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# STORIES OF BUDDHIST INDIA VOL. I

FROM THE PALI OF THE DHAMMAPADA COMMENTARY  
TOGETHER WITH A SHORT STUDY OF THE LIFE  
OF THE BUDDHA, PALI VERSES,  
ENGLISH TRANSLATION,  
NOTES AND INDEX

BY  
PIYADASSI THERA

WITH FOREWORD BY  
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To  
My Teacher  
The Venerable Pālāne Siri Vajirañāna  
Mahā Nāyaka Thera



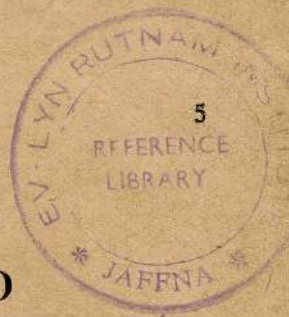
**M**ay peace harmonious bless this land ;  
 May it be ever free from maladies and war ;  
 May there be harvests rich, and increased  
                                 yield of grain ;  
 May every one delight in righteousness.  
 May no perverted thought find entry to  
                                 your minds ;  
 May all your thoughts e'er pious be and  
                         lead to your success religiously.

Tibet's Great Yogi—Milarepa.

භූතමහති කිවමං ආනසං  
 අක්කාතාරො කඨානො  
 පටිපන්නා පමොක්කන්ති  
 කාසිනො මාරබන්ධනා

You yourselves should exert ;  
 The Buddhas only show the Way ;  
 They who enter the Way, to meditation given,  
 From Māra's bonds find liberty.

Dhammapada, 276.



## FOREWORD

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The Dhammapada Examination Committee of the Sri Lanka Buddha Samitiya, Moratuwa, has rendered a great boon to Buddhists in obtaining the services of Bhikkhu Piyadassi of Vajirārāma to write these stories in English. They are selections from the Dhammapada contained in the Khuddaka Nikāya of the Sutta Pitaka. The reverend author has written them in language so simple and in a style so attractive that even a casual reader will fain linger over them. The Pāli Stanza, its English rendering, and the connected story help one to remember easily and understand fully the significance of the words of the Tathāgata. I am told that the book is primarily intended for the use of candidates taking up the Dhammapada Examination, but I have no doubt that it will be an acquisition to the library of every devout Buddhist. May the merit gained by this act help the reverend Bhikkhu to attain Nibbāna.

L. A. RAJAPAKSE

“මෙතනවිනා කාර, ඥානා-සොඨ සිලෙසු සංවුතා  
 ආරදබවිතිසා පභිතතනා-නිවමං දලහ පරතතමා  
 පමාදං හසතෙ: දිසා-අපමාදං ච මෙමතො  
 භාවෙඨ‘ට්ඨිඞ්ඞිකං මගහං-සුසනනා අමතං පදං”

*Be loving and be pitiful  
 And well controlled in virtue's ways,  
 Strenuous, bent upon the goal,  
 And onward ever bravely press.*

*That danger doth in dalliance lie :—  
 That earnestness is sure and safe :—  
 This when ye see, then cultivate  
 The Eight-fold Path, so shall ye realize,  
 So make your own, the Deathless Way.*

—*Psalms of the Brethren, 979, 980*

## PREFACE TO THE FIRST EDITION

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**H**istorically, the first of the three Great Councils (*Dhamma Sangāyanā*) was held at Rājagaha in India, three months after the Parinibbāna of the Buddha.

At this Convocation, the Dhamma and Vinaya were recited and classified by the Arahanta Theras who were the immediate disciples of the Buddha.

During the reign of *Vallhagāmani Abhaya*, (29—17 B.C.), the Pāli Texts, hitherto preserved by oral tradition, and handed down from yellow-robed teacher to yellow-robed pupil, were enshrined in writing on ola leaves by the Sinhala Buddhist monks of that time working devotedly in the cave temples at *Aluvihāra*, near *Matale*, in Lankā.

The *Vinaya* (Discipline), *Suttanta* (Discourses), and *Abhidhamma* (Ultimate Doctrine) constitute the *Ti-pitaka*, the entire Teachings of the Buddha. Of these, the *Suttanta Pitaka* is made up of five *Nikāyas* or Collections. Viz: *Dīgha Nikāya*, *Majjhima Nikāya*, *Samyutta Nikāya*, *Anguttara Nikāya* and *Khuddakā Nikāya*. The last Collection is composed of fifteen books, the second of which, is the *Dhammapada*, consisting of twenty six *Vaggas* or chapters containing 423 verses.

The contents of this book are the authentic words of the Buddha and as such, every verse possesses

the power of exalting the aspirant from the lower levels to the higher planes of life. It is such a luminous and priceless gem that it has ennobled the lives of millions. Even non-Buddhists cannot but revere it, and be enraptured by the loftiness of its thought. Every verse is a moral prescription. Each stanza reveals a quintessence of good counsel, and the verses constitute a veritable storehouse of wisdom that can serve as an unfailing guide through the trials and turbulence of mundane existence.

The aim of the present work is three-fold. In the first place, it is expected to be used as a text book by those students who will be preparing for the Dhammapada Examination, which the Dhammapada Examination Committee of the Sri Lankā Bauddha Samitiya Limited, Moratuwa, intends conducting from the year 1950 onwards. The Dhammapada Examination in Sinhala, organised by that far-sighted Society, attracted a multitude of students from various parts of the island and became so unqualified a success, that it was deemed desirable to proceed to an examination in English. This step will bring about many advantages—predominant among which will be the popularization of the Dhammapada among students attending English schools.

In the second place, one is inclined to believe that this book will be a source of assistance to teachers engaged in teaching Buddhism in English Schools. Finally, one hopes that the general reader will find in it a useful aid to his study of the Dhammapada.



The present edition contains the first six Vaggas or chapters with a free abridged translation of the stories (seventy in all) from the Pali commentary to the Dhammapada.

One believes that, to understand the verses of the Dhammapada, and to comprehend their true significance, the stories connected with them are of indispensable value. The meaning and implication of some of the stanzas can never be fully grasped independent of the context in which they were uttered.

If the need arises, the translation of the remaining chapters, with their stories, could be made available in due time.

The opening essay on "The Life of the Buddha" is intended to be an introduction to the contents of this book, and also a further attempt to depict the environment in which the Buddha uttered these stanzas.

"*Buddhist Legends*" by E. M. Burlingame, Harvard Oriental Series, was very helpful to me in translating the stories from the original Pali. When translating the verses, I had to consult several translations of the Dhammapada Text, including the Venerable Nārada Thera's translation which was of advantage to me in supplying some of the foot-notes.

I am greatly indebted to the Venerable Theras Metteyya and Soma for the kindly help they gave me while I was engaged in this work.

My grateful thanks are due to Mr. R. Sri Pathmanathan, B.A., L.L.B., Advocate, Principal, Nānodaya College, Kalutara, for reading through the manuscript, to Venerable Puññānanda Bhikkhu for his valued assistance in reading through the proofs.

I have also to thank Messrs. W. Isaac de Mel, C.C.S., Piyadasa Weerawardane and L. D. H. de Silva of the Dhammapada Examination Committee of the Sri Lankā Bauddha Samitiya Ltd., Moratuwa, at whose request this translation was undertaken.

The Printing Dept. of Messrs. D. P. Dodangoda & Co., Moratuwa, merits praise for the care taken in seeing the book through the press.

PIYADASSI

VAJIRARAMA,

COLOMBO,

July 8,  $\frac{2493}{1940}$

## PREFACE TO THE SECOND EDITION

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**T**he demand for a second edition of this book is encouraging. This has enabled me to correct errors which had crept into the first edition.

It is heartening to learn that this book is used in schools for the teaching of the Dhamma.

I am deeply grateful to the Venerable Kassapa Bhikkhu for his unfailing patience and helpfulness, to the Venerable Vinita Bhikkhu for his assistance in reading the proofs, and last, but far from least, to the Venerable Soma Thera and the Venerable Nānavīra Bhikkhu of the Island Hermitage, Dodanduwa.

PIYADASSI

VAJIRARAMA,

COLOMBO,

January,  $\frac{2496}{1953}$



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## A Short Study of the Life of the Buddha

Namo Tassa Bhagavato Arahato Sammā-Sam-Buddhassa  
Praise be to Him, the Blessed One, the Worthy One,  
the Supremely Enlightened.

In the year 624 B.C., on the Full Moon Day of May—Vasanta-tide—when in India the trees were laden with leaf, flower and fruit, and man and bird and beast were in joyous mood,—there was born, in the Lumbini Grove, on the Nepal frontier, a Sākyan prince Siddhattha Gotama by name:

“.....; A holy child  
Of wondrous wisdom, profiting all flesh,  
Who shall deliver men from ignorance,  
Or rule the world, if he will deign to rule.”<sup>1</sup>

And the very devas of the high heavens, declares the sacred text, rejoiced and broke into a rapture of praise:

“The Bodhisatta,<sup>2</sup> the most precious jewel,  
the Incomparable,  
Is born in the world of men, for weal  
and blessing;  
In the city of Sākiyas, in the Lumbini Park:  
Hence are we delighted and exceedingly joyful.

<sup>1</sup> Light of Asia.

<sup>2</sup> See note on Bodhisatta.

"This matchless being, chief of men,  
 hero, supreme o'er beings all,  
 as with a kingly lion's roar  
 In Sage's Wood shall start Truth's Wheel."<sup>3</sup>

*Suddhodana*, the King of the *Sākyas*, was his father, and *Queen Mahā Māyā*, princess of the *Koliyas*, was his mother. The prince was nurtured till manhood amidst an abundance of material luxury, and at the age of sixteen, he married his cousin, the enchanting princess *Yasodharā*, the only daughter of King *Suppabuddha* and *Queen Pamitā* of the *Koliyas*.

From his childhood, the young prince was given to serious contemplation. While still a boy of seven years, he glimpsed the woes of the world. And the throbs of pain beating in the hearts of an agonised and ailing humanity found a responsive echo within the walls of his own heart. King *Suddhodana* spoke of the pomp of wealth, power, and pride. Yet, his efforts to make his son worldly-minded, were of no avail, and his endeavours, to hide life's miseries from his son's enquiring eyes, only heightened Prince *Siddhattha*'s curiosity, and his resolute search for Truth. The more he came in contact with the world outside his palace walls, the more convinced he became that the world was lacking in true happiness. When the prince went driving with his charioteer *Channa* to the Royal Gardens he saw, to his utter amazement, that which his eyes never beheld before.

The prince saw a man weakened with age, and in the last stage of decay.

<sup>3</sup> *Suttanipāta*, verses 685, 686

*"He moaned a mournful voice,  
 'Help, masters! lift me to my feet; oh, help!  
 Or I shall die before I reach my house!'"*

This was the first shock the prince received. The second was the sight of a man, a mass of bones, supremely unhappy and forlorn, 'smitten with some pest; the strength is gone from ham and loin, and neck, and the grace and joy of manhood fled.' Thirdly, the Compassionate One saw a band of lamenting kinsmen bearing on their shoulders the corpse of one beloved, for cremation. These woeful sights seen for the first time in his life, deeply moved him.

On another occasion he saw a recluse who had abandoned the world, and was impressed by the noble bearing of the man.

Then in his lonely moods there arose in him these thoughts: "Youth, the prime of life, ends in old age. Man's senses fail him at a time when they are needed most. The hale and hearty lose their vigour and health when illness suddenly creeps in. Finally death comes, sudden perhaps and unexpected, and puts an end to this brief span of life."

*'Pleasures end in pain, and youth in age,  
 And love in loss, and life in hateful death,  
 And death in unknown lives, which will but yoke  
 Men to their wheel again to whirl the round  
 Of false delights and woes that are not false.'*

Thus evaporated within him the great intoxication of youth (*Yobbana mada*), the great intoxication of

health (*Ārogya mada*) and the great intoxication of life (*Jīvita mada*).

When Prince Gotama thus pondered, there came a driving energy to seek and win the *Deathless*, to seek *Deliverance* and that unknown *Light*.

Princess *Yasodharā*, on the other hand, often mused: "The prince loves me. But not me only; he loves something that I know not, and his thought flies away to it as a dove flies home."

Fully convinced that all mundane things are transient and sorrow-laden, the prince decided that the homeless life offered the only opportunity for solving this problem and for unravelling this riddle of life. The very winds seemed to say to him :

*"But thou that art to save, thine hour is nigh !  
The sad world waiteth in its misery,  
The blind world stumbleth on its round of pain;  
Rise, Māyā's child ! wake ! slumber not again !*

*We are the voices of the wandering wind :  
Wander thou, too, O Prince, thy rest to find;  
Leave love for love of lovers, for woe's sake  
Quit state for sorrow, and deliverance make."*<sup>4</sup>

Now, at the age of twenty-nine, in the flower of youthful manhood, on the day his beautiful *Yasodharā*, giving birth to his only son, made the parting more sorrowful and heart-rending, he tore himself away—the *Bodhisatta Gotama*, with a superhuman effort of will,

<sup>4</sup> *Light of Asia*

renounced wife, child, crown and opulence, and in the guise of an indigent ascetic retreated into forest solitudes in quest of the *Eternal Verities of Life* resolving in his mind :

“This will I do because the woeful cry  
Of Life and all flesh living cometh up  
Into my ears, and all my soul is full  
Of pity for the sickness of this world;  
Which I will heal, if healing may be found  
By uttermost renouncing and strong strife.”<sup>5</sup>

Dedicating his life to the noble task of discovering a panacea for life's universal ill, he went, in turn, to *Ālārakālāma* and *Uddakarāmaputta*, two of the most advanced meditation-teachers of the day. Their range of knowledge, their ambit of mystical experience, however, was insufficient to grant him what he so earnestly sought. Thereupon, Gotama, accompanied by five other ascetics,<sup>6</sup> went to Uruvela, on the bank of the Neranjarā, and there he practised severe asceticism. Strenuously and zealously struggling for six long years, he came to death's very door. But self-mortification could not lead him to the desired goal. Abandoning asceticism and extreme fasting, he partook of food. His five companions, disappointed, forsook him. But now his emaciated body recovered its former health; his organs began to function well, and his exhausted vigour soon returned to him. The utter futility of asceticism became abundantly clear to him.

<sup>5</sup> Light of Asia.

<sup>6</sup> Kondanna, Bhaddiya, Vappa, Mahānāma and Assaji.

Then, unaided by any teacher save fixed determination, unflinching energy, and complete faith in his own purity and power, accompanied by none, the Bodhisatta resolved to make his final quest in complete solitude.

On a Vesak Full Moon Day, over twenty-five centuries ago, his *Pārami*<sup>7</sup> being perfected to the full, the Bodhisatta sat under the Bodhi Tree at Uruvela near Gaya—‘a pleasant spot, soothing to the senses and stimulating to the mind’—making the final effort with the inflexible resolution: “*Though only my skin, sinews and bones remain, and my blood and flesh dry up and wither away, yet never from this seat will I stir, until I have attained full Enlightenment—Sammā-Sam-Bodhi.*” So indefatigable in effort, so unflagging in his devotion was he, and so resolute to realize the Truth.

Crosslegged he sat, in perfect concentration, alert and strenuous, all obstacles overcome by his mind, like grass before a razor-edged sword, and the Final Triumph—the Full Enlightenment—was won as the sun rose in a glowing Eastern sky, and the radiant Vesak Full Moon set slowly in the West. He did solve the riddle of life, unravel the mystery of Being by comprehending in all its fullness, the *Four Noble Truths*,—the *Eternal Verities*: *Sorrow, the Cause of Sorrow, the Destruction of Sorrow, and the Way leading to the Destruction of Sorrow.* Thus did the Bodhisatta Gotama, at the age of thirty-five, become the Consummate Master-Physician Who can cure all the maladies of the unenlightened who yet have sufficient intelligence to wish for Light.

<sup>7</sup> See note on *Parami*.

“*Apārutā tesam amatassa dvārā*  
*Ye sotavanto, pamuncantu saddham.*”<sup>s</sup>

“*Open are the doors of the Deathless*  
*Let them that have ears repose trust.*”

With this solemn utterance did the Master manifest His readiness to proclaim the Dhamma—“deep subtle, profound, hard to grasp, difficult to understand, not to be reached by mere reasoning intelligible only to the wise.”

Barely two months had passed since His Enlightenment, when the Buddha left Gayā for far away Benares, walking a distance of not less than a hundred-and-fifty miles, to make known the Truth to those five ascetics, His erstwhile companions in the agonies of asceticism.

On a Full Moon Day of July (*Asala*) at even-tide, in the shady deer park at *Isipatana* (modern *Sārnath*) near *Benares*, the Buddha Gotama, the Peerless Teacher of gods and men, promulgated the Dhamma—the unchanging Eternal Law of Truth. Avoiding the two extremes of flabby sensuality (*Kāmasukhallikānuyoga*) and grim asceticism (*attakilamātānuyoga*), the Master expounded to a sorrow-stricken world the Middle Path (*Majjhimāpatipadā*)—the Noble Eight-fold Way—that leads man to the Eternal Bliss of Peace, Enlightenment, and *Nibbāna*. (*Vupasamāya, Sambodhāya, Nibbānāya*.)

Thereupon the Buddha addressed His immediate sixty *Arahanta* disciples thus: “Released am I,

<sup>s</sup> *Majjhima Nikāya—Ariyapariyesana Suttanta.*

O Bhikkhus, from ties both human and divine. You also are delivered from fetters human and divine. Wander forth, O Bhikkhus, for the welfare of many, for the happiness of many, in compassion for the world, for the good, for the gain, for the happiness of gods and men. Let not two of you proceed in the same direction. Proclaim ye, O Bhikkhus, the Dhamma, glorious in the beginning, glorious in the middle, and glorious in the end, in the spirit and in the letter. Proclaim ye the Holy Life consummate, perfect, and pure.”

Thus did the Blessed One commence His Sublime Mission of Mercy which lasted to the end of His life. The Buddha, the Master of Merciful Wisdom—*‘wisdom which hath made our Asia mild’*—walked with His disciples the highways and byways of Jambudipa (India), enfolding all within the aura of His boundless compassion, for full forty-five years—till he finally passed away at the age of eighty, between the two Sāla trees at Kusinārā.<sup>9</sup>

He held the Torch of Truth so high that all who were ripe and ready, saw the light, and shedding their

<sup>9</sup> It is interesting to note that this Greatest of Indian Rishis was born under a tree, attained Enlightenment under the Bodhi Tree, the south branch of which still flourishes at Anuradhapura in Ceylon, delivered His first sermon to the band of five ascetics under a tree at the Deer Park at Isipatana, and finally passed away to the Deathless—to Nibbana—under the twin Sāla trees.

Driven by universal love, the Buddha expounded His teaching without keeping back aught that was essential for the deliverance from the shackles of Sansāra—repeated wandering.



despondency, stripping themselves of their gross outer covering of greed, flocked to the Incomparable Teacher Who showed them the Path to the elimination of ignorance and to Peace.

*"The personality of a tremendous and radiant being had impressed the people and his memory was fresh in their minds. His message old and yet very new and original for those immersed in metaphysical subtleties, captured the imagination of the intellectuals; it went deep down into the hearts of the people."*<sup>10</sup>

Buddha-hood, is not the prerogative of a unique son of a Divine Providence, but is an achievement open to all. A Buddha is an extreme rarity, but is no freak in human history. He would not preserve His Supreme Knowledge for Himself alone. Such an idea would be completely ridiculous and abhorrent from the Buddhist point of view, and, to the Buddha, such a wish is utterly inconceivable.

And there are no "secret doctrines," no hidden dogmas in the Teaching of the Buddha which is as open as daylight, and as clear as crystal. He disapproved of those who professed to have "secret doctrines" saying: "Secrecy is the hall-mark of false doctrines." "In respect of the Truth (Dhamma), Ananda, the Tathāgata has no such thing as the closed fist of a Teacher who secretly keeps some essential thing from a pupil." Thus did the Master speak to Ananda Thera while on His death bed.

The Buddha-Dhamma, from beginning to end, is open to all those who have eyes to see, and minds to understand. "So clear is His Teaching that it can never be misunderstood"

<sup>10</sup> Jawaharlal Nehru, *The Discovery of India*—Calcutta, p. 137.

Buddhism is never forced upon anyone at the point of the gun or the bayonet. Conversion by compulsion was unknown amongst Buddhists, and repugnant to the Buddha. *Dr. Rhys Davids*, the son of an eminent clergyman, says: "There is no record known to me in the whole of the long history of Buddhism, throughout the many countries, where its followers have been for such lengthened periods supreme, of any persecution by the Buddhists of the followers of any other faith."<sup>11</sup>

"Buddhism", observes *Rev. Joseph Wain*, "taught a life not by rule, but by principle, a life of beauty; and as a consequence, it was a religion of tolerance. It was the most charitable system under the sun. Never and nowhere had blood been shed for its propagation. It had never persecuted or maltreated those whose beliefs were different—a lesson, this, that Christianity has yet to learn. The Buddha taught men to beautify to-day, and to sanctify the now."

Unlike the religious teachers, who wring out of their followers blind and submissive faith in them and their teachings, the Buddha tutors His disciples in the ways of discrimination and intelligent inquiry. Unreasonable belief is condemned in the analytic Teaching of the Enlightened One. To the enquiring *Kālāmas* the Buddha answered: "Right is it to doubt, right is it to question what is doubtful and what is not clear. In a doubtful matter wavering does arise."

The Buddha faced facts and refused to acknowledge or yield to anything that did not accord with truth. He does not want us to recognize anything indiscriminately and without reason. He wants us to

<sup>11</sup> "Hibbert Lectures".

apprehend things as they really are. In His Teaching there are no dark corners of ignorance, no cobwebs of mystery, no smoky chambers of secrecy.

In the words of the Buddha, each individual should himself put forth the necessary effort and work out his own salvation with diligence. The Buddha is only a Path-Revealer and not a saviour who endeavours to save souls by means of a revealed religion. <sup>12</sup> "Purity and impurity depend on self. No one purifies another; no one defiles another," so says the Buddha, Who, for the first time in the world's history, taught that salvation should be sought independent of a saviour, and that the sum of life could be solved without having a god-factor as a remainder. The idea that another raises a man from lower to higher levels of life, and ultimately rescues him, tends to make man indolent and weak, supine and foolish. This kind of belief degrades a man and smothers every spark of dignity from his moral being.

"Be ye islands unto yourselves,<sup>13</sup> be ye your own refuge, have recourse to none else for refuge. Hold fast to the Dhamma as an island. Hold fast to the Dhamma as a refuge." Thus did the Master exhort His followers to acquire self-reliance. Others may lend us a helping hand

<sup>12</sup> 'Religion of the highest and fullest character can coexist with a complete absence of belief in revelation in any straightforward sense of the word, and in that kernel of revealed religion, a personal God. Under the term personal god I include all ideas of a so-called superpersonal god, of the same spiritual and mental nature as a personality but on a higher level, or indeed any supernatural spiritual existence or force.' (See Julian Huxley's Religion Without Revelation, pp. 2 and 7.)

<sup>13</sup> See foot-note to the 25th stanza

indirectly, but Deliverance from suffering must be wrought out and fashioned by each one for himself upon the anvil of his own actions.

There is no distinction of caste in His August Order. The poor and the needy, the lowliest and the lost, the rich and the high are all one. All castes merge and unite in His Order as do the rivers in the sea. To *Sundarika Bhāradvāja*, the Brahmin, who inquired about His 'lineage' the Buddha answered:

*"No Brahmin I, no prince,  
no farmer, or aught else.  
All worldly ranks I know,  
but, knowing go my ways  
as—simply nobody.*

*Homeless, in Pilgrim garb,  
with shaven crown, I go  
my way alone, serene.*

*—To ask my birth is vain,"*<sup>14</sup>

Caste, which was a matter of life and death, birth and blood to the Brahmins of India, was one of utter indifference, a triviality of supreme unconcern to the Buddha Who unequivocally denounced the debasing caste system. The Buddha was the only Teacher Who endeavoured to blend in mutual tolerance and harmonious concord those who hitherto were rent asunder by stupid disparities of caste and class.

And, when Mother India was blood-stained with the morbid sacrifice of innocent creatures by superstitious folk, at the desecrated altars of imaginary and imperceptible gods,—when rulers were steeped in ignorance, and the harmful rites and rituals of ascetics

<sup>14</sup> Sutta Nipāta Translation, Chalmers,

and Brahmins brought about blood-spilling, disaster and untold brutal agony,—and when “Āryāvarta”, for want of true guidance and peace, was going to rack and ruin, then the Lord of Benign Compassion, the Great Lover of all life, spake thus:

*“I shall teach compassion unto men  
And be a speechless world’s interpreter”*

Accordingly He did all He could to hush the war drum and bring animal sacrifice to a complete standstill, and He did save the lives of many myriads of dumb down-trodden animals—

*“Life which all can take but none can give,  
Life which all creatures love and strive to keep,  
Wonderful, dear, and pleasant unto each  
Even to the meanest”* <sup>15</sup>

Because of His Creed of Compassion, Fielding Hall in “Soul of A People,” says: “There can never be a war of Buddhism. No ravished country has ever borne witness to the prowess of the followers of the Buddha; no murdered men have poured out their blood on their hearth stones, killed in his name; no ruined women have cursed his name to high heaven. He and his faith are clean of the stain of blood.”

It was the Buddha also Who raised the status of women wherever they happened to be disdained as mere chattel and beasts of burden. The Buddha was large-hearted and magnanimous toward womankind, and always treated them with consideration and civility. He enlightened and liberated them, and pointed out to them, too, the Path to Peace and Sanctity. He afforded

<sup>15</sup> Light of Asia.

women sufficient opportunity to distinguish themselves in the spiritual sphere. His sublime and benevolent Teaching had a far-reaching effect upon their character, and no teacher, save the Buddha, laboured so devotedly for their uplift and the amelioration of their natural disabilities.

Women from all walks of life entered the Bhikkhuni Sāsana, the Holy Order of nuns, and some attained Enlightenment. The Buddha was the first to establish such an Order for womankind

Again, marvellous indeed, was the Master's mode of ministering to the sick. On one occasion the Buddha found an ailing monk with festering ulcers, sleeping in filth. Immediately the Lord of Compassion Himself prepared hot water, washed him and tenderly nursed the sick Brother with His own hands, thus enabling him to win Arahantship ere he died. The Blessed One then admonished His disciples thus: "Whosoever Brethren would wait upon me, whosoever Brethren would honour me, whosoever Brethren would follow my advice, he should wait upon the sick."

The Thera attained Arahantship and passed away. The funeral rites were duly performed and the Buddha caused the relics to be enshrined in a stupa. <sup>16</sup>

<sup>16</sup> "To the North-East of the monastery of Jetavana," wrote General Alexander Cunningham in his *Archaeological Report*, 1862—63, "there was a stupa built on the spot where the Buddha had washed . . . a sick monk. The remains of the stupa still exist in a mass of solid brick-work, at a distance of 550 feet from the Jetavana monastery. This ruined mass, which is 24½ feet in height, is built entirely of large bricks, 24 by 10 by 3½ inches, which is a sufficient proof of its antiquity."

In General Cunningham's map of Savatti, the site of this stupa is marked H. See *Archaeological Survey of India* (Simla, 1871.)

Amidst the vicissitudes of life,—gain and loss, good-repute and ill-repute, praise and censure, physical pain and material comfort,—the Buddha never wavered. He was firm as a solid rock. He treated friend and foe with the same generosity of outlook, sweetness of temper, and composure of mind. “There was never an occasion when the Buddha flamed forth in anger, never an incident when an unkind word escaped His lips. He had vast tolerance for his kind. He meets opposition with calm and confidence. His conduct is the perfect expression of courtesy and good feeling”<sup>17</sup>

“As an elephant in battlefield, endures the arrows shot from a bow, even so will I endure abuse; for most people are ill-natured.” Thus spake the Blessed One.<sup>18</sup>

On one occasion a haughty caste-ridden Brahmin insulted the Buddha saying, “Stop thou shaveling! stop thou Candāla (outcast)!” But the Merciful Master gently replied:

*“Birth maketh not man an outcast,  
Birth maketh not man a Brahmin;  
Action maketh man an outcast  
Action maketh man a Brahmin.”*

In the annals of history, no man is recorded as having so consecrated himself for the welfare of all beings as the Supreme Buddha. From the hour of His Enlightenment to the end of His life, He strove tirelessly and unostentatiously, regardless of the fatigue

<sup>17</sup> Radhakrishnan, Gautama The Buddha, p. 12

<sup>18</sup> Dhammapada, Verse 320.

involved, and oblivious to the many obstacles and handicaps that hampered His way, to elevate mankind. He never relaxed in His exertion for the commonweal.

Therefore, is it said:

*“Ah, wonderful is the Conqueror, Who  
e'er untiring strives  
For the blessing of all beings, for  
the comfort of all lives”*

It is only a simple statement of truth to say that an entirely a new era dawned upon the world with the appearance of the Buddha. With the declaration of His Dhamma, all the dust-heaps of ignorance and superstition that had blurred men's vision for aeons upon aeons, were swept away and cleansed at one stroke for all those with eyes to see, and understanding and courage to use those eyes.

*Vayadhammā samkhārā, appamādena sampādetha.*

“Transient are all component things. Strive on with heedfulness” is the Master's final admonition to His disciples.

Now He is no more. “The ages roll by and Buddha seems not so far away after all; his voice whispers in our ears and tells us not to run away from the struggle but, calm-eyed, to face it, and to see in life ever greater opportunities for growth and advancement.

“Personality counts today as ever, and a person who has impressed himself on the thought of mankind as Buddha has, so that even today there is something living and vibrant about the thought of him, must have been a wonderful man—a man who was, as Barth says, the ‘finished model of calm and sweet majesty, of infinite tenderness for all that breathes and



compassion for all that suffers, of perfect moral freedom and exemption from every prejudice.'"<sup>20</sup>

"They say that Buddhism has ceased to exist just in the country where it sprang up. Nothing, however, is more untrue," observes Dr. D. R. Bhandarkar.

"By his immense sacrifice," says Mahatma Gandhi, the architect of Indian Independence, "by his great renunciation and by the immaculate purity of his life he left an indelible impress upon Hinduism and Hinduism owes an eternal debt of gratitude to that great teacher."<sup>21</sup>

"Buddhism influenced Indian life a hundred ways, and during Asoka's time India became an important international centre, chiefly because of the rapid spread of Buddhism."

"There is ample evidence to show that the Teaching of the Buddha has been something like a leaven to the mental life of mankind from the Siberian snowlands to the verdant sunny isles of the Indian sea, and from the land of the Rising Sun to fog-bound Britain. It is not improbable that Buddhism penetrated even to the old South American civilizations in the early centuries of our era. Further, it should be remembered that the two most ancient living civilizations, the Indian and the Chinese, and three of the greatest of the religions of to-day, Christianity, Islam and Hinduism, have been altered and improved by the infiltration of Buddhist ideas."<sup>22</sup>

<sup>20</sup> Jawaharlal Nehru, *The Discovery of India*, p. 143.

<sup>21</sup> Mahadev Desai, *With Gandhiji in Ceylon*, p. 56.

<sup>22</sup> Vide: "The Contribution of Buddhism to World Culture" by Bhikkhu Soma, C. D. N. Vesak Number, 1946.

Though twenty-five centuries have gone since the passing away of the Buddha, His Message of Love and Wisdom still exists in its pristine purity, decisively influencing the destinies of humanity. Forests of flowers are daily laid upon His stainless shrines and countless millions of lips daily repeat the formula: "*Buddham saranam gacchāmi*" "*I take refuge in the Buddha.*" His greatness yet glows today like a sun that blots out the glory of lesser lights, and His Dhamma yet beckons the weary pilgrim to the haven of Nibbana's Security and Peace.

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*"I hail thee noblest, foremost of mankind ;  
nor earth nor heaven holds thy counterpart !*

*Enlighten'd Master ! Over Mara's hosts  
triumphant ! Sage, who, wrong propensities  
uprooting, for thyself salvation found!  
and taught mankind to find salvation too !*

*Thou hast surmounted all that breeds rebirth  
and extirpated Canker-growths within !  
With naught to bind thee thrall to life, thou'rt free  
as forest lion from all fears and dread.*

*E'en as a lotus fair to water gives  
no lodgment, thou by good and bad alike  
art unaffected. Stretch thou forth thy feet,  
O Victor. I Salute my Master's feet !"<sup>23</sup>*

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<sup>23</sup> Sabhiya Sutta, Sutta Nipata, Chalmers' translation, p. 133.

# STORIES OF BUDDHIST INDIA

## BOOK I. 1

### YAMAKA VAGGA—TWIN VERSES

#### 1. HOW KAMMA WORKS

1. මනෝපුබ්බිකමා ධම්මා - මනෝ සෙට්ඨා මනෝමසා 1.  
මනසා චෙ පදුට්ඨන - භාසති චා කරොති චා  
තපතා න. දුක්ඛමඤ්චි - චක්ඛං'ච වහතො පදං.

Mind is the fore-runner of all thoughts (mental states.)<sup>1</sup> Mind is chief; all thoughts are mind-made. If one speaks or acts with a polluted mind pain follows one as the wheel follows the foot of the ox.

This stanza was uttered by the Master at the end of the story given below.

There lived at Sāvatti a householder, Mahā-suvanna by name. He had two sons, Mahāpāla and Cullapāla. The children grew up into manhood and subsequently they too became householders. Later the parents passed away leaving the whole estate to be inherited by the two sons. At this time the Buddha

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<sup>1</sup> Dhammā is a multi-significant term. Here it means Mental States (Cetasikas)

was residing at Sāvatti in the magnificent monastery erected by Anāthapiṇḍika. One day Mahāpāla who saw the devotees going to the monastery to pay homage to the Master, followed them. There at the feet of the Master, Mahāpāla paid obeisance and sat down to listen to the Dhamma. The Buddha discerning the mind of Mahāpāla delivered an appropriate sermon. Mahāpāla was completely converted and he renounced all his ancestral possessions to join the Holy Order.

Before long he mastered a formula of meditation and with sixty of his brother monks retreated to a remote sanctuary to meditate. There he cloistered himself and made a determined and unrelenting effort to gain Arahantship or final emancipation. Resolving not to lie down for three months he meditated without any rest or relaxation and his eyes became sore with pain. Although a physician took pity on him and prepared an ointment for him the heroic Elder never even relaxed himself on a mat to treat his eyes. The illness gradually developed and proceeded beyond recovery. His eyes ultimately went blind, but at that very instant he attained the Eternal Bliss of Arahantship—his life's noble aspiration.

Now remorse overtook his fellow monks and they kindly attended upon him. Later the Thera Mahāpāla, being invited by his brother Cullapāla, went over to Sāvatti and lived there known by the name Cakkhupāla (චක්ඛුපාල), blind-eyed. Once, on a rainy day a party of monks visited him, and while examining the cloister path (චෛතමණ), they beheld that a large number of insects had been killed. The monks reproached Cakkhupāla Thera and reported the matter to the Buddha. Whereupon the Blessed One enlightened them

that Cakkhupāla was an Arahanta—a saint consummate and therefore inherently incapable of intentionally killing any living creature—and unravelled the reason why Cakkhupāla had lost the vision of his eyes.

### The Past Story

Once upon a time, when the king of Kāsī was reigning at Benares, Cakkhupala, who was then a physician, was in the habit of going from village to village ministering to the sick. One day he met a woman with feeble vision, and promised to cure her blindness on condition she and her children became his servants in return. The woman gained her eye-sight by a single application of the prescribed medicine, but tried to deceive the physician who becoming aware of her plan, administered another ointment to destroy her eye-sight. She applied the ointment and was consequently robbed of her eye-sight.

As a necessary consequence of that evil deed, he was deprived of both his eyes in his last birth.

## I 2

### 2. WHAT THOUGHTS ALONE CAN DO

2. මනෝ පුබ්බිකමා ධම්මා - මනෝ සෙට්ඨා මනෝමයා 2.  
 මනසා චේ පසන්හනන - භාසනී චා කරොති චා  
 තතො නං සුඛ මඤ්චී - ජායා'ව අණපාසිති

*Mind is the fore-runner of all thoughts (mental states). Mind is chief; all thoughts are mind-made. If one speaks or acts with a pure mind happiness follows one like the shadow that never leaves.*

This stanza was uttered by the Master at the end of the story given below.

At Sāvatti there lived a Brahmin, whose name was Adinnapubbaka (the Non-Giver). He had an only son who was his darling and delight. He yearned very much to present his son with an ornament. But as he was too miserly to pay the goldsmith, he beat out the gold himself, made two plain earrings and gave them to his son. Thus the boy received the name Matthakundali. But, alas, when he was sixteen years of age he suddenly fell ill. His mother was eager to consult a doctor; the mean-hearted father, however, would not send for one lest he might lose his wealth. When the boy was tottering on the verge of death, a physician was called in. But he left the place knowing that the illness was beyond remedy.

The father who had no doubts about his son's imminent death, pondered: "When my son dies all my friends and relatives will throng to see him and they will cast eyes on the wealth in my household and consequently I shall fall into difficulty." So he carried the dying child and laid him down on the open terrace. On that same day, when the Master of Merciful Wisdom was exploring the world with His Divine Eye to see if He could be of help to anyone, He perceived Matthakundali, and foresaw that this sick child and many others would realize the Dhamma.

The Master visited the dying child, emitted a ray of light and made His presence felt. Matthakundali beheld the light and, turning over, caught a fading glimpse of the Glorious Buddha radiant and sparkling with boundless love.

It was a spectacle of grandeur which he had never witnessed before. In his rapture he wished to raise his hands in salutation to the Tathāgata. But this he could not do; for his limbs were so benumbed with feebleness. Then with a heart and mind suffused with awe and reverence he gazed upon the Teacher thus saluting Him mentally. The Buddha commented: "He has done enough" and retraced His steps to Jetavana monastery. As the Blessed One departed the boy died and was re-born in a Deva realm.

The father, who had the dead body burnt, used to frequent the charnel-field and bemoan the loss of his dear one. Matthakundali who is now a Deva Putta, wishing to enlighten his ignorant father, went to the charnel-field in his human guise, and started weeping and wailing. Then the Brahmin, his father, asked the youth why he was mourning and the latter rejoined: "I cry for the sun and moon." The Brahmin thereupon scoffed at the youth saying sneeringly that he was a simpleton. The youth thereupon retorted by remarking that the Brahmin was the greater fool as he was yelling for a dead child who was not even to be seen, and revealed his identity, and spoke about the Merciful Wisdom of the Buddha.

Thereupon the Brahmin who was extremely delighted, invited the Buddha and His disciples for alms. The Blessed One when He had finished His meal proclaimed the stanza mentioned at the begining.

At the conclusion of the stanza Matthakundali, his father and many others attained the first stage of Sainthood.

## I. 3

## 3. A DISDAINFUL MONK

3. අනෙකාච්ඡි මං අච්චි මං - අජිනි මං අහාසි මෙ 3.  
සෙ තං උපනිසන්ති - චෙරං තෙසං න සම්මති

4. අනෙකාච්ඡි මං අච්චි මං - අජිනි මං අහාසි මෙ 4.  
සෙ තං න උපනිසන්ති - චෙරං තෙසු පසම්මති

"He abused me, he beat me, he defeated me, he plundered me,"—the hatred of those who cherish such thoughts, is never appeased.

"He abused me, he beat me, he defeated me, he plundered me,"—the hatred of those who do not cherish such thoughts, is stilled.

These stanzas were uttered by the Master at the end of the story given below.

Tissa, a kinsman of the Buddha, entered the Order in his old age. Enjoying the esteem and honour of the Teacher he became robust and healthy. He donned rich robes and frequented the hall in the centre of the monastery.

One day there came some monks to see the Master, and supposing Tissa to be a great Elder, they paid him their due respects and behaved as junior monks ought to amidst elders. Tissa, however, was so proud that he would not even exchange



greetings with them. Thereupon a certain young monk questioned him: "How many 'Seasons of Rain' (*Vassāna*) have you spent in the Order?" "No seasons at all, I was an old man when I renounced the world," was the reply. Then said the young monk: "You obstinate old monk, you are ignorant of your position. "Seeing these Great Elders you did not even pay them their due homage, you were not even polite to them." Tissa, being a member of the warrior caste arrogantly retorted: "Whom did you come to see?" "We came to see the Teacher," said the monks. "But you little know who He is to me. I shall exterminate your whole tribe." So declaiming Tissa went to the Buddha weeping and mournful. The visiting monks fearing that Tissa might cause some trouble in case he approached the Buddha alone, followed him, saluted the Teacher, and sat down respectfully on one side. Then ensued the following dialogue between the Buddha and Tissa:

The Buddha: "Tissa, why did you come to me affected with grief, with tears in your eyes?"

Tissa: "Reverend Sir, these monks are abusing me, they are scurrilously offensive towards me."

The Buddha: "But where were you sitting?"

Tissa; "In the centre of the monastery, in the hall."

The Buddha: "Did you notice these Bhikkhus when they came?"

- Tissa : "Yes, Reverend Sir, I saw them coming."
- The Buddha : "Did you not offer to attend upon them and provide them with water and seats and their other due requirements?"
- Tissa : "No, Reverend Sir, I did not offer to do any one of these things."
- The Buddha : "Tissa, you ought to have performed all these duties for the senior monks; he who does not fulfil these tasks has no right to sit in the centre of the monastery. You alone are to be blamed. Do beg their pardon, Tissa."
- Tissa : "But they censured me, Reverend Sir, I will not beg their pardon."
- The Buddha : "Act not thus, Tissa, you alone are to be reprimanded; implore their pardon."
- Tissa : "I will not beg their pardon, Reverend Sir."

Thereupon, the other monks said to the Teacher: "Reverend Sir, he is an obstinate monk." The Teacher replied: "O Bhikkhus, it is not only in this birth that he has proved himself stubborn; in the past, too, he was obstinate." Then said the monks: "His present:

obstinacy is well known to us. But, Lord, pray tell us what did he do in the past?" "Well then, monks, you may listen", said the Blessed One and He related the story of the past—the story of the ascetics Devala and Nārada.

## I. 4

### 4. HATRED BEGETS HATRED

5. න හිමවරෙන වෙරානි - සමමනනි'බ කුදුවන. 5  
 අවෙරෙන ව සමමනනි - එසබමෙමා සනනනනො

*Hatred never ceases through hatred in this world.  
 By love alone does it cease. This is an ancient Law.<sup>1</sup>*

This stanza was uttered by the Master at the end of the story given below.

In a certain family in India, the father died leaving behind his wife and only son. The son looked after all the work and tended his widowed mother. One day the mother said to her son: "Dear son, I shall fetch you a young girl to be your wife." "Speak not thus, mother. I shall nurse you to the end of your life," said the son. Then replied the mother: "Dear son, you alone are carrying out all the tasks; I shall, therefore, fetch you a young girl to assist you." At first, the son disagreed, but he had to assent to the request when it was repeated. Thereupon the mother went to a certain family and brought home the daughter of that family as wife to her son. "Unfortunately, the

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<sup>1</sup> *Saṅgāyana* — An ancient law (*Poranako Dhammo*) followed by the Buddhas and their disciples. (Comy.)

woman turned out to be barren. Then said the mother: "Dear son, in the absence of children a family line terminates and the ancestral succession is not continued. I shall, therefore, find out another for you." The son protested. But the mother repeated her proposal. The wife over hearing their conversation, mused to herself: "Sons do obey their parents, and if the mother were to fetch him another who is fruitful, they would, indeed, discard me. I myself will fetch him a second wife." So she went to a certain family and said: "I am a barren woman, a family dies out without children. Therefore, give your daughter to me for my husband; when your daughter brings forth children she will be the mistress of the family." They agreed and the young girl was brought home.

Now this barren woman for fear that the second wife would become the mistress of the family if she were to bring forth children, plotted a way of ruining her. She said to her rival: "Please inform me as soon as you have conceived." "Very well," said the latter and as promised, she told her of the conception. The wicked first wife mingled with the food given to the second wife, a drug which caused abortion. This misdeed was repeated a second time. And the women in the neighbourhood who were inquisitive about this matter, questioned the fruitful woman thus: "Do you not suspect that your rival is obstructing you?" Thereupon she disclosed the facts. Then they said: "Foolish woman, why did you do this? This wicked woman is trying to ruin you lest you become the mistress of the family, do not divulge this to her again." So at the third time when she conceived she did not

inform the other of the conception, but the barren woman noticing that she was with child, asked her why she had not told her of the conception. Then retaliated the fruitful woman: "Why should I tell you? You have caused my abortion twice." The other woman who was very uneasy, took advantage of an opportunity, and once more gave her a drug. As the babe in the womb was mature, an abortion did not take place. But as a result of the administered drug, the child lodged across the neck of the womb. The mother suffered acute pain and was full of agony. While dying she cried: "You have killed my three children and caused death to me. When I pass away, may I be born as an ogress and devour all your children." Having made this earnest wish she passed away to be born as a cat in that same house.

The husband in his fury soundly thrashed the barren woman. She died of the pains and was reborn in that same house as a hen. Whenever the hen laid eggs the cat came and devoured them. Then thought the hen: "Three times this cat has eaten the eggs I have laid, and now it is trying to consume me, too. When I die may I be able to eat up this cat and its offspring." With this fervent desire she passed away and was born as a leopardess while the cat was reborn as a doe. When the doe brought forth young ones thrice, the leopardess devoured them all. And the doe made a devout aspiration as follows: "This leopardess has devoured my young ones thrice and now she is seeking an opportunity to devour me, too. When I have passed away, may I be able to eat her up and all her offspring." She died with this ardent hope and was

born as an ogress. The leopardess was reborn at Sāvatti as a young woman in a rich family. In other words, the fruitful wife was born as an ogress and the barren wife as a young woman.

The young woman married and brought forth a son. The ogress still cherishing violent hatred in her mind visited this young woman in the guise of a friend and expressing her desire to see the babe, seized the child, devoured him and ran away. The ogress repeated her wicked deed a second time. However, the third time the young woman went to her parents' to deliver her child. The ogress knowing that she had gone away resolved to herself: "Wherever she may go she will not escape an ogress like me." Now in order to fulfil her desire, she sought an opportunity to devour the third child. The mother, when she had given birth to the child, left for her own home with her husband. On the way they saw a beautiful pond. The mother bathed first and while her husband finished his bath she gave milk to her babe. Just then the ogress rushed at her, and the mother espying the running ogress, raised a yell of alarm and called out to her husband. Not daring to wait till her husband returned, she ran with the child to the monastery close by.

At this hour the Blessed One was addressing a congregation. The mother laid the child at the feet of the Merciful Master imploring: "Lord, save the life of my dear son." The ogress who had chased the mother, did not possess the power to enter the monastery which was sanctified by the presence of the Blessed

One. The Master, however, ordered the Venerable Ananda to summon the ogress. She went in, and the mother in her fear cried: "Lord she comes." "Let her come; make no noise," said the Master. Thereupon the Buddha spoke to the ogress in this wise: "Why have you perpetrated so foul a deed? Had you not met a Buddha like me, you would have harboured hatred towards each other for one whole aeon (kalpa) in the manner of the snake and the mongoose, or in the manner of the crows and the owls. Why do you return hatred for hatred? Hatred is never appeased by hatred. The flames of hatred are quenched only by the rain of Mettā (Love)."

## I. 5

## 5. THE BUDDHA WISHES TO BE LEFT ALONE

6. පරෙ ච න විජානන්ති - 'මෙයමෙකු සමාමසෙ' 6  
 යෙ ච නකු විජානන්ති - තතො සමමන්ති මෙධනා

*The others (the quarrelsome persons) realize not, here (in this quarrel) we perish' (i.e. that we approach the jaws of death.) Those who realize this fact, thereby have their quarrels stilled.*

This stanza was uttered by the Master at the end of the story given below.

When the Buddha was dwelling at Kosambi a dispute arose between two monks over an insignificant matter; the quarrel was spread abroad. A certain Bhikkhu reported this matter to the Blessed One Who approached the quarrelsome monks and exhorted them

in this wise : "Enough monks, quarrel not. Disputes, quarrels, dissensions and strife are unprofitable and futile; as the result of a quarrel even a tiny quail brought about the death of a noble elephant. Therefore, monks, be united; be not discordant." But the Bhikkhus paid no heed to this counsel and a certain monk said to the Buddha: "Let the Exalted One enjoy a life of ease possessing peace of mind; we shall make ourselves notorious by our quarrels and disputes." Thereupon the Master related a story of the past.

"Of yore, O Bhikkhus, Brahmadata, king of Kasi, put to death Dīghītikosala, king of Kosala, and snatched his kingdom. However, prince Dīghāyu, the son of Dīghītikosala, though well aware of this sad murder, spared the life of Brahmadata and lived in peace and harmony. Such were the patience and magnanimity of those kings who used sword and sceptre. "Be self restrained, O Bhikkhus, and let your patience and gentleness be known."

However, these soothing words of the Teacher failed to calm the Bhikkhus. So the Buddha, the Supreme Sage, repaired to Pārileyyaka forest to spend a life of solitude, cut off from His disputing disciples.

There under a spreading Sal tree the Master spent His *Vassāna* (Rains) ministered to by an elephant. The laity who came to know that the dissensions of these quarrelsome Bhikkhus were the cause of the departure of the Tathāgata, were annoyed and they ceased to attend upon the Bhikkhus, offer them *dāna*, or reverence them. Consequently, the Bhikkhus suffered serious inconvenience owing to the absence of



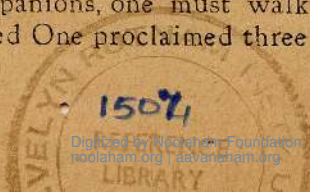
food and other necessities and they soon reconciled themselves. However, the laity were not satisfied until the monks had besought the pardon of the Teacher. Unfortunately, as it was the Vassāna, they could not go to meet the Buddha immediately. As a result they had to endure the season in deep discomfort.

The Blessed One, however, spent the time very pleasantly ministered to by the elephant who was sincerely devoted to Him. Whenever the Buddha was in need of hot water, he prepared hot water. But, how was this possible? First, the elephant produced sparks with a fire-drill which he worked with his trunk, then he kindled a fire by which small stones were heated. Then these pebbles were rolled along with a stick and dropped into a slight depression in the rock, and when the water was warm enough he saluted the Master to signify that the water for the bath was ready, and the Buddha proceeded to take His bath. In the meantime, the elephant gathered various kinds of wild fruits and offered them to the Teacher when He had returned from His bath. Whenever the Buddha wished to enter the village for alms the elephant was in the habit of carrying His bowl and robe as far as the entrance to the village, and after He returned from His begging round, the elephant fanned the Master with the branch of a tree. At night he carried a big club in his trunk and kept alert watch lest any wild beasts should disturb the Blessed One.

The news that the Tathāgata was sojourning in the Pārileyyaka forest was broadcast throughout the

whole of Jambudīpa. The eminent Dāyakas and Dāyikās such as Anāthapiṇḍika and Visākhā informed the Venerable Ananda, the personal attendant of the Buddha, of their longing to see the Master, and five-hundred other monks who had spent their Vassāna abroad, also entertained the desire to listen to the clear-worded exposition of the Teacher.

Thereupon the Venerable Ananda proceeded with the five-hundred monks to see the Buddha. But realizing that it was not proper to approach the Master with so many monks at a time when the Buddha was enjoying solitude, the Venerable Ananda went to meet Him quite alone. Though the elephant wished to take his bowl and robe, the Thera Ananda refused and the discreet beast waited to see if the Thera would place his requisites on the stone slab where the Teacher was accustomed to sit. The Thera placed his bowl and robe on the ground; for those who follow the rules of etiquette—*Vatta*, in the Vinaya—never place their belongings on the seat or bed of their teachers and elders. At the request of the Buddha, the five-hundred Bhikkhus went to Him, exchanged greetings and said: “Lord, the Blessed One Who is a Buddha and a prince of royal blood, possesses a delicate constitution. Your Reverence must have endured much agony and hardship during this season.” In reply the Teacher remarked: “O Monks, the elephant Pārileyyaka saw to all my needs. Obtaining such companions as this elephant, one should live with them; but, failing to find such companions, one must walk alone.” Continuing, the Blessed One proclaimed three stanzas:



1. සුව උපහඨ නිපතං සහායං  
සද්ධිං චරං සාධු විහානි ධිරං  
අනිභ්‍යසා සබ්බානි පටිස්සයානි  
චරෙසා තෙනනනමනො සනිමො
2. නො ඔව උපහඨ නිපතං සහායං  
සද්ධිං චරං සාධු විහානි ධිරං  
රාජාචරධං චිජිතං පහාය  
එතනා චරෙ මානබ්ගරෙසෙඤ්ච නාතනො
3. එකස්සච්චිතං තෙසෙසා නිජජි බාලෙ සහායනා  
එතනා චරෙ න ච පාපානි කඛිරො  
අප්පොස්සුතෙතනා මානබ්ගරෙසෙඤ්ච නාතනො

1. If you get a prudent companion who is fit to live with you, who behaves well, and is wise, you should live with him joyous and mindful overcoming all dangers.

2. If you do not get a prudent companion who is fit to live with you, who behaves well, and is wise, then like a king who abandons a conquered kingdom or like the forest elephant live alone.

3. Better it is to live alone. There is no fellowship with fools. Dwell alone doing no evil and devoid of all anxiety like an elephant in the forest.

Then the Thera Ananda delivered the message sent by Anāthapiṇḍika and the rest. "Very well," said the Teacher and consented to leave the sylvan solitude. The elephant stood across the road and the Buddha interpreted this to the monks remarking that the elephant desired to give them alms. They returned and the elephant gathered various fruits and gave

them as alms to the monks. After the dāna, the Blessed One was about to leave the place and, as before, the elephant stood across on the road and thus made the Master understand his unwillingness to part with the Blessed One.

“Pārileyya, you must not hinder me; I go to help the world,” said the Master. So the elephant thrust his trunk into his mouth and retreated weeping and with a heavy heart. But, alas, as the Buddha passed out of his sight, the noble beast died of a broken heart and was re-born in the Deva realm.

The Blessed One in due time arrived at Jetavana and the monks of Kosambi went thither to beg His pardon. Then the King of Kosala and Anāthapīṇḍika went to the Blessed One and expressed their displeasure with the monks. But the Master remarked: “Great King, virtuous and upright in conduct are these monks; only on account of a dispute they had with each other, they paid no heed to my words; but now they come to beg my pardon. Let them come.” Thereupon the monks came in and they suffered much humiliation.

Then the All Merciful Master related to them the Kosambi Jātaka (428) and advised them very courteously.

## I. 6

## 6. TAKEN IN THE TOILS

7. සුභානුපසසිං විහරන්තං - ඉඤ්ඤෙසු අසංවුතං 7  
 ගොජනමහි අමනනඤ්ඤං - කුසිනං හිනවිජියං  
 තං චෙ පසහති මාරො - වාතො රුකං'ව දුබ්බලං
8. අසුභානුපසසිං විහරන්තං - ඉඤ්ඤෙසු සුසංවුතං 8  
 ගොජනමහි ච මනනඤ්ඤං - සද්ධං ආරද්ධ විජියං  
 තං චෙ නපසහති මාරො - වාතො සෙලං'ව පබ්බතං

Whoso lives brooding over pleasures (of the sense objects such as beauty of form etc.), with senses unrestrained, immoderate in food, indolent, slothful—him verily Māra<sup>1</sup> overthrows as wind a weak tree.

Whoso lives meditating on "the impurities" (of the body)<sup>2</sup> with senses well restrained, moderate in food, endowed with faith,<sup>3</sup> with sustained effort—him Māra cannot overthrow as wind a rocky mountain.<sup>4</sup>

These stanzas were uttered by the Master at the end of the story given below.

There lived in Setavya (in India) three brothers named: Culla Kāla, Majjhima Kāla and Mahā Kāla. The eldest and the youngest bought goods from abroad; Majjhima Kāla sold the goods they brought home.

1 The term Mara is used in the sense of passions (Kilesa). "Mara: the Buddhist personification of all that is evil, i.e., of all that binds to the round of repeated lives and deaths."

2 See note on Dvattimsākāra.

3 Saddha—Confidence based on understanding. Faith has the characteristic of confidence.

4 These two verses are meant exclusively for Bhikkhus.

On one occasion, the two brothers who set out for Sāvatti with carts full of goods, halted on the way between Sāvatti and Jetavana and unharnessed their carts.

Toward evening Mahā Kāla seeing devotees of Sāvatti repairing to Jetavana to hear the Dhamma, bade his brother keep watch over the carts and himself went to the monastery. Paying due obeisance to the Buddha, he took his seat at the extreme corner of the assembly. The Blessed One, Who enunciated the Dhamma in orderly sequence, dwelt upon the worthlessness and futility of the sensual life and the grandeur and nobleness of renunciation.

Thereupon Mahā Kāla reflected thus: "One must pass away leaving behind all; neither wealth nor kinsmen follow one. I will enter the Holy Order." He told the Buddha his heart's desire and the Master wished him to secure his brother's consent. Culla Kāla, however, did not endorse his brother's idea, but as all his efforts to dissuade Māha Kāla from entering the Order were fruitless, he finally gave his consent, and he, too, entered the Order with the secret intention of relapsing into worldly life with his brother after some time.

Mahā Kāla was sincere and very diligent. He went to the Master and learned from Him that there were two courses<sup>1</sup> that a monk could follow: The course of study (Gantha Dhura) and the course of meditation (Vipassanā Dhura). Then Mahā Kāla thought to himself: "I have joined the Order in my old age and it is not possible for me to fulfil the

<sup>1</sup> See note on Dhura.

demands of a course of studies. I shall, therefore, follow the course of meditation. Then he entreated the Master to impart to him a subject of meditation and thereafter he went to the charnel-field.

The keeper of the charnel-field was a woman named Kāli. Coming to know that the Elder was resorting very often to the cemetery, she approached him, paid obeisance, and informed him that those that reside in a charnel-field were under a duty to observe certain rules. The Elder patiently listened to her. "Rev. Sir," she continued, "they that reside in a cemetery should intimate that fact to the keeper of the cemetery, to the chief Elder of the monastery, and the village headman; for thieves, when pursued by the owners of stolen property, often drop their spoils in a cemetery and escape themselves, and the residents of the cemetery are intimidated by the owners. But if the proper authorities are informed before people come to reside in the cemetery, then such people avoid much embarrassment."

When Mahā Kāla succeeded to this and asked her if there were any further rules that he should honour, Kāli said: "Rev. Sir, so long as your reverence dwells in the cemetery thus long must your reverence refrain from partaking of fish, flesh, oil and similar extracts of animal life. You must avoid sleep by day, you should not be indolent, and abstaining from deceit and corruption you should live ever entertaining refined and wholesome thoughts. You should come into the cemetery when others have gone to rest and

depart from the cemetery at day-break before others have risen from their sleep."

The Elder spent his time mindful of his aim in life, and ardently bent on meditation. Culla Kāla, his younger brother, who, however, was indifferent to the holy life considered his brother's life a very strenuous and exacting one. He was all the time engrossed in thoughts about his former wife, children and property and did not progress.

In the meantime, however, truth was gradually dawning upon Mahā Kāla. He was beginning to apprehend things as they really are, and one day, taking a burning corpse as his subject of meditation (Nimitta), realised the ephemeral nature of all constituent things and declared the following verse:

“අනිච්චො චත සංඛාරො - උපපාද චස ධම්මනො  
උපපජ්ඣො නිරුප්පිනති - තෙසං චූපසමො සුඛො”

Impermanent, indeed, are all component things.

They come into being and then decay;  
this is their nature.

Having come into existence they perish;  
Bliss, indeed, is the Deliverance from  
all unrest.

Thus cultivating intuitive knowledge (*Vipassanā*) he attained Arahatship together with the supernormal faculties (සත්පරිසමනිදති අරහත්තං පාපුණ්.)<sup>1</sup>

1. See note on *Patisambhida*.



At this time, the Blessed One, wandering from place to place with His disciples, came to Sāvatti and entered the Sinsapa forest. Culla Kāla's former wife hearing that the Master had arrived at Sāvatti, invited Him and His disciples for dāna. Her plan was to ensnare Culla Kāla. Culla Kāla who had no desire for the Holy Life, being enticed by his wife, abandoned the Order.

The former wife of Mahā Kāla, too, was desirous of regaining her husband. So she also invited the Buddha and His disciples for dāna the following day. When the dāna was over, the wife requested the Blessed One to depart to the monastery and wished to keep back Mahā Kāla to deliver the thanksgiving sermon (අනුමෝදනා)<sup>1</sup>. Thereupon the Buddha said: "Very well" and left the place.

Now the monks who were displeased with this began to comment: "What has the Teacher done? Did He do it wittingly or unwittingly? Yesterday Culla Kāla went ahead of us and his wife persuaded him to disrobe. Today the Master left Mahā Kāla alone and continued His journey. Mahā Kāla, indeed, is virtuous and of upright conduct (සීලමාඤ්ඤාසම්මතො). "Will they put an end to his Holy Life?" The Master hearing these words of the monks, admonished them thus: "O Monks, do not speak thus. Culla Kāla who is heedless and continually engrossed in contemplating objects of pleasures, is like a feeble tree on the edge of a precipice. My son, Mahā Kāla, is not a seeker of fleeting pleasures. He is heedful and immovable like a solid rock."

1. See note on Anumodanā

## I. 7.

## 7. THE VOTE OF FOOLS

9. අනිකකසාමො කාසාවං - ණො ව ඤං පටි දුෂෙණස්සති 9  
අපෙතො දමසෙවමන - න ණො කාසාව'මරහති
10. ණො ච වනතකසාව'ණ - සිලෙසු සුසමාහිතො 10  
දපෙතො දමසෙවමන - ඝම කාසාව'මරහති

*Whoso, unstainless,<sup>1</sup> uncontrolled in senses, and void of truthfulness, dons the yellow robe, is not worthy of it.*

*He who has spewed forth all impurities, is well-established in morals, truthful and restrained in senses, is, indeed, worthy of the yellow robe.*

These stanzas were uttered by the Master at the end of the story given below.

On one occasion the Theras Sāriputta and Mahā Moggallāna, the two chief disciples of the Buddha, went to Rājagaha, each with a retinue of five hundred disciples. The people of Rājagaha gave them alms and attended upon them. The Venerable Sāriputta while discoursing to the congregation, said: "Lay disciples, the man who gives alms but refrains from inciting others to give, receives in his future births (in the hereafter) an abundance of wealth but not the blessing of a retinue. Another man urges others to give alms, but does not himself give. Such a person gains a retinue but not wealth in the hereafter. A third person neither himself gives nor induces others to give. Such a person becomes a pauper in his future

<sup>1</sup> Not free from lust, etc.

births and is forlorn. A fourth person, who both himself gives, and urges others to give, receives both the blessing of wealth and the blessing of a retinue.

Now a certain man of discernment, who was deeply moved by the discourse, invited the monks for dāna, and the Venerable Sāriputta accepted his invitation.

This man, we are told, went through the streets of Rājagaha urging and persuading the pious to take part in the alms-giving. They agreed to provide food each according to his means, and all assembled in one place and prepared the dāna. A certain man presented a costly robe and said: "Friend, if you are in need of money, sell this and procure food." They, however, had sufficient food for the dāna, and wished to offer the robe to one of the monks. Some said: "Let us offer it to the Venerable Sāriputta. But others dissented and said: "No, let us offer it to the Thera Devadatta; he is our constant companion, he visits us frequently." Ultimately it was decided by a large majority to donate the robe to the Thera Devadatta. When Devadatta walked about adorned in this luxurious gift, the other monks remarked: "Devadatta wears a robe of which he is not worthy."

At this time a certain monk from Rājagaha went to Sāvatti and visited the Blessed One at Jetavana. Thereupon the Master inquired as to how the two chief disciples were faring, and the monk related the story about the expensive robe.

Then said the Blessed One: "Monk, this is not the first time Devadatta has worn unbecoming robes.

In the past, too, he has donned robes which did not become him." The Master then related the story of the past, the Chaddanta Jātaka (485).

## I. 8

## 8. THE TWO CHIEF DISCIPLES

11. අසාරෙ සාර මනිනො - සාරවාසාර දසිනො 11  
 නො සාරං නාධිගච්ඡන්ති - මිච්ඡාසංඛිතස්ස ගොචරො
12. සාරස්ස සාරතො ඤානො - අසාරස්ස අසාරතො 12  
 තෙ සාරං අධි ගච්ඡන්ති - සම්මාසංඛිතස්ස ගොචරො

*What is unreal <sup>1</sup>they believe as real, what is real <sup>2</sup> they deem as unreal; folks who entertain such false views never attain the real. <sup>3</sup>*

*What is real they believe as real, what is unreal they believe as unreal; they who entertain such right views attain the real,*

These stanzas were uttered by the Master at the end of the story given below.

The Bodhisatta Gotama, having attained Full Enlightenment at Buddha Gayā on a Full Moon Day of May (Vesak), proceeded to Benares in the second month of His Enlightenment. There at the Deer Park, at Isipatana (Modern Sārnath) the Buddha proclaimed the Dhamma to the band of five ascetics: Kondañña, Bhaddiya, Vappa, Mahānāma and Assaji, His erst-

<sup>1</sup> False beliefs, etc.

<sup>2</sup> Right beliefs, etc.

<sup>3</sup> Morality, concentration, intuitive knowledge, etc. (සීල, සමාධි, චක්ඛණ.)

while companions, and thence He commenced His Sublime Mission of Mercy.

Addressing His sixty disciples, the Peerless Teacher said: Released am I, O Bhikkhus, from fetters both human and divine; you also are released from bonds both human and divine. "Wander forth, O Bhikkhus, for the welfare of the many, for the happiness of the many, out of compassion for the world, for the glory, for the welfare, for the happiness of gods and men. "Let not two of you proceed in the same direction. Proclaim the Dhamma glorious in the beginning, glorious in the middle and glorious in the end, in the spirit and in the letter. Proclaim ye, O monks, the Holy Life consummate, perfect and pure."

At this time, we are told, there were two young men of Brahmin descent, Upatissa and Kolita by name, near Rājagaha. Truth gradually dawning upon them they decided to renounce the world and live the Holy Life.

They were, indeed, discerning, sincere and ever heedful. In the full bloom of their youth they relinquished their homes to lead the ascetic life under the guidance of Sanjaya, the wandering ascetic (Paribbājaka). Soon they mastered all that their teacher had to impart to them. Nevertheless, they were not satisfied with the teaching; for it failed to give them what they so earnestly sought—namely, complete deliverance from suffering (Nissarana). So they left Sanjaya to go in search of another teacher who would show them the way out of all suffering.

When they were thus going about throughout the length and breadth of Jambudīpa (India), one day, Upatissa suddenly lighted upon a saint, whose demeanour was perfectly tranquil, full of self-composure and serene, going on his rounds for alms. This was none other than the Venerable Assaji, one of the first five disciples, who had the great and good fortune to listen to the first discourse of the Master. Upatissa learnt from the Elder Assaji that the All-Enlightened, All-Compassionate Supreme Buddha had made His appearance in the world.

Thoughtfully he listened to the Elder who crystallised the essence of the Teaching of the Buddha in one single stanza as follows :

‘සෙසං ධම්මා හෙතුසහච්චා - හෙතං හෙතුං නිථානතො  
ආහ තෙසං ච සො නිරොසධා - එවං චාදී මහා සමමො’

“Of all things that proceed from a cause,  
Of these the cause the Tathāgatha hath told,  
And also how they cease to be,  
This, too, the Great Seer did unfold”<sup>1</sup>

On hearing this Doctrine of Cause and Effect Upatissa attained the First Stage of Sanctity (සොනාපන්න). Immediately he brought the good news to his friend Kolita and proceeded to repeat the self same stanza, hearing which, Kolita also attained the First Stage of Sanctity. Thereupon, with the eager anxiety of sharing the bliss they had acquired, with their erstwhile teacher, they went to Sanjaya and tried to induce him to visit the Buddha with them.

<sup>1</sup> This famous stanza is found engraved on ten thousand votive gifts to Buddhist shrines in India.

Sanjaya, however, said: "You may go, but I cannot. In the past I have been a teacher of great eminence and it would be humiliating for me to lead the life of a pupil." In spite of their repeated entreaties Sanjaya was adamant and refused to yield. Thereupon Upatissa and Kolita came to the Buddha and became His pupils by entering the Holy Order of the Sangha. They were known as Sāriputta and Mogallāna, the two chief disciples of the Buddha.

When they informed the Master how and why Sanjaya refused to visit the Enlightened One, the Master said: 'Disciples, because of his false views Sanjaya has imagined the unreal for the real and real for the unreal; you, however, because of your keen perception, have grasped the real as real and the unreal as unreal.'

## I. 9

### 9. THE FAIRY BAIT

13. සථා'ගාරං දුට්ඨනං - මුඛි සමති විජ්ඣති 13  
එවං අනාවිතං විතං - රාජනා සමති විජ්ඣති
14. සථා'ගාරං සුඵට්ඨනං - මුඛි න සමති විජ්ඣති 14  
එවං සුනාවිතං විතං - රාජනා න සමති විජ්ඣති

*Even as rain penetrates an ill-thatched house, so does lust fully penetrate an undisciplined mind.*

*Even as rain penetrates not a well-thatched house, so does lust penetrate not a well disciplined mind.*

These stanzas were uttered by the Master at the end of the story given below.

After His Enlightenment, the Buddha was invited to Kapilavatthu by His father, King Suddhodana, who was anxious to see Him. Accordingly the Enlightened One proceeded thither with His disciples and there He discoursed to King Suddhodana, and Pajāpati Gotami, His foster mother. Both of them attained the First Stage of Sanctity. And having heard from King Suddhodana of the virtues of Yasodharā, the Master recounted the Candakinnara Jātaka (514).

On the following day, when Prince Nanda's triple ceremony of anointing, house-warming, and marriage was in progress, the Blessed One went to the palace for alms, and when it was over, He placed the bowl in Nanda's hands and having discoursed to him about the "Blessings" (Mangala)<sup>1</sup> left the palace. Nanda out of sheer reverence did not dare to request the Master to take back His bowl. Thinking that the Master would soon relieve him of the bowl, Nanda followed Him to the monastery much against his will; for his heart was with Janapadakalyāni—the most beautiful lady of the country—his bride. Kalyāni knew that Nanda had followed the Buddha and was very sad; she full of tears followed Nanda and said, "Lord, return soon." These poignant words pierced deep into Nanda's heart.

When they entered the monastery the Master

1 The term "☉, ☿" is made up of the three syllables:

(☉-evil states, ☿-going, and ☾-cutting) which literally mean 'the prevention of hellward flight,' and anything which achieves or is intended to achieve, this happy end, is a '☉.☿'



asked Nanda if he wished to enter the Order. The latter out of reverence answered "Yes, Lord." Accordingly he was ordained a monk.

We are told that four days after Nanda's ordination, the seven-year old Prince Rāhula, who, at the request and persuasion of his mother, Yasodhara, approached the Buddha to beg for his inheritance, was also ordained. Thereupon King Suddhodana felt very sad; for he was cut off from the little prince Rāhula. So he went to the Blessed One and said, "Lord, may the noble monks not ordain any child without the parents' consent." The Master agreed and granted him his request.<sup>1</sup>

Nanda was now living with the Buddha in the Jetavana monastery. But, as he had no desire to lead the Holy Life, he informed his brother pupils that he longed to leave the robe. The Master came to know about it and questioned Nanda why he was displeased and the latter explained to the Teacher what had happened, and further said: "Lord, the parting words of Janapadakalyāni, my bride, have taken root in me I yearn to return."

Thereupon the Tathāgata, through His psychic powers, conducted Nanda to the **Tāvatisa** deva realm where Nanda was shown the enchanting pink-footed celestial nymphs. "Be of good cheer, Nanda," said the Master, "you will be able to win these beautiful nymphs if you listen to me." Nanda, with the sole object of gaining the celestial nymphs, agreed to lead

<sup>1</sup> This rule is observed even today.

the Holy Life. The monks who came to know about this ridiculed him, and he was thoroughly disconcerted.

Nanda soon retired to the sylvan solitude and driving out the unwholesome (*Akusala*) thoughts in him through heedful meditation, attained to the crest of purity by getting rid of the defilements of life and became an Arahanta and that very night he saw the Blessed One.

The monks asked Nanda Thera if he was still discontented with the religious life. He answered in the negative. Then the monks went to the Master and said, "Lord, some time ago Nanda said that he was disgusted with the Holy Life, but now he claims that he has no inclination whatsoever for the lay life." The Master replied: "Monks, in the past Nanda's mind was like an ill-thatched house; but, now, it is like a well-thatched house."

## I. 10

### 10. A BUTCHER'S DESTINY

15. ඉබ් සොවනි පෙව්ව සොවනි 15  
පාපකාරී උභයත්ව සොවනි  
සො සොවනි සො විහසුණි  
දිස්වා කම්ම කිලිට්ඨ' මනනො

*Here he grieves, hereafter he grieves, the evil-doer grieves in both worlds. He grieves and perishes seeing his own foul deeds.*

This stanza was uttered by the Master at the end of the story given below.

Cunda (उडु) was a pork butcher who earned his living for fifty-five years by slaughtering pigs. It is related that when he wanted to butcher a pig he would tether the beast to a post and pound him with a square club to make the flesh flabby and plump; then he would open its mouth and pour down its throat steaming water which would penetrate into the whole belly and intestines and stream through the anus, carrying with it all the deposits of dirt. Then he would pour boiling water over the pig's back and hide, and during this process the skin of the pig gets peeled off. After that, with a piercing sword he would chop off the head from the trunk. A part of the flesh he would sell at the market place and part of it he would consume with his wife and children.

The All-Compassionate Buddha was dwelling in the neighbouring Jetavana monastery. But, never in his life did Cunda offer the Buddha even a handful of flowers or a spoonful of rice nor did he perform any skilful action (*Kusala Kamma*).

One day he was taken ill suddenly and while he was sinking he witnessed the fires of hell. For seven days Cunda crawled about his house like a pig and on the seventh day he died and was reborn in Avici hell.

The monks, who daily passed Cunda's house, heard the wails inside and thought that Cunda was engaged in killing pigs. They returned to the monastery and informed the Blessed One, "Lord, at Cunda's house the slaughtering of pigs has gone on for seven days. There seems to be a great feasting. Oh, he is so brutal and ruthless. How many pigs must he have slain."

Then said the Blessed One: "Monks, these seven days Cunda has not been slaughtering pigs. Cunda's evil kamma has come into fruition; because of his agonising torments he crawled about in his house for seven days grunting and squeaking like a pig. Today he died and took birth in the Avīci hell.

## I. 11

## 11. HAPPY IN BOTH WORLDS

16. ඉධ මොදනි පපච්ච මොදනි 16  
 කත පුඤ්ඤ, උභයත්ථ මොදනි  
 සො මොදනි සො පමොදනි  
 දිස්වා කම්ම විසුඛි' මනනනො

*Here he rejoices, hereafter he rejoices; the well-doer rejoices in both worlds. He rejoices, exceedingly rejoices seeing his own pure deeds.*

This stanza was uttered by the Master at the end of the story given below.

Dhammika of Sāvatti, we are told, was one of the pious and righteous lay disciples of the Buddha. He had seven sons and daughters. One day he fell ill and wished to hear the Dhamma and sent word to the Master requesting Him to send some monks for this purpose. The monks were sent and they sat round his bed. Then said Dhammika: "Venerable Sirs, I am weak and feeble; do recite to me one single discourse." The monks questioned him as to which particular discourse he would wish to hear. "The *Satipatthāna Suttanta* which the Buddhas never omit, Venerable

Sirs,"<sup>1</sup> answered Dhammika. Accordingly the monks recited the Satipatthāna Suttanta. At that hour, we are told, there appeared six chariots from the six different Deva realms. Each chariot had a Deva and each of them wished to take Dhammika to his own celestial abode. So each Deva addressed Dhammika and told him his wish. Thereupon the latter, in order to listen to the Law uninterrupted, said: "Wait, wait." The Bhikkhus, believing that he wished them to cease reciting the discourse, left the place and informed the Buddha about it. Then said the Blessed One: "Monks, he was not talking to you; the Devas that had come to conduct him to the Deva realms, disturbed him listening to your sermon, and it was to the Devas he addressed those words in that manner."

When the monks were anxious to know where he was reborn the Buddha said: "They who are heedful, O monks, rejoice here and in the hereafter. Dhammika is reborn in the Tusita Deva realm."

## I. 12

### 12. DEVADATTA'S CAREER

11. ඉධ නසසති පෙව්ව නසසති 17  
 පාපකාරී දුකසඳු නසසති  
 පාපං මෙ කතනති නසසති  
 ගීසො නසසති දුගතිං ගතො

*Here he laments, hereafter he laments, the evil-doer laments in both worlds. He laments (saying), "evil have I done." Having gone to the states of woe he laments more.*

<sup>1</sup> See Note on Satipatthāna,

This stanza was uttered by the Master at the end of the story given below.

Devadatta, a cousin of the Buddha Gotama, entered the Order with six of his friends, all Sākya princess, and gained supernormal powers of the mundane plane (Puthujjana Iddhi). Later, however, he began to harbour thoughts of jealousy and ill-will toward his Kinsman, the Buddha, and His chief disciples, Sāriputta and Mahā Moggallāna, with the ambition of becoming the leader of the Sangha. Devadatta, through his supernormal powers, captured the heart of Ajātasatthu, the young prince, the son of the King of Kosala.

One day, when the Blessed One was addressing a gathering at Veluvana monastery where the king, too, was present, Devadatta came unto the Master saluted Him and said : "Lord, You are now enfeebled with age. May the Master lead a life of solitude free from worry and care. I will direct the Order of the Sangha." Thereupon the Buddha rejected this overture and discountenanced him. Davadatta departed irritated and disconcerted and nursing hatred and malice toward the Master.

Now at the request of the Buddha, a public proclamation (Pakāsaṇīya Kamma) was made concerning Devadatta's objectives and ambitious career. The latter, however, with the malicious purpose of causing mischief, went along to Ajātasatthu, kindled in him the deadly embers of an ambition, and said : "Young man, you had better murder your father and assume the kingship lest you die without becoming the

ruler. I shall kill the Blessed One and become the Buddha." So when Ajātasattu killed his father and ascended the throne, Devadatta suborned men to murder the Buddha, and failing in that endeavour, he himself hurled a slab of rock to put an end to the Master's life. He only succeeded in drawing a little blood from the Teacher's body; for none can kill a Buddha. Later he dispatched an intoxicated elephant to injure the All-Merciful Master, but this animal could not kill or injure the Master.

Now Ajātasattu also gave up Devadatta whereupon the latter was destitute of all power and honour and, with the intention of earning his living through deceitful means, approached the Tathāgata and made five demands.

These were :

1. Bhikkhus should be forest-dwellers throughout their life time (ආරක්ඛකා).
2. Bhikkhus should go begging for their food (and not accept invitation to a home) throughout life (පිණිපාතිකා).
3. Bhikkhus should only clad themselves in robes woven out of rags collected from charnel-fields and dust heaps and not wear robes bestowed by well-wishers (dāyakas), throughout life (පංසුකුලිකා).
4. Bhikkhus should live under trees throughout life (රුක්ඛමුලිකා).
5. Bhikkhus should partake of neither fish nor flesh throughout life (මච්ඡමංසං න බාදෙය්‍යා).

The Master of Merciful Wisdom rejected the five demands as unworthy.

Thereupon some monks, who were fresh to the Order, who were raw recruits, thinking that Devadatta was right, joined him, and Devadatta made every desperate effort to convince the people that he was right.

The Blessed One heard that he was attempting to cause schism, a dissension in the Holy Order, and admonished him to forthwith refrain from such a heinous offence. Notwithstanding the Master's timely advice, Devadatta proceeded to precipitate a schism in the Sangha, but this discord failed to last long.

Later, Devadatta fell sick and longed to see the Buddha. He was taken in a litter and on reaching the lotus tank at Jetavana, the people who accompanied him proceeded to bathe. In the meantime Devadatta arose from the litter, but no sooner his feet touched the ground than he sank into the earth. While he thus sank Devadatta recited the following stanza and earnestly sought refuge in the Supreme Buddha.

“ඉඹෙහි දැඩිසිහි නිමිගහ පුග්ගලං  
 දෙවොතිදෙවං නිරදම්ම සාරපිං  
 සම්මන වක්ඛුං සඨපුඤ්ඤ ලක්ඛණං  
 පාණෙනි වුද්ධං සරණං ගෙතාසමි”

“With these bones, with these vital airs,  
 I seek refuge in the Buddha,  
 Pre-eminent among men, god of gods,  
 charioteer of untamed humanity,  
 All-Seeing, endowed with the auspicious  
 marks of a hundred virtues.”



When the monks asked the Master where Devadatta was re-born they were told that he was reborn in the Avici Hell. Then said the monks: "Lord here on the earth he underwent suffering and he is reborn in a place of suffering." "Yes, Monks," said the Master, "the heedless, be he monk or layman, is condemned to suffer both here and in the hereafter."

I. 13.

### 13. SUMANĀ

18. ඉධ නිඤ්ඤාසෙවම් නිඤ්ඤාසි 18  
 භවපුබ්බස්සං, උභයස්ම නිඤ්ඤාසි  
 පුබ්බස්සං මෙ භවනති නිඤ්ඤාසි  
 භවස්සා නිඤ්ඤාසි සුභනතිං ගතො

*Here he is glad, hereafter he is glad, the well-doer is glad in both worlds. He is glad (saying), 'Good have I done.' Having gone to the states of bliss still more is he glad.*

This stanza was uttered by the Master at the end of the story given below.

Anāthapiṇḍika, the feeder of the forlorn, and the chief male benefactor of the Tathāgata, we are told, had several daughters, Sumanā was the youngest, and she had attained the Second Stage of Sanctity (*Sakadāgāmi*) and remained unmarried. While in the full bloom of youth she fell ill, refused to take food and wished to see her father. Anāthapiṇḍika hastening to her bedside asked: "What is it, dear daughter Sumanā?" Then answered Sumanā: "What say you dear youngest brother?" "You talk incoherently, dear daughter," remarked the father. "No, I am not

talking incoherently, youngest brother," replied Sumanā. "Then, are you afraid, dear daughter?" "No, youngest brother, I am not afraid." answered Sumanā, and she passed away immediately, uttering nothing more.

This caused untold grief to Anāthapīṇḍika and he went to see the Buddha, the Helper of the Helpless. The Master seeing him sorrow-stricken inquired why he grieved. Then said he: "Lord, my dear daughter Sumanā is dead." "Well, why do you grieve? Is not death universal?" "That I know, Lord, but my daughter who was so virtuous and scrupulously chaste, was incoherent at the hour of death and passed away in a distracted and rambling mood," said the treasurer.

Then observed the All-Enlightened One: "Treasurer, your daughter Sumanā had attained the Second Stage of Sanctity whereas you have attained but the First. She was more mature in the Path and the Fruits thereof (*Maggaphalehi*), and that is the reason why she spoke thus."

"May I know, Sir, where she has taken re-birth?" "In the Tusita Deva realm, treasurer," replied the Buddha. "Lord, while she was with her kinsmen she lived happily and went about rejoicingly and now she is re-born in a joyful realm." Then said the Blessed One: "It is even so treasurer, they that are constantly heedful rejoice here and in the here-after."

## 14. KNOWLEDGE AND REALIZATION

19. බහුමපි වෙ සතිතං භාසමානො 19  
 න තක්කරො හොති නරො පමිනො  
 ගොපො'ව ගාචො ගණං පරසං  
 න භාගවා සාමසද්දං හොති
20. අප්පමපි වෙ සතිතං භාසමානො 20  
 ධම්මං හොති අනුධම්මවාරී  
 රාගඤ්ච දෝශඤ්ච පහාස මොහං  
 සම්මප්පජානො සුචිත්තනිවනො  
 අනුපාදියානො ඉධ වා හුරං වා  
 සභාගවා සාමසද්දං හොති

Though much he recites the Sacred Text,<sup>1</sup> but acts not accordingly, that heedless man is like a cowherd counting others' kine. He shares not the fruit of the life of a recluse.

Though little he recites the Sacred Text, but acts in accordance with the Dhamma, he abandoning lust, hatred and ignorance, possessed of Right Understanding, mind entirely released, clinging to nothing here or hereafter, shares the fruit of the life of a recluse.

These stanzas were uttered by the Master at the end of the story given below.

Two young men of Sāvatti, bosom companions, one day heard the Dhamma from the Enlightened One, gained confidence in the Dispensation of the Buddha, and renounced the household life.

1. Sahitam—a Synonym for the Buddhist Canon or The Tipitaka, word of the Buddha. (තෙපිටකසං ඉබ්වච්චාසෙසසතං කාමි.) Comy.

There are two 'Dhuras' <sup>1</sup> or courses a monk can follow. The Course of Study (Gantha Dhura) and the Course of Meditation (Vipassanā Dhura). One of them being old preferred to pursue the Course of Meditation. Accordingly he received a subject of meditation, retreated into solitude, and devoting himself diligently to profound meditation, attained Arahantship together with the Supernormal faculties. The other chose the Course of Study and in due time acquired mastery over the *Ti-Pitaka*. Being a very capable preacher he won over many disciples.

But, some other monks, who had obtained subjects of meditation from the Buddha, also attained Arahantship through the able guidance of this older monk. After some time he went to visit the Blessed One. His friend, the younger monk, who was master of the *Ti-Pitaka*, with the intention of questioning the other, offered him a seat and exchanged greetings.

The Blessed One, anticipating that the younger monk would accumulate evil Kamma by tormenting with questions the older one who is an Arahanta, came upon the scene and commenced asking questions from both. The Buddha first asked the younger monk who had followed the Grantha Dhura, questions pertaining to the First Trance, the Second Trance, the Eight Attainments and so forth. The latter answered them correctly; for he was well versed in the Clear-Worded Exposition of the Exalted One. Nevertheless, when the Buddha examined him concerning the Paths (*Sotāpatti Magga* and the rest) he failed to answer those questions; for he had not attained any of the

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<sup>1</sup> See note on Dhura.

Paths. The Older monk, however, being an Arahanta answered all the questions relating to the Paths quite correctly.. Thereupon the Master expressed His delight, and the followers of the younger monk, who were offended remarked: "The Buddha praised the older monk who was ignorant of the Ti-Pitika, but refrained from commending our teacher who is a master of the Dhamma."

Then said the Blessed One, "Monks, in this Dispensation of mine your teacher is like a cowherd who shepherds others' kine. But my son, the elder monk, is like the owner of the kine who personally enjoys the five products obtained from the cow."

## BOOK II. 1.

### APPAMĀDA VAGGA—HEEDFULNESS

#### 15. THE SAD DEATH OF SĀMĀVATI

1. අපමාදෙ අමතපදං - පමාදෙ මච්චුතො පදං 21  
අපමනනා න මිසනති - සෙ පමනනා සථා මනා
2. එතං විසෙසතො ඤාතො - අපමාදමි පණ්ඨිතා 22  
අපමාදෙ පමොදනති - අරියානං ගොචරෙ රතා
3. තෙ කාමිනො සාතනිකා - නිවමං දළ්භ පරකකමා 23  
පුසනති ධීරා තිබ්බාණං - සොගකෙකමං අනුතතරං

Heedfulness <sup>1</sup> is the way to the Deathless (Nibbāna); heedlessness is the way to death. The heedful do not die, <sup>2</sup> the heedless are like unto the dead.

Clearly understanding this (difference), <sup>3</sup> the wise in heedfulness rejoice in (their) heedfulness delighting in the pasture of the Pure Ones (Ariyas).

The wise ones who are meditative and ever strenuously striving, attain Nibbāna, the Supreme, the Bondless State,

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1 අපමාද—It is difficult to give an exact English equivalent for the word අපමාද. Literally it means: Ever present mindfulness or watchfulness in avoiding all evil and in doing all good.

2 This does not mean that the heedful are immortal. All beings are mortal. The idea implied herein is that the heedful, who realize the decayless and deathless state of Nibbāna, are beyond birth and death. The heedless are regarded as dead because they are not intent in doing good and are subject to repeated births and deaths.

3 The fact that there is an escape to the heedful, but not to the heedless.

These stanzas were uttered by the Master at the end of the story given below.

King of Udena had three chief consorts: Sāmāvati, Vāsuladattā and Māgandiyā. Māgandiyā was wicked, jealous and arrogant and even harboured hatred toward the Buddha. Sāmāvati, on the contrary, was a devout disciple of the Master. Māgandiyā reviled the Blessed One and suborned ruffians to abuse and drive out the Buddha from the city. The Tathāgata, however, was unperturbed. He could endure all the fluctuating vicissitudes of life without any mental elation or dejection.

Thereupon Māgandiyā made all possible attempts to ruin Sāmāvati and her followers. When all her plans were foiled she engaged her uncle to set fire to the palace where Sāmāvati and her followers lived. Knowing that her castle had crackled up in flames, Sāmāvati exhorted her followers thus, "Friends, it is no easy task even for a Buddha to determine exactly the number of times we have been reduced to ashes by fire while wandering in Sansāra. "Therefore, be heedful (*Appamattā hotha*)."  
They then brought their minds under subjugation and applied themselves to intense meditation and attained Sanctity before they passed away.

The King was overwhelmed with profound grief and recalled to his mind the virtues of Sāmāvati, and in his fury ordered Māgandiyā and her followers to be killed.

The monks who had returned to the monastery from their daily task of gathering alms intimated to the Exalted One, "Lord, the women's quarters of the royal residence have been set fire to and Sāmāvati and her five-hundred followers have been consumed by fire. What Lord, will be their future state?" Monks, they all have attained to Sanctity; their past good deeds (*Kusala Kamma*) have matured into fruition."

Now the monks put a further question to the Buddha: 'Lord which of these are alive and which are dead?' "Monks they that are heedless though they live a hundred years, yet are they dead. They that are heedful, be they dead or alive, yet are they alive. Māgandiyā, while she yet lived, was dead already. Sāmāvati and her followers, though they be dead, yet are they alive. For, monks, the heedful never die. As beings pass through the round of existence they are not always heedful, and sometimes they commit evil. Therefore they pass through the round of existence. They experience both pleasure and pain."<sup>1</sup>

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<sup>1</sup> Buddhist Legends, Part 1.



## II. 2

## 16: THE VOICE OF THE RICH MAN

4. ඉධිානවතො සනිමතො 24  
සුචිතමංසා නිසමම ආදිතො  
සසුඤ්ඤාසා ව ධම්මජීවිතො  
අපමනාසා සසො'තිවධිති

*Gradually increases the glory of the heedful one who is energetic, mindful, pure in action, discriminative, self-restrained and righteous in livelihood.*

This stanza was uttered by the Master at the end of the story given below.

The story goes that once upon a time a plague was raging at Rājagaha and also spread into the mansion of the treasurer of Rājagaha. It was a fatal illness. The treasurer and his wife, when they felt the touch of the malignant disease, summoned their only son to their bedside, revealed to him the secret spot where the family treasure was buried and said to him "Dear son, be not concerned about your parents; depart forthwith lest this malady attack you. When you return you will find buried in the bowels of the earth forty crores of treasure for your maintenance." The son duly obeyed and having spent twelve years in exile from Rājagaha came back and unearthed the treasure which was intact. But he reflected thus: "After my long absence I am unknown to the people of this place and if I bring

to light the treasure, they will indeed, acclaim that a pauper has dug up a treasure and will put me into difficulty. I shall, therefore, work and earn a living." Forthwith he went to the servants' quarters of King Bimbisāra's palace and procured a job. He was ordered to wake up early morning and rouse the others and direct them to do their respective tasks. At this time, we are told, that King Bimbisāra had studied the science of discerning sound, and one morning, on hearing the voice of the crier, had proclaimed, "That certainly is the voice of a richman." A certain female servant of the palace not distrusting the inference of the king plotted out a scheme of getting at the crier, and she managed to produce him before the king. When the crier was questioned he revealed his identity and admitted that he was the owner of forty crores of treasure. There upon the king, being pleased with the crier's diligent disposition, immediately appointed the crier his treasurer and gave him his daughter in marriage. Later, the king went with this new treasurer to the Blessed One and declared: "Lord, here is a person who is both rich and wise; he was possessed of forty crores of treasure nevertheless, he behaved as though he were a poor man and toiled for his wages. He is now my treasurer and son-in-law."

Then said the Blessed One, "The life, O king, of such a man is righteous and skilful. But they that indulge in theft suffer here and in the hereafter. A man, who is pure and wholesome in thought, word and deed, by means of his own exertion, mindfulness and sense of discrimination, proceeds from good to better and thence to best."

## II. 3

## 17. THE BUDDHA'S WISDOM

5                    උච්චාගන්තනසමාදාන                    25  
                          සංසාරසමන දමමන ච  
                          දීපං කඞ්ඨරාථ මමධාපී  
                          සං ඔපතා නා'ගිඞ්ඨකී

Through effort, earnestness, discipline and self-restraint let the wise one make for himself an island that no flood can overwhelm. <sup>1</sup>

This stanza was uttered by the Master at the end of the story given below.

A certain rich merchant of Rājagaha, we are told, had two grand-sons. The elder was Mahāpanthaka while the younger was Cullapanthaka. The elder one often accompanied the grandfather to the monastery, and listened heedfully to the Dhamma. Longing to enter the Holy Order, he told his grandfather one day, "Sir, if you will permit me I will renounce the world." "If you are capable of living the Holy Life I certainly grant you permission," replied the grandfather, and

<sup>1</sup> An island situated on a higher elevation cannot be flooded although the surrounding low-lying land may be inundated. Such an island becomes a refuge to all. In the same way the wise man who develops insight should make an island of himself by attaining Arahantship so that he may not be drowned by the floods of sensual pleasures, false beliefs, continued re-birth and ignorance. (සාමග්ගිය, දීඨකමය, කවමය, අවිජ්ජාමය).

then he went to the monastery with Mahāpanthaka and had him enrolled in the Order. In due time, sedulously applying himself to meditation, Mahāpanthaka attained Arahantship. Thereupon with the intention of sharing his spiritual bliss with his brother, he asked his grandfather for permission to ordain Cullapanthaka. The permission having been granted, the latter entered the Order but failed to prove himself a man of discernment and diligence. We are told that he could not memorize one single stanza for four months. The Elder, one day, told his brother, "Cullapanthaka, you are not fit to lead this life. You are not able to commit to memory one single stanza." So exclaiming, he dismissed Cullapanthaka from the Order. Cullapanthaka, however, was deeply attached to the Dispensation of the Buddha (Buddha Sāsana), but knowing that his brother had deliberately rejected him, he set out the following morning to return to the lay life.

The All-Compassionate Buddha, while, as usual, mentally exploring the world in the serenity of His compassion, had His attention attracted by the plight of the unhappy Cullapanthaka, and, therefore, proceeded to meet him. Cullapanthaka seeing the Master, saluted him. "Where are you going at this early hour of the day, Panthaka?" inquired the Blessed One. "Lord, my brother has dismissed me from the Order; I, therefore, am returning to the household life," explained Cullapanthaka. "When your brother expelled you why did you not come to me? You shall live with me," so spoke the Merciful Master, and giving him a clean piece of cloth, instructed thus: "Panthaka, remain here facing the East, and

rub this piece of cloth reciting unto yourself, "Rajoharanam, Rajoharanam"—"removal of impurity, removal of impurity." Thereafter the Buddha went out with His disciples for alms: Panthaka while performing the task observed that the clean piece of cloth had become smeared and soiled with sweat and dirt. Thereupon the thought arose in him: "This piece of cloth which was perfectly clean has, through contact with my body, become dirt-laden. Transient, indeed, are all component things." Then the Buddha, radiating forth an aura and transferring His own image into the presence of Panthaka, said: "Panthaka, do not imagine that this piece of cloth alone is polluted. Within your own self are defilements of lust, hatred and ignorance. Get rid of them." So admonishing, the Master uttered three stanzas at the conclusion of which Panthaka attained Arahantship together with the Supernormal faculties.

On that day, when the monks congregated in the hall and were curious to learn how Mahāpanthaka had failed to be of help to Cullapanthaka, and how the Buddha on account of His Supreme Enlightenment, was capable of instructing Cullapanthaka, the Blessed One entered the hall and having been made aware of the subject of their curiosity, explained: "Bhikkhus, this is not the first time Cullapanthaka proved to be a dullard and I came to his rescue, in the past, too, he proved himself to be a simpleton and I myself went to his assistance. Thereupon at the request of the monks the Buddha related the story of the past.

## 18. THE SIMPLETONS' HOLIDAY

6. පමාදමනුසුඤ්ජනනී 26  
 බාලා දුමමගිනනා ජනා  
 අපමාදඤ්ච මෙධාවි  
 ධනං සෙව්වං'ම රතඛනී
7. මා පමාදමනුසුඤ්ජථ 27  
 මා කාමරනීසඤ්ච  
 අසමනනා හි ක්කියනනා  
 පප්පානි විසුලං පුඨං

The stupid ignorant folk are given to heedlessness, the wise one, however, guards heedfulness as his Supreme Treasure.

Give not yourselves to heedlessness, indulge not in sensual delights. The earnest and meditative one attains Supreme Bliss.

These stanzas were uttered by the Master at the end of the story given below.

The story goes that on a certain day there was celebrated a festival called "Bālanakkhatta"—Simpletons' Holiday, in Sāvatti. We are told that only the unintelligent and the silly folk took part in this festival. They smeared their bodies with the ashes and cowdung and for seven days wandered about yelling forth coarse and unpleasant language and during this festival they paid no respect to friends or relatives, ascetics or monks. Those who could not tolerate their degrading behaviour would fling at them a copper or two and be relieved of them and their presence.

The devout followers of the Buddha at Sāvatti besought the Blessed One and His disciples to refrain from entering the city till the festival was over, and until that time they offered dāna and attended upon the Buddha and the Order of the Sangha.

On the eighth day, the Buddha and His disciples were invited to the city and offerings were made. Then to the Blessed One they said: "Lord, we have been spending seven uncomfortable days; we were thoroughly molested and embarrassed. These foolish folk showed no respect to anybody and therefore, Lord, we wished You to stay in the monastery and we ourselves were confined to our homes.

Then proclaimed the Exalted One: "The foolish and illiterate dullards behave in that offensive and vulgar manner. But the wise cultivate mindfulness and attain the Deathless—Nibbāna."

## II. 5

### 19. MAHĀ KASSAPA THERA

8. පමාදං අසමානදන - සද්ද හුදනි පණ්ඩිතො 28  
 පකුකු, පාසාදමාරුහි - අසානනා සොති නං පජං  
 පබ්බතවට්ඨා'ච කුමමවට්ඨ - ධීවරා බාල ආවකච්චි

When the wise one, casting away heedlessness, ascends the edifice of wisdom—he, sorrow-free, beholds the ignorant progeny of sorrow as a mountaineer the groundlings.

This stanza was uttered by the Master at the end of the story given below.

Mahā Kassapa Thera, we are told, was once living in the Pippalī cave. One day, when he had finished his mid-day meal, he began to survey with his divine eye all living beings, both the heedful and heedless, and beings that were coming into existence and passing out of existence. At this time, the Blessed One, Who was at the Jetavana monastery, saw with His divine Insight what the Thera Mahā Kassapa was attempting to do, and the Master remarked: "The knowledge of the arising and passing away of beings Kassapa, is limitless and can be acquired by the Buddhas alone. To know them is beyond your capacity for your sphere of mental vision is not so vast, and limited. It comes within the peculiar sphere of the Buddhas alone to cognize in their totality the arising and passing away of living beings."

The Buddha then sent forth an aura, and making His own image visible to Mahā Kassapa Thera, gave expression to the stanza mentioned at the beginning.

## II. 6

### 20. NEGLIGENCE

9. අසමනනා සමනනසු - සනනසු ඔහු ජාගරා 29  
අබලසාං'ව සිසසා - නිනා යානි සුමධසා

*Heedful among the heedless, widely awake among the sleeping,—the wise one advances as a racehorse outstrips a decrepit hack.*

This stanza was uttered by the Master at the end of the story given below.



Two monks who had obtained a subject of meditation from the Teacher, went into solitude to meditate. One of them, the heedless one, would collect firewood, kindle a fire and spend the first watch<sup>1</sup> chatting with the probationers and novices, and sleep during the rest of the night while the heedful one earnestly applied himself to meditation and reproved his friend against such lethargic and profitless behaviour. The latter, however, paid no heed to such admonitions. But the other following the path of meditation attained Arahantship together with the Insight of the four types of analytical knowledge.

Later they both went to see the Master and paid obeisance to Him. Then the Blessed One having learnt how they had spent the time, said to the heedless one: "You who have squandered your time in utter thoughtlessness, when compared with my son who is ever vigilant, are like a worn-out horse, whereas he resembles a thoroughbred stallion and a race-winner.

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<sup>1</sup> Night consists of three watches—**ယံ** viz: First watch—**ပထမယံ**: 6 p.m. to 10 p.m.; middle watch—**မဒ္ဒမယံ**: 10 p.m. to 2 a.m.; third watch—**တတိယယံ**: 2 a.m. to 6 a.m.

## 21. SEVEN GOOD POINTS .

10. අසමාදාන මහවිර - දෙවිනං සසම්මානං ගමනං 30  
 අසමාදං සසංසන්ති - සමාදාද, කරතීතො සද

*Through earnestness Sakka became the chief among the Devas. Earnestness is ever praised; heedlessness is ever condemned.*

This stanza was uttered by the Master at the end of the story given below.

Mahāli, a Licchavi prince of Vesāli, having heard the Buddha discourse on Sakka's question (සකකපදන) went to Him and asked: "Lord, have you seen the Sakka or have you not?" "Mahāli, I have seen Sakka," said the Buddha. "Then it must be a counterpart of Sakka and not the real king of the Devas; for it is, indeed, a difficult matter to see Sakka, the king of the Devas." Then explained the Blessed One, "In a past existence, Mahāli, he was a prince, *Magha* by name, and he assiduously practised seven good qualities (සකක මත පදනි)<sup>2</sup> and these qualities elevated him to this august height of Sakka, king of the Devas.

The seven good qualities, as expressed in the form of verses, are as follows :

1. May I minister to my parents. 2. May I honour my elders. 3. May my speech be gentle.

<sup>1</sup> *Maghavā* is another name for *Sakka*.

<sup>2</sup> Seven obligatory duties or practices.

4. May I refrain from slandering. 5. May I be free from avarice and be generous and large-hearted and take delight in giving. 6. May I always honour my words and promises. 7. May I be free from hatred and ill-will.

“මාතෘපූජනීභරං ජනනුං - කුලලෙජට්ඨා ‘පච්චාසීනං  
 චරණං සතිල සමනාසං - පෙසුසනිකාපසනාසීනං  
 මච්චෙජර චිතතෙ යුතනං - සච්චං කොධා’භිභුංකරං  
 තං චෙ දෙවා තාවතීසා - ආහු සපුප්පිසො ඉති”

*“If a man sustains mother and father, if he  
 reverences his elders in the house-hold,  
 If he be courteous and friendly in conversation,  
 if he avoids backbiting,  
 If he steadfastly puts away avarice, if he be  
 truthful, if he overcomes anger,—  
 Such a man the Devas of the Thirty-Three  
 . Heavenly planes venerate as a good man.”*

These seven vows he scrupulously observed as a human being in a previous existence, and by virtue of these skilful actions he attained to this summit of Sakkahood.

When Prince Mahāli wished to know how Prince Magha had conducted himself in the past, the Blessed One recounted the story of the past and further said: “Mahāli, because of Magha’s heedfulness he did become the King of the Devas. Heedfulness is extolled by the Buddha. It is through this virtue of heedfulness that all achieve the Highest Accomplishment—Nibbāna.

## 22. THE HEEDFUL ONE

11. අසමාදරතො හික්ඛු - සමාදර ගඟදසසි වා 31  
සංඝාජනං අනුංඝුලං - ඩිභං අභිව ගච්ඡති

The Bhikkhu,<sup>1</sup> who delights in heedfulness and regards heedlessness with dread, advances like fire, burning away the fetters<sup>2</sup> small and great.

This stanza was uttered by the Master at the end of the story given below.

A certain Bhikkhu having obtained a subject of meditation retreated into solitude. In spite of his unrelenting efforts he failed to attain sanctity. Then with the intention of procuring a fresh Kammaṭṭhāna (Subject of Meditation), he retraced his steps to the monastery. On the way he beheld a forest fire and ascending the summit of a treeless (barren) mountain he watched the raging fire and reflected thus: "Even as this fire consumes up all things great and small so also should I proceed burning up all obstacles great and small with the flames of the knowledge of the Noble Path." The Teacher, who was at that time in the Fragrant Fane (ගන්ධි ඝූචි), perceiving how this Bhikkhu's mind worked spoke thus: "It is even so, O monk, the fetters that arise in man's mind ought to be scorched out with the blazing fire of the knowledge of the Noble Path." So saying the Blessed One emitted an aura and making his own image visible, uttered the stanza mentioned at the beginning and at the

<sup>1</sup> See Note on Bhikkhu.

<sup>2</sup> See Note on fetters.

conclusion of this verse the monk extinguished all fetters and passionate cravings and attained Arahantship together with the Insight of the four grades of Analytical Knowledge.

## II. 9

### 23. DETACHMENT

12. අපමාදරතො හික්ඛු - පමාදද හගදහසි වා 32  
අහතබ්බා පරිභාණාය - නිබ්බාණායෙව සන්තිතෙ

*The Bhikkhu who delights in heedfulness and regards heedlessness with dread, is not liable to fall (degenerate) <sup>1</sup>. He is in the vicinity of Nibbāna.*

This stanza was uttered by the Master at the end of the story given below.

A certain youth renounced the world and was ordained a monk in the Dispensation of the Buddha. He was known as Tissa.

Tissa Thera was free from yearnings, contented, secluded, zealous and wise (අපමිච්චො, සන්තුට්ඨො, පවිච්චො, ආරද්ධි විරියො, පඤ්ඤාසී). For his round of alms he proceeded to the village where his kinsmen dwelt. In Sāvatti, in the neighbouring city, wealthy philanthropists such as King Pasenadi of Kosala and Anāthapiṇḍika were distributing food and offerings in abundance. Nevertheless, Tissa Thera never wended his way thither for alms.

<sup>1</sup> Not liable to fall away from Insight or the Paths and Fruits - විපසංඛාධිමමති වා මග්ගඵලෙති වා පරිභාණාය අහතබ්බා

The monks went to the Master, and complained against the Thera Tissa in this wise: "Lord, even after renouncing the world and kith and kin, Tissa does not give up his relatives, he maintains intimate contact with his kinsfolk and haunts the village of his kinsmen constantly. Then the Buddha sent for Tissa and questioned him: "Tissa, is this report true?" "Lord," replied Tissa, "from those folk I only receive food coarse or delicate merely to still my hunger; there is no intimacy of relations between me and my kinsfolk."

The Blessed One, Who already knew all about it, applauded the monk's action exclaiming: "Sādhu, Sādhu—Excellent, Excellent." "It is not at all strange, monk, that following a Teacher like me you have become free from craving." "Desirelessness is my custom, my tradition (අප්පච්චතා නාම මම තන්හී, මම පටෙණි)." Then, at the request of the monks, the Buddha narrated the past story to illustrate His utterance. In conclusion, the Blessed One observed, "A monk who is devoid of longings is destined to attain the Path. He is in the vicinity of Nibbāna. A Bhikkhu should rid himself of his desire like Tissa."

CITTA VAGGA—THE MIND

24. MEGHIYA'S IMPATIENCE

1. එසෙනං එසලං විතතං - දුරකමං දුනතිවාරසං 33  
 උජුං කතරාභී මෙධාපී - උසුකාතරා'ව තෙජනං
2. වාචිමපා'ව එසලෙ බිමනනා - ඛකමොකත උච්චතො 34  
 සෙවි එසෙති'දං විතතං - මාරමධියාං සහායමෙව

The unsteady fickle mind, difficult to guard and difficult to discipline, the wise man steadies even as the fletcher an arrow shaft.

Like a fish, jerked out of its watery abode and cast on land, this mind quakes. (Therefore), should the realm of passions<sup>1</sup> be thrown off.

These stanzas were uttered by the Master at the end of the story given below.

The Elder Meghiya, we are told, failed in his endeavour to practise meditation in a mango grove on account of his mind being enshrouded by the three-fold evil concepts of Sensuality, Hatred and Violence (සාමච්චනකක, ව්‍යාපාදච්චනකක, විහිංසාවිනකක). He, therefore, returned to the Teacher. Then the Buddha addressed him thus: "Meghiya, you have behaved very stupidly. I requested you to remain with me till another monk arrived. Ignoring my words you went your way leaving me alone. A Bhikkhu should not allow himself to be thus misled by his thoughts. Mind is fickle, and therefore, should one keep it under strict surveillance."

<sup>1</sup> The world of Life and death, the three-fold existence: Kama, Rupa and Arupa—Samsāra (See verse 86).

## 25. TELEPATHY

8. දුභවිග්ගනං ලහුණං - සත්ථ කාමනිපාතිණො 35  
 විග්ගං දමතො සාධු - විග්ගං දනං සුඛාවගං.

*Hard it is to discipline this mind, swift, apt to alight on whatever it listeth,—the control thereof is good ; a controlled mind yields happiness.*

This stanza was uttered by the Master at the end of the story given below.

The story goes that sixty monks, having received subjects of meditation from the Buddha, entered a village in the country of the Kosalas to beg for alms.

The chieftain of the village was known by the name of Mātika (මාතික). His mother gave them alms and invited them to spend the rainy season (Vassāna) in that village. The monks consented and a provisional monastery was erected for them. Then the monks having assembled admonished each other as follows: "Brother, we have received subjects of meditation from the Master and it does not behove us to live in listlessness. Never can the Buddhas be deceived (බුද්ධා ච කාම න සන්නා සඳෙන ආරාධෙත්තුං). Let us, therefore, be heedful. Let us not sit together in any one place. Towards evening we shall meet together to wait upon the Elders, and in the morning we shall meet together when it is time to go on the begging round. If a monk falls sick let him ring the bell and we shall then minister to his wants." Having arrived at this decision they dispersed.



One day, toward evening, the Upāsikā, Mātika's mother (*Mātika mātū*), proceeded to the monastery with her servants. Encountering no monks about the place she questioned some men as to the whereabouts of the monks. They replied, "Lady, they must be in their individual cells; if you ring the bell they will gather here." Accordingly she rang the bell and the monks assembled; but no two monks came by the same path. When the Upāsikā saw each monk coming from different directions, each from his own individual cell, she thought to herself that the Bhikkhus were at variance. However, when the monks were questioned they explained to her that they were meditating individually in their cells. She, too, wished to pursue their method of meditation and the monks taught her. She began to meditate on the thirty-two constituent parts of the body (*dvattimsākāra*)<sup>1</sup> and lo! she attained the third stage of sanctity (*anāgami magga*) together with Insight into the four grades of analytical knowledge and supernormal powers (මනසො පටිසම්භිද, ලොකික අතිසුද්ධ) even before the monks.

Immediately she perceived through her supernormal Insight that the monks had not achieved any stage of sanctity. Then she was anxious to know if they were handicapped in any way. She found through her supernormal powers that they were in need of proper food. She then offered them the correct food and in consequence they were able to concentrate and attain Arahantship together with Insight into the four grades of analytical knowledge.

<sup>1</sup> See note on *Dvattimsākāra*.

They then left the place, approached the Master, and told Him what had happened.

Another monk, having heard of the generous hospitality of their benefactress, wished to proceed to the same place for meditation. Accordingly he received a subject of meditation from the Buddha and went thither.

The monk who had heard that the Upāsikā was capable of reading others' thoughts wished her to have some one sweep the monastery; for he was fatigued by the journey. The Upāsikā by her intuitive reflection became aware of this wish and immediately despatched a man. Later, the monk wished to have water, and on the following day, he thought of his noon dāna. The Upāsikā peering into his thoughts sent all that he needed. Then he wished to see her and she appeared before him. The monk inquired of her if she could scrutinize others' minds. The good Upāsikā was so modest that she tried to avoid the question. However, when repeatedly pressed, instead of giving a direct answer, she hinted: "My son, do they who know not the thoughts of others act thus?"

At this the monk was embarrassed. He thought to himself, 'Well, the worldlings do not always entertain good thoughts. If I ever harbour an unwholesome thought she will be aware of it.' So he abandoned the place and approached the Master. Who questioned him as to why he had returned. The latter unfolded his reasons. The Buddha said, "Monk, that is the most suitable sanctuary for you." Th

latter declined to go. Then the Master advised him to guard just one thing—his thoughts—and uttered the stanza mentioned at the beginning.

The monk retraced his steps to the cell. The devout Upāsikā furnished him with all the requisites of a monk and the latter attained the crest of purity (Arahantship) before long.

### III 3.

## 26. THE ONLY THING TO DO

4. සුදුදුසුං සුහිපුණං - සසු කාමනිපාතිනං 36  
 විනනං රකෙකථ මෙධාපි - විනනං ඉතනං සුධාමනං

*Exceedingly difficult to discern is this mind, exceedingly subtle, apt to alight on whatever it listeth. Let the wise man guard it ; a guarded mind yields happiness.*

This stanza was uttered by the Master at the end of the story given below.

When the Buddha was dwelling near Sāvatti, a Treasurer's son approaching a Thera who was well known to him, said : "Reverend Sir, I yearn very much to get rid of suffering ; kindly do divulge to me the way out of it." "Excellent, brother," said the Thera, "if you wish to relieve yourself of suffering take upon yourself the Three Refuges (තිසරණ) and pledge to fulfil the five precepts (පමසීලානි), perform virtuous deeds, give alms and other requisites to the bhikkhus."

He did as advised and further inquired from the Thera what else he was to do. "Observe the ten precepts (දස සීලානි)," said the Thera. Accordingly he observed the precepts. And because he performed the deeds of merit one after another in regular order (අනුපුබ්බක) he became known as *Anupubba* (අනුපුබ්බ). Then he renounced the world and entered the Holy Order of the Sangha.

His preceptor (උපදෙකාර) was a master of *Vinaya* while his teacher and guide (ආචාර්ය) was a master of the *Abhidhamma*. Both the preceptor and the teacher, whenever the pupil approached them, respectively admonished him thus: "In the Dispensation of the Buddha, it is lawful to do this, it is unlawful to do that." The newly ordained Bhikkhu became confused and weary of these instructions and said to himself: "O this is too troublesome and exhausting a task. It is also possible to get rid of suffering even as a layman." Thus he became thoroughly disgusted and unhappy with the Bhikkhu life. Gradually he became weak both in mind and body, and mental worries began to oppress him. The novices inquired of him why he had been reduced to that low state. He disclosed everything to them in detail. His teacher and his preceptor were informed of this and they on their part took their pupil to the Blessed One.

"Lord, I am enjoined to do this and not to do that. It is not impossible for me to relieve myself from suffering as a layman, I shall, therefore, return to the lay life." So confessed the disgusted pupil.

“Can you guard but just one thing?” Asked the Buddha. “What is it Lord?” “Can you keep watch over your own mind (thoughts)?” “Yes, Lord, that I can do.” “Then maintain vigilance over your own mind.” Thus did the Master embolden him. And in conclusion proclaimed the stanza mentioned at the beginning.

At the end of the discourse that Bhikkhu attained the first stage of sanctity.

### III 4

## 27. A CASTLE IN SPAIN

6. දුරධනමං එකමරං - අසරීරං ගුණාකයං 37  
 ඔස විතතං සද්දසුමස්සන්ති-මොකකන්ති මාරබන්ධනා

*Wandering afar, roaming alone, bodiless, cave-dwelling,<sup>1</sup> is the mind. Those who discipline it are freed from Māra's bond.<sup>2</sup>*

This stanza was uttered by the Master at the end of the story given below.

A certain young man who had listened to the Buddha and gained confidence in the Dispensation of the Buddha, renounced the household life and through his unflinching energy attained Arahantship. He was known as Sangharakkhita Thera. A son of his youngest sister known by the name of Bhāgineyya

<sup>1</sup> i.e., The seat of consciousness.

<sup>2</sup> The Three-fold existence—Samsāra.

(nephew) Sangharakkhita (සංඝරක්ඛිත) also joined the Order, and having spent the "Rainy Season (Vassāna) in a certain village, received a set of robes. Then he left the place to see his preceptor. At the monastery he met the preceptor, paid obeisance, exchanged greetings and offered the set of robes to him earnestly requesting him to make use of them and started to fan him. The preceptor, however, refused the robes as he was not in need of them. The pupil repeated his request and the preceptor refused to receive the gift once again. The young monk who had not yet attained to any stage of Sanctity, was bitterly disappointed. He thought to himself : "I have been his companion all these years. He is my preceptor and he declines to accept my gift of a robe. Why should I remain in the Order under him? I will abandon the robes and assume the duties of a lay life." Hence, we are told, his mind began to overflow with the worldly thoughts of the household life. He began to brood over ways and means of earning money, of getting himself married and bringing up children and similar mundane matters. Now the Elder became cognizant of the thoughts that the young monk was entertaining while fanning him. The pupil coming to know that the preceptor was perusing his thoughts, felt ashamed and ran away. The novices, however, caught hold of him and brought him before the Master Who questioned him as to why he behaved in that manner. The young monk made a frank confession of his misdemeanour.

Thereupon the Blessed One exhorted the monk as follows :

"Come, O Bhikkhu, brood not thus, the mind rivets itself on objects that are far off. One should struggle hard to curb this fickle tendency of the mind and cleanse it of the defilements, of lust hatred and delusion.

### III. 5

#### 28. FOR THE SEVENTH TIME

6. අනවධිත විනයංසු-සදාමමං අවිජානනො 38  
පරිපලමපසාදංසං-පඤ්ඤා න පරිසුරති
7. අනවසුත විනයංසු-අනන්ධාහත මෙනසො 39  
සුඤ්ඤපාපපහිණංසං-නන්ති ජාභරතො භංසං

*He whose mind is not steadfast, who is ignorant of the Sublime Teaching (Saddhamma), with a vicillating faith — his wisdom fills not (his wisdom perfects not).*

*Possessed of a mind unsoiled by lust, unsmitten with hatred, having given up both good and evil, <sup>1</sup> — the awakened one has no fear. <sup>2</sup>*

<sup>1</sup> An Arahanta has gone beyond both good and evil. As he has no Kamma-producing volitional activities, he does not accumulate any fresh Kamma although he is not exempt from the results of his past actions or Kamma. Whatever actions he does as an Arahanta are termed "Indeterminate" or "Issueless" (Kiriya), and are not regarded as Kamma or actions producing effects.

<sup>2</sup> This does not mean that the Arahantas do not sleep. Whether asleep or awake they are regarded as sleepless or vigilant ones, since the five stimulating virtues, namely—Confidence, energy, mindfulness, concentration and wisdom (Saddha, Viriya, Sati, Samadhi and Panna) are ever present in them.

This stanza was uttered by the Master at the end of the story given below.

The story goes that a certain young man of Sāvatti roamed the forest in search of a lost ox. Toward noon he found it, but being fatigued and hungry saluted the monks and stood respectfully in one corner. Then the monks, seeing this famished man, showed him a vessel containing food and directed: "There is food, partake of it." The latter consumed enough food to still his hunger and reflected to himself: "These monks receive delicious food without much effort. Although we labour very hard day and night, we can never obtain such nice food as this. Why should I not become a monk." So he approached the monks, begged for ordination and was duly ordained. In a few days he became fat and flabby. Then recollecting his household life he mused: "Why should I go begging. I shall revert to my lay life." So he returned home. He worked at home and in a few days he became feeble. Thereupon he joined the Order once again. Thus on six occasions he entered the Order, and six times he relinquished it. Then the other monks said: "This man lives dominated by his own thoughts" and assigned him the name *Cittahattha* (ච්ඡන්ධනන්ධ).

But one day truth gradually dawned upon him, and beginning to realize the transitory nature of all component things he hastened to the monastery and begged for ordination. The monks, however, refused to do so. *Cittahattha* entreated them to ordain him for the seventh and last time and they ultimately relented and admitted him to the Order.



He applied himself to meditation with diligence and soon attained Arahantship together with Insight into the four types of analytical knowledge. The other monks who knew not about this attainments, said to him: "Brother, this time you have stayed long. Nevertheless, you alone will decide when you should depart from us." Then answered Cittahattha: "Venerable Sirs, when I was attached to the world I was accustomed to seek escape, but now my mind has ceased to derive delight from the world. Thereupon, the monks who disbelieved Cittahattha, informed the Master about it. Then said the Buddha: "Yes, monks, when my son was ignorant of the Dhamma, when his mind was faltering, he used to enter the Order and abandon it. Now he has abandoned up both good and evil (පුද්දකං ම පාපං ම පහිණං)."

## III. 6

## 29. THE BUDDHA'S CHARM OF AMITY

8. කුමභූපමං කාය'මමං විදිකො 40  
 නගරූපමං චිත්ත'මදං ධර්මපකො  
 සොධෙඨ මාරං පඤ්ඤාමුඛෙන  
 ජීතඤ්ච රකංඛි අභිවෙසනො සිසා

Knowing this body to be (fragile) as an earthen vessel, guarding this mind as a (well-fortified) city, one should attack Māra with the weapon of wisdom and guard one's conquest<sup>1</sup> and be free from attachment.<sup>2</sup>

<sup>1</sup> By the term "Conquest" ("Jitam") the newly developed Insight (Vipassana) is meant.

<sup>2</sup> Attachment for the Jhānas or trances which the aspirant has developed.

This stanza was uttered by the Master at the end of the story given below.

When the Buddha was dwelling in Sāvatti five hundred monks gained subjects of meditation from the Master and proceeded to a large village for meditation. The villagers attended upon them with great hospitality and requested them to take up residence there. The monks agreed. There was a large forest in the neighbourhood and the monks were directed thither.

The spirits haunting that forest seeing that the monks had entered, descended from the trees out of respect for them and thought: "These monks will surely leave the forest to-morrow morning." But the following day, too, the monks returned after their round of alms in the village. Then pondered the spirits: "They will spend the night and leave us on the morrow." Thus reflecting and reasoning they spent a fortnight on the ground. Then there arose within them the thought: "These monks, no doubt, will continue to stay here these three months (the rainy season) and it will be too troublesome a task for us to endure three months on the ground." Now they devised a scheme to get rid of these monks. At night they caused the monks to see headless bodies and bodiless heads and disturbed them by dreadful yells with the result that the monks were afflicted with many nightmares and they recounted to each other what they had witnessed and listened to during the previous nights. Immediately they abandoned the forest residence and arrived at Sāvatti where they met the

Blessed One, and disclosed to Him what had happened. Then instructed the Master: "Monks, to that very spot must you return." "Lord, it is an unpleasant and dreadful place, we cannot proceed thither," said the monks. "You proceeded thither without a weapon when you first entered the forest; now you should equip yourself with a weapon lest you fall into trouble again. I will arm you with a weapon," said the Lord of Compassion and he recited the *Metta Suttanta* (the Discourse on Loving-kindness), instructed them, and sent them away.

The monks entered the forest reciting the *Metta Suttanta* and in consequence all the spirits generated thoughts of love toward the monks and treated them very kindly. The monks were now free from disturbances and the place was conducive to concentration. Reflecting on the transitory nature and the fragility of their own bodies and the constant arising and passing away of all component things, they developed intuitive knowledge. The All-Enlightened Master perceived through His Omniscient Insight that His disciples had developed Insight. Manifesting His own form with the splendour of psychic power, and making it sparkle before them, He addressed the monks thus: "It is even so, O Bhikkhus, this body on account of its perishable and fading nature is precisely like a vessel made of clay."

## III.

## 30. THE BUDDHA NURSES THE SICK

9. අවිරං චන්'යං කාශයා-පඬුචිං අධිසංසයානි . 41  
 ජුෂෙඛා අපෙත විඤ්ඤාණො -භිරන්ථං'ච කලීඛනරං.

*Before long, indeed, this body will lie upon the earth discarded, void of consciousness, and worthless as a log of wood.*

This stanza was uttered by the Master at the end of the story given below.

A young man of Sāvatti having listened to the Buddha, gained confidence in the Dispensation of the Buddha and entered the Holy Order. He was known as Tissa. After some time, we are told, he was afflicted with a disease. First there appeared on his body pustules of the size of mustard. Gradually they became bigger and bigger and assumed the size of bilva (බෙලි) fruits. They burst open and the whole body began to reek with ulcers. He, therefore, became known as ජුඛිගනන භික්ඛා—Tissa, the Putrid. His fellow-monks, being unable to attend upon Tissa, abandoned him, and he was forlorn.

The Buddha, while surveying the world in His Fruition of Compassion, had His attention rivetted on the plight of Tissa. He pondered to Himself: "This monk is deserted by all his fellow-Brethren, and now he cannot depend on any refuge other than mine." And being conscious that Tissa possessed the inherent capability of attaining Arahantship, the Master, leaving His fragrant fane, went to the fire

place and set the water to boil, and when the water was hot enough, the Blessed One went to the place where the sick monk was, and caught hold of the corner of the bed on which Tissa was lying. The monks, realizing what the Buddha was trying to do, carried the patient with the bed to the fire-room. There the Master caused the monks to wash Tissa's garments; meantime, the Buddha Himself very tenderly cleansed the ulcers and bathed him. The patient was most refreshed and lay on his bed with a composed mind.

Thereupon, the Blessed One addressed the ailing monk thus: "Monk, this body of yours devoid of consciousness, will lie on the ground like a useless log." In conclusion, the Buddha uttered the stanza mentioned at the beginning.

At the end of the discourse, the Thera Putigatta Tissa attained Arahatsip together with Insight into the four types of analytical knowledge and passed away. The Master ordered the funeral rites over his body to be duly performed and He also caused the relics to be enshrined in a monument. (See foot note on p. 30).

"Lord, where is the Elder Putigatta Tissa reborn?" asked the monks. "He has passed away into Parinibbāna," answered the Teacher. "Lord, what was the cause of his disease? Through what good deeds performed in the past did he attain Deliverance?" The Blessed One then related the story of the past.

## III.

## 31. INEVITABILITY

10. දිසො දිසං සං නං කපිරා-වෙරි වා පන වෙරිනං 42  
 මිච්ඡා පණ්ණිතං විතනං-පාපිසො නං තතො කිරෙ

*Whatever (harm) a foe may do to a foe, or a hater to a hater, the ill-directed mind<sup>1</sup> can do worse.*

This stanza was uttered by the Master at the end of the story given below.

At Sāvattthi, Anāthapiṇḍika, the treasurer, had a herdsman named Nanda. He had sufficient wealth and was quite contented. He also visited the treasurer's house with the five products of the cow (පච්චගෝඤ්ඤ).<sup>2</sup> There he saw the Buddha, listened to His clear-worded exposition of the Dhamma, and invited the Master to visit his residence. The Blessed One, however, did not accede to his request; but, later, when the Master found that Nanda's faculty of reasoning had developed sufficiently, He went with a retinue of monks and took His seat under a tree close to Nanda's house. The latter, seeing the Buddha and His disciples, immediately invited them to his house, and for seven days he fed them with the five products of the cow. On the seventh day, the Teacher expounded the Dhamma in orderly sequence, and Nanda attained to the First Stage of Sanctity (සොඛාපඤ්ඤ). The Buddha and His disciples then left the place, and Nanda followed them taking with him the alms bowl of the

<sup>1</sup> The mind that is directed towards the ten kinds of evil, Akusala. See note on Akusala.

<sup>2</sup> Milk, ghee, curd, butter and butter milk.

Blessed One. When they had gone a considerable distance, the Master asked him to halt. He obeyed the Blesséd One, saluted Him, and turned back. At that very moment, we are told, a hunter shot an arrow at Nanda, and he was killed instantly. Then said the monks: "Lord, because of Your coming hither, Nanda gave dāna to you, followed you and was finally killed. Had you not come, Lord, Nanda's death would not have occurred." Then said the Enlightened One, 'Monks, whether I had come or not, whether Nanda had gone to the four cardinal points or to the four intermediate points (චතෛස්සා දිස්සා, චතෛස්සා අනුදිස්සා) he could not have escaped death today. What harm enemies and thieves cannot do to one, the ill-directed mind could do."

The Bhikkhus did not ask the Teacher as to what evil kamma Nanda had committed in the past to produce this cruel death. And, therefore, the Buddha said nothing about it.





where and failed to find him. They were very sad and wept bitterly. Even a dāna was given to the Sangha in-memory of Soreyya.

Soreyya, however, followed a caravan bound for ~~taxila~~ (Taxila), and news of this maid was brought to the treasurer of Taxila. When she was brought before the treasurer, he was enchanted by her beauty of form; he fell in love and made her his consort. She had two sons by the treasurer. Soreyya, who was the father of two sons when he was at the city of Soreyya, is now the mother of two more sons.

One day, we are told, that when she was peeping down into the street from the palace, she noticed a treasurer who was one of her friends when she was in the city of Soreyya. Immediately she summoned him and entertained him very generously. The latter, not aware of the reason for all this courtesy, asked her why she was so exceedingly liberal to an unknown person. She, thereupon, related the entire story and the friend was deeply touched, and remarked that what she had done was utterly blameworthy, and suggested that she should implore the Venerable Kaccāna's forgiveness. She agreed. Thereupon, the friend approached the Elder who was at that time residing near the city of Taxila and invited him for alms the following day. The Thera accepted the invitation and they gave him dāna the following forenoon. The friend came with the lady (Soreyya), caused her to pay obeisance to the Elder and begged him to pardon her. Thereupon, the Elder wished to know the cause,

and the friend explained how she was transformed from a man into a woman.

The Elder then observed: "Very well, rise, I pardon you." No sooner were these words uttered than she was transformed from a woman into a man. Thus did Soreyya undergo two transformations in one life. Now he did not desire to remain a layman any longer. He renounced the world and became known as *Soreyya Thera*.

The people who had become aware of all that had happened had their curiosity aroused, and going to the Elder, questioned him: "Which pair of sons, Venerable Sir, do you love more." The pair of which I am the mother," answered the Elder.

Later, he went into solitude and through heedful meditation attained Arahantship, the acme of purity, together with the supernormal faculties.

Thereafter, the people who came to see him asked the same question and the Elder Soreyya said: "No household affection, whatsoever, do I bear toward any (මමයො ඕනෙකො කැපවී නැතී)". The monks who disbelieved the Elder, reported the matter to the Blessed One.

Thereupon, the Master said: "Monks, my son does not lie. Since the day he attained sanctity he bears no affection toward any. That which neither mother nor father could grant, a well-directed mind confers on living beings."

# BOOK IV. 1.

## PUPPHA VAGGA—FLOWERS

### 33. INNER STAIN

1. කො කුමං පඨවිං විජජ්ඣති 44  
 යමලොකං ච කුමං සඳවකං?  
 කො ධම්මපදං සුඳසිතං  
 කුසලො පුප්ඵඵ්ඵව පචෙඤ්ඤති?
2. සෙකො පඨවිං විජජ්ඣති 45  
 යමලොකං ච කුමං සඳවකං  
 සෙකො ධම්මපදං සුඳසිතං  
 කුසලො පුප්ඵඵ්ඵව පචෙඤ්ඤති

Who shall discern this earth<sup>1</sup> (mind and body) and the realm of the woeful<sup>2</sup> and this world together with the realm of the Devas?<sup>3</sup> Who shall discern the well-expounded words of Truth<sup>4</sup> even as a skilful (garland maker) would pick flowers.

A Sekha Saint<sup>5</sup> shall discern this earth<sup>1</sup> and the realm of Yama and this world together with the realm of the Devas. A Sekha Saint shall investigate the well-expounded words of Truth even as a skilful one would gather flowers.

Here, earth (පඨවිං) stands for mind and body or, the five groups of clinging (අඤ්ඤාභව).

<sup>2</sup> The four woeful states are: hell, animal kingdom, ghost realm and the Asura realm. (Asuras are a realm of beings with deva appearance, but lesser than both the devas and the humans).

<sup>3</sup> Namely, the world of human beings and the six celestial realms.

<sup>4</sup> According to the commentary, the term "Dhammapada", here means, the thirty-seven Factors of Enlightenment (Bodhipakkhiya Dhamma). See note on Bodhipakkhiya Dhamma.

<sup>5</sup> See note on Sekha.

These stanzas were uttered by the Master at the end of the story given below.

Once a number of monks went on a journey with the Blessed One. When they had returned they assembled in the hall as usual, and began a discussion on the different kinds of soil they had noticed when journeying from one village to another. The Enlightened One entered the hall and inquired from His disciples the subject of their discussion which they readily told Him. Then said the Master: "Monks, what you have discussed is the outer soil. But it behoves you to cleanse the soil within you—to purify your own mind."

#### IV. 2

### 34. LIFE A FADING BUBBLE

8. පෙණුපමං කායමි'මං විදිකා 46  
 මිදිවිබ්බමං අභිසම්බුධානො  
 ජෙට්ඨාන මාරණං පසුපභිකාති  
 අදංගනං මච්චුරාජණං ඉච්ච

Realizing this body to be like foam<sup>1</sup> knowing its mirage-like nature,<sup>2</sup> cutting off Māra's flower-shafts of sensuality,<sup>3</sup> attain Nibbāna, the imperceptible to Māra.

This stanza was uttered by the Master at the end of the story given below.

<sup>1</sup> Owing to its fleeting nature.

<sup>2</sup> Because there is nothing substantial in this body.

<sup>3</sup> The realm of the King of Death, i.e. Sansāra or continued rebirth. An Arahanta destroys all passions by his wisdom and attains Nibbāna which is beyond the domain of Māra.

A certain Bhikkhu who had obtained a subject of meditation from the Buddha, went into solitude to meditate. However, his endeavour to attain sanctity was not fruitful. He, therefore, retraced his steps to the Jetavana monastery with the intention of receiving a better subject. On his way he saw a mirage and reflected thus: "This mirage appears to be something substantial to those who see it from afar, but on more careful and closer examination, it is just emptiness, and this life, too, is like unto a mirage because of its arising and passing away.

Being fatigued after the journey, he bathed in the river Aciravati (අචිරවතී) and sat under a shady tree on the bank of the river near a water-fall. There he noticed the bubbles of foam arising and passing away, and reflected thus: "Even as the bubbles of froth sprout forth and fade away, so does life and all component things come into being, reach a peak, and wither away." This he took as his subject of meditation.

The Buddha, while seated in His fragrant chamber, saw the meditative Bhikkhu and said: "It is even so. O monk, life is like a fading bubble; it is, indeed, like a transient mirage."

## 35. THE REVENGE

4. පුප්පාති භෙ'ව පවිතනනං-බ්බසනනමනසං නිරං 47  
සුතනං භාමං මහාභෙසා'ව-මව්වු ආදාය ගව්ඡති

*Like the man who gathers flowers, him who absorbed,  
keeps gathering flowers of sensuality—Death carries off as a  
mighty flood a sleeping village.*

This stanza was uttered by the Master at the end of the story given below.

King Pasenadi of Kosala, having invited the Buddha and His disciples to take dāna in his palace, ministered to them for seven days. On the seventh day the king besought the Buddha and His disciples to take dāna in his palace regularly. The Blessed One, however, refused saying: "Great king, Buddhas are not in the habit of taking their meals regularly in any one place; there are many who are eager that the Buddha should visit them." Then said the king: "May the Buddha send at least one monk regularly." The Teacher delegated the duty to Thera Ānanda who saw to it that some monks regularly visited the palace.

Thereafter when the monks arrived at his palace the king waited upon them in person for seven days regularly. On the eighth day, however, through his thoughtlessness he neglected to attend upon the monks. "In a king's palace no one dares to prepare seats and wait upon the monks unless they are ordered

to do so," so saying the monks left the palace. On the second day, too, the king failed to do his duty. And on the third day also, the king ignored his duty and all the monks, save the Thera Ānanda, walked out of the palace. The king observing the food untouched by any one, immediately approached the Buddha and said: "Lord except the Thera Ānanda, all the monks have left my palace without partaking of my food. May I know the reason, Lord?" "Great king, may be that my disciples do not repose confidence in you." Later, we are told, the Master addressed the Bhikkhus and set forth the conditions under which the monks were not bound to visit lay households, and conditions under which it is fitting and proper for the monks to visit lay households.

Thereupon the king thought, "If I were to bring into my palace a kinsman of the Buddha, the monks will come to my palace regularly with confidence." And, therefore, he sent a message to the Sākyaans requesting them to send one of their daughters. The Sākyaans being caste-proud people, did not wish to send a girl of high caste. Instead they sent Vāsabhakhattiyā (वासभकट्टिया), a daughter of Mahā-nāma Sākya born of a slave woman.

The King of Kosala made her his consort, and in due time she brought forth a son who was named Viḍuḍabha (विडुडभ). .

Having attained the age of discretion Viḍuḍabha went to see his grand parents and returned after some time. The story runs that a certain slave girl was

washing with milk and water the seat upon which Viḍuḍabha was accustomed to sit while he was with his grand parents; and as she washed she remarked: "This is the seat on which *Viḍuḍabha*, the son of the slave woman, *Vāsabhakhattiyā*, sat." One of Viḍuḍabha's men, who had left behind a sword, went back to fetch it, and hearing this insulting statement questioned the servant girl and learnt that *Vāsabhakhattiyā* was the daughter of a slave woman. The army was informed about it and there was an uproar. Viḍuḍabha thought to himself: "These *Sākyans* wash the seat whereon I sat. When I become the ruler of my kingdom I will wash my seat with the blood of their throats."

When king *Pasenadi* of *Kosala* had passed away, Viḍuḍabha succeeded to the throne, and nursing his grudge, he proceeded to *Kapilavatthu* with a large army saying, "I will slay the *Sākyas*."

Now, the Buddha, the Most Merciful Master, while surveying the world in His fruition of compassion, perceived the impending danger to His kinsfolk. The Blessed One, therefore, left His abode close upon evening, and sat under a tree with scanty shade near *Kapilavatthu*. Near by there was a massive banyan tree which gave abundant shade. Viḍuḍabha saw the Buddha, approached Him, saluted and questioned him: "Lord, when there is a tree which gives plentiful shade, why do You sit under this tree with meagre shade?" Then replied the Master: "Your Majesty, cool is the shade and protection of my kinsmen."



"The Blessed One may have come to protect the kinsfolk," thought Viḍuḍabha, and having saluted the Master, returned to Sāvatti. The Buddha returned to the Jetavana monastery.

On account of his intense animosity toward the Sākyans, a second and a third time did Viḍuḍabha proceed to Kapilavatthu with his army, and being confronted by the Buddha, turn back. The Blessed One, perceiving that it was impossible to avert the consequences of the evil kamma the Sākyans had committed in the past, would not go a fourth time.

Viḍuḍabha slaughtered the Sākyans, and on his return journey pitched his camp on the banks of Aciravati. But, alas! at night floods overwhelmed them and carried Viḍuḍabha and his army to the swelling ocean.

The monks who assembled in the hall discussed this matter exclaiming: "although Viḍuḍabha slew the Sākyans, he himself, with his retinue, became food for fish and tortoise without having his life's aspirations fulfilled."

The Teacher, knowing their subject of discussion, observed: "Monks, even before their desires are fulfilled, Māra (Death) puts an end to the lives of these beings."

## 36. A LOVING WIFE

5. පුප්ඵාහි තෙ'ව පච්චිනන්තං-ඛ්‍යාසන්තමනසං නරං 48  
 අතින්තං සෙව කාමෙසු-අන්තකො ඤරුතෙ වසං

*Like the man who gathers flowers, him who absorbed,  
 keeps gathering flowers of sensuality, insatiate in sensuality,  
 —the Destroyer<sup>1</sup> brings under his sway.*

This stanza was uttered by the Master at the end of the story given below.

We are told that a deva named *Mālabhāri* (මාලභාරී) of the *Tāvātimsa* Deva realm had many nymphs to attend upon him. One of those nymphs, while adorning him, suddenly passed away and was born in a wealthy family in *Sāvatti*. She recollected her former birth and wished to come back to *Mālabhāri* who was her husband.

When she attained age, she was given in marriage, and she had four sons by the marriage. Her longing, however, was to be re-born in the Deva world as wife to *Mālabhāri*. So, whenever, she performed any deed of merit, she would say: "As a result of these good deeds may I be re-born with my former husband, *Mālabhāri*."

Because she yearned only for her husband, she was called *Patipujikā* (පතිපුජිකා)—"Husband Worshipper."

<sup>1</sup> Antako = Destroyer, meaning death.

One day, as usual, she gave alms to the monks, observed the precepts, and listened to the Dhamma. But, alas! toward evening, she suddenly fell ill and passed away and was re-born in the Deva realm.

Now, Mālabhāri, seeing her, asked: "Where have you been? We have not seen you since this morning." (—The days and nights of the Tāvatisa are much longer than those of the human world). She related what had happened.

The following day, the monks came to know of the death of Patipujikā, and those who had not yet attained sanctity, felt very sad; for she was so dutiful, large-hearted, and courteous toward the Sangha.

On their return to the monastery, the monks approached the Blessed One, and said: "Lord, Patipujikā who yearned only for her husband, is no more; she has passed away. May we know where she is re-born?" Then said the Master: "She is re-born in the Tāvatisa with her husband." She is not with her husband, Lord," said the monks. In reply the Master continued: "Her husband, monks, is Mālabhāri of Tāvatisa; she came hither from the Deva world and now she is re-born in the same plane."

"How short is this life? She who served us in the morning got sick and died at sunset," observed the monks. At this the Master said: "Indeed, life is fleeting, and these beings pine for worldly things and are never satiated with sensual pleasures; with the result that Death (Māra) overcomes them and carries them off while they weep and wail."

## IV. 5.

## 37. A MISERLY TREASURER\*

6. සඵා'පි ගමරො පුප්ඵං-වන්ඤ්ඤානුං අපහනියං 49  
පලෙහි රස'මාදය-ඵචං භාගම මුනි වරෙ

*As a bee, taking only the honey, flies away without harming the flower, its colour, and scent, even so should the sage wander in the village.<sup>1</sup>*

This stanza was uttered by the Master at the end of the story given below.

Near the city of Rājagaha there lived a treasurer Macchhariya Kosiya (මච්ඡරිය කොසිය) — Niggardly Kosiya by name. He was very miserly. All his wealth remained untouched and unused like a pool haunted by evil spirits.

One day, this treasurer, who had been to the palace to wait upon the king, while returning home, beheld a certain man enjoying some rice cakes. The sight evoked in him a yearning to eat such cakes. On his return home, he intimated his desire to his wife, and both of them ascended the topmost floor of their mansion, and the wife started frying oil cakes in the utmost secrecy.

The Buddha, the Lord of Compassion, while surveying the world, beheld the treasurer and his wife, and knowing that they were capable of attaining the first stage of Sanctity, summoned the Thera Mahā

<sup>1</sup> Seeking alms from the faithful, and inconveniencing none.

Moggallāna and said unto him: "Moggallāna, the miserly treasurer of Rājagaha, in fear lest others will witness him consuming rice cakes, and that they would beg for some, is preparing them all alone with his wife on the topmost floor of his mansion. Thither thou shouldst go, and by the might of thy power vanquish their selfishness and bring them to Jetavana with those very cakes, and I shall, with my disciples, partake of those cakes to-day.

In an instant the Thera Mahā Moggallāna left Jetavana and appeared before the treasurer and his wife by means of his psychic powers. They were annoyed, and they endeavoured their utmost to get rid of the Elder. They failed utterly, and the Elder, by his supernormal powers overcame their niggardliness and discoursed to them about the excellence of the 'Tri-Ratna'—'Triple Gem' and so forth. Both the husband and wife gained saddhā—confidence in the 'Tri-Ratna', and the Thera Moggallāna, by his supernormal powers, brought them before the Blessed One. There they offered dāna to the Master and His disciples, and when the Buddha discoursed to them, this couple attained the first stage of Sanctity (සොනංචරි).

Now, the monks who assembled in the hall, were extolling the virtues of the Thera Mahā Moggallāna. At that time, the Master entered the hall and declared: "Monks, the Bhikkhu who converts a family should do so without impairing their Saddhā—confidence, without damaging their wealth, without causing them oppression, and he should make known

to them the excellence of the Buddha even as a bee, that gathers honey from a flower, does so without harming the flower. My son, Mahā Moggallāna is such a one."

## IV. 6

## 38. LOOK WITHIN

7. න පෙරසං විලෝමානි-න පෙරසං කතාකතං 50  
 දතනනෝ'ච දථෙකකම්ස-කතානි දකතානි ච

*Look not into the faults of others, things done and left undone by others, but look into what you have done and left undone.*

This stanza was uttered by the Master at the end of the story given below.

A certain woman of Sāvatti was attending upon an ascetic Pāthika (පාඨික) by name. The neighbours, we are told, visited the Blessed One, listened to the Dhamma, and on their return spoke in praise of the Master saying: "Marvellous, indeed, are the discourses of the Teacher." This woman of Sāvatti, too, longed to see the Blessed One and listen to His discourses. She informed the ascetic of her desire. The latter, however, dissuaded her from visiting the Buddha. Thereupon she made up her mind to invite the Buddha to her home and listen to him. She, therefore, directed her son to invite the Master for the following day.

On his way to the Buddha, the boy visited the ascetic, and the latter tried hard to dissuade him from going to the Buddha but without success. Then said

the ascetic : "Well then, boy, you may go to Him and extend the invitation, but do not disclose to Him the way leading to your home. The boy carried out the instruction accordingly.

The following morning the ascetic went with the boy and seated themselves in the back room of the woman's house. To the Buddha, Who had mastered all the paths that lead to the evil states of existence and had discovered the way to Nibbāna, the Deathless Serenity, no guide was necessary to direct Him to a village house. So the Enlightened One visited that house the following morning. The Upāsikā offered the Blessed One the choicest food both hard and soft and when He had finished His meals she was ready to listen to the Master. The Lord of Compassion in a voice of delicate cadence and in orderly sequence began the sermon. Attentively and joyfully she listened to Him. The ascetic who could not endure the proceedings any further, reviled both the Buddha and the Upāsikā and walked away exclaiming, "She is no more my disciple."

The woman was so violently agitated in mind that she became confused and could not concentrate her mind upon the discourse of the Master. Thereupon the Teacher questioned her : "Are you distracted and unable to concentrate on my discourse?" "Yes, Lord, I am mentally disturbed by the insulting words of the ascetic," she answered. "One should not pay heed to the outbursts of such a heretic. One should look into one's own good and evil deeds," thus spake the Blessed One.

## 39. THE STUDY OF THE DHAMMA

8. සඵළු රුචිරං පුසඨං-වණණවනනං අගනිකං 51  
 ඵඵං සුභාසිතා වාචා-අඵලා හොති අකුබ්බතො
9. සඵළු රුචිරං පුසඨං-වණණවනනං සගනිකං 52  
 ඵඵං සුභාසිතා වාචා-සඵලා හොති පකුබ්බතො

*As a flower that is lovely and brilliant of hue, but yields no fragrance, so well-spoken words yield no fruit to one who does not follow them.*

*As a flower that is lovely, brilliant of hue, and full of fragrance so the well-spoken words (of the Buddha) yield fruit to one who does follow them.*

These stanzas were uttered by the Master at the end of the story given below.

At Sāvattthi there lived a lay disciple of the Buddha, Chattapāni—ඡත්තපාණී (one who carries an umbrella) by name. He had attained to the Third Stage of Sanctity (*Anāgāmi*). The story goes that one day, King Pasenadi of Kosala, while standing on the upper floor of his palace, beheld Chattapāni pass through the courtyard of the royal palace. The king had him summoned to his presence, and declared, "I hear that you are well versed in the Ti-Pitaka, the Teachings of the Buddha. You should teach the Dhamma to the ladies of the palace."

Then said Chattapāni, "It is not possible, Your Majesty; for in a king's palace what is proper and improper are matters of grave import and difficult to



differentiate. May Your Majesty send a message to a monk and request him to instruct the ladies of the palace." Accordingly the king sent a messenger to the Buddha informing Him that the king's consorts, Mallikā and Vāsabhakhattiyā (මාසභකභතීයා) were eager to learn the Dhamma. The Buddha sent a reply saying: "Mahārāja, it is not possible for a Buddha to concentrate His attention on one particular place always," and assigned the task to the Thera Ananda. Thence forward the Thera Ananda daily instructed them in the Dhamma.

Mallikā, we are told, was alert in grasping the word of the Buddha, while Vāsabhakhattiyā neglected her studies. One day, the Master questioned the Thera Ananda, regarding the progress of his pupils in the Dhamma. The Venerable Ananda said: "Lord, Mallikā learns her lessons with diligence, but your kinswoman (සැවිසිනා) Vāsabhakhattiyā ignores her studies." Then observed the Blessed One: "Ananda, to the one who does not faithfully study, grasp and repeat this clear-worded exposition of mine, it bears no fruit. It is like a flower possessing colour but bereft of perfume. But to the one who faithfully grasps and follows this Law it bears an abundant harvest."

## IV. 8

## 40. VISĀKHĀ

10. සඵා'පි පුසඵ රාසිවහා - කසිරා මාලාගුණ ඛහු 53  
ඵවං ජාතෙන මඵඵවන - කතනබ්බං කුසලං ඛහුං

*As from a heap of flowers many a garland is made,  
so by one born as a human being many a good deed should  
be done.*

This stanza was uttered by the Master at the end of the story given below.

Visākhā, the chief female lay disciple of the Buddha, we are told, was born in the city of Bhaddiya in the kingdom of Anga. Dhananjaya (ධනජය), the treasurer, was her father and Sumanādevi was her mother.

Visākhā was but seven years of age when she devotedly listened to the clear-worded exposition of the Master and attained to the first stage of Sanctity. At the age of sixteen she was given in marriage to Puṇṇavāddhana (පුණ්ණවඩ්ඪන), son of Migāra, the treasurer.

The story runs that when Puṇṇa was asked by his parents to choose for himself a suitable wife, he is reported to have said "If I can find a maid endowed with the 'Five Beauties' (පඤ්ච කලාණ සමනාගතං දුරිතං), I will do as you say." "But, what are these 'Five Beauties', dear son? asked the parents. "Beauty of hair, beauty of flesh, beauty of bone, beauty of skin and beauty of youth," replied Puṇṇa. (For in the

case of a woman of great merit the hair is like a peacock's tail, and when it is released and allowed to fall, it touches her ankles, the ends curling upward. This is 1. *Beauty of Hair* (කෙසකලයාණ). Her lips have a colour like that of a bright red gourd and are even and soft to the touch. This is 2. *Beauty of Flesh* (මංසකලයාණ). Her teeth are white and even and without interstices and shine like a row of diamonds set upright or like an evenly cut conch shell. This is 3. *Beauty of Bone* (අට්ඨකලයාණ). Her skin, without the use of sandalwood or rouge or any other cosmetic, is as smooth as a garland of water-lilies and as white as a garland of *kanikāra* flowers. This is 4. *Beauty of Skin* (ඡ්චිකලයාණ). Though she had brought forth ten times, her youth is as fresh as though she had brought forth but once. This is 5. *Beauty of Youth* (වයකලයාණ).<sup>1</sup>

Immediately Punnavaddhana's mother invited a hundred and eight Brahmins, treated them cordially and asked them to go forth in search of a maid with the "Five Beauties." Before they sent out the Brahmins they gave them much money and a costly golden garland, and said: "When you find a maid of these "Five Beauties," deck her with this golden garland." Accordingly the Brahmins proceeded, and finding no such girl in all the great cities, entered Sāketa. The day on which they entered was the "Public Day"<sup>2</sup> and the people were celebrating the festival. On this day, it is said, that all the people—even they who do not ordinarily go out of their houses—would come

<sup>1</sup> Buddhist Legends—Burlingame, II, 61.

<sup>2</sup> චිවචසකකතනං.

forth with their attendants and walk to the bank of the river. And it is said that young men of wealth and position of the warrior caste stand along the road, and when they behold a beautiful girl of equal birth with themselves, deck her with a garland of flowers.

Visākhā, who was now about sixteen years of age, adorning herself beautifully, proceeded to the bank attended upon by many maids. But there was an unexpected rain on this day, and the maids scampered as fast as they could and sought shelter in a hall. Visākhā, however, in spite of the heavy rain, kept to her usual gait.

The Brahmins then said to Visākhā: "Dear girl, your attendants hurried for shelter and entered the hall without having their garments and jewels soaked; but you failed to hasten your pace and have got drenched."

In response thus spake Visākhā: "Dear friends, speak not thus. I am stronger than my attendants, and I have good reasons for not hurrying myself.

"For friends, there are four persons who do not appear to advantage while running; and there is another reason besides.

"An anointed king, friends, does not appear to advantage if, decked in all the glamour of his jewels, he girds up his loins and scurries about the palace-court. By so doing he will certainly incur unfavourable criticism, and people will say of him, 'Why is this great king running about like a common householder?

"Likewise the king's state elephant, when fully caparisoned, does not appear to advantage while running; - but, when he moves with the natural grace and measured dignity of an elephant, he does appear to advantage.

"A monk does not appear to advantage while running. By so doing he would only evoke unpleasant reproach, and people will say of him, 'Why does this monk gallop about like a common householder?' But if he walks in a tranquil and serene gait, he does appear to advantage.

"A woman does not appear to advantage while running. By so doing she will evoke only unpleasant reproach and people will say of her, 'Why does this woman scamper about like a man?'"

"These are the four persons that do not appear to advantage while running."

"But, what, dear girl, is the other reason?" asked the Brahmins.

"Dear friends, mothers and fathers bring up a daughter seeking to preserve intact and unbroken the bigger and smaller organs of her body; for we are goods for sale, mere merchandise to be auctioned, and they bring us up with the intention of bartering us off in marriage to some other family. The result is that were we, while running, to trip over the hem of our skirt or some obstacle on the ground, and fall, and break either a hand or a foot, we would be a burden

to our family. But if the clothes we wear get wet, they will dry. Bearing this consideration in mind, dear friends, I did not run.”<sup>1</sup>

The Brahmins discerned that she possessed the ‘Five Beauties’ and acclaiming her, they decked her with the golden garland and brought the news to Migāra, the treasurer.

Great preparations were made for the wedding by both parties. Dhananjaya, the treasurer, gave his daughter much wealth, cattle, men-servants and women-servants, and provided all that was necessary for Visākhā, and in administering her the final admonition spoke thus: “Dear daughter, there are these items of right conduct and good manners (अथैतानि) you must observe so long as you live with your husband.”

1. *So long as you live in the house of your father-in-law, the indoor fire is not to be carried outside.*
2. *The outdoor fire is not to be carried inside.*
3. *Give only to him that gives.*
4. *Give not to him that gives not.*
5. *Give both to him that gives and to him that gives not.*
6. *Sit happily.*
7. *Eat happily.*
8. *Sleep happily.*
9. *Tend the fire.*
10. *Honour the household divinities.*

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<sup>1</sup> Buddhist Legends—Burlingame, II, 63, with minor changes.

And this is the true meaning of the ten admonitions :

1. If you discern any fault in your father-in-law or in your husband, say nothing about it when you go to this or that neighbour's house; for there is no fire that may be compared to this fire."
2. If either women or men in your neighbours' houses speak ill of your father-in-law or of your husband, you must not bring home the slander that you have heard them utter, and repeat it, saying, "So and so said this or that unkind thing about you;" for there is no fire comparable to this fire.
3. You should lend only to those who return borrowed articles.
4. You should not lend to those who do not return borrowed articles.
5. When poor kinsmen and friends seek your assistance, you should give it to them, whether or not they are in a position to repay.
6. "Sit happily" means that when a wife sees the approach of her mother-in-law or her father-in-law or her husband, she should stand as a sign of respect and not remain seated.
7. "Eat happily" means that a wife should not eat before her mother-in-law and father-in-law and her husband have partaken of their meals. She should serve them first, and when she is sure

that they have had all they care for, then, and not until then, may she herself partake of her meals.

8. "Sleep happily" means that a wife should not go to bed before her mother-in-law and her father-in-law and her husband have gone to bed. She should first perform the major and minor duties which she owes them as a matter of conjugal obligation, and when she has so done, then she may herself lie down to sleep.
9. "Tend the fire" means that a wife should regard her mother-in-law and her father-in-law and her husband as a flame of fire.
10. "Honour the Household Divinities" means that a wife should look upon her mother-in-law and her father-in-law and her husband as her Divinities deserving of her respect.

Visākhā was very liberal in her ways. It is said that all the gifts, she was showered with, on her wedding day, she distributed among the various families in the city.

Visākhā was also very kind and considerate. It is said that at midnight, on the very day of her marriage, one of her mares gave birth to a foal. She immediately went with her maid-servants and caused the animal to be bathed in hot water and anointed with oil.



Now, we are told that Migāra, the treasurer, Visākhā's father-in-law, was a follower of the Niganthas. However, because of Visākhā's foresight and discerning nature, she invited the Blessed One to her father-in-law's mansion, and made the whole family to follow the Buddha and His Teaching, and her father-in-law even attained the first stage of sanctity.

Visākhā was renowned as the chief benefactress (Dāyikā) of the Buddha. Her faith and delight in "The Dispensation of the Buddha" (Buddhasāsana) was boundless. She caused a large monastery (*Pubbārāma*) to be erected for the Buddha and His disciples.

The day on which the monastery was completed, and the opening ceremony was in progress, we are told, that towards evening, Visākhā in the company of her children and grand children, walked round the monastery chanting five solemn stanzas in her voice of delicate cadence, for she had consummated a wish which she had conceived in the dim distant past.

The monks hearing her voice informed the Master thus: "Lord, we have never heard Visākhā singing. To-day, however, she is walking round the monastery with her children and grand children chanting and singing." "Is she gone into a frenzy, Lord?" inquired the monks. Thereupon, the Blessed One explained to them: "Monks, she is not singing. Her ancient wish is now fulfilled and she is giving vent to a joyful utterance as she moves about, and related the story of the past and made known her aspiration of yore.

## 41. THE ALL PERVADING FRAGRANCE

11. න පුප්පි ගන්ධෝ පටිවාන'මෙති 54  
 න වඤ්ඤාං තගර මලලිකා වා  
 සතං ච ගන්ධෝ පටිවාන'මෙති  
 සබ්බා දිසා සප්පුරිසො පවාති
12. වඤ්ඤාං තගරං වා'පි-උප්පලං අථ වසසිකී 55  
 එතෙසං ගනිජාතානං-සීලගන්ධෝ අනුතතරො

The fragrance of flowers is not wafted against the wind, nor does the fragrance of Sandal-wood, Tagara or Jasmine. (But) the fragrance of the virtuous (good) men is wafted against the wind. The good man diffuses fragrance in all directions.

Among the fragrance of Sandal-wood, Tagara, Lotus and Jasmine, supreme is the fragrance of virtue.

These stanzas were uttered by the Master at the end of the story given below.

One evening, when the Thera Ananda was deeply absorbed in meditation, the following thought occurred to him: "The perfume of sandal, of flowers and so forth goes only with the wind (අනුවානං); but, is there a substance whose perfume goes in a direction opposite to the wind (පටිවානං)." "I will question the Enlightened One about this," he said to himself and approached the Teacher and asked Him: "Lord, is there a substance whose perfume goes both with the wind and against the wind?"

“Yes, Ananda,” answered the Enlightened One, “there is a substance whose fragrance is scattered with the wind as well as against the wind. If, Ananda, a man or a woman seeks refuge in the Buddha, Dhamma and Sangha and refrains from killing, stealing, unchastity, falsehood, and taking intoxicants,—if he or she is virtuous, skilful and harmless in his or her actions—the very devas, Samanas (*Sages*) and Brahmins will speak in praise of him or her. Thus, Ananda, if a person lives a righteous life, injuring none, the scent of his virtue goes both with the wind and against the wind.”

## IV. 10

## 42. THE DIVINE WEAVER

18. අසමනනා අං ගඤ්ඛා-ඛා'ං තගරවඤ්චි 56  
 යො ව සිලවතං ගඤ්ඛා-වානි දෙවෙසු උක්කමො

*Faint is the fragrance of Tagara and Sandal ; but, the excellent fragrance of the virtuous is wafted even amongst the Devas.*

This stanza was uttered by the Master at the end of the story given below.

One day, the Thera Māha Kassapa, having risen from නිරොධ සමාපත්ති, attainment of cessation, entered Rājagaha for alms. Thereupon the nymphs of the Deva

realm, consorts of Sakka, the chief of devas, prepared alms and said to the Thera: "Rev. Sir, do accept these alms." The Thera, however, refused, explaining: "To-day I intend to bestow my grace and favour on the poor. I will accept *dāna* only from the impoverished and the indigent." Then the nymphs returned to the Devaloka and told Sakka what had happened. Now, we are told, that Sakka himself was longing to offer *dāna* to the Thera. So, Sakka disguised himself as an old weaver enfeebled with age, and transformed *Sujā* (सुजा), a celestial nymph into an old woman and creating a weaver's lane, sat spinning out thread. At this time, the Venerable Māha Kassapa was proceeding on his alms round reflecting to himself, "I will to-day bestow favour upon the poor."

Seeing this poor pair, the Thera imagined, "They are toiling hard in their old age, there cannot be others who are poorer than these two; if they offer me even a morsel, I will accept it willingly."

When the Elder approached them, Sakka saw him and saluted him saying: "Oh! the Venerable Mahā Kassapa has approached my hut after a very long time." He then took the mendicant-bowl from the Elder, filled it with boiled rice and offered it to him. The poor man's offering was so rich that it evoked a feeling of misgiving in the Thera's mind: "This man is so poor and indigent, but his alms are as sumptuous as the food of Sakka. Who can he be?" Knowing that it was Sakka, the Venerable Kassapa said: "Sakka you have committed a grievous wrong in robbing the poor of the opportunity of

gaining merit" Then said Sakka : "Why, Reverend Sir, can you find a man poorer than myself?" "How can you be poor when you enjoy the pleasure of the Devaloka? Henceforth do not thus deceive me." Then asked Sakka : "Reverend Sir, have I, or have I not, gained merit by offering alms to you even through deception?" "You have acquired merit." "If that is so, it is my duty, Reverend Sir, to perform deeds of merit," so exclaiming Sakka saluted the Thera Mahā Kassapa, and with Sujā flew up into the air and broke into a paeon of joy (උද්භං උද්භෙසී).

“අහො දුකං පරමදුකං කසපෙ සුප්පතිට්ඨිතං”

“Ah, the almsgiving, the perfection of almsgiving,  
Well bestowed on Kassapa!

Being aware of this, the Blessed One breathed forth the following Solemn Utterance :

පිණ්ඩපාතිකස්ස භික්ඛුනො  
අත්තභාරස්ස අනඤ්ඤපොසිතො  
දේවා පිභසෙනි තාදිතො  
උපසන්නස්ස සද්ද සතිමතො.”

“If a monk depends on his alms-bowl, if he supports himself and supports no other, if he be tranquil and ever mindful,—the Devas love such a monk.”

In this connection, the Buddha remarked : “Monks, because of the scent of virtue of my son, Mahā Kassapa, Sakka approached him and offered dāna.”

So saying He gave utterance to the stanza mentioned at the beginning.

## 43. A FUTILE SEARCH

14. තෙසං සමෙතනසීලානං-අසාමාදවිහානිනං 57  
 සමදකුක්ඛ විමුත්තානං-මාරො මග්ගං න විදාසී

*Of those perfect in virtue, leading a life of heedfulness, and completely delivered (from taints) through perfect realization (of the Four Truths)—Māra<sup>1</sup> knows not the path.*

This stanza was uttered by the Master at the end of the story given below.

The Thera Godhika, we are told, was dwelling at the Black Rock (කාළු සීලායං) on the Isigili (ඉසිගිලි) slope. Being full of zeal and heedfully meditative, he attained to a cosmic trance (සාමසිතං වෙතො විමුත්තං ජුසිතො). But, later, being attacked by a certain illness, fell away from his trance. Six times repeatedly he attained the trance and six times did he lapse away from his trance. The seventh time he attained to his trance, he thought to himself: "Six times have I fallen away from my trance, and doubtful is the future state of a person who fails in trance." So he took the razor and lay down on his bed intending to cut his own throat and commit suicide.

Māra, the Evil One, knowing his intention, mused: "Those who use the razor to commit suicide are

<sup>1</sup> Devaputta-Māra—the 'Evil One' the Tempter, who is depicted in temple paintings. For another meaning of Māra see foot note, p. 53. For a very vivid description of Māra, see Malalasekera, Dictionary of Pāli Proper Names, Vol. p. 611—20.

indifferent to life. They develop intuitive knowledge and attain Arahantship. I shall, therefore, prevent him from using the razor." He further thought: "If I were to dissuade him from using the razor, he may turn a deaf year to me. I shall, therefore, induce the Blessed One to do so." Māra then approached the Master and spake thus :

“මහාචීර මහාපක්කුදු-ඉද්ධියා සසසා ජලං  
සබ්බවෙර හයා'නින-පාදෙ ව්‍යුමි චක්ඛුම

සාවකො තෙ මහා චීර-මරණං මරණාභිභු  
ආකෘති වෙනසති තං නිසෙධ ජුතිකිර

කථං හි ගගවා භුඤ්ඤං-සාවකො සාසනෙ රතො  
අප්පභ්‍ය මානසො සෙබ්බො-කාලං කසිර ජනෙසුතා”

“O Great Hero, great in wisdom, resplendent with  
glory and psychic powers,  
Free from all hatred and fear.—I salute Thy Feet,  
All-seeing One.

Mighty Hero, Defeater of Death, Thy disciple

Desires and plans death. Dissuade him, Gloriously  
Bright One.

Blessed One, renowned among men, how can Thy  
disciple, who delights in Thy Dispensation,

Pass away as a learner<sup>1</sup> without consummating his  
heart's desire?”

At that instant, the Thera Gojhika drew the  
razor.

<sup>1</sup> Sekha — learner, see note on Sekha.

The Master, knowing that it was Māra, uttered the following stanza :

“එවමු පිරා කුබ්බන්ති-කාචකඛ්ඛන්ති ජිවිතං  
සමුලං තණං අබ්බුසා-ගොධිකො පරිනිබ්බතො”

“Even thus do the wise steadfast ones act,  
they are not for life.

*Uprooting all craving, Godhika has attained Nibbāna.”*

Thereupon, the Master with His disciples, proceeded to the place where Godhika Thera was. At that hour, Māra was making an attempt to find out where the Thera's re-linking consciousness (පටිසන්ධි විසුඤ්ඤ) <sup>1</sup> was being connected. Then the Buddha pointed him out to the monks, “going about like a cloud of smoke,” searching for the consciousness of Thera Godhika. ‘The Consciousness of Godhika, O Monks, has not fixed itself anywhere; for he has attained Nibbāna—the Deathless.’

Māra, being disappointed, appeared before the Enlightened One and spake thus :

“උඤ්චං අධො ච නිරියං-දිසා අනුදිසා සචතං  
අපච්ඡසං කාධිගච්ඡාමි- ගොධිකො සො කුභිං ගතො”

“Above, below and across, and in all the directions,  
I sought, but found him not. Whither has Godhika  
gone ?”

<sup>1</sup> See note on Patisandhi Vinnāna.



Thereupon the Teacher said :

“සො ධිරො ධිතිසම්පන්නො-කුසි කුසාරතො සද,  
අහොරතං අනුසුඡං-ඡීවිතං අනිකාමසං  
ඡීකා නමුච්චිතො සෙතං-අනාගතකාමො පුතඛතවං  
සමුලං තණ්හා අබ්බුසා-ගොධිකො පරිනිබ්බුතො”

*The Wise One, steadfast and meditative, ever  
delighting in meditation,*

*Performs his duty day and night caring naught  
for life.*

*Vanquishing Māra's <sup>1</sup> host, abandoning re-birth,*

*Uprooting all craving, Godhika has attained  
Nibbāna.”*

Further said the Buddha : “Mara, why worry searching for the place where Godhika's consciousness has fixed itself? Even a hundred or a thousand like you could never discover it.”

<sup>1</sup> Mara is called Namuci (නමුච්චි) because none can escape him—  
නමුච්චිති මාරො, සො හි අතතතො විසයො නිකම්චිතු කාමෙ  
සද්වම්බුසෙසා න මුසුච්චිති. අතතරාමං තෙසං සාරොති, තසමා  
නමුච්චිච්ච්චිච්චි. Sutta Nipāta Comm. ii. 386; Hewa-  
vitarne Ed. 328.

## 44. A CHANGE OF HEART

15. සඨා සංඛාරධානස්මිං-උජ්ඣිනස්මිං මහාපථේ 58  
සදුමං න ජථ ජායෙථ-සුචි න නිං මනෝරමං
16. ඵචං සංඛාර භූතෙසු-අනිභූතෙ පුඤ්ජස්මිනි 59  
අතිරොචති පඤ්ඤාසංසම්මාස මුඛිණි සාවකො

*As on a heap of refuse thrown on the high road, a sweet-smelling, attractively beautiful lotus (a lily) may spring up, so among the mass of blind worldlings, a disciple of the All-Enlightened One outshines.*

These stanzas were uttered by the Master at the end of the story given below.

At Sāvatti, there lived two friends, Sirigutta (සිරිගුත්ත) and Garahadinna (ගරහදින්න) by name. Sirigutta was a follower of the Buddha while his friend was an adherent of the naked ascetics (නිගණ්ඨ). Garahadinna, being instigated by the Niganthas, said again and again to his friend, Sirigutta, thus: "Friend, what do you expect to gain by following the Samana Gotama (The Buddha)? Why not visit my noble teachers and give them alms?" Now, when this request was made repeatedly, Sirigutta inquired: "Friend, what do your noble teachers know?" "Speak not thus," retorted Garahadinna, "my teachers know all about the past, present and the future; they also know the thoughts, words and deeds of others." Then rejoined the friend: "You are to be blamed for not disclosing to me this information earlier. Do proceed to invite your teachers on my behalf."

Now, Sirigutta ordered a long ditch to be dug between two of his houses, and arranged seats in such a way that those who attempted to sit on them would fall into the ditch. He further spread coverlets over the ditch and the seats to cover them up, and conceal the ditch.

When the Niganthas arrived, Sirigutta revered them, welcomed them wholeheartedly, and thought to himself thus: "You are supposed to know the past, present and the future. If you really know all this please do not enter my house; for you will know what is in store for you."

The ascetics who were supposed to have knowledge of the past, present and future, entered the house, and all fell into the ditch.

Garahadinna, the follower of the Niganthas, was thoroughly disconcerted, and in his anger he thought of perpetrating a similar trick on the *Sangha* (The Order of Monks) in whom Sirigutta had faith. With this design in view, he renewed his friendship with Sirigutta, and the latter asked Garahadinna to pin his faith in the Buddha and *Sangha*.

"What does your Buddha know?" inquired Garahadinna. "Well, friend, the Buddha is the knower of the past, present and the future. He also reads through the thoughts of others," replied Sirigutta. "Well then, friend," rejoined Garahadinna, "invite the Buddha and His disciples on my behalf, and I will entertain them."

The Blessed One knew what Garahadinna schemed to do. But He accepted the invitation; for he foresaw that many would be benefitted by His visit.

Garahadinna, in his smug self-satisfaction, caused a huge pit to be dug between two houses, heaped it with fire-wood, and enkindled it. The pit was full of glowing cinders and embers. But, he had, manoeuvred it in such a way that there were no visible signs of a pit. There he had the seats prepared in such a way that the Buddha and His disciples would fall headlong into the pit.

In due time the Buddha arrived with His disciples. Garahadinna saluted the Blessed One and welcomed Him cordially. Thereafter he thought to himself: "You are supposed to know the past, present and the future and capable of perusing the thoughts of others. If you are aware of all that, please enter not my house."

But the Master entered the house with His disciples, and proceeding to the tiers where the seats were arranged, reposed His feet over the charcoal pit; and lo and behold! there blossomed forth large lotuses to receive His Holy Feet. Thereupon the Master and His disciples took their seats, and Garahadinna was stupefied and amazed. He had not got ready any food; for his sole design was to inflict humiliation upon the Buddha and His disciples. However, by the wondrous power of the Blessed One, the disciples had sufficient food spread before them. When they had finished partaking of their meals, the Master spoke as follows:

"Those beings who lack the eye of knowledge, appreciate not the virtue of my disciples or the merits of the Dispensation of the Buddha. Blind are they who are bereft of the eye of knowledge. The wise only are possessed of eyes."

# BOOK V. 1.

## BĀLA VAGGA—FOOLS

### 45. VOICE FROM ANOTHER WORLD

1. දීඝා පාතරතතා රතනී-දීඝං සනතසස භසාපනං 60  
දීඝසා බාලානං. සංසාරා-සද්ධම්මං අවිජානතං.

*Long is the night to the wakeful; long is the league to the fatigued; long is Samsāra (round of re-births) to the foolish who know not the Dhamma.*

This stanza was uttered by the Master at the end of the story given below.

On a certain festival day, while journeying round the city mounted upon his royal elephant, King Pasenadi of Kosala beheld an enchantingly beautiful woman peeping out of her window. He was bewitched by her charm and instantly fell in love with her and yearned to have her. But coming to understand from his minister that she had a husband, the king made up his mind to deprive the husband of his life by adopting a most heinous scheme. The king summoned him to his presence and commanded: "From this day onwards thou shalt be my slave." Most reluctantly he was forced to accede to the request. He was obedient and dutiful, and the king, unable to discover any fault in him, one day, sent for the man and ordered: "Thou shouldst go to the river bank a league away from this place and duly fetch me red earth, water lilies, both white and blue, at eventide, when I take my bath.

If you fail to arrive by that hour, you shall be punished.

The poor man thought to himself, "Red earth and water lilies, both white and blue, are available only in the realm of the Nāgas<sup>1</sup>. How can I procure these?" Thus he was terror-stricken. He scrambled home, spoke to his wife, and taking with him a little rice and curry, started on his league-long journey. On the way, he partook of a portion of the rice, gave a part of it to a traveller, and the remainder he cast into the water and exclaimed in a loud tone: "May the Nāgas and the guardian Devas of this river give sympathetic ear to my prayer. The king, with the cruel intention of punishing me, has subjected me to this ordeal. I have gained merit by sharing my rice with the others. May you all share this merit with me, and furnish me with red earth and water lilies." At this, we are told, that the Nāgarāja, the Lord of the Nāgas, manifested himself in the guise of an old man, and gave this man what he so earnestly sought.

The king, reflecting to himself: "Man knows all types of devices, and if this man, by any chance, obtain these articles, I will not succeed in my attempt to slay him," ordered that the city gates should be closed early.

The man, however, arrived in due time, but being unable to get the gates opened, deposited the

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<sup>1</sup> Nagas are a type of beings who are below the human states having certain powers that are supernatural to humans.

earth on the threshold and hung the lilies at the gate and cried out thrice, saying: "May all the citizens know that I have fulfilled the king's orders. The king intends to hang me unlawfully without any just cause." Then he proceeded to the monastery pondering to himself: "I have no other place of refuge and safety."

The king spent a restless night; for his heart was torn and twisted with passion. He pondered to himself while rolling in his bed: "When day dawns, I will have that man beheaded and his wife brought before me." At that very instant, the story goes, the king was horribly alarmed by the terrific cries of four wasters reborn in purgatory. Early morning, he consulted his household priests (*Brahmins*) who interpreted the nightmare as a sign that the king was destined to die, and an animal sacrifice would rescue his life. Immediately, the king had all the necessary animals procured for the sacrifice. But, fortunately, Mallikā, the king's chief consort who was a follower of the Buddha, interceded, and explaining to him the futility of animal sacrifices to save human life, went with him to the Blessed One, and revealed to Him what had happened the previous night. Then spake the Master: "Fear not; the sounds by which you are excited, are the agonized screams of evil doers writhing in an evil state of existence."

At the request of the king, the Master unfolded to them the story of these evil doers' past misdeeds. The king was profoundly moved by the discourse and thought to himself: "A heinous act, indeed, is this adultery.

The men who committed these crimes are repaying in a tortured state of existence. Because of my passion for another's wife, I spent a sleepless night." He then said to the Buddha, "Lord, to-day I know how long the night is." Then the king's servant who was also in the vicinity, rejoined, "Lord, to-day the king knows how long the night is. Yesterday I knew how long a league is."

## V. 2

## 46. A DODGER'S SPITE

2. චරං චේ නාබිගඤ්චස්ස-සසසාං සද්දිසමනනනො 61.  
ඵඤ්චිඤං දලහං කඛිරා-නඤ්චි බාලෙ සභායකා

*Whilst faring (in search of a friend) if one finds not a companion who is higher or equal, let one firmly adhere to his solitary road. There is no fellowship with a fool.*<sup>1</sup>

This stanza was uttered by the Master at the end of the story given below.

The Thera Mahā Kassapa was once staying in the (පිට්ඨලී) cave near Rājagaha. There he had two disciples to attend upon him. One was dutiful while the other was prone to neglect his duties. When the dutiful one had prepared the water for washing, the other one would rush with the information to the Thera saying: "Reverend Sir, the water is ready,"

<sup>1</sup> A wise compassionate person may associate with a wicked person if the latter can be reformed.



and thus get the credit for the act. One day, the conscientious one, in order to subject the other to a rebuke, prepared the water for the bath, placed it in the back room, and yet left a little water steaming in the boiler. The other, seeing the steam escaping from the boiler, hurriedly informed the teacher that the water was ready. The Elder, however, found no water, and later, when the conscientious one gave him water, he realized what had happened, and admonished the careless pupil against such indolence in the future. The pupil who was highly annoyed, took offence with the Thera and proceeded to commit more misdemeanours. The latter advised the irresponsible monk again saying that such conduct was not befitting to one who has renounced the world. Notwithstanding this good counsel, the pupil conceived a grudge against his own teacher, and when the Thera Mahā Kassapa had proceeded on his alms round, he set fire to his cell and escaped, but after death, he was born in the Avīci hell(අවිච්චි මහානිරයෙ).

This incident became the subject of discussion among the people. At this time, a certain monk left Rājagaha for Jetavana to see the Blessed One. The Master greeted him cordially, and inquired after Thera Mahā Kassapa. Then replied the monk: "Lord, all is well with the Venerable Mahā Kassapa, but one of his pupils set fire to his cell and ran away." "O Monk, this is not the first time that he has taken offence and burnt up his teacher's cell. In the past, too, he perpetrated similar heinous acts," so remarking the Blessed One recounted the story of the past, and further said, "It would be better for my son, the Elder Kassapa, to live alone than to keep companionship with a fool."

## 47. WEALTH IS A FETTER.

3. පුතනා මව් මනමව්-දුන් බාලා විගසැන් 62  
 අනා හි අනානො නව්-කුණො පුතනා කුණො මන.

"I have children, I have wealth" thus the fool grieves. Himself he does not own.<sup>1</sup> Whence sons? Whence wealth?

This stanza was uttered by the Master at the end of the story given below.

At Sāvatti, there lived a miserly treasurer named Ananda. He often admonished his only son, Mulasiri (මුලසිරි), in this wise: "Son, imagine not that eighty crores of treasure are a large sum. One should not give away but should accumulate always." Later, he died without even divulging to his son where the great stores of treasure were concealed, and was re-born as a child to a Chandāla woman near the gate of Sāvatti. He was deformed and wretched and a burden to his mother. When he grew up, he trotted from door to door to earn his living, and one day, entered his own home where he had been the treasurer, in his previous existence. His grand-children, the sons of Mulasiri, seeing this deformed and ugly person, were thoroughly frightened and repulsed and commanded the servants to drag him ruthlessly and cast him out of the house.

The Lord of Compassion, while going His round for alms with the Thera Ananda, witnessed this

<sup>1</sup> See note on *Atta*.

deplorable plight of the poor Chandāla. Immediately the Master sent for Mulasiri and asked him: "Do you know this man?" "No, Lord," replied Mulasiri. "He is your father," explained the Master. But Mulasiri would not believe it. Then spoke the Buddha to the poor man: "Ananda, (he was the treasurer Ananda in his previous birth) shew thy concealed five stores of treasure to thy son." He obeyed the order of the Master. Thereupon Mulasiri believed the Buddha's word and sought refuge in the Buddha.

## V. 4

## 48. THE PICKPOCKET

4. සො බාලො මසකැති බාලො 63  
 පණ්ඩිතො චා'පි තෙන සො  
 බාලො ච පණ්ඩිතමානි  
 ස ඔව බාලො'නි චුච්චති

*A fool, aware of his folly, is, for that very reason, a wise man. The fool, who deems himself wise, is called a fool indeed.*

This stanza was uttered by the Master at the end of the story given below.

Two thieves, who were very close friends once accompanied a congregation to the Jetavana Monastery to hear the Dhamma. One of them listened to the Law, while the other was on the lookout for an opportunity to rob someone of his purse.

One attained to Sanctity by listening to the Master, while the other pilfered a few farthings from a neighbour. The thief who had stolen the farthings, had food cooked in his house, while there was no cooking done in the others'. So the thief and his wife jeered at the other, saying : "You are so wise that you cannot even manage to get some money to have food prepared in your house."

Then the other, thinking to himself: "This man, because of his crass stupidity, knows not that I am wise," approached the Buddha, and informed Him of what had happened. The Master in this connection uttered the stanza mentioned at the beginning.

## V. 5

## 49. LADLE IN SOUP

5. ආච්ඡිච්චෙති චෙ ඛාලො-පණ්ණිතං පසිරුපාසති 64  
න සො ධම්මං විජානාති-දුබ්බි සුපරසං යථා

*Though a fool associates with a wise one, all his life, he discerns not the Dhamma, as a spoon the flavour of soup.*

This stanza was uttered by the Master at the end of the story given below.

The Thera Udāyi (උද්දායී), we are told, was in the habit of entering the Assembly Hall (*Dhammasabhā*), and ensconcing himself in the 'Seat of the Law' (*Dhammāsana*) when all the Mahā Theras had left the

place. One day, some visiting monks, entering the hall, beheld Udāyi seated snugly on the Dhammāsana, and presuming that he was a learned Thera versed in the Dhamma, directed at him a few questions on the five aggregates (පඤ්චකකික). The latter failed to answer the questions. Thereupon, the monks scornfully rebuked him thus: "Who is this monk who lives with the Master in the same monastery and is utterly ignorant of the doctrine of the five aggregates?" And they reported the matter to the Blessed One. In this connection, the Master gave utterance to the stanza mentioned at the beginning.

## V. 6

### 50. SWIFT DISCOVERY

6. මුහුනක ම'පි වෙ විඤ්ඤා-පණ්ඩිතං පඤ්ඤාපාසනි 65  
 බිසං ධම්මං විජානාති-ජීවිහා සුපරසං යථා

*If a man of intelligence associate with a wise man even for a moment, swiftly he understands the Dhamma as the tongue the flavour of soup.*

This stanza was uttered by the Master at the end of the story given below.

The story goes that thirty men were in search of a lost woman in the Kappāsika forest. There they met the Buddha. He discoursed to them on the "Noble Quest." They listened to the Master attentively, and being convinced, abandoned their hunt for the lost woman, renounced the world, and entered the

Holy Order. These thirty Bhikkhus, who were observing strenuous disciplinary practices (ධුතඛන), visited the Blessed One after a long interval. Then the Master expounded to them the *beginninglessness of Samsara* (අනර්ථක ධම්මදෙසනං), and forthwith they all attained Arahantship—the final stage of Sanctity.

“In how short a time have these monks realized the Truth” was the subject of discussion among the monks who assembled in the hall. Thereupon, the Teacher said: “Monks, not only in this birth, but in a previous existence, too, these thirty companions were in quest of women, but on hearing the Dhamma they grasped the Truth.” [See Tundila (තුණ්ඩිල) Jātaka No. 388.]

## V. 7

### 51. THE LEPER MADE CLEAN

7. චරනති බාලා දුමෙමධා-අමිතනනනේ'ව අනනනා 66  
කරුණා පාපකං කමමං-යං හනති කද්දකප්පලං

*Doing ill deeds the fruit whereof is bitter, fools behave unto themselves as enemies.*

This stanza was uttered by the Master at the end of the story given below.

Suppabuddha, whose story is mentioned in the Udāna, was a leper who had listened to the Buddha and attained Sanctity. With the desire of communicating the pleasant news to the Blessed One, he waited until the congregation had dispersed. However, we

are told, that when Suppabuddha was on his way to the Buddha's fragrant chamber, Sakka, the king of Devas, in order to test him, said unto him: "Suppabuddha, thou art a poor miserable wretch; I will bestow upon you immense wealth if you surrender your faith in the "Tri-Ratna"—The Buddha, the Dhamma, and the Sangha. Then asked the leper: "Who are you?" "I am Sakka." "Silly person, you do not seem to be fit to talk to me; how dare you declare me to be poor and miserable. I am very wealthy, indeed, and have attained to happiness."

“සක්කා ධනං සීල ධනං—භීර්මිත්ත පජියං ධනං  
සුත ධනව වාගො ව-පඤ්ඤ මේ සත්තමං ධනං  
යසස ඵනෙ ධනා අඤ්ඤ-ඉඤ්ඤා පුරිසසසාවා  
අදුඤ්ඤො’ති තං ආහු-අමොසං තසා ජීවිතං”

*“The wealth of Confidence, the wealth of Morality,  
the wealth of Modesty, of Fear of blame.*

*The wealth of Learning, of Charity, of Wisdom,  
the seven stores of wealth are mine.*

*Whoso possesses these stores of wealth, be it a man,  
or woman,*

*Such a one they call not poor, the life of such a one is  
not in vain ”*

Thereupon Sakka left him, and appearing before the Master, recounted to Him all that had happened. Then observed the Blessed One: "Sakka, it is not possible even for you to prevail upon Suppabuddha to abjure the 'Tri-Ratna.'"

Suppabuddha visited the Blessed One, made known his attainments, saluted Him, and left the monastery. But, alas! the unexpected happens: he had gone only a little distance when a yakkhini in the guise of a heifer gored him, and he died on the spot.

The Master in this connection related the story of the past, and said: "Monks, these beings wander about doing evil deeds which will bring woeful results to themselves."

## V. 8

### 52. SAVED BY THE MASTER

3. න නං කම්මං කතං සාධු-සං කතො අනුතපෙති 67  
සසා අසසුමුඛො රොදං-විපාකං පටිඝඝවති

*That deed is not well done which, being done, one repents and reaps bitter fruit thereof with tearful face.*

This stanza was uttered by the Master at the end of the story given below.

A certain farmer cultivated a field near the city of Sāvatti. Some thieves who entered the city, stole a large sum of money, and having gone to the field, divided the spoils among themselves. One of the thieves had taken for himself a purse containing gold coins without the knowledge of his companions; but, when leaving the field, it dropped from the fold of his garment without his knowledge.



That day, while the All Merciful Master was surveying the world, the farmer was caught in the net of His knowledge, and He became aware of the fact that the owners, who were pursuing the thieves, will discover the purse in the field and take the innocent farmer to task. "He will have no other witness except me, and it is my duty to protect him," reflected the Lord of Compassion.

Early in the morning, as usual, the farmer proceeded to his field. The Blessed One, with the Thera Ananda, also wended His way thither. The farmer saluted the Master, and continued to till the field. The Blessed One walked to the place where the purse was and said: "Ananda do you see a venomous snake?" "Yes, Lord, I see the poisonous snake," replied the Thera Ananda. Thereafter, the Buddha went His way. The farmer who overheard this conversation, thought: "In season and out of season, I frequent this field, but never have I seen a snake." So he went thither, and found a purse containing gold coins instead of a snake. He covered it with earth and resumed his work.

The owners, hunting in search of the thieves, came to this field, discovered the purse, assaulted the farmer, and produced him before the king who without any compunction, condemned him to death. The farmer was taken to the place of execution, and he was repeating to himself: "Ananda, do you see the venomous snake?" "Yes, Lord, I see the deadly poisonous snake." Now, the executioners questioned him: "What do you mean by repeating the words of the Master and of the Thera Ananda?" Then said the

farmer: "I will reveal what it is if you take me to the presence of the king." Accordingly he was taken to the king, and he recounted what had happened.

"This man mentions the name of the Buddha, the Greatest of men, as his witness," so saying the king took him to the Blessed One at even-tide. The king spake to the Master, and learning that the story was true, said: "Lord, if this farmer failed to name, as witness, a person such as Yourself, he would never have been able to save his life." Then observed the Teacher: "Yes, Mahārāja, I also said just that before I went to that field." In conclusion, the Buddha said: "A wise man ought to do a deed for which he will have no occasion whatsoever to repent in the future."

## V. 9

### 53. THE GARDENER'S SACRIFICE

9. හැඳවූ කමමං කතං සාධු-සං කතො තා'නුභවසාති 68  
සකස පභිභතො සුචිතනා-විපාකං පච්ඡෙදවතී

*Well done is that deed which, being done, one repents not and reaps fruits thereof joyfully.*

This stanza was uttered by the Master at the end of the story given below.

Sumana was the gardener who supplied jasmine flowers to King Bimbisāra. One day, when he entered the city, as usual, with flowers, he beheld the Blessed

One followed by His disciples entering the city of Rājagaha with all the dignity and grace of a Supremely Enlightened One.

"I will offer Him these flowers. The king receiving no flowers to-day, may kill me or banish me from his kingdom. Let him condemn me to death or banish me. I will offer these flowers to the Buddha."

Accordingly with a heart full of joy, he offered the flowers to the Blessed One, praised Him, paid obeisance to Him, and returned home taking the empty basket with him. Sumana's wife, being a silly woman, rebuked him saying: "What have you done? Kings are rude, cruel and wilful and often inflict severe punishment; because of you, I too may fall into trouble," so saying she hastened to the royal palace with her children, and said to the king: "Lord, my husband has offered the Buddha the jasmine flowers that your majesty should receive. I rebuked him and came hither to inform your majesty about it." King Bimbisāra, however, was a noble disciple of the Buddha and had attained the first stage of Sanctity. "This woman is stupid," thought the king. But, pretending to be angry and displeased, he said to her: "Yes, it is good that you abandoned him. I know how to deal with him," so saying the king dismissed her.

The Blessed One arrived at the gates of the king's palace. The king greeted the Buddha and His disciples very cordially, and offered food both hard and soft. After His thanksgiving sermon, the Master returned to the monastery.

The king summoned Sumana, and asked him: "With what thoughts did you offer the flowers to the Buddha?" "Your Majesty," replied Sumana, "I offered my life to the Blessed One, and when I offered the flowers, I said to myself: 'Let the king condemn me to death or banish me.'"

"You are a great being," said the king, and gave him many valuable gifts.

Now the Thera Ananda asked the Buddha: "Lord, what will be the reward of Sumana, the gardener?" "Ananda, he surrendered his life to me and honoured me; he will not be born in a state of suffering. He will, indeed, be a Pacceka Buddha (ဗုဒ္ဓဗိဝါန ခုရ်ထို). Sumana by name, in the future." At eventide, the monks assembled in the hall, and discussed the noble deed done by Sumana. Thereupon the Blessed One observed: "Monks, one should not do deeds which will result in remorse, but that which will bring about pure joy."

## V. 10

## 54. PERILS OF PASSION

- 10 මධුවා මඤ්ඤති බාලො-ආව පාපං න පව්වති 69  
 ඔදු ම පව්වති පාපං-අථ බාලො දුක්ඛං නිගව්වති

'Like honey,' thinks the fool, so long as the evil ripens not; but, when the evil does ripen, then comes he to grief.

This stanza was uttered by the Master at the end of the story given below.

Uppalavannā (උප්පලවණ්ණා)—so called, because the hue of her skin was like the hue of the calyx of a blue lotus, was born as the daughter of a rich merchant in Sāvatti. When she had attained age, the princes and treasurers of India sought her hand in marriage. The father thought: "It is not possible for me to satisfy the wishes of all." So to avoid trouble, he summoned his daughter and asked her if she would enter the Order of Nuns. This happened to be Uppalavannā's last birth, and she was destined to put an end to her Samsāric wandering in that birth. So with ecstatic delight did she say: "Yes, father, I will become a nun." Accordingly she did renounce, enter the Order of Bhikkhunis, and pivoting her attention on the flame of a lamp which she herself lit, Uppalavannā Bhikkhuni attained Arahantship together with insight into the four types of analytical knowledge and supernormal powers.

Later, we are told, she wandered from province to province and on returning, entered a forest (අකමනං); for at that time it was not forbidden by

the Master, for nuns to live in a forest. There, a hut was built for her, and she lived in sylvan solitude.

The story goes that there was a young Brahmin cousin of Uppalavaṇṇā, Ananda by name, who was deeply attached to her in mind from the days she was at home; but, even as a lay woman, she knew nothing about it. Ananda, knowing that Uppalavaṇṇā was dwelling in the forest, went thither, and entered the hut when she was away, and hid himself under her bed. Uppalavaṇṇā returned, entered her hut, shut the door and sat on her bed unable to see in the dark; for she had just come in from the glare of the sunlight. As soon as she sat on her bed, Ananda came out of his hidden place, and although she cried: "Fool, ruin yourself not, ruin yourself not," the youth overcame her resistance, satisfied his lust, and went his way. But, it is said that the earth burst asunder, and he sank into the earth and was born in Avīci hell.

Uppalavaṇṇā told the incident to her sister nuns, and the news was brought to the notice of the Master. Then said the Blessed One: "The fool, whether monk or nun, layman or laywoman, who commits an evil deed, does it with great ecstasy like a man who sucks honey."

## V. 11

## 55. SCOURING OFF STAIN

11. මාසස මාසස කුසගෙනනි 70  
 බාලො භුඤ්ජුඵ ඡනාපනං  
 නි සො සංචිතධම්මානං <sup>1</sup>  
 කලං අග්ගනි සොලසිං.

Month after month, from the tip of a blade of Kusa grass<sup>2</sup> a fool may eat his food, but he is not worth a sixteenth part of them who have realized the Truth.

This stanza was uttered by the Master at the end of the story given below.

There lived in Rājagaha a naked ascetic Jambuka (ජම්බුක) by name. It is said that during the time of the Buddha Kassapa, he had entered the Holy Order, and was well looked after by a layman. Now it happened that an Arahanta while proceeding on his round of alms went to the door of this layman. He was very much pleased with the Saint's gracious bearing, and attended upon him with great affection. This

<sup>1</sup> සංචිතධම්මො—Those who have realized the Dhamma; those who have rightly measured the Truth with their wisdom—those who have well weighed the Law,—of whom the Sotapanna is the lowest, and the Arahanta the highest.

සංචිතධම්මො: චුච්චනනි ඤ්ඤධම්මො, භුඤ්ජුඵ ඡනාපනං, නි සො සංචිතධම්මානං, කලං අග්ගනි සොලසිං.

In other contexts සංචිතධම්මො means conditioned things:

<sup>2</sup> "The Kusa grass (කුසභණ්) in India, possesses something of a sacred character, and to do as mentioned in the text, is considered an ascetic practice by which much merit is to be gained."

evoked jealousy and ill-will in the mind of the other monk, and he reviled the Arahanta saying: "It is better for you to lap up faeces than to eat food in this layman's house. It is better for you to be nude than to cover yourself with robes given by this layman. It is better for you to sprawl on the ground than to lie on a bed brought by this layman." The following morning the Saint left the place saying to himself, "May this foolish person not ruin himself because of me."

We are also told that on account of this evil Kamma, the jealous monk was born in the Avici hell, endured intense agony and was born unto a family in Rājagaha, during the time of the Buddha Gotama, and became known as Jambuka.

It is said that he gave up all food and only consumed faeces. He doffed his garments and went naked. He lay on the ground and refused to use a bed. The parents, therefore, committed him to the charge of the naked ascetics. However, when they knew that he ate faeces, they turned him out. Now Jambuka lived alone. When people asked him what food he ate, he answered: "I am a wind-consumer." The people thought highly of him, and offered much food, but he refused, and when they entreated him repeatedly, he would, with a blade of grass, place a drop of ghee and molasses on the tip of his tongue.

One day, while the Buddha was surveying the world in His fruition of compassion, He had His attention attracted by Jambuka, and realizing that he was capable of attaining Arahantship, went thither the following day. Jambuka had several questions to ask.



The Buddha answered them all, and spent the night in a nearby mountain cave. At first Jambuka was haughty and resentful towards the Enlightened One. Nevertheless, he soon realized the greatness of the Blessed One, and paid obeisance to Him.

Thereupon the Master related to him the story of the past,—how he reviled an innocent Arahanta, and discoursed to him the Dhamma in orderly sequence. At the end of the sermon, he attained Arahantship together with Insight into the four types of analytical knowledge and begged for ordination.

“ එහි හික්කු, චර බුහුමවරියං ”

“Come, O Bhikkhu, lead the Holy Life.”

Thus recited the Master, and Jambuka became a member of the Holy Order. The people, who had come to pay homage to the naked ascetic, realized the greatness of the Buddha.

## 56. A GHOST STORY

12. න හි පාපං කතං කමමං--සජ්ජු වීරං'ව මුච්චන් 71  
 ධනනාං බලමච්චන්-හසමජ්ජනනා'ව පාවච්චො

*An evil deed done, does not, like milk, curdle at once;  
 smouldering like fire covered by ashes, it dogs the fool.*

This stanza was uttered by the Master at the end of the story given below.

We are told that, one day, Lakkhana Thera and Mahā Moggallāna Thera descended from Vulture Peak (විජ්ඣක්ඛුට්ඨ) to proceed on their alms round to Rājagaha. The Venerable Moggallāna seeing a snake-ghost smiled, and the other Thera wished to know the reason for his smile. Moggallāna Thera, however, asked him to put the question in the presence of the Buddha.

When they had finished their alms round that day, they went to the Master, and Lakkhana Thera posed the question saying: "Brother Moggallāna, we are now in the presence of the Teacher, and now tell me the reason why you smiled when descending from the peak."

Then said Moggallāna Thera, "Brother, I saw a snake-ghost. Its head is like that of a man, and the body like that of a snake; flames of fire emanated from his head and they reached the tail, and the flames issuing from his tail reached its head. This is the reason, this is the cause, Brother, why I smiled."

Thereupon said the Blessed One: "Monks, what Moggallāna says is true. I myself have seen this ghost." Then the monks wished to know the past evil actions of the ghost that brought about such a miserable re-birth. The Master related the story of the past.

## V. 13

## 57. ANOTHER GHOST STORY

13. යාවදෙව් අනිකුතිය-කතනං බලසං ජායති 72  
 හනති බලසං සුතනංසං-මුද්ධ'මසං විපාතියං

*The knowledge or fame gained by the fool, becomes his own ruin. It destroys his bright lot and cleaves his head.*

This stanza was uttered by the Master at the end of the story given below.

On another occasion, Moggallāna Thera and Lakkhana Thera were descending from Vulture Peak (විජයකූට). At a certain spot Moggallāna Thera smiled, and his companion wished to know the reason for his smile. Then Moggallāna Thera asked him to put the question in the presence of the Teacher.

When they visited the Teacher after their alms round that day, Lakkhana Thera posed the question. Then replied Moggallāna Thera: "Brother, I saw a ghost unbelievably large in size. Blazing sledge hammers

rose and fell on top of his head repeatedly; they broke its skull, and again and again the skull sprang up. Never in my life have I beheld such a creature. This is the reason why I smiled." The Blessed One confirmed the words of the Thera Moggallāna, saying: "Monks, I also have seen this very ghost." Then the monks wished to know the past evil actions of the ghost that brought about such a miserable re-birth. The Blessed One recounted the story of the past.

## V. 14

## 58. JEALOUSY

14. අසතං භාවනමිච්ඡතා-පුරකතාරං ච හික්ඛුසු 73  
 ආමාසෙසු ච ඉක්කමිසං-පුජා පරතුලෙසු ච
15. මමෙව කතමඤ්ඤනා-හිති පබ්බජිතා උභො 74  
 මමෙව අභිවසා අඤ්ඤ-කිවවා කිමෙවසු කියමිච්චි  
 ඉති බාලස්ස සධිකප්පො-ඉච්ඡාමානො ච වඩ්ඪති

*The fool desires undue reputation, precedence amongst Bhikkhus, authority in the monasteries, honour among lay families.*

*'Let the laity and the clergy think that this was done by myself. In every work, small and great, let them be at my command,'—such is the ambition of the fool; his craving and pride grow.*

These stanzas were uttered by the Master at the end of the story given below.

Citta (චිත්ත), the householder seeing Mahānāma (මහානාම) Thera, one of the first five disciples of the Buddha, proceeding on his alms round, was impressed by his demeanour and invited him to his house. He offered him dāna, listened to the Dhamma, and attained the first stage of Sanctity. Citta's confidence in the Tri-Ratna was firm and inviolable (අචලසන්ධියා); for he was a *Sotāpanna* (one who has attained the first stage of Sanctity.)

Citta was the owner of a pleasance known as Ambātakavana (අම්බවක වන). At this place he erected an imposing monastery and offered it to the Sangha. We are told that Sudhamma (සුධම්ම) Thera also took up residence in this monastery.

The Buddha's two chief disciples, Sāriputta Thera and Mahā Moggallāna Thera, heard of the good qualities of Citta, the householder, and went thither to do him a favour. The latter was exceedingly happy, and cordially welcomed them. Citta attended upon them, and expressed his desire to listen to the Dhamma. The Venerable Sāriputta discoursed to him briefly, and Citta attained the third stage of Sanctity (*Anāgāmi*). He then invited the Elders to accept dāna the following day. To Sudhamma, the resident monk, too, he extended the invitation. But the latter, being displeased in the belief that he was invited last, then and there refused the invitation. Nevertheless, the following morning, Sudhamma did go to Citta's house, and the latter kindly offered him a seat. "I will not sit down. I am on my way for my alms round," so saying Sudhamma glanced over the offerings Citta had prepared, and with the sole idea of provoking him made

an offensive remark about his food. Citta remonstrated and compared him to a crow and rebuked him. Thereupon Sudhamma approached the Buddha, and told him what had happened. The Blessed One blamed Sudhamma, saying: "You have insulted a faithful disciple," and sent him back to beg pardon of Citta. Further said the Master: "A member of the Holy Order should not give way to pride or jealousy thinking, 'this is my dwelling, this is my monastery, and these are my disciples;' for by thus musing the defilements in one's heart are entrenched and consolidated."

## V. 15

## 59. HARD IS THE WAY TO NIBBĀNA

16. අසුඤ්ඤ, හි ලාභපතිසා-අසුඤ්ඤ, හි බ්බාණ ගාමිණී 75  
 එවමනං අභිසුඤ්ඤං-හික්ඛු චුද්ධස්ස සාවතනා  
 සකකාරං නා'හිනපදස්ස-මිවකමනුමුභස්ස

*One is the path that leads to worldly profit. Another the way to Nibbāna; <sup>1</sup> knowing this well, the Bhikkhu, the disciple of Buddha, should not delight in worldly gain. He should cultivate seclusion.*

This stanza was uttered by the Master at the end of the story given below.

Tissa was a Sāmanera, a novice of seven years, who sought ordination under the Venerable Sāriputta. In honour of their son's admission into the Dispensa-

<sup>1</sup> See note on Nibbāna.

tion of the Buddha, Tissa's parents gave alms in abundance to the Blessed One and His disciples. All were pleased with the gracious bearing of the young monk, and the faithful lavished offerings upon him. The thoughtful novice, however, gave up accepting offerings from his relatives, and obtaining a subject of meditation from the Buddha, cut himself off from his supporters (Dāyakas) and retired into solitude.

Depending on the morsels of food he gathered from the neighbouring village, he exerted himself assiduously, and during the third month of his forest life, attained Arahantship together with Insight into the four types of analytical knowledge.

The monks who had assembled in the hall, on that day, discussed the matter saying: "It is a difficult task, indeed, that Tissa is performing. He had given up all the offerings, and cutting himself off from the relatives and supporters, dwells alone in the forest eking out his existence on scraps he collects from the faithful."

The Blessed One entered the hall, and exhorted them thus: "Yes, monks, one road leads to gain while another leads to Nibbāna. He who treads the Path to Emancipation (Nibbāna), abandons gain and honour, and entering into solitude, attains Sanctity through self-exertion.

BOOK VI. 1

PANDITA VAGGA—THE WISE

60. SĀRIPUTTA THERA'S MERCY

1. නිබ්බන්දනං පවනතාරං--සං පඤ්ඤා චජ්ජදසසිනං 76  
 නිගහසහවාදිං මමධානිං--තාදිසං පණ්ණිනං භජ්ජ  
 තාදිසං. භජ්ජමානස්ස--ඤ්ඤා භවති න පාපිඤ්ඤා

*Should one see a wise man, who, as if revealing a treasure, points out faults, and rebukes,—let one associate with such a person; it will be better, not worse, for him who follows such a person.*

This stanza was uttered by the Master at the end of the story given below.

Rādhā (රාධ) was a poor Brahmin of Sāvattthī. With the intention of living with the monks, he went to the Jetavana monastery, and resided there doing miscellaneous tasks and helping the monks who treated him kindly. However, he was not admitted into the Order with the result he was morose and sullen, and grew depressed and weak. One day, the Master, while surveying the world in His Fruition of Compassion, had His attention rivetted on the Brahmin, and knowing that he was capable of attaining Sanctity, went to meet him, and asked: "Brahmin what are you doing in the monastery?" "Lord, I render sundry services to the monks." "Are they kind to you?" "Indeed, they are kind to me; but, Lord, they are not willing to admit me into the Order."

Then the Blessed One convened a meeting of the monks and questioned them: "Monks, is there any



one among you who could remember any virtuous act of this Brahmin?" Then spake Sāriputta Thera in reply: "Lord, once when I was going on my round of alms, he offered me a spoonful of his own food." Well then, Sāriputta, is it not right to redeem him from suffering?" "Very well, Lord, I will ordain him." Accordingly Sāriputta Thera ordained him, and gave instructions as to how he should lead the Holy Life. He was obedient and respectful, and eagerly following the admonitions of his teacher, attained Arahantship.

One day, Sāriputta Thera went with his pupil to see the Blessed One. And the Master asked: "Sāriputta, is your pupil obedient and amenable to discipline?" "Yes, Lord, he is, indeed, amenable to discipline; never does he display indignation and obstinacy," "Now Sāriputta, if you could get pupils of this type, how many would you like to have?" "All I could get," answered the Venerable Sāriputta.

The monks who had assembled in the hall, discussed, saying: "The Elder Sāriputta has remembered the kindness of a man who offered him but one spoonful of rice and ordained him." Then the Buddha said: "Monks, this is not the first time that Sāriputta manifested his gratitude. In the past, too, he has been grateful," and the Master related the *Alina citta* (අලීන චිත්ත) Jātaka (156). In conclusion, the Blessed One exhorted them thus: "Monks, when a fault is pointed out to a monk he should accept it in good grace, and be amenable to discipline like Rādha. He who gives admonition and good counsel, should be regarded as one revealing a treasure."

## 61. CHECKING THE OBSTREPEROUS

2. බවතදොස'නුසාසෙයො-අසබ්බා ච නිවාරතො      77  
 සනං නි සො පිතො තොති-අසනං තොති අසපිතො

*Let him (the wise man) instruct, exhort, and dissuade (others) from evil. A delight is he to the good, a vexation to the wicked.*

This stanza was uttered by the Master at the end of the story given below.

Assaji (අසසී) and Punabbasuka (පුනබ්බසුක) were two pupils of the Venerable Sāriputta and the Venerable Mahā Moggallāna, chief disciples of the Buddha. In spite of their having such excellent teachers, they were wicked and hard-hearted. While they were residing at Kitagiri (කිට්ඨගිරි), they committed several misdemeanours. And the more disciplined monks could not live in that monastery. The Blessed One, who had heard about it, made up His mind to expel the mischievous monks, and summoned the two chief disciples and their pupils. The Master said: "Sāriputta, dismiss those monks who do not obey your orders, and instruct only those who are amenable to discipline. All preceptors are hated by the ignorant, but loved by the wise." In conclusion the Buddha enunciated the stanza mentioned at the beginning.

Accordingly the two chief disciples proceeded to instruct their pupils. Some obeyed and reformed themselves; some left the Holy Order, while still others were expelled from the Order.

## VI. 3

## 62. NO TALK

3. න-භජ් පාපහි මිත්ත-න භජ් උපි සාධිතම 78  
 භජ්ඨ මිත්ත කිලාසණ-භජ්ඨ උපි සුත්තම

*Associate not with evil friends; keep not company with mean men. Associate with good friends; keep company with noble men.*

This stanza was uttered by the Master at the end of the story given below.

Channa (ඡන), the charioteer, who followed Prince Gotama on the day of his renunciation, and who later entered the Order, we are told, was in the habit of abusing the two chief disciples, saying: "On the day I accompanied my Master when he renounced the world, I never met anyone who claimed to be His disciples; but, to-day, there are those who parade about proclaiming, 'I am Sāriputta.' 'I am Mahā Moggallāna.' 'We are the chief disciples.'"

The Master, who was informed of this by the monks, summoned Channa, and advised him against such blameworthy behaviour. The latter, however, patiently and docilely listened to the words of the Teacher, but afterwards continued to revile the chief disciples. Repeatedly the Master warned him against this offensive conduct, and on the third occasion He said: "Channa, these two chief disciples are noble friends, extraordinary and excellent men. Do associate with them," and uttered the stanza mentioned at the beginning.

Despite the Buddha's admonition, Channa continued to reproach the Noble Elders.

Then remarked the Blessed One: "Monks, so long as I am alive Channa cannot be corrected. You will be able to tame him once I pass away." When the Tathāgata was nearing his Parinibbāna, Ananda Thera approached the Master and asked: "Lord, how shall we deal with Channa after Your Parinibbāna?" Then said the Blessed One, "Ananda inflict upon Channa the punishment known as "Brahmadanda—*බ්‍රහ්මදන්ඩ* (exclusion from speech)." <sup>1</sup>

When the Buddha passed away, Ananda Thera summoned Channa and imposed sentence. Channa was so filled with remorse that he cried out: "Ruin me not, Reverend Sir, ruin me not." Thereafter, he reformed himself and before long attained Arahantship together with Insight into the four types of analytical knowledge.

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<sup>1</sup> This is very similar to the idea behind the English idiom "send to Coventry."

## VI. 4

## 63. A ROYAL RENUNCIATION

4. බමමළිති සුඛං ඉසනී-විසසභනනන වෙතසා 79  
අභිසසාවෙදිතන බමමම-සදු රමනි සභනිතො

*He who takes in the Dhamma lives happily. The wise one with intensely clarified mind, ever delights in the Dhamma<sup>1</sup> revealed by the Ariyas.<sup>2</sup>*

This stanza was uttered by the Master at the end of the story given below.

The story goes, that one day, when King Kappina (කප්පින) was out in his pleasance with his courtiers, some traders from Sāvatti, brought him the news that the Supreme Buddha had appeared in the world. At these glad tidings the king was so overjoyed that he forthwith made up his mind to renounce the world. Addressing the courtiers he said: "Friends, I have heard the good news that the Buddha, Dhamma and the Sangha have made their appearance in this world. I will not return to my palace. I will become a follower of the Buddha." Thereupon the courtiers, too, expressed their desire to renounce the world. So they

<sup>1</sup> Here Dhamma means the 37 qualities contributing to Enlightenment (Bodhi). See note on Bodhipakkhiya Dhammā.

<sup>2</sup> The Ariyas are the Buddhas and those of their disciples who have attained Sanctity. The opposite of 'Ariya' is 'puthujjana' (පුඵජ්ජන) — worldling.

sent messages to their homes, and proceeded to Sāvattī with the king. Having crossed three rivers they arrived at Sāvattī, and approached the Blessed One Who was gleamingly resplendent in His six-coloured aura, and paid due obeisance to Him. The Master discoursed to them the Dhamma in orderly sequence, and they attained the first stage of Sanctity. Then they entered the Holy Order and later became Arahants.

We are also told that the queen, on hearing the news of the appearance of the Tri-Ratna (Triple Gem) in this world, and of the king's, her husband's, renunciation of the lay life, also abandoned her household life, and with a retinue of attendants joined the Order of Nuns, and Attained Arahantship.

It is related that Mahā Kappina Thera went about saying to himself: "Oh, happy am I; oh, happy am I" ('අහෝ සුඛං, අහෝ සුඛං'). The monk who heard of it, reported the matter to the Master, saying: "Lord, Mahā Kappina is going about saying to himself, 'Oh, happy am I; oh, happy am I.' May be that he is talking about his happiness as a king." Then the Blessed One sent for Kappina Thera, and asked him: "Is it true, Kappina, that you are giving repeated expression to your kingly happiness?" Thereupon said Mahā Kappina Thera: "Lord, the Enlightened One is aware whether I am giving utterance to kingly happiness or not." Then said the Master, "My son is not referring to kingly happiness, but to the supreme happiness of Nibbana—the Deathless."

## VI. 5

## 64. AN ARAHANT PRODIGY

5. උදකං හී නමසනඤ්චනනඤ්චකා 80  
 උසුකාරා නමසනඤ්චනනඤ්චනං  
 දුරං නමසනඤ්චනනඤ්චකා  
 අනනානං දමසනඤ්චනනඤ්චකා

*Irrigators conduct the waters  
 Fletchers shape the shafts  
 Carpenters mould the wood  
 The wise tame themselves*

This stanza was uttered by the Master at the end of the story given below.

The story goes that a little child named Pandita (පන්දිත), when he attained the age of seven, informed his mother of his desire to become a monk under the Venerable Sāriputta. The mother agreed and informed the Thera about it. At eventide, she took her child with her kinsmen to the monastery, and Sāriputta Thera ordained him. He was known as Pandita Sāmanera.

On the eighth day of his ordination, the Elder entered the village with his novice for alms.

When they were thus proceeding, the novice saw a ditch and asked his Teacher: "Reverend Sir, what is that?" "It is a ditch." For what purpose do they use it?" They use it to direct water to their fields for the purpose of irrigation."

"Is this water something animate—has it a mind?" "No, it has not." "Then, Reverend Sir, can they direct this thing which lacks reason—which is inanimate—to any place they like?" "Yes, they can." Then thought the novice: "Well, if people can lead an inanimate thing like this to whatever place they wish, why cannot they who have a mind, bring that mind under subjugation and win the fruit of this life (Arahantship)."

Proceeding further, they witnessed the arrow makers fashioning their shafts." "What are these men doing, Reverend Sir?" asked the novice. "They are fletchers. They straighten the shafts." Have these shafts the power of reason, Sir?" "No they lack reason." Then reflected the novice, "If these men are capable of moulding these shafts, why cannot human beings who possess a mind, focus it under control and strive thereby to attain the goal?"

Proceeding still further, they watched the carpenters at work. "What are they doing, Reverend Sir?" asked the novice. "They bend wood, and shape them into cart-wheels." "Do these wood have a mind?" "No, they do not." Then pondered the novice: "These men are able to fashion this senseless wood into wheels. Why cannot a man, who possesses the faculty of reason, control his mind and lead this Holy Life?"

The novice, carefully observing these three things, said to the Elder: "Reverend Sir, if you could kindly take back your bowl and robe, I would like to turn back." The Elder agreed. The novice paid obeisance to the Elder and turned back.



He entered the Elder's cell, and there sat in meditation. Practising contemplation of his own body, and rivetting and centering his thoughts on his own body, he attained the third stage of Sanctity (අනාගමි).

The all-compassionate Master perceived that the novice had attained to the third stage of Sanctity, and was capable of attaining the fourth and the final stage of Sanctity (අරහත්තං).

Then He thought: "Sāriputta will hasten with the food for the novice, and, may, perchance, cause disturbance to him by entering the cell. I shall, therefore, keep guard." So the Blessed One proceeded thither and stood at the gate of the monastery. When Sāriputta Thera arrived, the Teacher asked him four questions. The questions and answers are as follows:—

- The Teacher : "Sāriputta, what have you brought?"
- Sāriputta Thera : "Food, Reverend Sir."
- The Teacher : "What does food produce, Sāriputta?"
- Sāriputta Thera : "Sensation, Reverend Sir."
- The Teacher : "What does sensation produce, Sāriputta?"
- Sāriputta Thera : "Material form, Reverend Sir."
- The Teacher : "What does material form produce, Sāriputta?"
- Sāriputta Thera : "Contact, Reverend Sir."

(“සාඨිපුතන, කිනෙක ලදබං? ආහාරො භනෙන. ආහාරෙ නාමි කිං ආහරති, සාඨිපුතන? වෙදනං භනෙන. වෙදනා කිං ආහරති, සාඨිපුතන? රූපං භනෙන. රූපං භනෙ කිං ආහරති, සාඨිපුතන? ඔස්සං භනෙන.”)

In the meantime, Pandita Sāmanera, the young novice, attained Arahantship together with Insight into the four types of analytical knowledge. The Elder Sāriputta knocked at the door, and went in. The novice relieved the elder of his alms bowl and started fanning him. The Elder requested him to partake of the meal. Then asked the novice, “What about you, Reverend Sir?” “I have had mine,” replied the Elder.

Thus did, a young child of seven years, on the eighth day of his ordination, completely awakened to Truth like a full bloomed lotus, sit down to partake of his food.

In this connection, the Blessed One addressed the monks, and uttered the stanza mentioned at the beginning.

## VI. 6

## 65. EQUANIMITY

6. සසලො සථං ඵහිසමනා 81  
 ඩාමකන න සමිරනි  
 ඵචං තී ඤ්ඤසංසාසු  
 න සමිඤ්ඤනි පණ්ඩිතා

*Even as a solid rock is not shaken by the wind, so the wise remain unmoved amidst praise and blame.*

This stanza was uttered by the Master at the end of the story given below.

The Venerable Lakuntaka Bhaddiya (ලකුණට්ඨක හද්දිය), so called because he was short and stunted, was in residence at Jetavana. The story goes that certain novices, noticing him, touched his ears and nose, and teased him saying: "How are you uncle? Do you take delight in the Dispensation (*Sāsana*)?" The Thera, however, exhibited no anger, and harboured no ill-will toward the little novices. Now when the monks were discussing this matter in the assembly hall, the Blessed One approached them and wished to know the subject of their discussion. The monks said: "Lord, we are discussing the tolerance and patience of the Elder toward the novices." Thereupon observed the Master: "Yes, monks, they who are cleansed of defilements,<sup>1</sup> show no anger or indignation. They are unshaken like a solid rock."

<sup>1</sup> විණසවා—Arahantas. විණ (free from) ආසව (defilements or corruptions). See note on āsava.

## 66. THE TAMING OF A SHREW

7. සථා'පි රහතද ගම්මිපරා-විසසසනනනා ඉනාවිලො 82  
එවං බමමාති සුඛාන-විසසසිදහති සණ්ඨිතා

*Even as a lake, deep, limpid and still, so the wise, hearing the Dhamma, become intensely clarified.*<sup>1</sup>

This stanza was uttered by the Master at the end of the story given below.

The story goes that the mother of Kānā (කාණා) had to send her daughter to her husband empty handed as the cakes, she had fried for her daughter, were offered to four monks on four different occasions. Now we are told that in the absence of Kānā, her husband had taken another for wife. Kānā was disappointed, and she rebuked the monks, saying: "These monks have ruined my married life." She abused and upbraided each and every monk, and the monks dare not go into the street where Kānā lived.

The Blessed One came to know what had happened, and went to the house of Kānā's mother. She cordially welcomed the Buddha and offered dāna. Then the Buddha asked, "Where is Kānā?" The mother said: "Lord, my daughter, Kānā, has seen You, and now she is worried and weeping not daring to face You." "Why should she weep?" "Lord, she has been reviling the monks." The Lord of Compassion had her summoned to His presence, and asked why she hid

<sup>1</sup> By attaining Sanctity.

herself and wept. Kāna's mother explained to Him what had happened. Then said the Master: "If my disciples came to your house while proceeding on their alms round, and accepted what you very willingly offered, are they worthy of blame?" "No, Lord, they are not worthy of blame; my daughter alone is worthy of blame." Then the Buddha turned to the daughter, and asked: "Kānā, I understand that my disciples came to your house, and accepted the cakes that your mother offered. Are my disciples to be blamed?" "No, Lord, they are not to be blamed. I alone am to be blamed." She then saluted the Master and begged His pardon.

Thereupon the Teacher discoursed the Dhamma to her in orderly sequence, and she attained the first stage of Sanctity. The Buddha returned to the monastery through the palace court. The king seeing the Enlightened One, sent a messenger to inform Him that the king was on his way to pay homage to the Master. Thereupon the Buddha stood in the palace court. The king saluted Him, and asked where He had been. Then said the Blessed One, "Your majesty, I have been to the house of Kānā's mother; for I was informed that Kānā was abusing the monks. She has now given up reviling the monks, and has become the possessor of Supramundane Wealth (ලොකုත්තරකුටුඹසාමිනී)." "Right, Lord, now I shall name her the mistress of worldly wealth (ලොකිකකුටුඹසාමිනී)."

The king now had her brought to the palace, adorned her with ornaments, treated her as his own daughter, and proclaimed, "Let those who are able to

support my daughter, take her." We are told that a certain minister took her away, gave her much wealth, and permitted her to perform deeds of merit as she desired. Thereupon she kept open house for all the monks and nuns.

The monks, while discussing this matter, in the hall, said: "Brethren, four aged monks offended Kānā, and she in turn reviled the members of the Holy Order. Now she has acquired confidence (සද්ධိ, සම්පද) through the exhortations of the Master."

The Blessed One entered the Hall and addressed the monks thus: "O monks, this is not the first occasion I have made her to follow my instructions. The same thing was done by me in the past." Then at the request of the disciples, who longed to know more about the earlier incident, the Master related the Babbu (බබ්බු) Jātaka (137.)

## VI. 8

## 67. NOISY TRAMPS

8. සම්බන්ධ වෙ සපුරිසා වජනති 83  
 න කාමකාමී ලපසනති සහො  
 සුමෙන පුට්ඨා අඨ වා දුමෙන  
 නො'ව්වාච්චං පණ්ඩිතා දසසනති

Truly the good give up<sup>1</sup> craving for everything.<sup>2</sup> The good prattle not with thoughts of craving. Touched by happiness or by pain, the wise show neither elation nor depression.

This stanza was uttered by the Master at the end of the story given below.

Once the Buddha visited Veranjā (වෙරන්ජා), and at the request of the Brahmin of Veranjā, spent the rainy season, with five hundred of His disciples at that place.

We are told that the Brahmin coming under the enticing spell of *Māra*,<sup>3</sup> could not even entertain a thought about the Buddha, much less attend upon Him. Then a famine also began to rage in Veranjā, and the monks returned from their daily alms round utterly exhausted and having received no food. Horse-dealers coming to know about this, provided the monks with barley grain. The Venerable Mahā Moggallāna saw the exhausted monks and wished to provide food by

<sup>1</sup> By attaining Arahantship.

<sup>2</sup> The five aggregates, etc. (පඤ්චකකං).

<sup>3</sup> See foot note on p. 142.

his supernormal powers. But the Buddha wished him not to do so. The monks, however, were not anxious about food. When the rainy season was over, the Buddha informed the Brahmin of His intention to depart, and the latter paid his respects to the Buddha Who established him in the Three Refuges (ਤਿසරණ).

Then the Buddha, leaving Veranjā, arrived at Sāvatti, and took up residence at the Jetavana monastery, and the faithful offered food lavishly. At this time, we are told that there were many beggars, subsisting on the remains of the monk's food and dwelling within the monastery premises. The monks were not unkind to them, but these folk, having fed themselves with the remnants of choice food, slept, shouted, and rollicked about the place. Thus did they misbehave.

The monks discussed the matter saying: "These folk were not mischievous when there was a famine in Veranjā. But, now, fattening themselves on delicious food, they give themselves up to unruly behaviour. The monks, however, were calm and quiet at Veranjā when they had no proper food, and, now also, in the midst of luxurious food, they remain calm and peaceful.

Then the Blessed One entered the hall and remarked: "Monks, in the past, too, they thus misbehaved," and related the Vālodaka (ਵਾਲੋਦਕ) Jataka (183). "Thus monks," the Master continued, "the well bred, good men, whether in times of sorrow or in times of happiness, do not become either depressed or elated."



## VI. 9

## 68. A FATHER'S EXAMPLE

9. න අනන්තෙතා න පරසා නෙතා 84  
 න පුතන'මිච්චෙ න ධනං න රට්ඨං.  
 න ඉච්චෙසා අධිමමන සමිද්ධි'මනනනො  
 ස සීලමා පසාදාමා ධම්මෙතො සීයා

Neither for the sake of self, nor for the sake of others, (should one commit evil). One should not covet a son, wealth, nor a kingdom, nor wish for one's (own) success by unfair means. Such a one is, indeed, virtuous, wise and righteous.

This stanza was uttered by the Master at the end of the story given below.

Dhammika, a certain layman of Savatthi, we are told, lived the lay life righteously, and later longing to enter the Holy Order of the Sangha, told his wife: "Dear one, I wish to join the Holy Order." Then said the wife: "Dear One, wait until I give birth to my child." When the child was born and had grown old enough to lisp and play, the husband asked for permission once again. The wife, however, said: "Dear one, wait until my child attains age." Then thought the husband: "It does not matter whether I get her permission or not, I shall renounce the world." Accordingly he renounced the world, and through intense and heedful meditation, attained Arahantship. Then he went home, and instructed his son. He, too, was convinced, and joined the Order.

Treading the right path, he soon became an Arahanta himself. Then thought the mother : "Both, the father and the son, with whom I wished to live the lay life, have renounced the world ; this life holds no fascination for me. I, too, will join the Order." Accordingly she became a member of the Bhikkhuni Order, and before long attained Arahantship herself.

The monks who assembled in the hall, discussed the matter, saying : "Our Brother, Dhammika, who renounced the world and attained Arahantship, set an example to his son." The Blessed One entered the hall and addressed them thus : "Monks, the wise one should not aspire after success, either for his own sake, or for the sake of another. If he desires success he should try to attain it only by righteous means."

## VI. 10

## 69. FEW GET ACROSS

10. අපකා හෙ මනුසෙසසු-සෙ ජනා පාරතාමිනො 85  
අඨා'යං ඉතරා පජා-තිර'මෙවානුධාවති
11. සෙ ච වො සම්මදකධාතෙ-ධිමම ධිමමානුචන්තිනො 86  
හෙ ජනා පාර'මෙසසනති-මිච්චුපෙයාං සුදුනතරං.

*Few are they, amongst men, who pass beyond (who reach the Other Shore).<sup>1</sup> The rest, however, only run about on the hither bank.<sup>2</sup>*

*They who follow the Dhamma which is well expounded,—they, indeed, will cross the realm of Māra,<sup>3</sup> so hard to cross, and reach the Farther Shore—Nibbāna.*

These stanzas were uttered by the Master at the end of the story given below.

The residents of a certain street in Sāvatti, who joined together and gave alms to the Sangha, made up their minds to listen to the Dhamma, throughout the whole night. Nevertheless, they failed to spend the entire night in listening to the Law. Some went back to their homes overcome with passionate cravings, some were heedless, and still others fell into slumber.

The following day, the monks were debating the matter among themselves in the Assembly Hall. The Master approached them and said: "Monks, beings are over much entangled in the web of this world. They are immersed in worldly aims. Few are they who reach the Farther Shore—Nibbāna."

<sup>1</sup> i. e. Nibbāna.

<sup>2</sup> The bank of selfhood delusion—sakkāyatiram (සකකොඤ්ජරං).  
In other words, Samsāra.

<sup>3</sup> See foot note on p. 95.

## 70. DESTROY ALL ILL, DEVELOP ALL-GOOD

12. කණං ධම්මං විසසභාය 87  
සුඝනං භාවෙඨ පණ්ඩිතො  
ඔහො අනොකං ආගමම  
විවෙතෙහ යඤ්ච දුරමං.
13. කත්වා'හිරතීච්චෙජ්ජය 88  
භික්ඛා භාවෙ අභිසුච්චො  
පටිසොදපෙය් අභ්භානං  
විතතෙකලසෙහි පණ්ඩිතො
14. යෙසං සෙච්චොධි අචෙච්චසු 89  
සමමා විහතං සුභාවිතං  
ආද්දනපටිනිසසගග  
අනුපාද්දය යෙ රතා  
විණංසවා ජුහිමනො  
තෙ ලොකෙ පටි නිබ්බුතා

Coming from home to the homeless life, let the wise man give up dark states (unskilful actions) and cultivate the bright (skilful actions.)<sup>1</sup> Let him seek delight in solitude (Nibbana.) Abandoning sensual pleasures, free from impediments, let the wise man purify himself from all the corruptions of the mind.

<sup>1</sup> Literally, good and evil. See notes on Kusala and Akusala.

They whose mind is well trained in the seven factors of Enlightenment,<sup>1</sup>—who without grasping, delight in the “non-clinging” (Nibbāna),—they, the passionless, shining ones, have attained Nibbāna even in this world.

These stanzas were uttered by the Master at the end of the story given below.

Five hundred monks, who had spent their rainy season in the kingdom of Kosala, visited the Jetavana Monastery, at the end of the rainy season, in order to pay homage to the Buddha, the All-Enlightened Master. When they had saluted the Teacher and sat down respectfully on one side, the Blessed One expounded the Dhamma to suit their character.

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<sup>1</sup> සත්තංගං අධ්මං:—1. Sati, Mindfulness; 2. Dhammavicaya, Investigation of Truth; 3. Viriya, Energy; 4. Piti, Joy; 5. Passaddhi, Tranquillity; 6. Samadhi, Concentration; 7. Upekkha, Equanimity.

## NOTES

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### Akusala (අකුසල)

The ten demeritorious or unskillful (a-kusala) actions are :

- |   |  |
|---|--|
| Kāya (කාය) kamma<br>(Bodily<br>action). | 1. Killing—පාණානිපාත<br>2. Stealing—අදින්නාදාන<br>3. Unchastity or unlawful<br>sensual indulgence—මිච්ඡා<br>මාර (Includes the taking<br>of intoxicants). |
| Vacī (වචි) kamma<br>(Verbal<br>action). | 4. Lying—මුසාවාද<br>5. Slandering—පිසුණුවාද<br>6. Harsh speech—ඵරුසා මාවාද<br>7. Vain Talk සමඵපපලාපා   |
| Mano (මනෝ) kamma<br>(Mental<br>action). | 8. Covetousness—අභිඤ්ඤා<br>(ලෝභ)<br>9. Ill-will මායාපාද (දෝස)<br>10. False views—මිච්ඡාදිට්ඨි<br>(මොහ)   |

### Atta or Self (අත්ත—ආත්ම)

What is called the “self” (atta) is not really one’s own, because it is conditioned. Though we speak of an ‘own self’ ordinarily, in the highest sense, even that, being subject to change, is beyond one’s complete sway, and so cannot be called true possession—something belonging to one—much less can we speak of sons and property as our own.

### Anumodana (අනුමොදනා)

Thanks-giving or Merit Offering. A stimulating talk on the Dhamma given in the course of expressing thanks at the close of a meal (dāna).

### Asava (අසව)

This word is derived from a+su 'to flow'. Asavas are those which flow right up to the top-most plane of existence, with respect to spheres, or right up to the *Gotrabhu*, with respect to mind-flux. Literally, 'Influxes' or an in-flow of ideas tainted by 1. Sensual craving (*Kāma āsava*), 2. Lust of life (*Bhava āsava*), 3. Speculative opinion (*Ditthi āsava*), and 4. Ignorance (*Avijjā āsava*).

### Buddhasasana (බුද්ධසාසන)

"The word 'Sāsana' has no closer English equivalent than 'Dispensation.' The Buddha's Sāsana is His system of the Highest Truth. Beginning with the cosmic, it soon transcends this, and reaches the hypercosmic. Any Buddha's Sāsana includes His Message (*Dhamma*), the guiding rules (*Vinaya*) He promulgates, the relationship He reveals between bondage and deliverance, the Holy Order of Saints and even the worldlings who follow His Path."

The Blessing, 1926. Vol. I, No. 3, p. 101.

### Bodhipakkhiya Dhamma (බොධිපක්ඛිය ධම්ම)

37 qualities or items constituting or contributing to Bodhi (Enlightenment). They are :

*Cattaro Satipatthana*—එකතරො සතිපට්ඨානා (See note on *Satipatthana*).

*Cattaro Sammappadhana*—චතොරෙ සම්මප්පධානා—  
The 4 Supreme Efforts: The effort to 1. Avoid  
and to 2. Overcome unskilful actions; to 3.  
Develop and to 4. Maintain skilful actions. \*

*Cattaro Iddhipada*—චතොරො ඉධිපාදා—The four  
steps or roads to Iddhi or supernormal powers :  
1. Concentration of Intention, 2. of Energy, 3. of  
Thought, 4. of Investigation. (*Chanda, Viriya*  
*Citta, Vimamsa.*)

*Panca Indriyani*—පච ඉන්ද්‍රියානි—The five Faculties:  
Confidence, Energy, Mindfulness, Concentration,  
and Wisdom. (*Saddhā, Viriya, Sati, Samādhi and*  
*Pannā*).

*Pancā Balāni*—පච බලානි—The five Powers or  
Forces: Confidence, Energy, Mindfulness, Con-  
centration, and Wisdom.

*Satta Bojjhangā*—සත්ත භොජ්ඣංගා—The Seven  
Factors of Enlightenment: Mindfulness, Investi-  
gation of Truth, Energy, Joy, Tranquillity,  
Concentration, and Equanimity. (*Sati, Dhamma-*  
*vicaya, Viriya, Piti, Passaddhi, Samādhi and Upekkhā.*)

*Attha Maggamgāni*—අට්ඨ මග්ගඛානානි—The eight  
Factors of the Path: Right Understanding, Right  
Aspiration, Right Speech, Right Action, Right  
Livelihood, Right Effort, Right Mindfulness, and  
Right Concentration (*Sammā Dittthi, Sammā Sankappa,*  
*Sammā Vācā, Sammā Kammanta, Sammā Ajīva, Sammā*  
*Vāyāma, Sammā Sati, and Sammā Samādhi.*)



## Bodhisatta (බොධිසත්ත)

One who adheres to, or is bent on (*satta*) the ideal of Enlightenment, or knowledge of the Four Noble Truths (*Bodhi*). In this sense, the term *Bodhisatta* may be applied to anyone who is bent on Enlightenment. But, it is specially applied to an aspirant for *Sammā-Sambuddhahood*, Full Enlightenment. A *Bodhisatta* fully cultivates the ten *Pārami*. (See note on *Pārami*).

## Bhikkhu (භික්ඛු)

There is no English equivalent which conveys the exact meaning of the term '*Bhikkhu*.' A *Bhikkhu* is not a priest who acts as a mediator between God and man, and administers sacraments and pronounces absolution. Having renounced mundane pleasures, he lives a life of voluntary poverty and complete celibacy with the high aim of attaining Deliverance from sorrow. There are two ways of leading the life of a *Bhikkhu*: One is that of whole time meditation (*Vipassanā Dhura*), and the other is part time meditation, and part time study and teaching (*Gantha Dhura*). It is obligatory on every *Bhikkhu* to take up either of these ways according to temperament, age, and environment.

## Dvattimsakara (ද්වත්තිමසකාර)

The thirty-two constituent parts of the body which are considered as "Impurities" (*අසුභ*) They are: 1. hair of the head (*කෙසා*), 2. hair of

the body (ලොමා), 3. nails (නබ්බා), 4. teeth (දන්තා), 5. skin (තවො), 6. flesh (මංසං), 7. sinews (නභාරු) 8. bones (අවච්චි), 9. marrow (අවච්චි මිඤ්ඤං) 10. kidneys (චක්කං), 11. heart (හදයං), 12. liver (යකකං), 13. diaphragm (කිලොමකං), 14. spleen (පිඨකං), 15. lungs (පප්පාසං), 16. intestines (අන්තං), 17. omentum (අන්තගුණං), 18. stomach (උදරියං), 19. excrement (කර්මං), 20. brain (මනස ලඛනං), 21. bile (පිට්තං), 22. phlegm (සෙමනං), 23. pus (පුෂ්පිකා), 24. blood (ලොහිතං), 25. sweat (සෙදො), 26. fat (මෙදො), 27. tears (අසු), 28. grease (වසා), 29. saliva (බෙලො), 30. nasal mucus (සිඛ්ඛානිකා), 31. synovial fluid (ලසිකා), 32. urine (මුත්තං).

### Dhura (ධුර).

There are two ways of leading the life of a Bhikkhu. One is that of whole time meditation (*Vipassanā Dhura*), and the other is part time meditation, and part time study and teaching (*Gantha Dhura*). It is obligatory on every Bhikkhu to take up either of these ways according to temperament, age, and environment.

### Fetters (Samyojana - සංයෝජන)

The Samyojanas are ten 'fetters' that bind beings to the wheel of re-births. They are: 1. Self-illusion (සකකායද්වේසි), 2. Doubt (විචිකිච්චා), 3. Attachment to mere rules and rituals, or practice of ceremonialism (සීලබ්බනපරාමාස), 4. Craving for sentient existence, sensual passion (කාමරාග), 5. Ill-will (ව්‍යාපාද), 6. Lust after life in Realms of Form

(රූපරාග), 7. Lust after life in Formless Realms (අරූපරාග), 8. Conceit (මාන), 9. Restlessness (උද්ඛලිම), 10. Ignorance (අවිජ්ජා), At the first stage of Sanctity (සොකාපඤ්ඤා), 1, 2 and 3 disappear; at the second stage (සකදාගාමි), 4 and 5 are attenuated; at the third stage (අනාගාමි), they entirely disappear; at the fourth and the last stage (අරහත්ත), the remaining five fetters disappear. The first five are known as (මරණානිය සංශොඡක), fetters that bind beings to the world of sentient existence (කාමච්ලාක). The last five as (උද්ඛලනානිය), fetters that bind beings to the Rupa and Arupa realms.

### Kusala (කුසල)

The ten meritorious or skilful (කුසල) actions are:—

- |                                       |   |
|---------------------------------------|---|
|                                       | 1. To abstain from killing.   |
|                                       | 2. To abstain from stealing.  |
| Kāya (කාය) kamma<br>(Bodily action)   | 3. To abstain from unlawful sensual indulgence. (Includes refraining from intoxicants). |
|                                       | 4. To abstain from lying.   |
|                                       | 5. To abstain from slandering.  |
| Vaci (වච්චි) kamma<br>(Verbal action) | 6. To abstain from using harsh language.  |
|                                       | 7. To abstain from vain talk.   |
|                                       | 8. To be free from covetousness (Alobha). Generosity                                    |
| Mano (මනෝ) kamma<br>(Mental action)   | 9. To be free from hatred (Adosa). Mettā, friendliness                                  |
|                                       | 10. Right views (Amoha).  |

## Nibbana (නිබ්බාන)

Literally means departure (ni) from craving (vāna). The entire cosmos, according to *Buddhadhamma*, is suffering, and, therefore, a negation of happiness. *Nibbāna*, on the other hand, is the absence of suffering, and, therefore, an affirmation of happiness. Final deliverance from suffering is brought about by the destruction of Lust, Hatred and Ignorance (ලෝභ, දෝස, මෝහ) from which all ills originate. *Nibbāna* is not mere annihilation or nothingness. It is a permanent hypercosmic state void of a soul. 'Nibbāna is the only thing which does not arise as the effect of a cause, and which as cause again does not give rise to any effect. It stands above, or rather outside the law of cause and effect, not, however, as an absolute, as god, but only as exhibiting the end of all relations. Since it has not arisen, it is also not subject to transiency. It has the only state which does not consist of a continual becoming, which is not conceived of as made up of separate component parts; it is, therefore, the only state that is unchangeable and eternal; free from all admixture of pain.' *Nibbāna* is; but, it is beyond words; for words are cosmic-born and know only cosmic qualities. It is *not* something to be theorized about, it could be realized by following the Noble Eight-fold Path expounded only in the Teaching of the Buddha.

## Patisandhi Vinnāna (පටිසන්ධි විඤ්ඤාණ)

*Patisandhi* = *Pati* + *Sandhi* (sk. *Pratisandhi*) literally means re-linking, re-uniting, re-joining. It also

means re-birth, re-entry into the womb. Re-birth is the arising, the coming to be, the being born, in the future : (පරිසංකීති ආයතීං උපපත්ති). It is called re-uniting through its being the thing which links one existence to another (the succeeding one) (භවනාර පරිසංකානතො පරිසංකීති වුච්චති).

The joining back of the new to the old is the function of re-uniting or re-linking. Therefore it is said in the Vibhāvini Tikā: භවතො භවස්ස පරිසංකානං පරිසංකී කීච්චං = The function of re-uniting is the joining together of (one) existence with (another) existence. *Patisandhi Vinnāna* is the resultant consciousness (විපාක විඤ්ඤාණ) present at re-birth, or owing to the presence of which at the moment of re-birth the new existence is connected with the immediately preceding existence and through that with the entire past of the being re-born. This resultant consciousness is due to previous re-birth-producing mental factors (Sankhārā). In the *Ānenjasappāya Suttanta* (No. 106) of the *Majjhimanikāya*, this *Vipāka Vinnāna* is referred to as the *Samvattanikam Vinnānam* (සංවත්තනිකං විඤ්ඤාණං) the consciousness that goes on, proceeds from one life to another as *Vipāka*.

### **Patisambhida (පරිසමභිද)**

The four-fold analytical knowledge : 1. The analytical knowledge of the Meaning (අත්ථපරිසමභිද), 2. of the Law (ධම්මපරිසමභිද), 3. of the Word explanation (නිරුත්තපරිසමභිද), 4. of Sagacity (පරිභානපරිසමභිද). See *Guide through the Abhidhamma—Pitaka—Nyānātiloka*, p. 27.

## Parami (පාරමි)

The *Pārami* are ten essential qualities of extremely high standard, initiated by compassion, and ever tinged with understanding, free from *craving*, *false views* and *pride* (නණ්ණා, දිට්ඨි මාන) that qualify an aspirant for Buddhahood. They are : දාන, සීල, භෙක්ඛමම, පඤ්ඤා, විරිය, බන්ධි, සම්ම, අබිට්ඨාන, මේඤ්ඤා, උපෙක්ඛා - charitable giving, virtue, renunciation, wisdom, energy, forbearance, truthfulness, resolute determination, loving kindness and equanimity.

## Satipatthana (සතිපට්ඨාන)

The only way (එකායනමග්ග) to the attainment of Nibbāna. It is essentially the development of insight in regard to the nature of the five-fold aggregates (පඤ්චකිකා), or of body (කායානුපස්සනා), feeling (වේදනානුපස්සනා), thought (චිත්තානුපස්සනා), and mental processes (ධම්මානුපස්සනා).

## Sekha (සෙඛ)

The term 'Sekha,' literally, the 'learner', one who undergoes training, is applied to a disciple who has attained to any one of the stages of Sanctity except the last, the fruition of Arahantship (අරහත්තඵල). When one attains the *arahattaphala* stage through the destruction of all corruptions, he is known as an *Asekha*, the *Learned*, the *Fully Trained One*.

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