hold of one cake from behind, all of them clung together as one mass. She said to the millionaire - "Husband, all the cakes are stuck together; I am not able to separate them." "I shall do it" - he too was not able to do it. Both of them, having taken hold of the edge and pulling, were indeed not able to separate them. Then, even as he was struggling with the cakes, sweat was released from his body, and his craving was cut off. Then he said to his wife - "Dear lady, I have no need of the cakes; give them to this one together with the basket." She, having taken the basket, having approached the Elder, gave it. The Elder expounded the Teaching to both of them, spoke of the virtues of the Three Jewels, and showed the fruit of gifts given and so on - "there is what is given, there is what is sacrificed" - like a full moon in the sky.

Having heard that, with a gladdened mind, the millionaire said "Venerable sir, having come, having sat down on this divan, please consume." The elder said "Great millionaire, the Perfectly Enlightened One, saying 'I shall eat cakes,' is seated in the monastery together with five hundred monks. If it is your wish, I shall lead you there. Have the merchant's wife take the cakes and milk and so on; we shall go to the Teacher's presence." "But where, venerable sir, is the Teacher at present?" "At a distance of forty-five yojanas from here, at the Jeta's Grove monastery, great millionaire." "Venerable sir, without exceeding the proper time, how shall we travel such a distance?" "Great millionaire, if it is your wish, I shall lead you by my own supernormal power. The top of the staircase in your mansion will remain in its own place, but the bottom of the staircase will be at the gateway of Jeta's Grove. In merely the time it takes to descend from the upper storey to the lower storey of the mansion, I shall lead you to Jeta's Grove." He received it saying "Good, venerable sir."

The elder, keeping the top of the staircase right there, determined "Let the foot of the staircase be at the gateway of Jeta's Grove." It was likewise. Thus the elder brought the millionaire and the merchant's wife to Jeta's Grove more quickly than the time it takes to descend from the upper storey to the lower storey of the mansion. Both of them, having approached the Teacher, announced the time. The Teacher, having entered the refectory, sat down on the excellent Buddha-seat that had been prepared, together with the Community of monks. The great millionaire gave the water of offering to the Community of monks headed by the Buddha. And his wife placed a cake in the Truth-finder's bowl. The Teacher took just enough for his own sustenance; the five hundred monks too took just enough for their sustenance. The millionaire, giving milk, ghee, honey, sugar and so on, did not come to exhaustion. The Teacher concluded the meal together with five hundred monks. The great millionaire too, together with his wife, ate as much as he liked. The end of the cakes was not even discerned. Even when given to the monks in the entire monastery and to the leftovers eaters, no limit was discerned at all. They reported to the Blessed One "Venerable sir, the cakes do not come to utter exhaustion." "If so, throw them away at the gateway of Jeta's Grove." Then they threw them away at a sloping place not far from the gateway. Even to this day that place is known as the pan-cake slope. The great millionaire, together with his wife, having approached the Blessed One, having paid homage, stood to one side. The Blessed One gave the thanksgiving. At the conclusion of the thanksgiving, both, having become established in the fruition of stream-entry, having paid homage to the Teacher, having ascended the staircase at the gateway, were established in their very own mansion.

Thenceforth the millionaire scattered his wealth of eighty ten millions in the Buddha's Dispensation itself. On the following day, in the evening, monks seated together in the Teaching hall sat speaking of the elder's virtues: "Look, friends, at the power of the Elder Mahāmoggallāna! Without harming faith, without harming wealth, having tamed the miserly millionaire in just a moment, having rendered him free from agitation, having had him take the cakes, having brought him to Jeta's Grove, having brought him face to face with the Teacher, he established him in the fruition of stream-entry. Alas, the elder is of great majesty!" The Teacher, having heard the discussion with the divine ear-element, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having praised the elder saying "Monks, a monk who is a tamer of families, without harming faith, without harming wealth, without wearying and without vexing the family, having approached like a bee taking pollen from a flower, should make known the virtues of the Buddha. Such is my son Moggallāna," spoke this verse -

49. "Just as a bee, without harming the flower's colour and scent,
Departs having taken the nectar, so should a sage wander in the village."

Therein, "bee" means any species of honey-maker. "Flower" means wandering in a flower park, not harming, not destroying the flowers, the colour, and the scent - this is the meaning. "Departs" means having thus wandered, having drunk nectar as much as it likes, having taken more for the purpose of making honey, it departs. It thus, having plunged into a jungle thicket, having deposited that pollen-mixed nectar in a hollow in a tree, gradually makes sweet-flavoured honey. On account of its wandering in the flower park, neither the flowers nor their colour and scent disappear; rather, all

remains just in its natural state. "So should a sage wander in the village" means thus the homeless sage, distinguished as a learner or one beyond training, wanders about taking almsfood in the village going from family to family in succession - this is the meaning. For on account of his walking in the village, there is neither deterioration of faith nor deterioration of wealth for the families. Both faith and wealth remain just in their natural state. And having thus wandered and departed, the learner-sage, first, outside the village in a place convenient for water, having prepared the double robe and seated himself, reviewing by way of the simile of the breaking of the axle, the covering of a wound, and the son's flesh, and so on, having consumed the almsfood, having entered such a jungle thicket, meditating on the internal meditation subject, he makes the four paths and the four fruits of asceticism come into his very possession. But the sage beyond training devotes himself to the pleasant abiding in the present life. This should be understood as his similarity with the bee in making honey. But here, one who has eliminated the mental corruptions is intended.

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

The Teacher, having given this proclamation of the Teaching, in order to make known the elder's virtue further, having said "Not only now, monks, was the stingy millionaire tamed by Moggallāna; in the past too, having tamed him, he made him know the connection of the fruit of action," making known this matter, having brought up the past -

"Both are lame, both are crippled, both are squint-eyed;
Boils have arisen on both, I do not see Illisa."

He related this Illisa Jātaka.

The story of the miserly millionaire Kosiya is the fifth.

6. The Story of the Ājīvakas from Pāveyya

50. "Not the faults of others": the Teacher, while dwelling at Sāvattthī, spoke this proclamation of the Teaching referring to a naked ascetic named Pāveyya.

It is said that in Sāvattthī a certain woman householder, having placed him in the position of a son, looked after a naked ascetic named Pāveyya. People in her neighbouring houses, having heard the Teacher's proclamation of the Teaching and having come back, praised the virtues of the Buddha in various ways, saying "Oh, how marvellous is the proclamation of the Teaching of the Buddhas!" She, having heard the talk of praise of the Buddhas, wishing to go to the monastery to hear the Teaching, having told this matter to the naked ascetic, said "I shall go to the presence of the Buddha, sir." He, having prevented her saying "Do not go," prevented her even though she entreated again and again. She, thinking "This one does not allow me to go to the monastery to hear the Teaching; having invited the Teacher, I shall hear the Teaching right here," in the evening period, having summoned her son, sent him saying "Go, dear son, invite the Teacher for the morrow." He, while going, first went to the dwelling place of the naked ascetic, and having paid homage to him, sat down. Then he said to him "Where are you going?" He said "I am going to invite the Teacher at my mother's word." "Do not go to his presence." "Enough, sir, I am afraid of my

mother; I shall go." "We shall both eat the honour done to him; do not go." "Enough, sir, my mother will threaten me." "If so, go; but having gone and having invited him, do not tell him 'Our house is to be reached at such and such a place, or in such and such a street, or by such and such a road.' As if standing nearby, as if going by another road, having fled, come back." He, having heard the word of the naked ascetic, having gone to the Teacher's presence, having invited him, having done everything in the very manner stated by the naked ascetic, having gone to his presence, when asked "What was done by you?" said "Everything was done, sir." Having said "A good thing was done by you; we shall both eat the honour done to him," on the following day the naked ascetic went to that house right early. Having taken him, they had him seated in the inner room.

The neighbouring people, having smeared that house with wet cow-dung, having scattered flowers with parched corn as the fifth, prepared a very precious seat for the purpose of the Teacher's sitting. For people unacquainted with Buddhas do not know the arrangement of seats. And for Buddhas there is no such thing as business with one who points out the way, for indeed on the very day they attained the highest enlightenment at the foot of the Bodhi tree, having caused the ten-thousandfold world system to tremble, all paths became manifest to them: "This path goes to hell, this to the animal realm, this to the sphere of ghosts, this to the human world, this to the world of gods, this to the deathless, great Nibbāna." As for the roads to villages, market towns, and so on, there is nothing at all to be said. Therefore the Teacher, right early, having taken his bowl and robes, went to the door of the house of the great female lay follower. She, having come out from the house, having paid homage to the Teacher with the fivefold prostration, having led him inside the dwelling, having had him seated on a seat, having given the water of offering, served him with superior solid and soft food. The female lay follower, wishing to have the Teacher who had finished his meal duty give the thanksgiving, took the bowl. The Teacher began the thanksgiving talk on the Teaching with a sweet voice. The female lay follower, giving applause saying "Good! Good!" listened to the Teaching. The naked ascetic too, seated just in the inner room, having heard the sound of her giving applause and listening to the Teaching, was unable to restrain himself. Having come out thinking "She is no longer mine now," he ran away, reviling the female lay follower and the Teacher in various ways, saying "You are ruined, you wretch! She makes such an honour to him!" The female lay follower, embarrassed by his talk, her mind having gone to alteration, was unable to send forth knowledge in accordance with the teaching. Then the Teacher said to her "Why, lay follower, are you unable to make your mind follow the teaching?" "Venerable sir, by this one's talk my mind has undergone alteration." The Teacher, having said "It is not fitting to pay attention to the talk spoken by such a person of different disposition; without paying attention to such a one, it is fitting to look only at what one has done and left undone oneself," spoke this verse -

50. "One should not look at the faults of others, nor at what others have done or left undone;
One should consider only oneself, what one has done and left undone."

Therein, "not the faults of others" means others' faults, harsh words that wound vital spots, should not be given attention. "Nor what others have done or left undone" means one should not look at what others have done or left undone thus: "Such and such a lay follower is faithless and without confidence; not even ladle-almsfood and the like are given in his house, nor ticket meals and the like, nor is there giving of requisites such as robes and so on by him. Likewise, such and such a female lay follower is faithless and without confidence; not even ladle-almsfood and the like are given in her house, nor ticket meals and the like, nor is there giving of requisites such as robes and so on by her. Likewise, such and such a monk is faithless and without confidence; he does not perform the duties to the preceptor, nor the duties to the teacher, nor the duties of visitors, nor the duties of travellers, nor the duties of the shrine courtyard, nor the duties of the Observance hall, nor the duties of the refectory, nor the duties of the sweat room and so on; nor does he have any ascetic practices, nor even the slightest endeavour in delight in meditation." "One should consider only oneself" means a son of good family gone forth through faith, recollecting this exhortation: "In what state do my nights and days pass? - this should be repeatedly reviewed by one gone forth," should look at what one has done and left undone thus: "Was I indeed able to apply the three characteristics - 'impermanent, suffering, non-self' - and do the work of exertion, or was I not able?"

At the conclusion of the teaching, that female lay follower became established in the fruition of stream-entry. The teaching was beneficial to the great multitude.

The story of the Ājivakas from Pāveyya is the sixth.

7. The Story of the Lay Follower Chattapāṇi

51-52. "Just as a beautiful flower": the Teacher, while dwelling at Sāvattthī, spoke this proclamation of the Teaching referring to the lay follower Chattapāṇi.

For in Sāvattthī there was a lay follower named Chattapāṇi, a bearer of the Triple Canon, a non-returner. He, right early, having become an observer of the Observance, went to attend upon the Teacher. For non-returner noble disciples there is no Observance practice by way of undertaking; by the path itself the holy life and eating only one meal a day came to them. Therefore he said - "The potter Ghaṭikāra, great king, eats only one meal a day, leads the holy life, is moral, of good character." Thus non-returners by their very nature are ones who eat only one meal a day and practitioners of the holy life. He too, in the same way, having become an observer of the Observance, having approached the Teacher, having paid homage, sat down listening to a talk on the Teaching. At that time King Pasenadi of Kosala went to attend upon the Teacher. The lay follower Chattapāṇi, having seen him coming, having thought "Should I rise or not?" - "I am seated in the presence of the supreme king; it is not proper for me, having seen a regional king, to rise. But the king will be angry with me for not rising; even if he is angry, I shall indeed not rise. For by one rising upon seeing the king, the king is honoured, not the Teacher; therefore I shall indeed not rise" - he did not rise. Wise persons, having sat down in the presence of those who are more worthy of respect, upon seeing one who does not rise, do not become angry. But the king, having seen him not rising, with an angered mind, having paid homage to the Teacher, sat down to one side. The Teacher, having known his angered state, spoke the virtues of the lay follower: "Great king, this lay

follower Chattapāṇi is wise, one who has realised the Teaching, a bearer of the Triple Canon, skilled in what is beneficial and what is harmful." Even as the king was hearing that talk of his virtues, his mind became soft.

Then one day the king, standing on the upper storey of the mansion, having seen the lay follower Chattapāṇi, who had finished his meal, having taken an umbrella, having put on sandals, going through the royal courtyard, had him summoned. He, having removed the umbrella and sandals, having approached the king, having paid homage, stood to one side. Then the king said to him - "My dear lay follower, why have you removed the umbrella and sandals?" "Having heard 'The king summons,' I removed them and came." "Today our kingship will be known by you." "We always know your kingship, Sire." "If so, why on the previous day, seated in the Teacher's presence, having seen me, did you not rise?" "Great king, I was seated in the presence of the supreme king; rising upon seeing a regional king, I would have shown disrespect to the Teacher; therefore I did not rise." "Let it be, my dear; let that be." "You, it is said, are skilled in what is beneficial and harmful pertaining to the present life and the future life, a bearer of the Triple Canon; expound the Teaching in our inner palace." "I am unable, Sire." "Why?" "A king's palace is greatly blameworthy; what is wrongly done and rightly done are serious matters here, Sire." "Do not speak thus; do not have remorse thinking 'On the previous day, having seen me, I did not rise.'" "Sire, a place where laypeople frequent is greatly blameworthy; having summoned one gone forth, have the Teaching taught." The king, having dismissed him saying "Good, my dear, go you," having gone to the Teacher's presence, requested the Teacher: "Venerable sir, Queen Mallikā and Vāsabhakhattiyā say 'We shall learn the Teaching'; having gone regularly to my house together with five hundred monks, please recite the Teaching for them." "For Buddhas there is no such thing as going regularly to one place, great king." "If so, venerable sir, please give one other monk." The Teacher placed the burden upon the Elder Ānanda. The Elder, going regularly, recited the recitation for them. Among them, Mallikā, having learnt carefully, having rehearsed, mastered the recitation. But Vāsabhakhattiyā neither learnt carefully, nor rehearsed, nor was able to master the recitation.

Then one day the Teacher asked the elder - "Ānanda, are the female lay followers learning the Teaching?" "Yes, venerable sir." "Who learns thoroughly?" "Mallikā, venerable sir, learns thoroughly, recites thoroughly, and is able to have the recitation retained thoroughly. But your kinswoman indeed does not learn thoroughly, does not recite, and is not able to have the recitation retained." The Teacher, having heard the elder's words, having said "Ānanda, the Teaching spoken by me, for one who does not listen thoroughly, who does not take it up, who does not recite, who does not expound, is fruitless like a scentless flower endowed with beauty; but for one who does hearing and so on thoroughly, it is of great fruit and great benefit," spoke these two verses -

51. "Just as a beautiful flower, colourful but scentless;
So well-spoken words are fruitless for one who does not practise them.
52. "Just as a beautiful flower, colourful and fragrant;
So well-spoken words are fruitful for one who practises them.

Therein, "beautiful" means splendid. "Colourful" means endowed with beauty of

colour and form; "scentless" means devoid of fragrance, of the variety of pālibhaddaka, girikaṇṇikā, jayasumana and so on. "Thus well-spoken words" means well-spoken words are the three Canons of the Buddha's teaching. That is similar to a scentless flower endowed with beauty of colour and form. But just as a scentless flower, whoever wears it, its fragrance does not pervade his body, so too this, whoever does not practise it thoroughly by hearing and so on, for that one who does not practise thoroughly, who does not do what should be done therein, it does not bring the fragrance of learning, the fragrance of speech, and the fragrance of practice; it is fruitless. Therefore it was said - "So well-spoken words are fruitless for one who does not practise them." "Fragrant" means of the variety of campaka, blue water-lily and so on. "Thus" means just as the fragrance of that flower pervades the body of one who wears it, so too the well-spoken words reckoned as the three Canons of the Buddha's teaching. "For one who practises" means whoever does what should be done therein thoroughly by hearing and so on, for that person it is fruitful; because it brings the fragrance of learning, the fragrance of speech, and the fragrance of practice, it is of great fruit and great benefit - this is the meaning.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on. The teaching was beneficial to the great multitude.

The story of the lay follower Chattapāṇi is the seventh.

8. The Story of Visākhā

53. "Just as from a heap of flowers": the Teacher, while dwelling in dependence on Sāvattihī at the Eastern Park, spoke this proclamation of the Teaching referring to the female lay follower Visākhā.

She, it is said, was born in the womb of Queen Sumanādevī, the chief queen of the millionaire Dhanañcaya, the son of the millionaire Meṇḍaka, in the city of Bhaddiya in the country of Aṅga. When she was seven years old, the Teacher, having seen the accomplishment of decisive support of those to be enlightened among the relatives such as the brahmin Sela and others, surrounded by the great community of monks, wandering on a journey, arrived at that city.

And at that time the householder Meṇḍaka, having become the foremost of the five of great merit in that city, held the position of millionaire. The five of great merit were: the millionaire Meṇḍaka, his chief wife named Candapadumā, his eldest son named Dhanañcaya, his wife named Sumanādevī, and the slave of the millionaire Meṇḍaka named Puṇṇa. And not only of the millionaire Meṇḍaka alone, but in the realm of King Bimbisāra there were five of immeasurable wealth by name - Jotika, Jaṭila, Meṇḍaka, Puṇṇaka, and Kākavaliya. Among them, this millionaire Meṇḍaka, having known of the Ten-Powered One's arrival at his own city, having had the girl Visākhā, the daughter of his son the millionaire Dhanañcaya, summoned, said - "Dear child, it is a blessing for you and a blessing for us too. Together with your retinue of five hundred girls, mounting five hundred chariots, surrounded by five hundred female slaves, go out to meet the Ten-Powered One." She, having assented "Very well," did so. But through her skilfulness in what is proper and improper, having gone by vehicle as far as the ground was passable for vehicles, having descended from the vehicle, she approached the Teacher on foot, paid homage, and stood to one side. Then the

Teacher expounded the Teaching according to her disposition. She, at the conclusion of the teaching, together with the five hundred girls, became established in the fruition of stream-entry. The millionaire Meṇḍaka too, having approached the Teacher, having heard a talk on the Teaching, having become established in the fruition of stream-entry, having invited him for the morrow, on the following day, having served the community of monks headed by the Buddha with superior solid and soft food in his own dwelling, by this very means gave a great gift for a fortnight. The Teacher, having dwelt at the city of Bhaddiya as long as he liked, departed.

Now at that time Bimbisāra and Pasenadi of Kosala were husbands of each other's sisters. Then one day the King of Kosala thought - "In Bimbisāra's realm five of great merit with immeasurable wealth dwell; in my realm there is not even one such. What if I were to go to Bimbisāra's presence and request one of great merit." He, having gone there, having been received with friendly welcome by the king, when asked "For what reason have you come?" said "In your realm five of great merit with immeasurable wealth dwell; I have come thinking 'I shall take one of them and go.' Give me one of them." He said "It is not possible for us to displace great families." He said "I shall not go without obtaining one." The king, having consulted with his ministers, having said "The displacing of great families such as Jotika and others is like the shaking of the great earth. The great millionaire Meṇḍaka has a son, the millionaire Dhanañcaya by name; having consulted with him, I shall give you a reply," having had him summoned, said "Dear son, the King of Kosala says 'I shall take one chief millionaire and go.' You go together with him." "If you send me, I shall go, Sire." "Then make preparations and go, dear son." He did what was fitting to be done by himself. The king too, having made a great honour for him, dismissed King Pasenadi saying "Take this one and go." He, taking him, travelling everywhere with a one-night stay, having reached a comfortable place, took up residence. Then the millionaire Dhanañcaya asked him - "Whose realm is this?" "Mine, millionaire." "How far is Sāvattī from here?" "At a distance of seven yojanas." "The inner city is crowded, and our retinue is great. If it pleases you, we would dwell right here, Sire." The king, having accepted saying "Very well," having built a city in that place, having given it to him, departed. Because in that region a dwelling place was taken by himself, the name of the city was indeed Sāketa.

In Sāvattī too, the son of the millionaire Migāra, the prince named Puṇṇavaḍḍhana, had come of age. Then his mother and father said to him - "Dear son, look out for a girl in a place of your liking." "'I have no need for such a wife' - son, do not do thus; a family without a son does not endure." He, being told again and again, said "If so, obtaining a girl endowed with the five marks of beauty, I shall do as you say." "But what are these five marks of beauty, dear son?" Beauty of hair, beauty of flesh, beauty of teeth, beauty of complexion, and charm of youth. For the hair of a woman of great merit, being like a peacock's tail, when loosened and let down, having struck the edge of the lower garment, turns back and stands with tips pointing upward - this is called beauty of hair. The lips are like bimba fruit, endowed with beauty, even and well-formed - this is called beauty of flesh. The teeth are white, even, without gaps, and shine like a row of diamonds set upright, and like an evenly cut row of conch shells - this is called beauty of teeth. For one of dark complexion, even without being anointed with bath powder and the like, the skin colour is smooth, like a garland of blue water-lilies; and for one of fair complexion, it is like a garland of kaṇikāra flowers

- this is called beauty of complexion. Even having given birth ten times, she is as if she had given birth only once, with youth not departed - this is called charm of youth. Then his mother and father, having invited one hundred and eight brahmins and having fed them, asked "Are there indeed women endowed with the five marks of beauty?" "Yes, there are." "If so, let eight persons go to seek such a girl" - having given much wealth, saying "When you return, we shall know what is to be done; go, seek such a girl, and when you find her, give her this ornament" - having given a golden garland worth a hundred thousand, they sent them off.

They, having gone to great and great cities, seeking but not finding a girl endowed with the five marks of beauty, turning back and coming, arrived at Sāketa on the day of the unveiling festival - they thought "Today our task will be accomplished." Now in that city there is annually a festival called the unveiling festival. At that time even families that do not go outside, together with their retinue, having come out from their houses, go on foot with uncovered bodies to the riverbank. On that day, even the sons of wealthy nobles and others stand along this and that road, thinking "Having seen an agreeable girl of good family of the same caste, we shall encircle her with a garland-cluster." Those brahmins too, having entered a hall on the riverbank, stood there. At that moment Visākhā, being about fifteen or sixteen years of age, adorned with all ornaments, surrounded by five hundred young girls, thinking "Having gone to the river, I shall bathe," reached that place; then a cloud arose and rained. The five hundred young girls, having gone quickly, entered the hall. The brahmins, looking, did not see even one among them endowed with the five marks of beauty. Then Visākhā entered the hall by her natural gait alone; her clothes and ornaments got wet. The brahmins, having seen her four marks of beauty, wishing to see her teeth, said to one another "Our daughter is of a lazy nature; her husband will not obtain even rice gruel, I think." Then Visākhā said to them - "Whom are you speaking about?" "We are speaking about you, dear daughter." For her voice emanated sweet, like the sound of a bronze cymbal. Then she asked them again in a sweet voice "Why do you speak thus?" "Your attendant women, without getting their clothes and ornaments wet, entered the hall quickly; for you, there is not even the mere coming quickly over so short a distance; you have come having got your clothes and ornaments wet. Therefore we speak thus, dear daughter."

"Dear sirs, do not speak thus; I am stronger than them, but having considered the reason, I did not come in haste." "What is it, dear daughter?" "Dear sirs, four persons do not look beautiful when running; there is yet another reason too." "Which four persons do not look beautiful when running, dear daughter?" Dear sirs, first of all, a consecrated king, adorned with all ornaments, having tucked up his garment, running in the royal courtyard, does not look beautiful; "Why does this king run like a householder?" - surely he receives reproach; he looks beautiful only when going slowly. Even the king's state elephant, adorned, running, does not look beautiful; he looks beautiful only when going with the elephant's graceful gait. One gone forth, running, does not look beautiful; "Why does this ascetic run like a layman?" - he receives nothing but reproach; but he looks beautiful with a calm gait. A woman, running, does not look beautiful; "Why does this woman run like a man?" - she is only to be reproached. "These four persons do not look beautiful when running, dear sirs." "But what is the other reason, dear daughter?" "Dear sirs, mother and father bring up a daughter having settled her major and minor limbs. For we are indeed goods to be

sold; they bring us up for the purpose of sending us to another family. If while running, having stepped on the corner of the worn garment, or having stumbled on the ground, at the time of falling, a hand or a foot should break, it would be a burden on the family alone; but my ornamental goods, having got wet, will dry. Having considered this reason, I did not run, dear sirs."

The brahmins, having seen her excellence of teeth while she was speaking, having given her applause saying "Such excellence of teeth has never been previously seen by us," having said "Mother, this is befitting for you alone," adorned her with that golden garland. Then she asked them - "From which city have you come, dear sirs?" "From Sāvattthī, mother." "Which is the millionaire's family by name?" "The millionaire Migāra, mother." "What is the master's son's name?" "Prince Puṇṇavaḍḍhana by name, mother." She, having consented thinking "The family is of equal birth to ours," sent a message to her father: "Let him send our chariot." Although indeed she had come on foot at the time of coming, from the time of adorning with the golden garland she does not obtain the ability to go thus; daughters of lords go by chariots and so on; others either mount an ordinary small carriage, or hold an umbrella or a palm leaf above; even in the absence of that, having lifted up the fringe of the cloth they are wearing and casting it over the shoulder, they go indeed. Her father, however, sent five hundred chariots. She, together with her retinue, having mounted a chariot, went. The brahmins too went together. Then the millionaire asked them - "From where have you come?" "From Sāvattthī, great millionaire." "Which millionaire by name?" "The millionaire Migāra by name." "What is the son's name?" "Prince Puṇṇavaḍḍhana by name, great millionaire." "How much is the wealth?" "Four hundred million, great millionaire." "Their wealth, with reference to our wealth, is merely a farthing; but from the time the girl was obtained, for the sake of her protection alone, what need is there of any other reason?" - thus he consented. He, having shown them honour, having made them stay for a day or two, dismissed them.

They, having gone to Sāvattthī, reported to the millionaire Migāra: "A girl has been obtained by us." "Whose daughter?" "Of the millionaire Dhanañcaya." He, thinking "A girl from a great family has been obtained for me; it is fitting to bring her quickly indeed," informed the king for the purpose of going there. The king said "This is a great family brought by me from the presence of Bimbisāra and established at Sāketa; it is fitting to show it honour - I too shall come." He, having said "Very well, Sire," sent a message to the millionaire Dhanañcaya - "When I come, the king too will come; a great royal army - will you be able to do what is fit to be done for this many people, or will you not be able?" The other too sent a reply: "Even if ten kings come, let them come." The millionaire Migāra, having left in the great city only enough people to guard the houses, having taken the remaining people, having gone and having stood at a place about half a yojana away, sent a message: "We have arrived." The millionaire Dhanañcaya, having sent many presents, consulted with his daughter: "Mother, your father-in-law, it seems, has come together with the king of Kosala; which house should be prepared for him, which for the king, which ones for the viceroy and others?" The wise millionaire's daughter, whose knowledge was sharp as the point of a diamond, whose aspiration had been aspired to for a hundred thousand cosmic cycles, accomplished in resolution, having arranged saying "Prepare such and such a house for my father-in-law, such and such a house for the king, such and such

ones for the viceroy and others," having summoned the slaves and workmen, arranged thus: "This many of you do the duties to be done for the king, this many for the viceroy and others; you yourselves look after the elephants, horses and so on too; the grooms and others too, having come, shall enjoy the wedding festival." "For what reason?" "Let none be able to say 'We went to Visākhā's wedding place and obtained nothing; while doing the guarding of horses and so on, we did not go about comfortably.'"

On that very day, Visākhā's father, having summoned five hundred goldsmiths, saying "Make for my daughter the ornament called the great creeper parure," gave a thousand gold coins of red gold, and silver, gems, pearls, coral, diamonds, and other things conforming with that. The king, having stayed just a few days, sent a message to the millionaire Dhanañcaya: "It is not possible for the millionaire to keep nourishing us for a long time. Let him now know the time for the girl's departure." He too sent a message to the king - "Now the rainy season has come; it is not possible to travel for four months. Whatever is proper for your army to receive, all that is my burden. The Sire will go when I send word." Thenceforth the city of Sāketa was like a perpetual festival. Beginning with the king, garlands, scents, cloths, and so on were already prepared for all. Thereupon those people thought - "The millionaire is making an honour for us only." Thus three months passed, but the ornament was not yet finished. The work overseers, having come, reported to the millionaire - "There is nothing else lacking, but the firewood for cooking food for the army is not sufficient." "Go, dear ones, in this city take the dilapidated elephant stables and other such buildings and the dilapidated houses, and cook with them." Even while cooking thus, a fortnight passed. Then again they reported "There is no firewood." "At this time it is not possible to obtain firewood. Having opened the cloth storehouses, having made wicks from coarse cloths, having soaked them in oil pots, cook the food." They did so for a fortnight. Thus four months passed, and the ornament too was finished.

In that ornament four measures of diamonds were used, eleven measures of pearls, twenty-two measures of coral, and thirty-three measures of gems. Thus it reached completion with these and other precious things. The ornament being without thread, they performed the function of thread with silver. When fastened on the head, it reaches the top of the feet. At each place, signet rings having been fitted, there are knots made of gold, dice made of silver - one signet ring at the crown of the head, two at the backs of the two ears, one at the bottom of the throat, two at the two shoulders, two at the two elbows, two at the two sides of the hips. In that ornament they made one peacock. On its right wing there were five hundred feathers made of red gold, on the left wing five hundred feathers, the beak was made of coral, the eyes were made of gems, likewise the neck and the tail-feathers, the feather-stems were made of silver, likewise the legs. It appears like a dancing peacock standing on a mountain peak at the crown of Visākhā's head. The sound of the thousand feather-stems resounds like a divine concert, like the sound of a fivefold musical ensemble. Only those who have come near to her know that it is not a real peacock. The ornament was worth nine crores; a hundred thousand was given as the cost of the handiwork.

"But as the outcome of what did she obtain this ornament?" It is said that she, in the time of the Perfectly Enlightened One Kassapa, having given robe-cloth to twenty thousand monks, gave the thread, the needles, and the dye too from her own property. As the outcome of that gift of robes, she obtained this great creeper parure. For women, the gift of robes reaches its summit with the article of the great creeper parure; for men, with the bowl and robes created by supernormal power. Thus the great millionaire, having made the outfit for his daughter in four months, giving her the gift, gave five hundred carts full of coins, five full of gold vessels, five full of silver vessels, five full of copper vessels, five full of woollen cloth and silk cloth, five full of ghee, five full of oil, five full of husked rice, and five hundred carts full of ploughshares and other implements. For thus it occurred to him - "In the place where my daughter has gone, let her not send to another's house door saying 'I have need of such and such a thing.'" Therefore he had all provisions given. Having placed in each chariot three beautiful slave-women adorned with all ornaments, he gave five hundred chariots. Saying "Bathing her, feeding her, and adorning her, go about," he gave one thousand five hundred female attendants. Then this occurred to him - "I shall give cows to my daughter." He commanded his men - "Go, sirs, having opened the gate of the small cattle pen, take three drums and stand at three leagues' distance; stand on both sides at a place the width of one usabha. Do not allow the cows to go beyond that. When standing thus, give the drum signal." They did so. When the cows had come out from the cattle pen and had gone one league, they gave the drum signal; again when they had gone half a yojana, they did so. Again when they had gone three leagues, they gave the drum signal, and they prevented them from going in breadth. Thus, in a place three leagues in length and one usabha in breadth, the cows stood rubbing against one another.

The great millionaire had the gate of the cow-shed closed, saying "This many cattle are enough for my daughter; close the gate." When the gate was closed, by the power of Visākhā's merit, strong cattle and cows, having jumped up again and again, went out. Even while the people were preventing and preventing, sixty thousand strong cattle and sixty thousand cows went out; that many strong calves and bulls of those cows, having jumped up, followed after them. "But as an outcome of what did the cattle go thus?" Of a gift given while they were preventing and preventing. It is said that she, in the time of the Perfectly Enlightened One Kassapa, having become the youngest of the seven daughters of King Kikī, named Saṅghadāsī, while giving the gift of the five dairy products to twenty thousand monks, even when the elders and the young ones and the novices covered their bowls, saying "Enough, enough," and were preventing, she gave, saying "This is sweet, this is agreeable." Thus, as an outcome of that, even though being prevented, the cattle went out. When the millionaire had given this much wealth, the millionaire's wife said - "Everything has been arranged by you for my daughter, but stewards, male and female slaves, have not been arranged. Why?" "For the purpose of knowing those who have affection and those without affection for my daughter. For I shall not seize by the neck and send those who are coming together with her; having mounted the vehicle, at the very time of departure, I shall say 'Let those who wish to go together with her go; let those who do not wish to go not go.'"

Then, thinking "Tomorrow my daughter will depart," seated in the inner room, having caused his daughter to sit nearby, he gave exhortation: "Dear daughter, for one

dwelling in the husband's family, it is fitting to observe this and this conduct." This millionaire Migāra too, seated in the adjacent inner room, heard the exhortation of the millionaire Dhanañcaya. That millionaire too exhorted his daughter thus -

"Dear daughter, for one dwelling in the father-in-law's family, the inner fire should not be taken outside, the outer fire should not be brought inside, one should give only to one who gives, one should not give to one who does not give, one should give both to one who gives and to one who does not give, one should sit comfortably, one should eat comfortably, one should lie down comfortably, the fire should be attended to, the inner deities should be paid homage to."

Having given this tenfold exhortation, on the following day, having assembled all the guilds, having taken eight householders as sureties in the midst of the royal army, having said "If a fault arises in my daughter at the place where she has gone, it should be investigated by you," having adorned his daughter with the great creeper parure worth nine hundred million, having given wealth of fifty-four hundred million with bathing powder as the basis, having placed her on a vehicle, he had the drum beaten in the fourteen tributary villages, his own possessions, the size of Anurādhapura, in the vicinity of Sāketa - "Let those who wish to go together with my daughter go." They, having merely heard the sound - "At the time of our lady's departure, what is there for us here?" - the fourteen villages, without leaving anything behind, went out. The millionaire Dhanañcaya too, having paid honour to the king and the millionaire Migāra, having followed a little, sent off his daughter together with them.

The millionaire Migāra too, seated in a small carriage at the very rear, going along, having seen the army, asked "Who indeed are these?" "They are your daughter-in-law's stewards, male and female slaves." "Who will feed this many?" "Beat them and put them to flight; those who do not flee, punish them from here." But Visākhā said "Go away, do not prevent them; strength itself will provide food for the strong." Even though the millionaire was told thus, saying "Dear daughter, we have no need of these; who will feed them?" having beaten them with clods of earth, sticks, and so on, having put them to flight, having taken the rest saying "This many are enough for us," he set out. Then, when Visākhā had reached the gate of the city of Sāvattihī, she thought - "Shall I enter seated in a covered vehicle, or standing on a chariot?" Then this occurred to her - "If I enter in a covered vehicle, the distinction of the great creeper parure will not be apparent." She, showing herself to the whole city, standing on a chariot, entered the city. The inhabitants of Sāvattihī, having seen Visākhā's splendour, said "This, it is said, is the one named Visākhā; such splendour is befitting of her alone." Thus she entered the millionaire's house with great splendour. On the day after her arrival, all the inhabitants of the city, thinking "Our millionaire Dhanañcaya made great honour to those who arrived at his city," sent presents according to their ability, according to their strength. Visākhā had each and every present that was sent distributed everywhere among the various families in that very city. Thus she, saying "Give this to my mother, give this to my father, give this to my brother, give this to my sister," having spoken endearing words appropriate to the age of each and every one, sending presents, made all the inhabitants of the city like her own relatives. Then, immediately after the night period, the thoroughbred mare

had a delivery. She, having had torches taken by the female slaves, having gone there, having bathed the mare with hot water, having had her rubbed with oil, went back to her own dwelling place.

Migāra the millionaire too, while performing the wedding ceremony for his son, paying no attention to the Truth-finder even though he was dwelling in the neighbouring monastery, being urged by the affection long established in the naked ascetics, thinking "I shall make an offering to my masters too," one day, having had waterless milk-rice cooked in many hundreds of new vessels, having invited five hundred naked ascetics, having ushered them into the inner house, sent a message to Visākhā: "Let my daughter-in-law come and pay homage to the Worthy Ones." She, having heard the word "Worthy Ones," being a stream-enterer, a noble female disciple, full of mirth, having come to their dining place, having looked at them, saying "Those devoid of moral shame and moral fear of such a kind are not Worthy Ones; why did my father-in-law have me summoned?" having reproached the millionaire saying "Fie! Fie!" she went to her own dwelling place. The naked ascetics, having seen her, all at once reproached the millionaire - "What, householder, could you not find another? You usher in here the female disciple of the ascetic Gotama, the great bringer of misfortune! Quickly have her thrown out of this house!" He, having thought "It is not possible for me to have her thrown out by the mere words of these people; she is the daughter of a great family," having dismissed them saying "Noble sirs, young people may act whether knowing or not knowing; be silent," himself having sat down on a costly seat, consumed waterless honey milk-rice from a golden dish.

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

The millionaire, thinking "She speaks well," having summoned the eight householders, said "This girl, while I was sitting at the time of the blessing ceremony consuming waterless milk-rice from a golden dish, calls me 'an eater of filth,'" and said "Having laid blame upon her, throw her out of this house." "Is it really so,

daughter?" I do not say thus. But while a certain elder who was an almsfood eater was standing at the house door, my father-in-law, consuming honey milk-rice with little water, did not pay attention to him. I, having thought "My father-in-law does not make merit in this individual existence; he is eating only his former merit," said "Please pass by, venerable sir, my father-in-law is eating what is old." "What fault is there in me here?" "Sir, there is no fault here; our daughter speaks what is proper. Why are you angry?" "Noble sirs, let that fault be set aside for now. But this one, one day during the middle watch of the night, surrounded by female slaves, went to the back of the house." "Is it really so, daughter?" "Father, I did not go for any other reason. But in this house, when the thoroughbred mare had given birth, to sit down without even taking notice is inappropriate." Having had torches taken up, and having had hot water and so on taken up too, having gone together with the female slaves, I had the post-birth care of the mare attended to. "What fault is there in me here?" "Sir, there is no fault here; our daughter performs in your house work that is not fitting even for female slaves to do. What fault do you see in this?"

Noble sirs, let there be no fault in this either. But the father of this one, at the time of coming here, exhorting her in secret, in private, gave ten exhortations. I do not know their meaning. Let her tell me their meaning. But the father of this one said "The inner fire should not be taken outside." "Is it possible for us to live without giving fire to the neighbouring houses on both sides?" "Is it really so, daughter?" "Father, my father did not speak with reference to that. But he spoke with reference to this - 'Daughter, having seen the faults of your mother-in-law, father-in-law, and husband, do not stand outside at this or that house and speak of them. For there is no fire like such a fire that is like fire.'"

Noble sirs, let that be so for now. But the father of this one said "Fire from outside should not be brought inside." "Is it possible for us not to bring fire from outside when the fire inside has gone out?" "Is it really so, daughter?" Father, my father did not speak with reference to that. But he spoke with reference to this - If women or men in the neighbouring houses speak of the faults of one's mother-in-law, father-in-law, and husband, having brought what was spoken by them, do not speak again saying "Such and such a person speaks thus and thus of your faults." "For there is no fire like such a fire." Thus in this matter too she was without fault. And just as here, so too in the remaining ones.

But herein the intention is as follows - That which was said by her father "One should give only to those who give" - That was said with reference to "One should give only to those who, having taken borrowed requisites, give them back."

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

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

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

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

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

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

"The inner deities should be worshipped" - this too was said with reference to the fact that it is proper to regard one's mother-in-law, father-in-law, and husband as deities. Thus the millionaire, having heard the meaning of these ten exhortations, not seeing a reply, sat with face cast down.

Then the householders asked him "What is it, millionaire, is there any other fault in our daughter?" "There is not, sirs." When it was said "Then why did you have her, who is faultless, expelled from the house without reason?" Visākhā said - "Dear sirs, although by my father-in-law's word it is not proper for me to depart at the very first, yet my father, at the time of my coming here, placed me in your hands for the purpose of clearing me of faults, and my faultless state has been known by you, and now it is proper for me to go" - and she commanded the female and male slaves "Make ready the vehicles and so on." Then the millionaire, having taken the householders with him, said "Dear daughter, what was said by me was said without knowing; forgive me." "Dear father, insofar as there is something to be forgiven on your part, I forgive. But I am the daughter of a family with confirmed confidence in the Buddha's teaching. We cannot carry on without the Community of monks. If I am allowed to look after the Community of monks according to my own preference, I shall stay." "Dear daughter, you look after your ascetics according to your own preference," he said.

Visākhā, having had the One of Ten Powers invited, on the following day had him enter the dwelling. The naked ascetics too, having heard of the Teacher's going to the house of the millionaire Migāra, went and surrounded the house and sat down. Visākhā, having given the water of dedication, sent a message "All the honour has been prepared; let my father-in-law come and serve the One of Ten Powers." Then the Ājīvakas prevented him who wished to go, saying "Do not, householder, go to the presence of the ascetic Gotama." He sent a message "Let my daughter-in-law herself serve." She, having served the Community of monks headed by the Buddha, when the meal duty was finished, again sent a message - "Let my father-in-law come and hear the talk on the Teaching." Then, thinking "Not going now is indeed exceedingly inappropriate," as he was going out of desire to hear the Teaching, they again said to him - "If so, while listening to the Teaching of the ascetic Gotama, having sat down outside the curtain, listen." Having gone before him, they surrounded the area with a curtain. He went and sat down outside the curtain. The Teacher, thinking "Whether you sit outside the curtain, or sit beyond a wall, or beyond a rock, or even beyond

another world-circle, I, being a Buddha, am able to make you hear my voice," as if taking the great rose-apple tree upon his shoulders and shaking it, as if raining down a shower of the Deathless, began a progressive discourse to expound the Teaching.

Moreover, when the Perfectly Enlightened One was expounding the Teaching, even those standing in front, even those standing behind, even those standing having passed beyond a hundred world-circles, a thousand world-circles, even those standing in the Akaniṭṭha abode, say "The Teacher looks at me alone, he expounds the Teaching to me alone." For the Teacher was as if looking at each one, and as if conversing with each one. Buddhas, it is said, are like the moon. Just as the moon standing in the midst of the sky appears to all beings as "The moon is above me, the moon is above me," just so they appear as if standing face to face with those standing anywhere whatsoever. This, it is said, is the fruit of the gift given by them, having cut off their adorned heads, having plucked out their anointed eyes, having plucked out the flesh of their hearts, having given up sons like Jāli, daughters like Kaṇhājinā, and wives like Maddī for the purpose of being slaves to others. The millionaire Migāra too, while the Truth-finder was concluding the proclamation of the Teaching, seated just outside the curtain, having become established in the fruition of stream-entry adorned with a thousand methods, endowed with unshakeable faith, having become free from uncertainty regarding the three jewels, having lifted up the corner of the curtain, having come, having taken his daughter-in-law's breast with his mouth, he placed her in the position of mother, saying "You are my mother from today onwards." Thenceforth she became known as Migāra's mother. Later, even after obtaining a son, she named him Migāratissa.

The great millionaire, having released his daughter-in-law's breast, having gone and having fallen at the Blessed One's two feet with his head, massaging the feet with his hands and kissing them with his mouth, having announced his name three times saying "I am Migāra, venerable sir, I am Migāra, venerable sir," having said "I, venerable sir, for so long a time did not know where what is given to two is of great fruit; but now through my daughter-in-law it has become known to me; I am freed from all the sufferings of the realms of misery; my daughter-in-law, coming to this house, has come for my good, welfare, and happiness," he spoke this verse -

"I today understand where what is given is of great fruit.

Indeed for my benefit, the auspicious daughter-in-law has come to the house."

Visākhā invited the Teacher for the following day's meal as well. Then on the following day too her mother-in-law attained the fruition of stream-entry. Thenceforth that house became an open door for the Dispensation. Then the millionaire thought - "My daughter-in-law is very helpful to me; I shall show her a sign of my pleasure. Her heavy ornament cannot be worn constantly; I shall have a light ornament made for her, suitable for wearing by day and by night in all postures" - and having had an ornament called the ghanamaṭṭhaka made, worth a hundred thousand, when that was completed, having invited the community of monks headed by the Buddha, having fed them carefully, having bathed Visākhā with sixteen pots of scented water, having placed her before the Teacher, having adorned her, he had her pay homage to the Teacher. The Teacher, having given thanksgiving, went to the monastery itself. Visākhā too, thenceforth, performing meritorious deeds such as giving, having

obtained eight boons from the Teacher's presence, appearing like a crescent moon in the sky, attained growth through sons and daughters. She had, it is said, ten sons and ten daughters. Among them, each one had ten sons and ten daughters. Among them too, each one had ten sons and ten daughters - thus, by way of the lineage of her sons, grandsons, and great-grandsons, there were four hundred and twenty and eight thousand living beings. Therefore the ancients said:

"Visākhā had twenty children, and four hundred grandchildren;
Eight thousand great-grandchildren, well-known in Jambudīpa."

Her life span was one hundred and twenty years; there was not even a single grey hair on her head; she was always as if sixteen years of age. Seeing her going to the monastery surrounded by her retinue of sons, grandsons, and great-grandchildren, there were those who inquired "Which one here is Visākhā?" Those who see her walking think "Let her walk a little more now; our lady looks beautiful just while walking." Those who see her standing, sitting, or lying down think "Let her lie down a little more now; our lady looks beautiful just while lying down." Thus she was not one of whom it could be said "She does not look beautiful in such and such a posture among the four postures." Moreover, she bore the strength of five elephants. The king, having heard "Visākhā, it is said, bears the strength of five elephants," having gone to the monastery when she was there, having heard the Teaching, wishing to test her strength at the time of her return, had an elephant released; it, having raised its trunk, came towards Visākhā. Of her five hundred attendant women, some fled, and some did not; when those who had not embraced her were asked "What is this?" - They said "The king, it is said, lady, wishing to test your strength, had an elephant released." Visākhā, having seen this, having thought "What is the use of fleeing? How indeed shall I seize it?" and "If I seize it firmly, it might be destroyed," having seized it by the trunk with two fingers, pushed it back. The elephant was unable to hold itself and stand; it fell squatting in the royal courtyard. The great multitude gave applause. She too, together with her retinue, went home safely.

Now at that time in Sāvattihī, Visākhā, Migāra's mother, had many sons and many grandsons, with healthy sons and healthy grandsons, and was considered supremely auspicious; among all those sons and grandsons, not even one had met with premature death. The inhabitants of Sāvattihī, at blessings and festivals, invited Visākhā first and fed her. Then on one festival day, when the great multitude, adorned and decorated, was going to the monastery for hearing the Teaching, Visākhā too, having eaten at the place where she was invited, having adorned herself with the great creeper parure, having gone together with the great multitude to the monastery, having taken off her ornaments, having tied a bundle with her upper robe, gave it to a female slave. With reference to which it was said -

"Now at that time there was a festival in Sāvattihī; people, adorned and prepared, go to the park; Visākhā too, Migāra's mother, adorned and prepared, goes to the monastery. Then Visākhā, Migāra's mother, having taken off her ornaments, having tied a bundle with her upper robe, gave it to a female slave, saying 'Come, woman, take this bundle.'"

It is said that she, while going to the monastery, thought - "It is inappropriate to enter the monastery having adorned oneself with such a very costly ornament fastened on the head, an ornament reaching down to the top of the feet" - having taken it off and having made a bundle, she placed it in the hands of a female slave who possessed the strength of five elephants, born through her own merit alone. Only she, it is said, was able to carry it. Therefore she said to her - "Mother, take this ornament; when returning from the Teacher's presence, I shall adorn myself." Having given that, however, having adorned herself with the compact polished ornament, having approached the Teacher, she listened to the Teaching; at the conclusion of hearing the Teaching, having paid homage to the Blessed One, she rose and departed. But her female slave forgot that ornament. When the assembly has departed after hearing the Teaching, if anything has been forgotten, the Elder Ānanda sets it in order. Thus he, having seen the great creeper parure on that day, reported to the Teacher - "Venerable sir, Visākhā has gone having forgotten her ornament." "Put it to one side, Ānanda." The Elder, having picked it up, having hung it on the side of the staircase, placed it there.

Visākhā too, together with Suppiyā, wandered inside the monastery, thinking "I shall find out what is fit to be done for visitors, travellers, the sick, and so on." But those who needed ghee, honey, oil, and so on - as was usual, young monks and novices, having taken small bowls and so on, approached the female lay followers when they saw them inside the monastery. On that day too they did likewise. Then, having seen a certain sick monk, Suppiyā, having asked "What does the noble sir need?" when it was said "Food for convalescence," said "Very well, noble sir, I shall send it." On the second day, not obtaining allowable meat, having done the duty to be done with the flesh of her own thigh, again through confidence in the Teacher, she became one with a body restored to its natural state. Visākhā too, having looked at the sick and the young novices, having gone out by another door, standing in the precincts of the monastery, said "Mother, bring the ornament; I shall adorn myself." At that moment, that female slave, knowing that she had gone out having forgotten it, said "Lady, I have forgotten it." "Then go and take it and come back; but if it has been picked up by my noble lord, the Elder Ānanda, and placed in another spot, do not bring it; that has been relinquished by me to the noble lord." She knew, it is said, that "the Elder sets in order the forgotten belongings of people of good families"; therefore he spoke thus. The Elder too, having seen that female slave, having asked "For what purpose have you come?" when it was said "I have come having forgotten my lady's ornament," said "I have placed it on this side of the staircase; go and take it." She, having said "Noble sir, an article touched by your hand has been made not to be brought back for my lady," having gone empty-handed, when asked by Visākhā "What is it, mother?" reported that matter. "Mother, I shall not wear an article touched by my noble lord; it has been relinquished by me. But it is difficult to look after the noble ones; having disposed of that, I shall offer allowable requisites. Go, bring it." She went and brought it. Visākhā, without wearing it, having summoned goldsmiths, had it valued. When they said "It is worth nine crores, and the cost of workmanship is a hundred thousand," having had the ornament placed on a vehicle, she said "If so, sell it." No one would be able to give the equivalent wealth and take it. For women suitable to wear that ornament were indeed rare. For on the surface of the

earth only three women obtained the great creeper parure: Visākhā the great female lay follower, the wife of Bandhula the Malla general, and Mallikā, the daughter of the millionaire of Bārāṇasī.

Therefore Visākhā, having herself given the price for it, having loaded nine crores plus a hundred thousand onto carts, having led them to the monastery, having paid homage to the Teacher, said: "Venerable sir, my ornament was touched by the hand of my noble Elder Ānanda; from the time it was touched, it is not possible for me to wear it. But wishing to give it up and offer something allowable, while having it sold, not seeing another able to buy it, I myself having had the price taken and having come, with which of the four requisites shall I offer it, venerable sir?" "It is fitting for you, Visākhā, to make a dwelling place for the Community at the eastern gate." "It is fitting, venerable sir." Visākhā, with a satisfied mind, purchased the land itself with nine crores. With another nine crores she began to build the monastery.

Then one day the Teacher, towards the break of dawn, surveying the world, having seen the achievement of decisive support of a merchant's son named Bhaddiya, who had passed away from the heavenly world and been reborn in a millionaire's family in the city of Bhaddiya, having done the meal duty at the house of Anāthapiṇḍika, faced towards the northern gate. For ordinarily the Teacher, having taken almsfood at Visākhā's house, having gone out through the southern gate, dwells at Jeta's Grove. Having taken almsfood at the house of Anāthapiṇḍika, having gone out through the eastern gate, he dwells at the Eastern Park. Having seen the Blessed One going with reference to the northern gate, they know "He will set out on a journey." Visākhā too, on that day, having heard "The Teacher has gone facing the northern gate," having gone quickly, having paid homage, said - "Do you wish to go on a journey, venerable sir?" "Yes, Visākhā." "Venerable sir, having given up so much wealth, I am having a monastery built for you; please turn back, venerable sir." "This is a journey of no return, Visākhā." She, having thought "Surely the Blessed One will see someone endowed with the right conditions," said: "If so, venerable sir, having turned back one monk who can know what has been done and what has not been done for me, please go." "Take the bowl of whomever you please, Visākhā," he said. She, although she was fond of the Elder Ānanda, having thought "The Elder Mahāmoggallāna possesses supernormal power; in dependence on him the work will be accomplished quickly," took the elder's bowl. The elder looked at the Teacher. The Teacher said: "Taking five hundred monks in your retinue, turn back, Moggallāna." He did so. By his power, people who had gone even fifty or sixty yojanas for the purpose of trees and for the purpose of stones, having taken very great trees and stones, come back on that very day; neither do they become weary loading trees and stones onto carts, nor does an axle break. Before long they built a two-storeyed mansion. On the lower storey five hundred inner rooms, on the upper storey five hundred inner rooms - thus the mansion was adorned with a thousand inner rooms. She had the mansion built on a pure piece of land of eight karīsas. Thinking "A mere mansion alone does not look splendid," having surrounded it, she had five hundred striving-cane houses, five hundred small mansions, and five hundred long halls built.

Then the Teacher, having wandered on a journey for nine months, went again to Sāvattihī. The work on Visākhā's mansion too was completed in nine months. She had the pinnacle of the mansion made of densely beaten red gold, capable of holding

sixty water pots. And having heard "The Teacher is going to the Jeta's Grove monastery," having gone out to meet him, having led the Teacher to her own monastery, she obtained a promise: "Venerable sir, for these four months, taking the community of monks, dwell right here; I shall build the mansion." The Teacher accepted. She, from that time onwards, gives gifts right in the monastery to the community of monks headed by the Buddha. Then a certain female companion of hers, having taken one cloth worth a hundred thousand and having come, said: "Dear companion, I wish to spread this cloth in your mansion as a partial floor covering; please point out to me a place for spreading." "Very well, dear companion; if I were to say to you 'There is no space,' you would think 'She does not wish to give me space.' Look for yourself at the two storeys of the mansion and the thousand inner rooms, and find out a place for spreading," she said. She, having taken the cloth worth a hundred thousand, wandering here and there, not seeing a cloth of lesser value than that, having reached displeasure thinking "I do not obtain a share of merit in this mansion," stood weeping in one place. Then the Elder Ānanda, having seen her, asked "Why are you weeping?" She reported that matter. The elder, having said "Do not worry, I shall point out to you a place for spreading," said: "At the foot of the steps, at the foot-washing place, having made this into a foot-wiper, spread it. The monks, having washed their feet, will first wipe their feet here and then enter inside. Thus it will be of great fruit for you." For this, it is said, was a place unnoticed by Visākhā.

Visākhā gave a gift to the Community of monks headed by the Buddha inside the monastery for four months, and on the final day she gave robe-cloths to the Community of monks. The robe-cloths received were worth a thousand each, reckoned by the most junior member of the Community. Having filled the bowls of all, she gave medicine. Nine crores went for the bestowal of gifts. Thus nine crores for the acquisition of the land for the monastery, nine for the construction of the monastery, and nine for the monastery festival - she bestowed all twenty-seven crores in the Buddha's Dispensation. While remaining in the state of womanhood, living in the house of one of wrong views, such a great bestowal does not exist for any other woman. She, on the day of the completion of the monastery festival, in the growing shadow, surrounded by sons, grandsons, and great-grandsons, thinking "Whatever was formerly aspired to by me, all has reached its summit," while walking around the mansion, uttered this inspired utterance in a sweet voice with five verses -

"When shall I give the gift of a dwelling, a charming mansion, plastered with lime and clay;
The gift of a dwelling I shall give, my intention has been fulfilled.

"When shall I give beds and chairs, and mattresses and pillows;
The gift of lodging requisites I shall give, my intention has been fulfilled.

"When shall I give a ticket meal, pure, with meat sauce;
The gift of food I shall give, my intention has been fulfilled.

"When shall I give Kāsi cloth, and linens and cottons;
The gift of robes I shall give, my intention has been fulfilled.

"When shall I give ghee and butter, honey, oil, and molasses;
The gift of medicine I shall give, my intention has been fulfilled."

The monks, having heard her voice, reported to the Teacher - "Venerable sir, in such a long time we have never before seen Visākhā singing; today, surrounded by sons, grandsons, and great-grandsons, singing, she walks around the mansion. Has her bile become disturbed, or has she gone mad?" The Teacher, having said "No, monks, my daughter does not sing; but her own disposition has been fulfilled; she, with a satisfied mind, thinking 'My aspired aspiration has reached its summit,' goes about uttering an inspired utterance," they asked "But when, venerable sir, was the aspiration aspired to by her?" "Listen, monks." When they said "We shall listen, venerable sir," he brought up the past -

"In the past, monks, at the summit of a hundred thousand cosmic cycles from now, a Buddha named Padumuttara arose in the world. His life span was a hundred thousand years, his retinue was a hundred thousand who had eliminated the mental corruptions, the city was named Hamsavatī, the father was a king named Sunanda, the mother was a queen named Sujātā. His chief female attendant, a certain female lay follower, having requested eight boons, standing in the position of mother, looking after the Teacher with the four requisites, went morning and evening to attend upon him. One companion of hers went regularly to the monastery together with her. She, having seen her intimate conversation and her state of being dear to the Teacher, having thought 'By doing what indeed does one become dear to the Buddhas thus?' asked the Teacher - 'Venerable sir, what is this woman to you?' "The chief among female attendants." "Venerable sir, by doing what does one become the chief among female attendants?" "By having aspired to the aspiration for a hundred thousand cosmic cycles." "Is it possible, venerable sir, to aspire now and obtain it?" "Yes, it is possible." "If so, venerable sir, together with a hundred thousand monks, accept almsfood from me for seven days," she said. The Teacher accepted. She, having given gifts for seven days, on the final day having given robe-cloths, having paid homage to the Teacher, having lain down at his feet, established the aspiration: "Venerable sir, I do not aspire to any one of the sovereignty of gods and so on by the fruit of this gift; but may I become the chief among those able to look after a single Buddha such as you, having obtained eight boons in his presence, standing in the position of mother, with the four requisites." The Teacher, reflecting on the future thinking "Will this aspiration of hers succeed indeed?" having surveyed a hundred thousand cosmic cycles, said: "At the conclusion of a hundred thousand cosmic cycles, a Buddha named Gotama will arise; then you, having become a female lay follower named Visākhā, having obtained eight boons in his presence, standing in the position of mother, will become the chief among female attendants who look after him with the four requisites." For her, that success was as if already obtained on the very next day.

She, having performed merit as long as life lasted, having passed away from there, having been reborn in the heavenly world, wandering in the round of rebirths among gods and humans, in the time of the Perfectly Enlightened One Kassapa, having become the youngest of the seven daughters of King Kikī of Kāsi, named Saṅghadāsī, not having gone to another family, together with those elder sisters, having performed meritorious deeds such as giving and so on for a long time, made the

aspiration even at the feet of the Perfectly Enlightened One Kassapa: "May I become the foremost among those who give the four requisites, standing in the position of mother to a Buddha such as you in the future." She, from that time onwards, wandering in the round of rebirths among gods and humans, was reborn in this individual existence as the daughter of the millionaire Dhanañcaya, the son of the millionaire Menḍaka. She performed many meritorious deeds in my Dispensation. Thus indeed, monks, having said "My daughter does not sing, but having seen the accomplishment of her aspired aspiration, she utters an inspired utterance," the Teacher, expounding the Teaching, having said "Monks, just as a skilled garland-maker, having made a great heap of various flowers, makes garlands of many kinds, just so Visākhā's mind inclines to perform meritorious deeds of various kinds," spoke this verse -

53. "Just as from a heap of flowers, one might make many garlands;
So by a mortal born, much wholesome should be done."

Therein, "from a heap of flowers" means from a heap of flowers of various kinds. "Might make" means one should make. "Many garlands" means garland-creations of various kinds, classified as single-stalked garlands and so on. "By a mortal" means by a being who has obtained the name "mortal" because of having the nature of one who must die, much wholesome classified as giving of robes and so on should be done. Therein, the taking up of "heap of flowers" is for the purpose of showing many flowers. For if the flowers are few, even a skilled garland-maker is indeed not able to make many garlands; and an unskilful one, whether the flowers are few or many, is simply unable. But when there are many flowers, a skilled garland-maker, dexterous and able, makes many garlands. Just so, if a certain person's faith is feeble and wealth is found in abundance, he is indeed not able to perform many wholesome deeds; and with feeble faith and with feeble wealth, he is unable. And with lofty faith but with feeble wealth, he is simply unable. But with lofty faith and with abundant wealth, he is able. And such was the female lay follower Visākhā. With reference to that, this was said - "Just as etc. much wholesome should be done."

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

The story of Visākhā is the eighth.

9. The Story of the Elder Monk Ānanda's Question

54-55. "The odour of flowers does not go against the wind": the Teacher, while dwelling at Sāvathī, spoke this proclamation of the Teaching answering the question of the Elder Ānanda.

It is said that the Elder, in seclusion in the evening period, thought - "By the Blessed One, the odour of roots, the odour of heartwood, and the odour of flowers - these three highest odours were spoken of; their odour goes only with the wind, not against the wind. Is there indeed that kind of perfume whose odour goes even against the wind?" Then this occurred to him - "What use is it for me to decide by myself? I shall ask the Teacher himself." He, having approached the Teacher, asked. Therefore it was said -

"Then the Venerable Ānanda, in the evening period, having emerged from seclusion, approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, the Venerable Ānanda said this to the Blessed One -

"There are, venerable sir, these three kinds of perfumes whose odour goes only with the wind, not against the wind. What three? The odour of roots, the odour of heartwood, the odour of flowers - these indeed, venerable sir, are the three kinds of perfumes. Whose odour goes only with the wind, not against the wind. Is there, venerable sir, any kind of perfume whose odour goes with the wind, whose odour goes against the wind, whose odour goes both with and against the wind?"

Then the Blessed One, answering his question -

"There is, Ānanda, a certain kind of perfume whose odour goes with the wind, whose odour goes against the wind, whose odour goes both with and against the wind." "But which, venerable sir, is that kind of perfume?" "Whose odour goes with the wind, whose odour goes against the wind, whose odour goes both with and against the wind?"

"Here, Ānanda, in whatever village or town a woman or man has gone for refuge to the Buddha, has gone for refuge to the Teaching, has gone for refuge to the Community, abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from lying, abstains from spirits, liquor and intoxicants that cause negligence, is moral, of good character, dwells at home 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.

"Ascetics and brahmins in the directions speak praise of that person, 'In such and such a village or town a woman or man has gone for refuge to the Buddha, has gone for refuge to the Teaching, has gone for refuge to the Community... etc. delighting in giving and sharing.'"

"The deities too speak praise of that person, 'In such and such a village or town a woman or man has gone for refuge to the Buddha, has gone for refuge to the Teaching, has gone for refuge to the Community... etc. delighting in giving and sharing.'"

"This indeed, Ānanda, is that kind of perfume whose odour goes with the wind, whose odour goes against the wind, whose odour goes both with and against the wind" - having said this, he spoke these verses -

54. "The odour of flowers does not go against the wind,
Nor sandalwood, nor tagara, nor jasmine;
But the odour of the good goes against the wind,
A good person pervades all directions.
55. Sandalwood or tagara, water lily and also jasmine;
Of these kinds of odours, the odour of morality is unsurpassed.

Therein, "the odour of flowers does not" means in the Tāvatiṃsa realm the coral tree is a hundred yojanas in length and in breadth; the radiance of its flowers extends fifty yojanas, the odour a hundred yojanas; that too goes only in the direction of the wind, but against the wind it is unable to go even eight finger-breadths; even such an odour of flowers does not go against the wind. "Sandalwood" means the odour of sandalwood. "Tagara or jasmine" means the odour of these too is what is intended. For even the finest of heartwood-odours - of red sandalwood, of tagara, and of jasmine - blows only in the direction of the wind, not against the wind. "But the odour of the good" means the odour of morality of good persons - Buddhas, Individually Enlightened Ones, and disciples - goes against the wind. Why? "A good person pervades all directions" - because a good person goes pervading all directions with the odour of morality, therefore it should not be said "his odour does not go against the wind." Therefore it was said "goes against the wind." "Vassikī" means jasmine. "Of these" means compared with the odour of these kinds of odours beginning with sandalwood, the odour of morality of virtuous good persons alone is unsurpassed, incomparable, without equal.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on. The teaching was beneficial to the great multitude.

The story of the Elder Monk Ānanda's question is the ninth.

10. The Story of the Almsfood Given to the Elder Monk Mahākassapa

56. "This odour is insignificant": the Teacher, while dwelling at the Bamboo Grove, spoke this proclamation of the Teaching referring to the giving of almsfood to the Elder Mahākassapa.

For on one day, the Elder, having emerged from cessation after the elapse of seven days, went out thinking "I shall walk for almsfood successively in Rājagaha." At that time, however, five hundred nymphs called Kakuṭapādinī, attendants of Sakka the king of gods, with enthusiasm arisen thinking "We shall give almsfood to the Elder," having prepared five hundred portions of almsfood, having taken them, having stood on the road, said "Venerable sir, accept this almsfood, show kindness to us." "You go; shall show kindness to the destitute." "Venerable sir, do not destroy us; show kindness to us." The Elder, having known, having rejected them again, as they were unwilling to depart and were entreating even again, snapped his fingers saying "You do not know your own measure; depart!" They, having heard the sound of the Elder's finger-snap, having become rigid, unable to stand face to face, having fled, having gone to the heavenly world itself, when asked by Sakka "Where have you been?" said "We went thinking 'We shall give almsfood to the Elder who has emerged from the attainment,' Sire." "But was it given?" "He does not wish to accept." "What did he say?" "He said 'I shall show kindness to the destitute,' Sire." "In what appearance did you go?" "In just this one, Sire." Sakka, thinking "What will those of your kind give as almsfood to the Elder?" wishing to give it himself, having become an old man decrepit with age, with broken teeth, grey hair, a body bent over, an old weaver, and having made Sujā too, the young goddess, into just such an old woman, having created a weaver's street, sat stretching out thread.

The Elder too, thinking "I shall show kindness to the destitute," going towards the city, just outside the city, having seen that street, looking, saw two people. At that moment Sakka stretches out thread, Sujā turns the shuttle. The Elder thought - "These are doing work even in old age; in this city there are none more destitute than these, methinks. Having taken even a ladleful or even a portion of vegetables given by these, I shall show kindness to them." He turned towards their house. Sakka, having seen him coming, said to Sujā - "Dear lady, my noble master is coming from here; you, remaining silent as if not seeing, sit down; in a moment, having deceived the Elder, we shall give almsfood." The Elder, having come, stood at the house-gate. They too, as if not seeing, doing their own work, waited a little while.

Then Sakka said "Someone like an elder monk is standing at the house-gate; go and investigate." "Having gone, investigate, master." He, having come out from the house, having paid homage to the Elder with the fivefold prostration, having hung down on his knees with both hands, groaning, having risen, saying "Which elder monk indeed is the noble one?" having stepped back a little, having said "My eyes are clouding over," having placed his hand on his forehead, having looked upward, said "Alas, what suffering! The noble Elder Mahākassapa has come to my hut-door at long last; is there indeed anything in the house?" Sujā, having become as if slightly flustered, gave the reply "There is, master." Sakka, saying "Venerable sir, without thinking whether it is coarse or superior, show kindness to us," took the bowl. The Elder, thinking "Whether what is given by these be vegetables or a handful of rice-powder, I shall show kindness to them," gave the bowl. He, having entered the inner house, having lifted out what is called pot-rice from the pot, having filled the bowl, placed it in the Elder's hands. That almsfood had various curries and vegetables; it overwhelmed the entire city of Rājagaha with its odour.

Then the elder thought - "This person is of little influence, the almsfood is influential, similar to the food of Sakka, who now is this?" Then, having known him to be Sakka, he said - "A weighty deed has been done by you, plundering the success of the destitute; today, having given a gift to me, some destitute person might have obtained the position of general or the position of millionaire." "There is none more destitute than me, venerable sir." "Why are you destitute while experiencing the splendour of sovereignty in the heavenly world?" "Venerable sir, that is so indeed, but by me, when a Buddha had not arisen, good deeds were done; having done good deeds while a Buddha's arising was taking place, the young god Cūḷaratha, the young god Mahāratha, and the young god Anekavaṇṇa - these three fellow young gods were reborn in a place near me, more glorious than me. For when those young gods, having taken their attendants, descended into the middle of the street thinking 'We shall celebrate the festival,' I flee and enter my house. For the radiance from their bodies spreads over my body, but the radiance from my body does not spread over their bodies. Who is more destitute than me, venerable sir?" "Even this being so, henceforth do not give a gift to me by deceiving thus." "When a gift is given to you by deceiving, is there wholesome merit for me or not?" "There is, friend." "That being so, the doing of wholesome action is indeed my burden, venerable sir." He, having said thus, having paid homage to the elder, having taken Sujā, having circumambulated the elder keeping him on his right, having risen up into the sky, uttered the inspired utterance: "Oh, the gift! The supreme gift is well established in Kassapa!" Therefore it was said -

"On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Venerable Mahākassapa was dwelling in the Pippali Cave, seated in a single cross-legged posture for seven days, having attained a certain concentration. Then the Venerable Mahākassapa, after the elapse of that week, emerged from that concentration. Then this occurred to the Venerable Mahākassapa who had emerged from that concentration - "What if I were to enter Rājagaha for almsfood."

"Now at that time about five hundred deities had become zealously engaged in obtaining almsfood for the Venerable Mahākassapa. Then the Venerable Mahākassapa, having rejected those five hundred deities, having dressed in the earlier period of the day, taking his bowl and robe, entered Rājagaha for almsfood.

"Now at that time Sakka, the lord of the gods, wished to give almsfood to the Venerable Mahākassapa. Having created the appearance of a weaver, he weaves thread; Sujā, the titan maiden, fills the shuttle. Then the Venerable Mahākassapa, walking for almsfood successively in Rājagaha, approached the dwelling of Sakka, the lord of the gods. Sakka, the lord of the gods, saw the Venerable Mahākassapa coming from afar. Having seen him, having come out from the house, having gone to meet him, having taken the bowl from his hand, having entered the house, having lifted cooked rice from the pot, having filled the bowl, he gave it to the Venerable Mahākassapa. That almsfood had various curries, various vegetables, and various flavoured vegetables. Then this occurred to the Venerable Mahākassapa: "Who now is this being who has such supernormal power?" Then this occurred to the Venerable Mahākassapa: "This is Sakka, the lord of the gods" - having known this, he said this to Sakka, the lord of the gods - "This has been done by you, Kosiya; do not do such a thing again." "For us too, Venerable Kassapa, there is need of merit; for us too there is merit to be made."

Then Sakka, the lord of the gods, having paid respect to the Venerable Mahākassapa, having circumambulated him keeping him on his right, having risen up into the sky, in the air, in the atmosphere, uttered an inspired utterance three times - "Oh, the gift! The supreme gift is well established in Kassapa! Oh, the gift! The supreme gift is well established in Kassapa! Oh, the gift! The supreme gift is well established in Kassapa!"

Then the Blessed One, while standing right there in the monastery, having heard that sound of his, having addressed the monks - "See, monks, Sakka, the lord of the gods, having uttered an inspired utterance, going through the sky," he said. "But what was done by him, venerable sir?" "Having deceived, by him almsfood was given to my son Kassapa; having given that, with a satisfied mind, uttering an inspired utterance, he goes." "It is fitting to give almsfood to the Elder" - how, venerable sir, was this known by him? "Monks, both gods and humans envy an almsfood eater like my son" - having said this, he himself too uttered an inspired utterance. But in the discourse, only this much has come -

"The Blessed One heard with the divine ear element, purified and surpassing the human, Sakka, the lord of the gods, having risen up into the sky, in the air, in the atmosphere, uttering an inspired utterance three times - 'Oh, the gift! The supreme gift is well established in Kassapa! Oh, the gift! The supreme gift is well established in Kassapa! Oh, the gift! The supreme gift is well established in Kassapa!'"

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"For a monk who eats almsfood,
Who supports himself, not nourishing others;
The gods envy such a one,
Who is at peace, always mindful."

And having uttered this inspired utterance, having said "Monks, Sakka, the lord of the gods, having come drawn by the odour of morality of my son, gave almsfood," he spoke this verse -

56. "This odour is insignificant, which is of tagara and sandal-wood;
But the odour of the moral ones blows as the highest among the gods."

Therein, "insignificant" means of small measure. "But of the moral ones" means but the odour of morality of the virtuous ones is not small like tagara or like red sandalwood; it is exceedingly lofty and widespread. For that very reason, "blows as the highest among the gods" means having become the most excellent and the best, it blows everywhere among gods and humans, going spreading over all.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on. The teaching was beneficial to the great multitude.

The story of the almsfood given to the Elder Monk Mahākassapa is the tenth.

11. The Story of the Final Nibbāna of the Elder Monk Godhika

57. "For those accomplished in morality": the Teacher, while dwelling at the Bamboo Grove in dependence on Rājagaha, spoke this proclamation of the Teaching referring to the final nibbāna of the Elder Godhika.

For that venerable one, while dwelling at the Black Rock on the slope of Isigili, diligent, ardent, and resolute, having attained the temporary liberation of mind, fell away from it on account of a certain chronic disease. He, for the second time also, for the third time also, six times having produced meditative absorption, fell away; having produced it on the seventh occasion, he thought - "I have fallen away from meditative absorption six times; but for one who has fallen away from meditative absorption, the destination is uncertain; I shall bring the knife right now." Having taken a razor for shaving hair, he lay down on a mat of five to cut his throat. Māra, having known his mind, thought "This monk wishes to bring the knife; but those who bring the knife are indifferent to life; they, having established insight, even attain arahantship. If I were to prevent him, he will not do my bidding; I shall have the Teacher prevent him." In the guise of an unknown person, having approached the Teacher, he spoke thus -

"O Great Hero, of great wisdom, blazing with supernormal power and fame;
Gone beyond all enmity and fear, I pay homage at your feet, O One with Vision.

"Your disciple, O Great Hero, death, the conqueror of death;
He wishes, he intends; hold him back, O radiant one.

"For how indeed, Blessed One, could your disciple, delighted in the Dispensation,
A trainee who has not attained his goal, die while renowned among people?"

At that moment the knife had been brought by the elder. The Teacher, having understood "this is Māra," spoke this verse -

"Thus indeed the wise act, they do not wish for life;
Having uprooted craving with its root, Godhika has attained final Nibbāna."

Then the Blessed One together with several monks went to the place where the elder had lain down after bringing the knife. At that moment Māra the Evil One, thinking "Where indeed is this one's rebirth-linking consciousness established?" having become like a mass of smoke and a heap of darkness, searches for the elder's consciousness in all directions. The Blessed One, having shown that state of smoke and darkness to the monks, said "This, monks, is Māra the Evil One searching for the consciousness of the son of good family Godhika: 'Where is the consciousness of the son of good family Godhika established?' But, monks, with consciousness unestablished, the son of good family Godhika has attained final Nibbāna." Māra too, being unable to see the place of his consciousness, having assumed the appearance of a young boy, having taken a yellow beluva-wood lute, having approached the Teacher, asked -

"Above, below, and across, the directions and intermediate directions, I
Searching, do not find him; where has that Godhika gone?"

Then the Teacher said to him -

"He who is wise, endowed with energy, a meditator, always delighting in
meditative absorption;
Practising day and night, not wishing for life.

"Having conquered the army of Death, not coming to renewed existence;
Having uprooted craving with its root, Godhika has attained final Nibbāna."

When this was said, Māra the Evil One addressed the Blessed One in verse -

"For him overcome by sorrow, the lute fell from his armpit;
Then that unhappy demon disappeared right there."

The Teacher too said: "What use to you, Evil One, is the place of rebirth of the son of good family Godhika? For his place of rebirth, even a hundred or a thousand such as you are not able to see" - and having said this, he spoke this verse -

57. "For those accomplished in morality, dwelling in diligence,
Completely liberated through final knowledge, Māra does not find the path."

Therein, "of those" means just as the son of good family Godhika attained final Nibbāna with consciousness unestablished, and those who thus attain final Nibbāna, "of those accomplished in morality" means of those with perfected morality. "Dwelling in diligence" means of those dwelling with diligence, which is called the continuous

presence of mindfulness. "Completely liberated through final knowledge" means having known by cause, by the true method, by reason, liberated by these five liberations: "liberation by substitution of opposites, liberation by suppression, liberation by eradication, liberation by cessation, liberation by escape." "Māra does not find the path" means even searching with all his strength, Māra does not find, does not obtain, does not see the path traversed by such great ones who have eliminated the mental corruptions.

At the conclusion of the teaching, many attained the fruition of stream-entry and so on. The teaching was beneficial to the great multitude.

The story of the final Nibbāna of the Elder Monk Godhika is the eleventh.

12. The Story of the Gift Given with Reproach

58-59. "Just as on a rubbish heap": the Teacher, while dwelling at Jeta's Grove, spoke this proclamation of the Teaching referring to a disciple of the Jains named Garahadinna.

For in Sāvattthī there were two companions, namely Sirigutta and Garahadinna. Of those, Sirigutta was a lay follower, a disciple of the Buddha; Garahadinna was a disciple of the Jains. The Jains constantly said to him thus - "Having said to your companion Sirigutta 'Why do you approach the ascetic Gotama? What will you obtain in his presence?' so that having approached us he will give a gift to us, is it not fitting to exhort him thus?" Garahadinna, having heard their words, constantly going and exhorted Sirigutta thus at places where he was standing, sitting, and so on - "My dear, what is the ascetic Gotama to you? Having approached him, what will you obtain? Is it not fitting for you, having approached my sirs, to give a gift to them?" Sirigutta, even having heard his talk, having remained silent for many days, having become disgusted, one day said: "My dear, you constantly come and say to me thus at places where I am standing and so on, 'Having approached the ascetic Gotama, what will you obtain? Having approached my sirs, give a gift to them.' Tell me then, what do your sirs know?" "Oh, master, do not speak thus! There is nothing unknown to my sirs. All the past, future, and present, all bodily, verbal, and mental action - 'This will be, this will not be' - they know all that is possible and impossible." "Do you say thus?" "Yes, I do say so." "If so, something excessively serious has been done by you, by not telling me this matter for so long a time. Today the power of the sirs' knowledge has been known by me. Go, my dear, invite the sirs in my name." He, having gone to the presence of the Jains, having paid homage to them, said "My companion Sirigutta invites you for the morrow." "Were you told by Sirigutta himself?" "Yes, sirs." They, full of mirth, said "Our task is accomplished. From the time of Sirigutta's becoming devoted to us, what success will there not be for us?"

Now Sirigutta too had a great dwelling. He, having had a long pit dug on both sides in between two houses, had it filled with excrement and mud. On the outer side of the pit, at the two ends, having had stakes driven in, having had ropes tied to them, having placed the front legs of the seats on the front side of the pit, he had the back legs placed on the ropes. Thinking "Thus when they sit down, they will fall headlong in this way," he had coverings placed over the seats in such a way that the pit was not visible. Having had large, large jars placed, having had their mouths covered with

plantain leaves and white rags, having smeared those, which were empty, with rice gruel, food, wax, ghee, oil, honey, molasses, cake, and bath powder, he had them placed outside at the back part of the house. Garahadinna, right early, having gone quickly to his house, asked "Is the offering for the sirs prepared?" "Yes, my dear, it is prepared." "But where is it?" "In these so many jars is rice gruel, in so many is food, in so many are ghee, molasses, cakes, and so on filled up; seats are prepared." He, having said "Very well," departed. At the time of his departure, five hundred Jains arrived. Sirigutta, having come out from the house, having paid homage to the Jains with the fivefold prostration, standing before them with joined palms raised, thought thus - "You, it is said, know everything of the various kinds beginning with the past; thus it was told to me by your attendant. If you know everything, do not enter my house. For those of you who have entered my house, there is neither rice gruel nor food and so on. If you enter without knowing, I shall throw you into the excrement pit and beat you." Having thought thus, he gave a signal to the men. "Thus, having known the state of their sitting down, standing at the back side, remove the coverings from above the seats, lest they be smeared with filth."

Then he said to the Jains "Come this way, venerable sirs." The Jains, having entered, began to sit down on the prepared seats. Then the people said to them - "Wait, venerable sirs, do not sit down just yet." "Why?" "It is proper for the sirs who have entered our house to sit down having known the custom." "What is proper to do, friends?" "It is proper for all to stand at the base of their own respective assigned seats and sit down all at once." This, it is said, was his intention - "When one has fallen into the pit, let him not be able to say 'Do not, friends, let the rest sit down on the seats.'" They, having said "Very well," thought "It is proper for us to do what has been told by these." Then all stood in succession at the base of their own respective assigned seats. Then, having said to them "Venerable sirs, sit down quickly all at once," having known that they had sat down, they removed the covers from above the seats. The Jains sat down all at once, the seat legs placed upon the ropes fell away, and the Jains fell headlong into the pit. Sirigutto, when they had fallen, having closed the door, as each one climbed out, having beaten them with sticks saying "Why do you not know the past, future, and present?" saying "This much will suffice for them," had the door opened. They, having come out, began to flee. On their path of departure, however, he had the ground made slippery with lime plaster. Having had those who fell there, unable to stand firm, beaten again and again, he dismissed them saying "Enough, this much is for you." They, crying "We have been ruined by you, we have been ruined by you," went to the door of the house of their attendant.

Garahadinno, having seen that affliction, angry, saying "I have been ruined by Sirigutto; he had my sirs - who are able to give according to their wish to those who pay homage with outstretched hands in the world with its gods, who are indeed fields of merit - beaten and brought to disaster," having gone to the royal palace, had a fine of a thousand coins imposed on him. Then the king sent him a message. He, having gone and having paid homage to the king, said "Sire, impose the fine having investigated, not without investigating." "I shall impose it having investigated." "Very well, Sire." "If so, take it." "Sire, my friend, a disciple of the Jains, having approached me, repeatedly said thus to me at places where I stood, sat, and so on - 'My dear, what use is the ascetic Gotama to you? Having approached him, what will you gain?'" - beginning with this, Sirigutto reported all that incident and said "Sire, if it is proper

to impose a fine in this matter, impose it." The king, having looked at Garahadinno, said "Is it true that this was said by you thus?" "True, Sire." "You, going about having taken as teachers those who do not know even this much, why did you tell a disciple of the Truth-finder 'They know everything'?" "Let the fine imposed by you be upon you yourself" - thus he himself was made to receive the fine, and his own dependants on families were beaten and expelled.

He, having become angry at that, thenceforth, without having spoken with Sirigutta for even a fortnight, thought - "It is inappropriate for me to go about thus; it is fitting for me to bring disaster even upon his family-dependents" - having approached Sirigutta, he said - "Friend Sirigutta." "What is it, my dear?" "Among relatives and friends there are indeed quarrels and disputes; why do you not say anything? Why do you act thus?" "My dear, because of your not speaking with me, I do not speak." "What is done, my dear, is simply done; we shall not break our friendliness." Thenceforth both of them stand and sit in one place. Then one day Sirigutta said to Garahadinna - "What use are the Jains to you? Having approached them, what will you get? Is it not fitting for you to approach my Teacher or to give a gift to the sirs?" He too was expecting this very thing; therefore it was for him as if scratched with a fingernail on an itching spot. He asked "Sirigutta, what does your Teacher know?" "Hey, do not speak thus; there is nothing that is not to be known by my Teacher; he knows everything classified as past and so on; he defines the consciousness of beings in sixteen ways." "I did not know thus; why did you not tell me for so long a time? If so, you go, invite your Teacher for the morrow; I shall feed him; tell him to accept almsfood from me together with five hundred monks."

Sirigutta, having approached the Teacher and having paid homage, said thus - "Venerable sir, my friend Garahadinna invites you; please accept almsfood from him tomorrow together with five hundred monks, it is said. On the previous day, however, such and such a thing was done by me to his family-dependents; I do not know whether it is a retaliation for what was done by me; I do not know whether he wishes to give almsfood to you with a pure mind; if, having reflected, it is fitting, please consent. If not, do not consent." The Teacher, having reflected "What indeed does he wish to do to us?" saw "Having had a great pit dug between two houses, having had eighty cartloads of acacia wood brought and filled in, having set fire to it, he wishes to cast us into the charcoal pit and restrain us." He reflected again - "Is there or is there not any purpose in going there?" Thereupon he saw this - "I shall extend my foot onto the charcoal pit; the mat placed covering it will disappear; breaking through the charcoal pit, a great lotus the size of a wheel will arise; then I, stepping on the lotus pericarp, shall sit down on a seat; the five hundred monks too shall go and sit down in just the same way; the great multitude will gather together; I, at that assembly, shall give the thanksgiving with two verses; at the conclusion of the thanksgiving there will be the full realisation of the teaching by eighty-four thousand living beings; Sirigutta and Garahadinna will become stream-enterers; and they will scatter their heaps of wealth in the Dispensation; in dependence on this son of good family, it is fitting for me to go" - he consented to the almsfood.

Sirigutta, having gone and having reported the Teacher's acceptance to Garahadinna, said "Make an offering to the foremost of the world." Garahadinna, thinking "Now I shall know what is fit to be done," having had a great pit dug between two houses,

having had eighty cartloads of acacia wood brought and filled in, having set fire to it, having had the heap of acacia charcoal prepared, having had it fanned the whole night, having had a heap of acacia charcoal made, having had planks of wood placed at the top of the pit, having covered them with a mat, having had it smeared with cow dung, having spread weak sticks on one side, he made a walking path, thinking "Thus, at the time of stepping and stepping, when the sticks are broken, they will turn over and fall into the charcoal pit" - at the rear of the house he had jars placed in exactly the same manner as placed by Sirigutta, and he had seats prepared in just the same way too. Sirigutta, having gone right early to his house, said "Has the offering been prepared by you, my dear?" "Yes, my dear." "But where is it?" "Come, let us see" - he showed everything in exactly the same manner as shown by Sirigutta. Sirigutta said "Good, my dear." The great multitude gathered together. For when one of wrong views had invited, there was a great gathering. Those of wrong views too gather together thinking "We shall see the altered state of the ascetic Gotama," and those of right views too gather together thinking "Today the Teacher will teach a great proclamation of the Teaching; we shall reflect upon the domain of the Buddha, the grace of the Buddha."

On the following day the Teacher together with five hundred monks went to the house door of Garahadinna. He, having come out from the house, having paid homage with the fivefold prostration, standing before them with joined palms raised, thought - "Venerable sir, 'You, it seems, know everything classified as past and so on, and you define the minds of beings in sixteen ways' - thus it was told to me by your attendant. If you know, do not enter my house. For those of you who have entered, there is neither rice gruel nor food and so on; and I shall throw all of you into the charcoal pit and restrain you." Having thus thought, having taken the Teacher's bowl, having said "Come this way, Blessed One," he said "Venerable sir, it is fitting for those who have come to our house to come having known the duty." "What is proper to do, friends?" "It is fitting for each one, having entered and gone ahead, when he is seated, for the next one to come afterwards." For thus it occurred to him - "Having seen the one going ahead fallen into the charcoal pit, the rest will not come; I shall throw them in one by one and restrain them." The Teacher, having said "Good!" set out alone. Garahadinna, having reached the charcoal pit, having stepped aside and standing, said "Go ahead, venerable sir." Then the Teacher stretched out his foot upon the top of the charcoal pit, the mat of rushes disappeared, and breaking through the charcoal pit, wheel-sized lotuses arose. The Teacher, stepping on the lotus pericarp, having gone, sat down on the prepared Buddha-seat; the monks too, having gone in just that way, sat down. A burning fever arose from Garahadinna's body.

He, having gone quickly, having approached Sirigutta, said "Master, be my shelter." "What is this?" "In the house there is neither rice gruel nor food and so on for five hundred monks; what indeed shall I do?" "But what was done by you?" he said. "I had a great pit between two houses made full of charcoal - 'Having thrown them in there, I shall restrain them.' "Then, breaking through it, great lotuses arose. All, having stepped on the lotus pericarps, having gone, are seated on the prepared seats; now what shall I do, master?" "Did you not just now show me 'So many jars, so much rice gruel, so many curries and so on'?" "That was false, master; the jars are just empty." "Let it be. Go, look at the rice gruel and so on in those jars." At that very moment,

those jars in which he had said "rice gruel," they were filled with rice gruel; those in which he had said "food and so on," they were completely full of food and so on. Having seen that success, Garahadinna's body was filled with joy and gladness, and his mind was confident. He, having carefully served the Community of monks headed by the Buddha, wishing to have the Teacher who had finished his meal duty give the thanksgiving, took the bowl. The Teacher, while giving the thanksgiving, said "These beings, precisely because of the absence of the eye of wisdom, do not know the virtue of my disciples and of the Buddha's Dispensation. For those devoid of the eye of wisdom are indeed called blind, while those possessed of wisdom are called those with eyes" - having said this, he spoke these verses -

58. "Just as on a rubbish heap, cast away on the highway;
A lotus might grow there, fragrant and delightful.

59. "Thus among those who have become like refuse, among the blind worldlings;
The disciple of the Perfectly Enlightened One outshines them with wisdom."

Therein, "on a rubbish heap" means at a rubbish place; the meaning is in a heap of refuse. "Cast away on the highway" means thrown away on the main road. "Fragrant" means having a sweet fragrance. "Delightful" means the mind delights here. "Among those who have become like refuse" means among beings who are like refuse. "Worldling" means among the mundane great multitude so named because of generating manifold mental defilements. This is what is meant - Just as on a heap of refuse thrown away on the highway, even though impure, disgusting, and repulsive, a fragrant lotus might grow, and that would be delightful, dear, and agreeable to kings, royal ministers, and so on, worthy of being placed on the very top of the head; just so, even one born among worldlings who have become like refuse, even one arisen in the midst of the great multitude without wisdom, without eyes, having seen by the power of one's own wisdom the danger in sensual pleasures and the benefit in renunciation, having gone forth and gone forth into the homeless life, even by the mere going forth, and having done more, even having attained morality, concentration, wisdom, liberation, and knowledge and vision of liberation, outshines them. For the disciple of the Perfectly Enlightened One, a monk who has eliminated the mental corruptions, having surpassed the blind worldlings, shines, is brilliant, and is resplendent.

At the conclusion of the teaching, there was the full realisation of the teaching by eighty-four thousand living beings. Garahadinna and Sirigutta attained the fruition of stream-entry. They scattered all their own wealth in the Buddha's teaching. The Teacher, having risen from his seat, went to the monastery. The monks, in the evening period, raised up a discussion in the Teaching hall - "Oh, how marvellous are the virtues of the Buddha! Having broken through such a heap of acacia-wood embers, lotuses arose!" 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 - "It is not wonderful, monks, that now, for me who has become a Buddha, lotuses arose from a heap of embers; even when I was a Bodhisatta, with knowledge not yet fully matured, they arose for me" - having said this, being requested "When, venerable sir? Please tell us," he brought up the past -

"I would rather fall into hell, feet upward, head downward;

I will not do what is ignoble, come, accept the almsfood."

He related this Khadiraṅgāra Jātaka in detail.

The story of the gift given with reproach is the twelfth.

The commentary on the Flower Chapter is concluded.

The fourth chapter.



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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