

the roots of the tree. The bird, using the fruit with his beak, thought, "A time will come when the fruit which falls into the lake will be a source of food to me. I'll make my nest on a tree, and eat the fruit of it, and when it is ripe I'll eat it." The bird, after having been told of the future, went to the lake, and built his nest on a tree. The king, after having been told of the future, went to the lake, and built his nest on a tree. The king, after having been told of the future, went to the lake, and built his nest on a tree.

Who will ever see what is to be? The bird, after having been told of the future, went to the lake, and built his nest on a tree. The king, after having been told of the future, went to the lake, and built his nest on a tree. The king, after having been told of the future, went to the lake, and built his nest on a tree.

# The Glorious Deeds of Pūrṇa

## A Translation and Study of the Pūrṇāvadāna

JOEL TATELMAN

Once upon a time, there was a king named Purāna. He was a very kind and generous man. One day, he was sitting on the throne of his kingdom, and he was thinking of the future. He thought, "I want to know what will happen to me in the future. I want to know what I should do to be happy and successful. I want to know what I should do to be a good man and a good king." The king, after having been told of the future, went to the lake, and built his nest on a tree. The king, after having been told of the future, went to the lake, and built his nest on a tree. The king, after having been told of the future, went to the lake, and built his nest on a tree.

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## The Glorious Deeds of Pūrṇa (Pūrṇavadāna)<sup>1</sup>

The Lord was staying at Śrīraṣṭi, in Anshapīṇḍa's park in Prince Jeta's Grove. At that same time there lived in the city of Śīrṣṭāka<sup>2</sup> a householder by the name of Bhava. He was wealthy, having a great deal of money and other possessions. His properties were extensive and he had produced enormous wealth. Indeed, his wealth rivaled that of the God of Wealth, Vaiśiṇava himself.<sup>3</sup>

Bhava took a wife from a family similar to his own. He enjoyed himself with her, made love to her and otherwise dallied with her. Some time passed in this way, and his wife became pregnant. After the passage of eight or nine months, she gave birth to a son.

Three weeks, that is, twenty-one days later, Bhava performed the birth-ceremonies and settled upon a name. "What name should the child be given?"

His relatives said, "This boy is the son of Bhava; let him, therefore, be given the name Bhavita, 'Little Bhava'." And so he was named.<sup>4</sup>

Again Bhava enjoyed himself with his wife, made love to her and otherwise dallied with her, and another son was born. He was given the name Bhavarita, 'Bhava's Precursor'. Some time after that another son was born, and he was named Bhavananda, 'Bhava's Joy'.

Some time later, the householder Bhava fell ill and because of his exceedingly abusive language, his wife and even his sons would have nothing to do with him. He had, however, a slave-girl, who thought to herself: "In so many ways<sup>5</sup> my master has accumulated

wealth. Now he has fallen ill, and his wife and even his sons will have nothing to do with him. It would not be right for me to ignore him, too." So she went to see the doctor and said, "Sir, do you know the householder Bhava?"

"I do. What of him?"

"He is suffering from some kind of illness. His wife and even his sons will have nothing to do with him. Please prescribe some appropriate medicines."

Said the doctor, "God, you yourself say that your master is ignored by his wife and even by his sons. Who, then, is taking care of him?"

She replied, "I am taking care of him. In any case, please prescribe some inexpensive medicines." [And so] the doctor recommended certain medicinal herbs.

She collected some [appropriate herbs] from her own supplies, took others from the household supplies and began treatment.<sup>6</sup> Bhava regained his health. Later he thought, "My wife and even my sons ignored me. That I have recovered is entirely due to this girl. I must therefore reciprocate her kindness." Bhava addressed her: "Young woman, my wife and even my sons ignored me. That I am alive is entirely due to you. Tell me - what reward can I offer you?"

She replied, "Master, if you are pleased with me, let me have sexual relations with you."<sup>7</sup>

He rejoined, "What's the point of you having sex with me? I can offer you five hundred silver coins and send you off as a free woman!"

She said, "Master,<sup>8</sup> whether living far away from here or even in the new life, I shall still be a slave; but if I have sexual relations with a man of the upper classes (śrīyāśva), I shall thereby become a free woman."<sup>9</sup>

Realizing her determined obstinacy, he declared, "Young woman, when you are in your fertile period and in good health,<sup>10</sup> let me know." Later, in good health and having reached her fertile period, she informed him. Then she had sexual relations with the householder Bhava and conceived. And the very day on which she conceived marked the fulfillment of all Bhava's goals and all of his undertakings.<sup>11</sup>

After eight or nine months she gave birth. It was a boy. He was well-formed, good-looking, handsome, with a golden complexion, a large, round head,<sup>12</sup> long arms, a broad brow, eyebrows that

joined and a prominent nose. On the very day that boy was born, to an even greater degree than before, all of the householder Bhava's goals and all of his undertakings were fulfilled.<sup>11</sup>

Three weeks, that is, twenty-one days later, Bhava's relatives arrived and assembled. As before, they performed the birth-ceremony and a name - Pärna, 'Fulfilled' - was written upon the boy. He was given over [to the care of] eight nurses - two to carry him about, [two as wet-nurses, two to bathe him and two to play with him. Raised by these eight nurses, who nourished him with milk, clotted milk, fresh butter, clarified butter and its by-products, and other pure and choice foods], the boy Pärna grew rapidly, like a lotus in a deep lake.<sup>12</sup>

When he grew older, Pärna was entrusted to teachers of letters, arithmetic, accounting, finance, debt-collection and commercial law. He also learned to inspect and assess textiles,<sup>13</sup> real estate, lumber,<sup>14</sup> jewels, elephants, horses and young men and women.<sup>15</sup> He became an expositor, an explainer, a scholar, an expert in the evaluation of these eight [valuable commodities].

Then the householder Bhava arranged marriages for his [three older] sons in order of seniority, beginning with Bhavila. But they and their wives kept to themselves, filled with passion, preoccupied with adorning themselves, indulging themselves immoderately in that which should be regarded as unimportant.<sup>16</sup>

As a result of this, the householder Bhava, too, kept to himself and, head in his hands, lost himself in anxious thought. He was thus observed by his sons, who asked him, "Papa, why do keep to yourself, with your hand in your hands, lost in anxious thought?"

He replied, "My sons, I did not marry until I had amassed a hundred thousand gold coins. All of you, however, infatuated with your wives, indulge yourselves immoderately in that which should be regarded as unimportant and bedeck yourselves with costly ornaments. After my death, this will become a pitiful house! How can I not lose myself in anxious thought?"

Bhavila had been wearing a jewelled earring. He removed it, and having put on a wooden one, made a vow: "I shall not wear a jewelled earring until I, too, have amassed a hundred thousand gold coins." And his two brothers donned a lac and a tin earring respectively. Thereafter their names - Bhavila, Bhavastika and Bhavasandika - were forgotten and they became known as 'Wood-Earring,' 'Lac-Earring' and 'Tin-Earring'. Then these brothers supplied themselves with trade-goods and set out on the great ocean.

Pärna said, "Father, I, too, shall set out on the great ocean," but his father replied, "Son, you are still a child. Stay here and take care of the family business." And so Pärna stayed there at home [in Sarpāraika]. As for the others, [after a time], they returned, their ship safe and sound. After recovering from the fatigue of travel, they said, "Father, tally our profits." He did so - and each had earned one hundred thousand gold coins.<sup>17</sup> As for Pärna, right there [in the shop in Sarpāraika], he had earned, through honest trade, far more than a hundred thousand gold coins.<sup>18</sup> Pärna fung himself at his father's feet and said, "Father, tally the wealth earned in my shop."

Bhavila replied, "My son, you have been here [in Sarpāraika] all this time. What can you have earned?"

Said Pärna, "Father, let it be counted. Then its value will be known." When it was counted, leaving aside the capital with which he had started out, there was [far] more than a hundred thousand gold coins.<sup>19</sup> The householder Bhava, pleased and delighted, thought, "Truly he is a being who is great due to merit [acquired in previous births] to have earned this much money while staying right here [in Sarpāraika]!"

Some time later, the householder Bhava fell ill. He thought, "After my death, these sons of mine shall have a falling-out. Some kind of stratagem [for preventing this] must be devised. And so he said to them, "My dear sons, collect some sticks of wood." They brought some wood. Then he said, "Light a fire with them." They lit a fire. After a while, the householder Bhava said, "Remove the hot coals, one by one." They removed all of the coals and the fire was extinguished. Bhava asked, "My sons, did you see [what happened]?" "Father," [they replied], "we saw!"

At that, Bhava recited the following verse:

"Brothers united glow brightly, like a mass of hot coals;  
Divided, both men and coals expire."

"My sons, after I am gone, do not be swayed by your wives.  
"Families are divided by women, clever men<sup>20</sup> by words;  
"Just as faulty incantation destroys a spell's efficacy, so greed destroys affection."

The others departed.<sup>21</sup> Bhavila, the eldest, remained. His father told him, "Son, you must never forsake Pärna. He is a being who is great due to merit [acquired in previous births]!"

"All accumulation ends in loss, all exultation in decline,  
All union in separation, and all life in death."<sup>14</sup>

After receiving these verses, Bhava submitted to the loss of time.

Bhava's sons adorned the funeral bier with cloth of dark blue, yellow, red and white,<sup>15</sup> and in accordance with the solemn rite,<sup>16</sup> bore Bhava to the burning-ground and there cremated him. Later, after recovering from their grief, they said, "When our father was alive, we were dependent on him. If we now give ourselves up to that which should be regarded as unimportant, our family will go into decline. We would be blamed by our kinsmen.<sup>17</sup> Suppose now we take trade goods and travel to foreign lands."

Pirna spoke up, "In that case, I want to go, too."

His brothers told him, "No, you stay and do business right here in our shop. We'll be the ones to go overseas." And so, taking trade-goods, they set out for foreign parts. Pirna, associated with all responsibilities (in *Sāpītraka*), remained behind.

Now it was the practice among well-to-do families for house-keeping money to be distributed on a daily basis. The brothers' wives sent their maidservants to get their house-keeping money. Pirna, however, (they found) surrounded by wealthy men, gold-mongers,<sup>18</sup> caravan-leaders<sup>19</sup> and others who lived by commerce, and so the maidservants did not get the opportunity (to see him). When the men rose<sup>20</sup> and departed, Pirna gave the maidservants the house-keeping money. But when the girls returned after such a long absence, they were reprimanded. They explained (to their mistresses) the reason for their sadness, giving all the details, and declared, "Well, that's what happens to those in families where the sons of slave-girls run things as they will!"

Bhavī's wife addressed her maidservant: "You should go (to see Pirna) when you know the time is right." Now that the girl knew just the right time, she set off and quickly obtained (the house-keeping money). But the others<sup>21</sup> (still) took a long time. They questioned their fellow servant, saying, "How is it that you obtain (the house-keeping money) so quickly?" She gave them a complete account.<sup>22</sup> And so they began to go with her and to obtain (the house-keeping money) without delay. Later, the women questioned them: "How is it that now you return so quickly?"

The maidservants replied, "May Eldest Brother's wife enjoy good health!<sup>23</sup> When her maidservant goes (to see Pirna), she

receives the house-keeping money without delay. We (now) accompany her."

The wives of the two younger brothers grew angry and said, "That's what happens to those in families where the sons of slave-girls run things as they will!"

In time, Bhavī, Bhavānta and Bhavanandin, all together, united, conversing amiably, returned from across the great ocean, their ship safe and sound. Bhavī asked his wife, "My dear, did Pirna take proper care of you?"

She told him, "As if he were my own son or brother." The other two wives were questioned (in the same way) by their husbands, whom they told, "That's what happens to those in families where the sons of slave-girls run things as they will!"

The two men thought, "Women cause divisions among friends."

On another occasion, Pirna was offering for sale Benares silk cloth.<sup>24</sup> Just then Bhavī's son arrived. He was clad by Pirna in two lengths of fine Benares silk. Seeing this, the wives of the other two brothers sent their own sons, just when Pirna had run out of silk and had started to sell coarse cotton cloth. So, as luck would have it,<sup>25</sup> when they arrived, they were clad (by Pirna) in coarse cotton.

The two women, seeing this, said to their husbands, "You see! The other boy was given fine Benares silk while our sons received only cheap cotton!" The two men offered the following explanation: "What can be done about it? It's just that (by the time our sons arrived) Pirna had run out of silk and was selling coarse cotton."

On another occasion, Pirna was selling sweets. Bhavī's son went to (the shop) and received some pastries. Seeing this, the wives of the other two brothers sent their sons, but, as luck would have it, they arrived when Pirna had begun to sell molasses, and so the boys were given molasses. Seeing this, the two women carried on so much that their husbands undertook to divide the joint family.

The husbands conferred together. "We are lost either way. We must divide the family." One said, "We should talk to our elder brother." The other said, "First let us decide how we should divide (the family's wealth)." The two came up with a plan: "One (of us) gets the house and the land, one gets the shop and the foreign holdings, and one gets Pīrnaka. If our elder brother takes the house and the land, the we will be able to maintain ourselves with the shop and foreign holdings. And if he takes the shop and the

overseas trade, we will still be able to maintain ourselves with the house and land and by using Piarna for our own ends." After conferring in this way, the two paid a visit to Bhavila. "Brother, it's no use let us divide the family."

Said Bhavila, "We should act only after having thought it over carefully - women cause division in families."

The other two replied, "We have already thought it over.<sup>14</sup> Let us make the division."

Bhavila said, "Well, if that is so, let us call some relatives (to mediate)."<sup>15</sup>

Said the other two, "We've already decided on what the division should be. One (of us) gets the house and land, one gets the shop and the overseas trade, and one gets Piarna."

"Have you not offered Piarna a share?"

"He is the son of a slave-girl! Who would give him a share? On the contrary, we have considered him as part of the property that is to be divided. If you want him, then take him!"

Bhavila thought, "I was told by our father: Even if you [have to] forsake all your worldly possessions, you must take care of Piarna. I will take Piarna." And having decided this, he said, "If that is so, then I shall have Piarna."<sup>16</sup>

Then the brother who received the house and land, making haste, went to the house and called out, "Elder Brother's wife! Come out! She came out. "You may never again enter this house." "Why?"

"We have divided the family's holdings. [This house is mine]."

As for the brother who received the shop and the foreign trade, he, making haste, went to the shop and said, "Piarna, come down! He came down. "You may never enter this shop again."

"What is the reason?"

"We have divided the family's holdings."<sup>17</sup> [This shop is mine]."

And so Bhavila's wife, accompanied by Piarna, set out for the home of some relatives. The children were hungry and began to cry. She said, "Piarna, get the children some breakfast."

He said, "Give me a few coins."

She replied, "In the course of doing business many hundreds of thousands of gold coins passed through your hands - is there not enough [left] even for the children's breakfast?"

Said Piarna, "How could I have known that one family would end up like this! Had I known this would happen, I would have appropriated several hundred thousand."

It was, however, the practice among women to tie a few brass coins in the form of their sari; Bhavila's wife gave Piarna a brass coin,<sup>18</sup> saying, "Bring some breakfast!"

Taking the money, Piarna set out for the market. (On the way) he saw a man carrying a load of wood that had been washed up on the seashore. The fellow was trembling with cold as he trudged along. Piarna addressed him, "Greetings, my good man. Why are you trembling so?"

The man replied, "I don't know. I picked up this load of wood and since then I've been in this condition."

Now Piarna was expert in the assessment of [different types] of wood. He undertook to examine the load of wood and saw that it was yellow sandalwood.<sup>19</sup> He asked the man, "Good fellow, what price would you take [for this wood]?"

"Five hundred silver coins."<sup>20</sup>

Piarna (accepted this price), took the load of yellow sandalwood and carried it off. He proceeded to the market, where, with a saw, he cut off four small pieces. These he sold to be ground into *loggare* powder for one thousand silver coins. He then paid the man his five hundred coins and told him, "The wife of Bhavila lives in such-and-such a house. Take this load of wood there and tell her Piarna sent it."

The man took the wood to the house just as Piarna had instructed and recounted all that had happened. Bhavila's wife gave him a blow on the chest and cried, "If Piarna is hoard of money, is he also bereft of sense? 'Bring some cooked food.' I told him, and he went firewood for cooking! There is nothing to cook!"

Using the money that was left over, Piarna purchased and brought to Bhavila and his wife such necessities of life as a man and a maid-servant, cattle and water-buffaloes, and cooked food. This gave the family great satisfaction.

Some time later, the king of Srirastika became ill with a high fever. His physicians prescribed yellow sandalwood and so his ministers undertook a search for some. In the marketplace they talked to one person after another. Then they paid a visit to Piarna, whom they asked, "Have you any yellow sandalwood?"

He told them, "I have."

They asked, "What is the price?"

Piarna replied, "A thousand silver coins."

The ministers bought some for a thousand coins. After an ointment [prepared from the sandalwood] was given to the king, he

regained his health. The king considered: "Now what sort of king is he in whose home there is no yellow ('fox-head') sandalwood?"<sup>143</sup> Then he asked, "From whom was this obtained?"

"Your Majesty, from Píra."

"Summon this Píra fellow."

[A short while later], a messenger arrived and announced, "Píra, the King summons you."

Píra began to think, "Why does the king summon me?" And then it occurred to him, "By using the yellow sandalwood the king has regained his health. That is why he summons me. Well, then, I must certainly go and take the yellow sandalwood with me."

Having concealed three pieces of the yellow sandalwood under his garment, and carrying one piece in his hand, Píra went before the king. The king asked him, "Píra, do you have any [more] yellow sandalwood?"

"Your Majesty, I have this piece."

"What is the price?"

"Your Majesty, a hundred thousand gold coins."

"Have you any more?"

"Yes, Your Majesty, I have." And Píra showed the king the other three pieces. The king commanded his ministers, "Give Píra four hundred thousand gold coins."

Said Píra, "Your Majesty, give three hundred thousand. One piece is a gift to Your Majesty." And so Píra received three hundred thousand gold coins.

The king said, "Píra, I am well pleased. Tell me: what boon shall I grant you?"

Píra replied, "If Your Majesty is pleased with me, may I be permitted to live in Your Majesty's kingdom undisturbed!"

The king commanded his ministers, "Sir, from this day forth, you may give orders even to the crown prince, but not to Píra."

In the meantime, five hundred merchants, sailing in from the great ocean, their ship safe and sound, arrived in the city of Štěpánka. The merchants' guild [of Štěpánka then] made a rule:<sup>144</sup> "No one of us - who must act in unison - may approach those [visiting] merchants independently. Only the guild as a body may purchase their goods. Anyone who deals with those merchants on his own shall be fined sixty silver coins".<sup>145</sup>

Some of the merchants said, "Let us inform Píra." Others declared, "What does that wretch have that he should be informed!"<sup>146</sup>

Just then, Píra went outside where he heard about those five hundred merchants who had arrived in Štěpánka from across the great ocean with their ships safe and sound. Without entering the city, he went directly into their presence and asked them, "Sir, what have you got?" They showed him.

"What is the price?"

They replied, "Caravan-leader, since you have travelled far and wide [and know the value of things], only you can name a price."

"That may be so," said Píra. "Nevertheless, name your price."

They indicated a price of one million eight hundred thousand gold coins. Píra said, "Sir, take three hundred thousand as a deposit; I have that much. I shall give you the balance [later]."

"Very well."

So Píra had three hundred thousand gold coins brought and paid them [to the visiting merchants]. He then affixed his seal [to the merchandise] and departed.

Meanwhile, the merchants' guild despatched their agents: "Take a look. What merchandise have they got?" The agents went and asked, "What have you got?" They showed them.

"Our storerooms and warehouses are filled with such merchandise."<sup>147</sup>

"They may be full or not - everything's already sold."

"To whom?"

"To Píra."

"Will you make a good profit by having sold it all to Píra?"

Said the merchants, "What he paid as deposit you wouldn't even pay as the full price."

"What did he give as deposit?"

"Three hundred thousand gold coins."

"He has well and truly cheated his brothers!"

The agents returned and informed the merchants' guild, "The merchandise has already been sold."

"To whom?"

"To Píra."

"Did they make a good profit by having sold it to Píra?"

"What he paid in deposit you wouldn't even pay as the full price."

"What did he pay as deposit?"

"Three hundred thousand gold coins."

"He has well and truly cheated his brothers!"

The merchants' guild summoned Piima and told him: "Piima, the merchants' guild made a rule, that 'no one may independently purchase merchandise [from the visiting merchants]; only the guild as a body shall do so.' Why, then, did you purchase the goods on your own?"

Piima answered, "Sir, when you made the rule, were either my brother [Bhavila] or myself informed?<sup>19</sup> It was you alone who made the rule and it is you alone who must abide by it."

At that, the members of the merchants' guild became angry and forcibly exposed Piima to the scorching sun<sup>20</sup> in order to make him pay the fine of sixty silver coins. Officers of the Crown saw Piima and they apposed the king [of his predicament]. The king said, "Sir, summon those men." Piima and the members of the merchants' guild were summoned. Said the king, "Why did you forcibly expose Piima to the scorching sun?"

The guildmembers replied, "Lord, the merchants' guild made a rule - 'No one may independently purchase merchandise [from the foreign merchants]. Piima, however, did just that."

Piima spoke up, "Your Majesty, ask them whether, when they made this rule, they informed either myself or my brother."

The guildmembers admitted, "No, Your Majesty, we did not."

Declared the king, "Sir, Piima speaks truly." Ashamed, the guildmembers released Piima.

Later, a need arose on the part of the king for some of that merchandise. He summoned the members of the merchants' guild and told them, "Sir, I have need of some of that merchandise. You shall supply it."

They said, "Your Majesty, it belongs to Piima."

The king told them, "Sir, I do not give orders to him. You shall purchase it from him and bring it to me."

The merchants' guild sent a messenger to Piima: "The merchants' guild summons you."

But Piima replied, "I shall not come."

Then all the members of the guild assembled and went to Piima's house where, standing at the gate, they again sent in a messenger: "Piima, please come out! The merchants' guild has arrived and its members are waiting at the gate."

Impelled by pride, his own wishes and a sense of his own importance, Piima came out.<sup>21</sup> The guildmembers said, "O great caravan-leader, sell us [some] merchandise for the same price you paid."

Piima said, "I would be an exceptional trader indeed were I to sell you merchandise for the same price I paid!"<sup>22</sup>

They replied, "O caravan-leader,<sup>23</sup> sell it for twice what you paid - [we], the members of the guild, are honourable men."

Piima reflected: "The members of the guild should be treated respectfully; I will sell [it at that price]. And he sold the merchandise for twice the price he had paid."

Piima paid a million and a half gold coins to the foreign merchants;<sup>24</sup> the rest he stored in his house. Then he thought, "Is it possible to fill a jar with dew-drops?<sup>25</sup> I shall cross the great ocean."

Piima had the proclamation-bell rung in Sürpäraka City. "Hear ye, merchants of Sürpäraka! Piima, the caravan-leader, shall cross the great ocean! Whosoever amongst you wishes to cross the great ocean with the caravan-leader Piima, free from customs duties, escort charges and freight fees, he is to gather together the trade-goods he wishes to take with him across the great ocean."

Merchants numbering five hundred gathered together trade-goods to take across the great ocean. Then the caravan-leader Piima, having impressively performed the rites to ensure a safe and successful journey, accompanied by those five hundred merchants, set out across the great ocean. And [in time], he returned, his ship safe and sound. Six times he crossed the great ocean in this way. The word spread about in the vicinity: "Six times Piima has crossed the great ocean and returned, his ship safe and sound."

Meanwhile, some merchants from Britain, equipping themselves with trade-goods, travelled [overland] to the city of Sürpäraka. After recovering from the fatigue of travel, they went to see Piima, the great caravan-leader. When they arrived [at Piima's house], they said to him, "Great caravan-leader, we must cross the great ocean."<sup>26</sup>

Piima said, "Sir, have you seen or heard about someone who has returned six times from across the great ocean, his ship safe and sound, and who is setting out a seventh time?"

They replied, "Piima, from afar we have come to seek you out, but if you won't cross the ocean, that's up to you."

Piima reflected, "Though I do not seek any more wealth, I shall nevertheless cross [the ocean] for their sake." And so Piima, accompanied by those merchants, set out on the great ocean.

At night, at the time just before dawn, those merchants chanted in their entirety 'The Evolutions' (Uddāna), 'The Way to the Further

Shore" (Pārnyama), "Discerning the Truth" (Sarpadyā), "Verses of the Elders" (Sāhasraṅgīthā), "Verses Concerning Faith" (Śaṅgīgīthā), "The Sage's Verses" (Māntagīthā) and "Sayings Concerning the Goal" (Arthasāṅgīyā Śāstras).<sup>17</sup> After listening to them, Pärna exclaimed, "Sir, you sing beautiful songs!"

They replied, "Caravan-leader, these are not [mere] songs! How could you possibly think that? These are the words of the Awakened One, the Buddha!"<sup>18</sup>

Hearing the title, 'the Buddha,' which he had never heard before, Pärna got goose-bumps all over. Very respectfully, he asked, "Sir, who is this person called 'the Buddha'?"

The Śrāvastī merchants told him, "There is an ascetic by the name of Gautama, a prince of the Śākya lineage who, having cut off his beard and hair and donned yellow garments, with right faith went forth from his home into the homeless life. He has fully awakened to Supreme, Perfect Awakening. He, O great caravan-leader, is called 'the Buddha,' the Awakened One."<sup>19</sup>

"Sir, where is this holy one now staying?"

"Caravan-leader, he is staying in Śrāvastī, in Anāthapīṇḍada's park in Prince Jeta's Grove."

Bearing the Buddha in his heart, Pärna, accompanied by those merchants, crossed the great ocean and then returned with the ship safe and sound. Pärna's brother Bhavīla thought, "He has been exhausted by his voyages across the great ocean. I should arrange a marriage for him." And so he said to Pärna, "Tell me, brother: Of the two – a rich landowner or a caravan-leader – which should I ask on your behalf for his daughter in marriage?"

Pärna replied, "I am not seeking the pleasures of love. If you will permit it, I shall go forth [into the homeless life of a religious mendicant]."

Said Bhavīla, "When there was nothing to live on in our house, you did not go forth into the homeless life. Why do you wish to go forth now [that we are rich]?"<sup>20</sup>

Pärna told him, "Brother, then it held no attraction for me; now it is the right thing to do." Realizing that Pärna was resolutely determined, Bhavīla gave his permission.

Then Pärna said, "Brother, on the great ocean there is much sorrow and little joy. Many cross; few return. You must on no account cross the great ocean. Your considerable wealth has been justly acquired, but not so that of your brothers. If they should say, 'Let us all live together [again],' you must refuse." Having spoken

thus, Pärna took one servant and set out for Śrāvastī. In due course he arrived in that city.

In Śrāvastī, Pärna settled himself in a park and then dispatched a messenger to the householder Anāthapīṇḍada.<sup>21</sup> The messenger went and said to the householder Anāthapīṇḍada, "Householder, the caravan-leader Pärna, who is staying in a park [in Śrāvastī], wishes to see the master of the house."

Anāthapīṇḍada reflected, "It must be that he is tired of ocean-travel and has now come [trading] overland." So he asked, "Good fellow, has Pärna brought a great quantity of trade-goods?"

The messenger replied, "How would he have trade-goods? But for one manservant, he has come alone. There's just he and I."

Thinking, "It would be improper of me to bring this eminent man into my home without offering him my hospitality," Anāthapīṇḍada received Pärna into his home with great hospitality: he was bathed, massaged with scented oils, and given a meal. [Afterwards], as the two men [sat and] talked freely, Anāthapīṇḍada asked, "Caravan-leader, what is your purpose in coming here?"

"Householder, I desire<sup>22</sup> to receive the lower and higher ordinations and become a monk in accordance with the Doctrine and Discipline which are so well expounded."

At that, the householder Anāthapīṇḍada sat up straight, stretched out his right arm, and pronounced the solemn, but joyous utterance: "Ah, the Buddha! Ah, the Dharma! Ah, the Saṅgha! Justly celebrated are they!"<sup>23</sup> For now such eminent men as this are leaving behind all their relatives, both close and distant, as well as their rich treasuries and warehouses, and are seeking to receive the lower and higher ordinations, to become monks, in accordance with the Doctrine and Discipline, which are so well expounded." The householder Anāthapīṇḍada then took along with him the caravan-leader Pärna, and together they set out to see the Lord.

At that time, the Lord was giving instruction in the Dharma to an assembly of several hundred monks who were seated before him. The Lord observed the householder Anāthapīṇḍada coming forward, bearing a gift. And seeing this, he again addressed the monks: "This man, O monks, the householder Anāthapīṇḍada, comes bearing a gift. For the Tathāgata, there is no gift comparable to the gift of one who wishes to undertake religious training."

Then the householder Anāthapīṇḍada knelt reverently at the feet of the Lord and, together with the caravan-leader Pärna, sat down to one side. Having thus sat down to one side, the householder



Anāthapīṇḍada said this to the Lord: "This man, O Venerable, the caravan-leader Pīra, desires to receive the lower and higher ordinations and become a monk in accordance with the Doctrine and Discipline which are so well expounded. May the Lord, out of compassion, confer (upon him) the lower and higher ordinations. Please ordain him."

The Lord indicated his consent to (the request of) the householder Anāthapīṇḍada by remaining silent. Then the Lord summoned the caravan-leader Pīra. "Come, monk. Practice the holy life."

As soon as the Lord had uttered these words, Pīra was transformed: shaven-headed he became, clad in monastic robes, almsbowl and water-pot in his hands, with a (mere) week's growth of hair and beard and the perfect deportment of a monk of a hundred years' standing.<sup>61</sup>

Again told, "Come," by the Tathāgata, he, shaven-headed and body refolded in monastic robes, instantly attained tranquillity of the senses and thus remained by the will of the Buddha.<sup>62</sup>

Some time later, the Venerable Pīra paid a visit to the Lord.<sup>63</sup> He approached the Lord, reverently knelt with his head at the Buddha's feet, and sat down to one side. Seated there to one side, Pīra said this to the Lord: "Well would it be for me if the Lord were to concisely expound the Dharma such that, having heard from the Lord the Dharma thus concisely expounded, I might abide alone, included, attentive, ardent, and self-controlled. That for the sake of which sons of good family cut off hair and beard, don yellow garments and with right faith go forth from home into homelessness - in this very life and by my own efforts may I know, realize and attain that supreme end of the holy life and go forth to [that which is expressed by] 'Exhausted for me is birth, accomplished the course of the holy life; what was to be done has been done, I will know no birth beyond this one'."

Thus addressed, the Lord (Buddha) said to the Venerable Pīra, "Well spoken, Pīra! Well spoken indeed is it for you to have said: 'Well would it be for me if the Lord were to concisely expound the Dharma such that, having heard from the Lord the Dharma thus concisely expounded, I might abide alone, included, attentive, ardent, and self-controlled. That for the sake of which sons of good family cut off hair and beard, don yellow garments and with right

faith go forth from home into homelessness - in this very life and by my own efforts may I know, realize and attain that supreme end of the holy life and go forth to [that which is expressed by] 'Exhausted for me is birth, accomplished the course of the holy life; what was to be done has been done, I will know no birth beyond this one'."

"Therefore, Pīra, listen and bear in mind well and carefully; I shall speak. There are, Pīra, forms perceptible to the eye which are desirable, agreeable, pleasing, captivating, connected with sensual pleasure and which arouse desire. And if a monk, seeing such forms, approves them, welcomes them, clings to and continues clinging to them, then, as a result of approving, welcoming, clinging to and continuing to cling to them, enjoyment arises. With enjoyment comes the satisfaction of enjoyment. When there is the satisfaction of enjoyment, passion arises."<sup>64</sup> When there is passion for enjoyment, bondage to passion for enjoyment arises. Pīra, a monk in bondage to passion for enjoyment is said to be far from Nīrvāna.

"There are, Pīra, sounds perceptible to the ear, smells perceptible to the nose, flavours perceptible to the tongue, tactile objects perceptible to the body, thoughts perceptible to the mind, [all of] which are desirable, agreeable, pleasing, captivating, connected with sensual pleasure and which arouse desire. And if a monk, becoming aware of these,<sup>65</sup> approves them, welcomes them, clings to and continues to cling to them, then, as a result of approving them, welcoming them, clinging to and continuing to cling to them, enjoyment arises. With enjoyment comes the satisfaction of enjoyment. When there is the satisfaction of enjoyment, passion arises. When there is passion for enjoyment, bondage to passion for enjoyment arises. Pīra, a monk in bondage to passion for enjoyment is said to be far from Nīrvāna.

"There are, Pīra, forms perceptible to the eye which are desirable, agreeable, pleasing, captivating,<sup>66</sup> connected with sensual pleasure and which arouse desire. But if a monk, seeing such forms, does not approve them, does not welcome them, does not cling to them, then, as a result of not approving, welcoming, or clinging to them, enjoyment does not arise. When there is no enjoyment, the satisfaction of enjoyment does not arise. When there is no satisfaction of enjoyment, passion does not arise. When there is no passion for enjoyment, bondage to passion for enjoyment does not arise. Pīra, it is said by the virtuous<sup>67</sup> that

a monk not in bondage to passion for enjoyment is near to Nirvāna.

There are, Pīra, sounds perceptible to the ear, smells perceptible to the nose, flavours perceptible to the tongue, tactile objects perceptible to the body, thoughts perceptible to the mind, all of which are desirable, agreeable, pleasing, captivating, delightful, connected with sensual pleasure and which arouse desire. But if a monk, becoming aware of those, does not approve them, does not welcome them, does not cling to them, then, as a result of not approving, welcoming, or clinging to them, enjoyment does not arise. When there is an enjoyment, the satisfaction of enjoyment does not arise. When there is no satisfaction of enjoyment, passion does not arise. When there is no passion for enjoyment, bondage to passion for enjoyment does not arise. Pīra, it is said by the virtuous that a monk not in bondage to passion for enjoyment is near to Nirvāna.

"Thus, Pīra, is the concise exposition by which I rebuke you. Now, where do you wish to live? Where do you wish to make your home?"

"Venerable, [thus] rebuked by the Lord by means of this concise exposition, I wish to live among the people of Śrōṣapāṣāṅka, to make my home among the people of Śrōṣapāṣāṅka."<sup>70</sup>

"Pīra, the people of Śrōṣapāṣāṅka are fierce, violent, cruel, abusive, wrathful and contemptuous. Pīra, if the people of Śrōṣapāṣāṅka curse, abuse and revile you face-to-face with evil, indecent and harsh speech,<sup>71</sup> what will you think?"<sup>72</sup>

"Venerable, if the people of Śrōṣapāṣāṅka curse, abuse and revile me face-to-face with evil, indecent and harsh speech, then I shall think,<sup>73</sup> 'Good are the people of Śrōṣapāṣāṅka, kind are the people of Śrōṣapāṣāṅka: face-to-face they curse, abuse and revile me with evil, indecent and harsh speech, but they do not strike me with their fists or with clods of earth.'"

"Pīra, the people of Śrōṣapāṣāṅka are fierce, violent, cruel, abusive, wrathful and contemptuous. If the people of Śrōṣapāṣāṅka strike you with their fists or with clods of earth, what will you think?"

"Venerable, if the people of Śrōṣapāṣāṅka strike me with their fists or with clods of earth, I shall think, 'Good are the people of Śrōṣapāṣāṅka, kind are the people of Śrōṣapāṣāṅka: they strike me with their fists or with clods of earth, but they do not attack me with clubs or swords.'"

"Pīra, the people of Śrōṣapāṣāṅka are fierce, violent, cruel, abusive, wrathful and contemptuous. If the people of Śrōṣapāṣāṅka attack you with swords or clubs, what will you think?"

"Venerable, if the people of Śrōṣapāṣāṅka attack me with swords or clubs, I shall think, 'Good are the people of Śrōṣapāṣāṅka, kind are the people of Śrōṣapāṣāṅka: they attack me with swords or clubs but do not deprive me utterly of life.'"

"Pīra, the people of Śrōṣapāṣāṅka are fierce, violent, cruel, abusive, wrathful and contemptuous. If the people of Śrōṣapāṣāṅka deprive you utterly of life, what will you think?"

"Venerable, if the people of Śrōṣapāṣāṅka deprive me utterly of life, I shall think, 'The Lord has disciples who are so honoured, shamed and disgusted by this stinking body, that they even wield a knife against themselves,<sup>74</sup> even cut poison, even kill themselves by hanging, even by flinging themselves from a cliff. Good are the people of Śrōṣapāṣāṅka, kind are the people of Śrōṣapāṣāṅka: with little pain they liberate me from this stinking corpse!'"<sup>75</sup>

"Well spoken, Pīra, well spoken! With your forbearance and compassion,<sup>76</sup> you are well able to live among the people of Śrōṣapāṣāṅka, well able to make your home among the people of Śrōṣapāṣāṅka. Go then, Pīra! Attain liberation, then liberate others! Cross over, then convey others across!<sup>77</sup> Attain calm, then calm others! Achieve final emancipation, then emancipate others!"

Then, rejoicing in and approving the words of the Lord, the Venerable Pīra reverently knelt with his head at the Lord's feet and departed. After passing the night, early the next morning the Venerable Pīra dressed, took his alms-bowl and saucer robe and went into Śāṭṭhaṇḍī for alms. He made his alms-round in Śāṭṭhaṇḍī, ate the food he had collected and in the afternoon returned from his alms-round. Then, putting away the bowl and saucer robe and (again) taking up his robe and bowl, he set out for the land of Śrōṣapāṣāṅka and in due course reached that country. The following morning, the Venerable Pīra got dressed, took up his robe and bowl, and entered Śrōṣapāṣāṅka for alms.

Just then, a certain hunter came by, bow in hand, arrow on the bent. He caught sight of Pīra and thought, "This is insignificant, seeing this shaven-headed ascetic!"<sup>78</sup> Certain of this, he drew the bow[ing] string to his ear and rushed a fur[ther] for the Venerable Pīra.<sup>79</sup> The Venerable Pīra saw him. Seeing him, he lifted up his outer robe,

a monk not in bondage to passion for enjoyment is near to Nirvāna.

There are, Pīra, sounds perceptible to the ear, smells perceptible to the nose, flavours perceptible to the tongue, tactile objects perceptible to the body, thoughts perceptible to the mind, all of which are desirable, agreeable, pleasing, captivating, delightful, connected with sensual pleasure and which arouse desire. But if a monk, becoming aware of those, does not approve them, does not welcome them, does not cling to them, then, as a result of not approving, welcoming, or clinging to them, enjoyment does not arise. When there is an enjoyment, the satisfaction of enjoyment does not arise. When there is no satisfaction of enjoyment, passion does not arise. When there is no passion for enjoyment, bondage to passion for enjoyment does not arise. Pīra, it is said by the virtuous that a monk not in bondage to passion for enjoyment is near to Nirvāna.

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and declared, "Good sir, I have come here for the sake of this one that is never satisfied. Strike here!" And he nooted this verse:

For the sake of which birds and wild animals are caught in snares and nets,

And even bearing arrows, swords and spears forever perish in battle;

For the sake of which these wretched dwellers in darkness,  
the pitiful fish, swallow the hook -

It is for the sake of this belly that I have come from afar to  
this vessel of wickedness!<sup>60</sup>

The hunter reflected, "This renunciate possesses such fortitude and compassion,"<sup>61</sup> and thinking [to help], "Why should I attack him?" became well-disposed toward Pinna. He then received instruction in the Dharma from the Venerable Pinna and was thereby established in going for refuge [to the Buddha, Dharma and Sangha] and in the [five] moral precepts.<sup>62</sup> Pinna also converted five hundred other male lay-disciples and five hundred female lay-disciples. In addition, Pinna had his disciples build five hundred monastic dwellings furnished with many hundreds of beds, stools, cushions, pillows, woollen blankets and shawls.<sup>63</sup> And after the passage of three months, Pinna [at] realized the Three Knowledges<sup>64</sup> with his body and became an Arhat.<sup>65</sup> He was freed from desire for [anything in] the three worlds<sup>66</sup> to him, a lump of gold and a clod of earth were the same; so, too, the palm of the hand and the open sky; so, too, [being cut with] a teacher and [being rubbed with] sandalwood paste.<sup>67</sup> With knowledge he cracked open the shell of that egg, the mundane world; he realized the [Three] Knowledges, the [Six] Super-knowledges<sup>68</sup> and the [Four] Analytical Knowledges.<sup>69</sup> From conditioned existence, with its gain and greed, fame and honors, he had turned away. He became worthy of the salutation, homage and worship of the gods [himself], not excepting Indra and Upendra.<sup>70</sup>

Time passed, and the wealth of Darakanis's [Bhavila's] two brothers dwindled, shrank and finally was exhausted. Those two [paid a visit to their elder brother, to whom they] said, "He is gone from our house, that one who appears as an omen of misfortune."<sup>71</sup> Come, we shall live together.<sup>72</sup>

Bhavila said, "Who is it that appears as an omen of misfortune?"

The other two told him, "Your precious Pinnaika."<sup>73</sup>

"Fortune has indeed departed from my house. [Pinna] is no omen of misfortune!"

The two replied, "Call him good fortune or omen of misfortune - it doesn't matter. Come, we shall live together."

Bhavila replied, "You two acquired your wealth by immoral means."<sup>74</sup> My own was acquired justly. I shall not set up housekeeping with you two.<sup>75</sup>

The two brothers said, "That son of a slavegirl crossed and reconquered the great ocean and earned great profits which you boast of enjoying. What ability have you to set out on the great ocean?"

In this way, the two caused Bhavila to cling to his pride. He thought, "Well, then, I shall cross the great ocean!" As Pinna did before, he gathered together a large company of like-minded merchants, performed the rites for a safe journey<sup>76</sup> and set out on the great ocean. The winds brought his ship to the Yellow Sandalwood Forest. The helmsman called out, "See, that which is known as the Yellow Sandalwood Forest - this is it! Let the men take what is best from this place."<sup>77</sup>

At that time, the Yellow Sandalwood Forest was under the protection of the ogre<sup>78</sup> Mahelivata, but he was [away] attending the Ogre Assembly. There, five hundred oxen began cutting down [the trees] in the Yellow Sandalwood Forest. An ogre named Apripa, 'Inimical,' seeing these five hundred oxen cutting down [the trees] in the Yellow Sandalwood Forest, broke himself to the ogre Mahelivata. Approaching the ogre Mahelivata, he said this to him: "The General should know that five hundred oxen are cutting down the trees in the Yellow Sandalwood Forest. Do what you need to do, Sir; do what must be done."<sup>79</sup>

Enraged, the ogre Mahelivata dissolved the Ogre Assembly, produced an enormous and fearsome hurricane<sup>80</sup> and set out for the Yellow Sandalwood Forest.

The helmsman [of Bhavila's ship] cried out, "Listen, six, merchants of India! That which is known as the Great and Fearsome Hurricane - this is it! What do you think should be done!"<sup>81</sup>

Those merchants, terrified and shuddering with fear, the hair of their bodies standing on end, began to supplicate the gods:

O Śiva, Varuna, Kubera, Visnuva and the other deities!<sup>82</sup>

Lord over gods, humans, asuras, ogres and devils!

A frightful calamity has befallen us! May these fearless ones  
this day be our protectors!

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Lord over gods, humans, asuras, ogres and devas!

A frightful calamity has befallen us! May these fearless ones  
this day be our protectors!

Some of the men supplicated the Lord of Śakti,<sup>100</sup> others, Brahmā, Hari or Śambhava,<sup>101</sup>  
Or the gods of earth, sea and forests assailed by that demon-  
wind,<sup>102</sup> those merchants begged for protection.

Darukāmin (Bharvā) remained indifferent. The merchants said,  
"Caravan-leader, we are trapped, beset and in great danger! How  
can you remain indifferent?"

Bharvā replied, "Sir, I was told by my brother, 'On the great  
ocean there is little enjoyment and much distress. Blinded by greed,  
many cross, few return. You must by no means cross the great  
ocean.' I myself, ignoring his words, crossed the great ocean. What  
am I to do now?"

"Who is your brother?"

"Piṅga."

The merchants said, "Sir, that very one, the holy Piṅga, he is a  
great man by reason of his merit! Let us go for refuge to that very  
man!" Then all these merchants cried out with one voice,  
"Reverence to him, the holy Piṅga! Reverence, reverence to him,  
the holy Piṅga!"

At that, a venerable goddess who had faith in Piṅga approached  
the Venerable Piṅga and, having approached him, said this: "Holy  
One, your brother is trapped, beset and in great danger – focus  
your mind [on him]!"

Piṅga focused his mind [on Bharvā]. Then the Venerable Piṅga  
entered into a meditation such that, as soon as his mind was fully  
concentrated, he vanished from Śrīvatsuparikāṣa and appeared in  
the great ocean, seated cross-legged in meditation, on the gunwale  
of his brother's ship. Then that hurricane turned back as if repelled  
by Mount Sumera.

At that, the sage Mahāvīra reflected, "In the past, any ship  
smashed by that hurricane capsize and broke apart like so many  
conco-tails! Now through what yoga has the hurricane turned  
back as if repelled by Mount Sumera?" He began to look here and  
there until he saw the Venerable Piṅga seated in a cross-legged  
meditation posture on the gunwale of the ship. Seeing Piṅga, the  
sage said, "Holy Piṅga, why do you harass [me in this way]?"

The Venerable Piṅga replied, "Why do I, an old man, harass  
you? It is you who harass me!<sup>103</sup> Had I not mastered such powers  
as I have, you would have reduced my brother to nothing more  
than a name."

Replied the sage Mahāvīra, "Holy One, this Yellow Sandal-  
wood Forest is maintained for the use of a universal monarch."

"What do you think, General? Which is superior – a king who is  
a universal monarch or a Tathāgata, an Arhat, a Fully Awakened  
One?"

"Holy One, has such a Lord appeared in the world?"

"Such a one has appeared."

"If that is so, then let that which has not been finished be  
finished."

Thereupon, these merchants, having recovered their lives,  
became filled with faith in the Venerable Piṅga and, loading their  
ship with yellow sandalwood, they departed. In due course they  
reached Śrīvatsuka City.

At that point, the Venerable Piṅga said to his brother (Bharvā),  
"This cargo belongs to him through whose name your ship has  
returned safe and sound. Divide these jewels among the mer-  
chants."<sup>104</sup> With the yellow sandalwood I shall build for the use of  
the Lord a grand edifice – 'The Sandalwood Pavilion'."

And so Bharvā distributed the jewels among the merchants. The  
Venerable Piṅga, using the yellow sandalwood, began the  
construction of the pavilion. He summoned artisans and said to  
them, "Sir, will you accept as payment [for your work] five  
hundred silver coins per day or would you prefer one measure –  
about the size of a cat's footprint – of powdered yellow  
sandalwood?"

They replied, "Holy One, one measure of yellow sandalwood  
powder."

[After that], the Sandalwood Pavilion was completed in a short  
time. The king declared, "The pavilion is exquisite!<sup>105</sup> It is  
completed, finished and entirely perfect!"

The sandalwood shavings and sawdust that were left over were  
ground up and the sandal-paste was donated to the monastery [to  
be used] as talva. And Piṅga made all the brothers beggie each  
other and instructed them, "Invite the community of monks, led by  
the Buddha, and serve them a meal."

"Holy One, where is the Lord?"

"In Śrīvatsū."

"How far is Śrīvatsū from here?"

"More than a hundred leagues."<sup>106</sup>

"First we should see the king."

"Yes, do that."

So [Pitras's] brothers went before the king. They approached, performed obeisance with their heads at his feet and said, "Sir, we wish to invite the community of monks, led by the Buddha, in order to serve them a meal. May Your Majesty make arrangements to assist us."

"Said the king, "Fine! So be it. I shall make the arrangements."

Then the Venerable Pitras climbed onto the roof of [the pavilion, that place of refuge, and stood facing the Jeta Grove [in Sāvatthi]. He knelt down, strewed flowers, waved incense, then, handed a golden vase by a lay-disciple,<sup>127</sup> he proceeded to worship in order to obtain a boon:

O you of purified conduct!<sup>128</sup> O you of perfectly purified intelligence! You who always perceive the intentions of those who offer meals!

Behold those beings who are without a protector (attha), O Great One!

Exercise compassion and come to this place!

Then, through the spiritual power of the Buddha and the divine power of the gods, the forests fashioned themselves into an arboreal pavilion and were transported to the Jeta Grove. There they settled down at the end of the line of senior monks, while the incense appeared there like a canopy of clouds and the water [from the vase] like a staff of lapis lazuli.

[Now] the Venerable Ānanda<sup>129</sup> was skilled in the interpretation of signs and portents. Raising his joined hands in respectful salutation, he asked the Lord, "Lord, from where does this invitation come?"

"From the city of Śīrāpāka, Ānanda."

"Venerable, how far away is the city of Śīrāpāka?"

"More than a hundred leagues, Ānanda."

"Are we going there?"

"Ānanda, make this announcement to the monks: 'Whoever among you is able to travel to Śīrāpāka tomorrow to accept an invitation for a meal should now take a food-ticket.'"

"So be it, Venerable," said Ānanda in agreement. He took a food-ticket and took his place before the Lord. Then the Buddha and the most senior monks took food-tickets.

Now at that time [another] Venerable Pitras, the Elder Kāṇḍopāṭhanāyaka,<sup>130</sup> who had been liberated through insight,<sup>131</sup> was seated in that very assembly. Being among those assembled, he

also went to take a food-ticket. But the Venerable Ānanda addressed him with these verses:

Venerable, this is not a meal at the palace of the King of Kotalla.<sup>132</sup>

Not in Magdava's<sup>133</sup> mansion nor at the house of Śudatta.<sup>134</sup>

The city of Śīrāpāka is more than a hundred leagues from here. Only those with psychic powers can attend — so be silent, Pitraska.

Pitras, who had been liberated through insight and who had not developed psychic powers, said to himself, "Although I have renounced birth, expellee, abandoned and driven away all of the myriad passions, I am most discouraged about [my lack of] those psychic powers which are possessed [even] by the disciples of other teachers." Then, generating spiritual energy and producing psychic power, before the Venerable Ānanda could give a food-ticket to the third elder,<sup>135</sup> Pitras stretched out his arm as long as an elephant's trunk and took the food-ticket. Thereupon he recited these verses:

It is not through beauty or learning, O Greatness,<sup>136</sup> nor through physical force,

Now yet through powerful words or wishes does one in this life master the Six Superknowledges.

[Rather], through the manifold powers of tranquillity, moral discipline, insight and meditation are

The Six Superknowledges investigated by those such as I, though our youth be trampled by old age.<sup>137</sup>

The Lord then announced to the monks, "O my monks, this one is foremost among my disciples who are monks in the matter of taking ecclesiastical food-tickets.<sup>138</sup> Among those who take food-tickets, this Pitras, the Elder Kāṇḍopāṭhanāyaka, is foremost."<sup>139</sup>

The Lord then addressed the Venerable Ānanda, "Go, Ānanda, announce this to the monks: 'I have declared, monks, that you should live with your virtues concealed and your ears displayed. However, that city, [Śīrāpāka], is overrun with unbelievers. Therefore, whoever among you has acquired psychic powers shall travel to Śīrāpāka by means of those powers and there accept the invitation for a meal.'<sup>140</sup>

"Very well, Venerable," said Ānanda, assenting to the Lord. He then announced to the monks: "Venerables, the Lord says, 'I have declared, monks, that you should live with your virtues concealed

and four sides displayed. However, that city, Śrīpāṭika, is overrun with unbelievers. Therefore, whenever among you has acquired psychic powers shall travel to Śrīpāṭika by means of those powers and there accept the invitation for a meal.<sup>110</sup>

Meanwhile, the King of Śrīpāṭika had [the streets of] Śrīpāṭika City swept clean of stones, pebbles and gravel, sprinkled with sandalwood-water, lined with many kinds of trees [bearing] fragrant incense, decorated with rows of silk banners, and strewn with many varieties of lovely flowers. It was beautiful!

Śrīpāṭika had eighteen gates. And the king had seventeen sons. One prince was stationed in royal splendour at each gate. And in all his royal splendour, the king, sovereign ruler of Śrīpāṭika, stationed himself at the main gate, accompanied by the Venerable Pitrna, Darakarmā [Bharva], Śaṅkarakarmā [Bhavanandan] and Trapaṅkarmā [Bhavanetra].

Just then, monks, seated in [vehicles fashioned from] leaves, lotus tree-branches and from water-pots began to arrive, flying in by means of their psychic powers. Seeing them, the king asked, "Venerable Pitrna, has the Lord arrived?"

Replied the Venerable Pitrna, "Great king, these are monks, seated in [vehicles fashioned from] leaves, tree-branches and water-pots. The Lord is not yet here."

Then, through exercise of the various stages of meditation and yoga absorption, the most senior monks arrived. And again the king asked, "Venerable Pitrna, has the Lord arrived?"

Replied the Venerable Pitrna, "Great king, the Lord has not yet arrived. These monks are his senior disciples."

Then one of the many lay-disciples recited these verses:

Some ride on splendid lions, tigers, elephants, horses, divine serpents or bulls;

Some choose jewelled aerial cars, mountains, various species of trees or glittering chariots;

Others, like thunder-clouds, fly through the sky adorned with streaks of lightning;

By means of their psychic powers they ascend, rejoicing, as if on route to the City of the Gods.

In magically-created bodies, they part and rise up out of the earth, or descend from the sky on to it,

In order to take their seats. Behold the might of those who command the powers of the mind!

Meanwhile, [in the Jetā Grove outside Varanasi], the Lord washed his feet, removed his personal cill, sat down on the specially appointed seat, assumed an upright posture and established himself in full mindfulness.<sup>111</sup> As soon as the Lord, with fixed determination of mind, sat foot in his perfumed chamber (paṇḍitaśala), the earth shook in six different ways: the great earth stirred, quivered and quaked; it shook, trembled and shuddered. The eastern quarter rose up, the western sank down. The western quarter rose up, the eastern sank down. The southern quarter rose up, the northern sank down. The northern quarter rose up, the southern sank down. The north rose up, the south sank down. The south rose up, the north sank down.<sup>112</sup>

The king asked the Venerable Pitrna, "Holy Pitrna, what is happening?"

He replied, "Great King, the Lord, with fixed determination of mind, has stepped into his perfumed chamber; this has caused the earth to shake in six different ways."

Then, from his body the Lord radiated an effulgent stream of golden light by which all of India was illumined, as if by another gold.

And the king, his eyes wide with astonishment, again asked, "Holy Pitrna, what is happening?"

He replied, "Great King, the Lord is radiating an effulgent stream of golden light."

Then the Lord, veiled restrained and surrounded by those whose senses were restrained, tranquil and surrounded by those who were tranquil, accompanied by five hundred Arhats,<sup>113</sup> set out in the direction of Śrīpāṭika.<sup>114</sup> At the same time, the goddess who dwelt in the Jetā Grove, taking a branch of a śāhala tree, followed behind the Lord, in the form of his shadow.<sup>115</sup> Knowing her mental disposition, character and circumstances, the Lord imparted to her such instruction in the Dharmas in elucidation of the Four Noble Truths that, becoming to it, the goddess, shattering with the thunderbolt of insight the twenty-peaked mountain that is the erroneous belief in a permanently constant self,<sup>116</sup> attained the fruit of Entrance into the Stream.<sup>117</sup>

Meanwhile, in a certain district there lived five hundred ascetics.<sup>118</sup> And they saw the Lord Buddha, his haughty body adorned with the thirty-two primary and eighty secondary physical features of a Great Man,<sup>119</sup> surrounded by a fashion-wide halo more dazzling than a thousand suns, moving like a jewelled



mountain, wholly suspicious.<sup>109</sup> At the mere sight of him, on their part arose great faith in the Lord. This is to be expected: meditative cultivation of calm awareness, practiced for twelve years, could not produce such joy in the mind, nor could the birth of a son for a man without sons, nor the sight of a treasure-trove for a poor man, nor royal consecration for one who desires kingship, so does the first sight of a Buddha for a living being who has planted the roots of spiritual merit over many lifetimes.

Then the Lord, perceiving that the time was right for the women's spiritual training, sat down in front of the community of monks on the seat which had been especially provided. As for those women, they honored the Lord by touching their heads to his feet, then sat down to one side. Knowing their mental dispositions resulting from previous deeds,<sup>110</sup> their characters and circumstances, the Lord imparted to them such instruction in the Dharma in elucidation of the Four Noble Truths that, listening to it, those women, shattering with the thunderbolt of insight the rusty-pocked mountain that is the erroneous belief in a permanently existent self, attained the fruit of Entrance into the Stream. Having seen the truth, they alike proclaimed the precious utterance: Inhuman!

"Such a kind favour as you have done for us, Venerable, was never done by our mothers or fathers, nor by the king or by any of our relatives or immediate family, nor by the gods or by our ancestors, nor by any priest or ascetic. The oceans of blood and tears are dried up! The mountains of bones have been sawn down! The gates to misery are shut fast! We have surpassed the most excellent among gods and humans!"<sup>111</sup> We ourselves go for refuge to the Lord, the Dharma and the Community of Monks. May the Lord accept us as lay-disciples!"<sup>112</sup>

They then rose from their seats, made reverence to the Lord with joined palms, and said to the Lord, "Please! May the Lord give us something here to which we may offer worship."

And so the Lord, using his psychic powers, presented them with some of his hair and fingernails. Then the women constructed a reliquary vessel (jarupa) containing the Lord's hair and fingernails.

The goddess who dwelt in the Jeta Grove planned that Bahula branch in the path around that stupa,<sup>113</sup> then addressed the Lord: "Lord, I shall remain here worshipping at this stupa," and there she stationed herself. Some people call the shrine "Mistress' Stupa"; others, "Bahula-Tree Walk," and to this day it is venerated by those monks who are given to the veneration of shrines.<sup>114</sup>

Then the Lord departed.

At that time, in a certain hermitage, dwelt five hundred sages (rah). Their hermitage was well provided with streams, fruit and flowers. Those sages were drunk with their own self-importance and had no respect for anyone. And so the Lord, perceiving that the time was ripe for their spiritual training, approached their hermitage. And having approached, he employed his psychic powers to cause the streams and fruit to disappear from the hermitage, the stream to dry up, the lush meadows to be ploughed up and the fields to die.<sup>115</sup>

Then those sages, holding their heads in their hands, lost themselves in anxious thought. They were then addressed by the Lord: "Great sages,<sup>116</sup> why are you lost in anxious thought?"

They told him, "Lord, you, a field of merit in human form, razed this place and (now) we find ourselves such a (wretched) state as this."

Said the Lord, "Sages, your hermitage, so well provided with streams, fruit and flowers - has it been destroyed? Do you seek it to be as it was before?"

"Let it be so, Lord," they answered. "Lord, make this hermitage, which was well provided with streams, fruit and flowers, as it was before."

The Buddha then abated (the activity of his) psychic powers and the hermitage became as before.<sup>117</sup>

At this, those sages were greatly astonished and their hearts were inspired with faith in the Lord. Then, knowing their mental dispositions resulting from the effects of previous deeds, their characters and circumstances, the Lord imparted<sup>118</sup> to them such instruction in the Dharma in elucidation of the Four Noble Truths that, listening to it, those five hundred sages all attained the fruit of a Never-Returns<sup>119</sup> as well as developing psychic powers. Then, having venerated the Lord with joined hands, they said this to the Lord: "Let us recover the lower and higher ordinations and become monks in the Discipline and Discipline which is so well expounded. Let us practise the holy life in the presence of the Lord."

In response, they were addressed thus by the Lord: "Come, monks! Practise the holy life." As soon as the Lord had uttered these words, the sages were transformed: shaven-headed they became, clad in monastic robes, almsbowl and water-pots in their hands,<sup>120</sup> with a (mere) world's growth of hair and beard and the disciplined composure of monks of a hundred years' standing.

Again told "Come!" by the Tirthigata, they, shaven-headed and bodies enfolded in monastic robes, instantly attained tranquillity of the senses and thus remained, by the will of the Buddha.<sup>112</sup>

<sup>112</sup>Through intensive practice, sustained effort and zealous striving, these sages came to understand [the nature of] this transient, five-spoked wheel of birth-and-death.<sup>113</sup> They cut off selfish in all realms of conditioned existence due to their being characterized by ruin, decline, death and destruction, and, by abandoning all delusions, attained Ashrauth. Arhats they became, free from passion for [anything in] the three worlds; to them, a lump of gold and a clod of earth were the same; so, too, the palm of the hand and the open sky; so, too, [being cut with] a hatchet and [being rubbed with] sandalwood paste. With knowledge they cracked open the shell of that egg, the mundane world; they realized the [Three] Knowledges, the [Six] Superknowledges and the [Four] Analytical Knowledges. From conditioned existence, with its gain and greed, fame and honour, they had turned away. They became worthy of the respectful salutation, honour and worship of the gods [themselves], not excepting Indra and Upendra.

Then the sage who had been their teacher spoke up. "Lord, with this late appearance, I have deceived a great many people. When I have led them to faith [in the Lord], I shall seek ordination."

Then, with those five hundred sages and the five hundred original monks deployed around him in the shape of a semi-crescent, the Lord, using his psychic powers, set out through the sky, and in due course reached Mount Manalaka.

Now at that time there lived on Mount Manalaka a sage by the name of Vaikkala. From afar that sage saw the Lord approaching, his luminous body adorned with the thirty-two ornaments<sup>114</sup> and eight secondary physical features of a Great Man, surrounded by a lustrous-wide halo more dazzling than a thousand suns, moving like a jewelled mountain, wholly auspicious. At that sight, the mind of the sage became filled with faith in the Lord. With faith arisen, he thought, "Suppose now, in order to see the Lord, I descended the mountain and approach him. [In that case], the Lord, looking around for those ripe for spiritual training, will pass on [without noticing me]. Suppose, rather, I fling myself off the mountain."

And so Vaikkala flung himself off the mountain. But the Lord Buddhas are always mentally alert and, using his psychic powers,

the Lord caught Vaikkala. Then, knowing his mental predispositions resulting from previous deeds, his character and circumstances, the Lord imparted to him such instruction in the Dharma that, learning so, Vaikkala attained the fruit of a Nivasa-Kesava and also gained psychic powers.

Then Vaikkala said to the Lord, "Let me receive the lower and higher ordinations and become a monk in the Doctrine and Discipline which are so well expounded.<sup>115</sup> Let me practise the holy life in the presence of the Lord."

In response, Vaikkala was addressed thus by the Lord: "Come, monk! Practise the holy life in this very place." As soon as the Lord had uttered these words, Vaikkala was transformed: shaven-headed he became, clad in monastic robes, shaved and water-pot in his hands, with a [mere] monk's growth of hair and beard and the disciplined comportment of a monk of a hundred years' standing.

Again told "Come!" by the Tirthigata, he, shaven-headed and body enfolded in monastic robes,

instantly attained tranquillity of the senses and thus remained, by the will of the Buddha.

Then the Lord announced to the monks, "O my monks, this one - namely the monk Vaikkala - is foremost among my monks who are devoted in their faith in me."

Then the Lord, accompanied by those thousand monks, performing as he went all manner of marvellous feats, reached the city of Sāpāraka. The Lord thought, "If I enter by one particular gate, those at the other gates will be distressed. Suppose, now, I were to enter the city simply by the exercise of psychic powers." And so, exercising his psychic powers, he [ascended] into the sky, then descended [from it] right into the middle of Sāpāraka City.

Throughout the king, sovereign ruler of Sāpāraka, the Venerable Prince, Darakamita, Sivakamita, Tsapakamita and the overture princes,<sup>116</sup> together with all their attendants, approached the Lord, as did many hundreds of thousands of living beings. The Lord, followed by those many hundreds of thousands of living beings, approached the Sandhaveda Pavilion. Having thus approached, the Lord [entered the Pavilion] and sat down before the Community of Monks on the seat that had been especially provided.

The crowd of people, unable to see the Lord, began to force its way into the Sandalwood Pavilion.<sup>118</sup> The Lord reflected, "If the Sandalwood Pavilion is wrecked, the most of the donors will be obstructed. Suppose, now, I were to transform the Pavilion into crystal."<sup>119</sup>

And the Lord transformed the Pavilion into crystal.<sup>120</sup> Then, knowing the mental dispositions resulting from the effects of previous deeds, the nature and circumstances of the members of that assembly, the Lord gave an exposition of the Dharma such that, listening to it, those hundreds of thousands of living beings attained great concentration of mind.<sup>121</sup> Some were inspired to plant roots of merit conducive to Liberation; some, roots of merit conducive to attainment of the [Five] Stages of Penetration;<sup>122</sup> some attained the fruit of Entrance into the Stream; some, the fruit of One-Returner;<sup>123</sup> some, the fruit of a Never-Returner. Some, as a result of the abandonment of all defilements, attained Arhatship. Some were inspired to produce the resolve for the Awakening of a Disciple, some, for the Awakening of a Solitary Buddha;<sup>124</sup> and some were inspired to produce the resolve for Supreme, Perfect Awakening.<sup>125</sup> Overall, that assembly became devoted to the Buddha, intent on the Dharma, and committed to the Monastic Community.

After that, Daokuanin, Navakuanin and Tropicakuanin, having prepared the finest past foods, both hard and soft,<sup>126</sup> and having arranged the required seating, informed the Lord by messenger that it was time [for the meal]: "It is time, Venerable. The food is ready if the Lord thinks now is the right time."

At that time, Krysna and Gaetamaka, two serpent-kings,<sup>127</sup> were living in the great ocean (off the coast of Sāpiraka). Those two thought, "The Lord is expounding the Dharma in Sāpiraka City. Let us go there! Let us hear the Dharma!"

Then those two produced five hundred rivers and, attended by five hundred serpents, set out for Sāpiraka City. However, the Lord Buddha is always mentally alert, and the Lord thought, "Those two serpent-kings, Krysna and Gaetamaka - if they come to Sāpiraka, they will wreak havoc."

So the Lord summoned the Venerable Mahāmaudgalyāyana: "Maudgalyāyana,<sup>128</sup> [go and] accept [from Prince's brothers], on the Tāstāgata's behalf, some 'irregular' almsfood.<sup>129</sup> Why should you do so? For me, Maudgalyāyana, there are five types of such irregular almsfood. What are these five? The almsfood of a monk

who has just arrived [at a monastery], that of one who is setting out on a journey, of one who is ill, of one who is caring for the sick and that of a monk who is charged with the guardianship of monastic property. In this case, the Lord is acting in regard to the material property"<sup>130</sup> [of the Order].

After that, the Lord, accompanied by Maudgalyāyana, approached those two serpent-kings, Krysna and Gaetamaka, and having approached, he told them, "Take care, serpent-kings, that in Sāpiraka City no improperity takes place."<sup>131</sup>

The two replied, "Venerable, we have come bearing such great good will that we could never cause injury to any living being, even to a tiny ant, much less to the host of people who live in Sāpiraka."

Then the Lord expounded the Dharma to those two serpent-kings, Krysna and Gaetamaka such that, listening to it, they went for refuge to the Buddha, the Dharma and the Monastic Community and also accepted the [Five] Rules of Training.<sup>132</sup> Then the Lord began his meal. Each of those five hundred serpents thought, "Ah! May the Lord drink the water from my coast!"

The Lord thought, "If I drink the beverage of [only] one of these serpents, the others will be distressed [and may cause trouble]."<sup>133</sup> Some strategy for dealing with this must be devised." So the Lord instructed the Venerable Mahāmaudgalyāyana: "Go, Maudgalyāyana, to the confluence of those five hundred rivers and bring back from there a handful of water."

"Very well," replied Maudgalyāyana, concerning to the Lord, and at the confluence of the those five hundred rivers he filled a bowl full of water and returned to the Lord. Approaching the Lord, he presented to him the handful of water. The Lord accepted the water and drank it.

Then the Venerable Mahāmaudgalyāyana reflected, "On a previous occasion the Lord said, 'Monks, the mother and father of a son are indeed performers of difficult tasks. They nourish and nurture the child; they raise him, provide milk and are his guides to the diverse houses of this Rose-Apple Isle.'<sup>134</sup> Were a son to arrive<sup>135</sup> with half his energy his mother and with the other half his father for a full hundred years, were he to present them with [all] the jewels, pearls, lapis lazuli, mother-of-pearl, coral, silver, gold, emeralds, tiger's-eyes, rubies and such shells with spirals turning to the right [which are found] on this great earth, were he to establish them in supreme sovereignty and royal power - even having done so much,

that son would not have repaid the great service done him by his mother and father.

"But a son who introduces to the riches of faith a mother and father without faith, who imparts them such a, trains them in a and establishes them in it, who introduces to the riches of moral discipline a mother and father who lack moral discipline; who introduces to the riches of giving a mother and father who are pitiless and covetous; who introduces to the riches of spiritual insight a mother and father who lack insight; who imparts them with these qualities, trains them in these qualities and establishes them therein - the son who does these things for his mother and father does indeed repay the great service done him by his mother and father."<sup>12</sup>

"And yet I never performed such service for my mother! Suppose now I concentrate my mind<sup>13</sup> [on] where my mother has been reborn." And in thus concentrating his mind, Mahāmaṅgalāyana saw that she had been reborn in the world called Marīcika, 'Radhae'. He reflected, "Who is to undertake her spiritual training?" Then he saw that it would be undertaken by the Lord. He said to himself, "We in this world are far from there. Suppose now I were to inform the Lord of this matter." And so he said this to the Lord: "Venerable, on a previous occasion the Lord said, 'Mother, the mother and father of a son are indeed performers of difficult deeds'<sup>14</sup> My mother has been reborn in the Marīcika world and she is to be given spiritual training by the Lord. Therefore, the Lord should so train her. Please exercise your compassion!"

The Lord said, "Mahāmaṅgalāyana, by means of whose psychic power shall we travel [to that world]?"<sup>15</sup>

"By means of mine, Lord." And so the Lord and the Venerable Mahāmaṅgalāyana set their feet on the peak of Mount Sumeru,<sup>16</sup> set out, and in seven days reached the Marīcika world.

The [maiden called] Bhadrakanyā<sup>17</sup> saw the Venerable Mahāmaṅgalāyana coming from afar and, seeing him once again, she excitedly ran up to him, saying, "Ah! After so long I see my son again!"

At that, a large group of people declared, "Yes,<sup>18</sup> this person is an apt religious mendicant while this one is just a young girl! How can she be his mother?"

Replied the Venerable Mahāmaṅgalāyana, "Yes, my bodily elements originated with her.<sup>19</sup> Therefore this young woman is my mother."

"Then the Lord, knowing Bhadrakanyā's moral dispositions resulting from the states of previous deeds, her character and nature, gave an exposition of the Dharma in elucidation of the Four Noble Truths such that, listening to it, Bhadrakanyā, shimmering with the shimmerbolt of insight the twenty-peaked mountain that is the exoteric view of a permanently content self, attained the fruit of Embodying the Sutra. Realizing the truth, she thrice proclaimed this joyous utterance!<sup>20</sup> "Such a kind favour as you have done for me, Venerable, was never done by my mother or father, nor by the king nor by any of my relatives or immediate family, nor by the gods or by my ancestors, nor by any priest or ascetic. The oceans of blood and tears are dried up! The mountains of bones have been consumed! The gates of misery are shut fast! I have surpassed the most excellent among gods and humans!" And then she declared [these verses]:

Through your spiritual power, closed is the path to evil rebirths, so brighted, so filled with sin and wickedness;  
Opened for me is the way to heaven gained for me the path to Nirvāṇa, so filled with merit.

Through taking refuge in you, I have this day attained freedom from sin,<sup>21</sup> acquired the featureless, wholly purified union,

And have attained that longed-for goal sought by the Holy Ones - I have ascended to the farther shore of the ocean of suffering.

O you who in this world are honoured by gods, men and demons, who are freed from birth, old age, disease and death,

The sight of whom is so exceedingly difficult to gain even in a thousand births - O Sage, seeing you this day has been great fruit!<sup>22</sup>

"I have gone beyond [the cycle of birth-and-death], Venerable, I have gone beyond! I, this very person, go for refuge to the Lord, to the Dharma and to the Monastic Community. Please accept me as a lay-disciple from this day forth for as long as I shall live - I, a living being who has gone for refuge and who has wrong faith. May the Lord, accompanied by the Holy Mahāmaṅgalāyana, now consent to receive alms from me." The Lord indicated his consent to Bhadrakanyā's request by remaining silent.

Then, after washing that the Lord and the Venerable Mahāmaṅgalyāyana were comfortably seated, with her own hands Bhadrakanyā served and satisfied them with the finest pure foods, both hard and soft. When she saw that the Lord had finished eating, had washed his hands and had set aside his bowl, she took a stool and sat down before the Lord in order to hear the Dharma. The Lord then expounded the Dharma to her. The Venerable Mahāmaṅgalyāyana retrieved the Lord's bowl [which had since been washed] and returned it to him. Then the Lord said, "Maṅgalyāyana, let us go."

"Yes, Lord, let us go."

"By means of whose psychic power?"

"By means of the Lord's, the Tathāgata's."

"If so, then focus your mind on the Jeta Grove."

"... We have arrived, Lord!"

"Maṅgalyāyana, we have arrived."

Then, his mind quite overcome by astonishment, Maṅgalyāyana said, "Lord, what is the name of this psychic power?"

"Mind-Speed."<sup>177</sup> Maṅgalyāyana.

"Venerable, I did not realize that the powers (abramas) of the Buddha were so profound!<sup>178</sup> Had I known this, my mind would never have been turned back from Supreme, Perfect Awakening!<sup>179</sup> even were my body to have been ground into [particles as tiny as] sesame seeds! Now that I am [exhausted like] spent fuel, what can I do?"<sup>180</sup>

Then, their doubts assuaged, the monks questioned the Buddha, who resolves all doubts: "Venerable, what deed did the Venerable Piṇḍa perform as a result of which he was born into a wealthy family possessed of great riches and extensive properties? And what deed did he perform as a result of which he was born in the womb of a slave-girl and then, going forth into the homeless life, attained Arhatship as a result of the abandonment of all defilements?"

The Lord replied, "Monks, the monk Piṇḍa performed and accumulated many deeds, the fruits of which are about to ripen, which exist in a multitude and the effects of which are inevitable. Piṇḍa [himself] performed and accumulated these deeds. Who else could experience their effects? Monks, those deeds performed and accumulated by Piṇḍa did not manifest their effects without, in the earth element or in the water element, nor in the fire element or in the air element.<sup>181</sup> Rather deeds that are performed and

accumulated manifest their effects in the [five] constraints of the personality, in states of mind, in the whole complex of embodied experience,<sup>182</sup> where they were performed, and these results may be wholesome or unwholesome.

Deeds are never destroyed, even after myriads of aeons!<sup>183</sup>

In the fullness of time, and in the right circumstances, they inevitably bear fruit among living beings.<sup>184</sup>

"Long ago, monks, [yet] in this present Auspicious Age!<sup>185</sup> when people had a life span of twenty thousand years, there arose in the world a Fully Awakened Buddha named Kāśyapa, endowed with wisdom and conduct, a Tathāgata, unexcelled in his knowledge of the world, guide for those needing restraint, a teacher of gods and men. [At one time] that Lord Buddha was surveying near Virūḥaṅga, Piṇḍa went forth [from homelessness] under his tutelage. He mastered the Threefold Collection of Scriptures (tripitaka) and carried out the business of the Order in accordance with Dharma.<sup>186</sup>

"[On one occasion] another disciple, charged with the office of groundskeeper, was sweeping the monastery. The sweeping was blown hither and thither by the wind. He thought, 'Let me wait until the wind dies down.'

"Meanwhile, Piṇḍa noticed that the monastery remained unwept by the groundskeeper. Quite overcome with rage, he committed the deed of harsh speech, [insulting], 'Whose slave-girl's son is this groundskeeper?'

"[The groundskeeper, on] Aśka, heard him and thought, 'That monk is overcome with rage. Let me wait awhile. Later I shall inform him...'

"When Piṇḍa's fit of rage had passed, that monk approached him and said, 'Do you know who I am?'

"Applied Piṇḍa, 'I know that you, like myself, have gone forth into the homeless life under the tutelage of the Fully Awakened Buddha, Kāśyapa.'

"Said the Aśka, 'That may be so, but since going forth I have done what was to be done and am liberated from all bonds. You, however, [still] bound by those bonds, committed the deed of harsh speech.<sup>187</sup> Therefore commit the offense. In that way, the offense will be a small one and will be removed and completely eradicated.'

"Piṇḍa confessed the offense. Now Piṇḍa would have been reborn in hell and thereafter as the son of a slave-girl, but, because



