The Glorious Deeds of Pūrṇa

A Translation and Study of the Pūrṇāvadāna

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CHAPTER TWO

The Glorious Deeds of Pūrṇa (Pūrṇāvadāna)¹

The Lord was staying at Śrāvasti, in Anāthapindada’s park in Prince Jeta’s Grove. At that same time there lived in the city of Sūrpāraka² 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 rivalled that of the God of Wealth, Vaśravana himself.³

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?" he asked.

His relatives said, "This boy is the son of Bhava; let him, therefore, be given the name Bhavāla, ‘Little Bhava’." And so he was named.⁴

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 Bhavatrāta, ‘Bhava’s Protector’. Some time after that another son was born, and he was named Bhavanandin, ‘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 ways⁵ 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, "Girl, 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.⁶ 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?"⁷

She replied, "Master, if you are pleased with me, let me have sexual relations with you."

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,⁸ whether living far away from here or even in the next life, I shall still be a slave; but if I have sexual relations with a man of the upper classes (āryaputra), I shall thereby become a free woman.⁹"

Realizing her determined obstinace, he declared, "Young woman, when you are in your fertile period and in good health,¹⁰ 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.¹¹

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,¹² long arms, a broad brow, eyebrows...
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. Three weeks, that is, twenty-one days later, Bhava's relatives arrived and assembled. As before, they performed the birth-ceremony and a name - Pūnā, 'Fulfilled' - was settled 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 Pūnā grew rapidly, like a lotus in a deep lake.

When he grew older, Pūnā was entrusted to teachers of letters, arithmetic, accounting, finance, debt-collection and commercial law. He also learned to inspect and assess textiles, real estate, lumber, jewels, elephants, horses and young men and women. He became an expounder, 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.

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, Bhavatrāta and Bhavanandī - were forgotten and they became known as 'Wood-Earring,' 'Lac-Earring' and 'Tin-Earring'. Then those brothers supplied themselves with trade-goods and set out on the great ocean.

Pūnā 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 Pūnā stayed there at home [in Śūrpāraka]. 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. As for Pūnā, right there [in the shop in Śūrpāraka], he had earned, through honest trade, far more than a hundred thousand gold coins. Pūnā flung 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 Śūrpāraka] all this time. What can you have earned?"

Said Pūnā, "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. 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 Śūrpāraka]!"

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. Bhavila asked, "My sons, did you see [what happened]?" "Father," [they replied], "we saw!"

At that, Bhavila 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 by words;
"Just as faulty recitation destroys a spell's efficacy, so greed destroys affection."

The others departed. Bhavila, the eldest, remained. His father told him, "Son, you must never forsake Pūnā. He is a being who is great due to merit [acquired in previous births]!"
“All accumulation ends in loss, all exaltation in decline, 
All union in separation, and all life in death.”

After reciting these verses, Bhava submitted to the law of time.

Bhava’s sons adorned the funeral bier with cloth of dark blue, yellow, red and white, and in accordance with the solemn rite, 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.” Suppose now we take trade-goods and travel to foreign lands.”

Pūrṇa 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. Pūrṇa, entrusted with all responsibilities [in Sūrparaka], remained behind.

Now it was the practice among well-to-do families for housekeeping money to be distributed on a daily basis. The brothers’ wives sent their maidservants to get their housekeeping money. Pūrṇa, however, [they found] surrounded by wealthy men, guild-masters, caravan-leaders, and others who lived by commerce, and so the maidservants did not get the opportunity [to see him]. When the men rose and departed, Pūrṇa gave the maidservants the housekeeping money. But when the girls returned after such a long absence, they were reprimanded. They explained [to their mistresses] the reason for their tardiness, 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!”

Pūrṇa’s wife addressed her maidservant: “You should go [to see Pūrṇa] when you know the time is right.” Now that the girl knew just the right time, she set off and quickly obtained [the housekeeping money]. But the others [still] took a long time. They questioned their fellow servant, saying, “How is it that you obtain [the housekeeping money] so quickly?” She gave them a complete account. And so they began to go with her and to obtain [the housekeeping 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! When her maidservant goes [to see Pūrṇa], she receives the housekeeping 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, Bhavila, Bhavatrāta and Bhavanandā, all together, united, conversing amiably, returned from across the great ocean, their ship safe and sound. Bhavila asked his wife, “My dear, did Pūrṇa 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, Pūrṇa was offering for sale Benares silk cloth. Just then Bhavila’s son arrived. He was clad by Pūrṇa in two lengths of fine Benares silk. Seeing this, the wives of the other two brothers sent their own sons, just when Pūrṇa had run out of silk and had started to sell coarse cotton cloth. So, as luck would have it, when they arrived, they were clad [by Pūrṇa] 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] Pūrṇa had run out of silk and was selling coarse cotton.”

On another occasion, Pūrṇa was selling sweets. Bhavila’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 Pūrṇa 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 Pūrṇaka. 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 Pūrna 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. Let us make the division."

Bhavila said, "Well, if that is so, let us call some relatives [to mediate]."

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 Pūrnaka."

"Have you not offered Pūrna 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 Pūrna. I will take Pūrna.' " And having decided this, he said, "If that is so, then I shall have Pūrnaka."

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, "Pūrna, come down!"

He came down. "You may never enter this shop again."

"What is the reason?"

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

And so Bhavila's wife, accompanied by Pūrna, set out for the home of some relatives. The children were hungry and began to cry. She said, "Pūrna, 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 Pūrna, "How could I have known that our 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 hem of their saris; Bhavila's wife gave Pūrna a brass coin, saying, "Bring some breakfast!"

Taking the money, Pūrna 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. Pūrna 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 Pūrna 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. He asked the man, "Good fellow, what price would you take [for this wood]?

"Five hundred silver coins."

Pūrna [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 fragrant 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 Pūrna sent it."

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

Using the money that was left over, Pūrna 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 Sūrāraka 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 Pūrna, whom they asked, "Have you any yellow sandalwood?"

He told them, "I have."

They asked, "What is the price?"

Pūrna 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 ("ox-head") sandalwood?” Then he asked, “From whom was this obtained?”

“Your Majesty, from Pūrna.”

“Summon this Pūrna fellow.”

[A short while later], a messenger arrived and announced, “Pūrna, the king summons you.”

Pūrna 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, Pūrna went before the king. The king asked him, “Pūrna, 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 Pūrna showed the king the other three pieces. The king commanded his ministers, “Give Pūrna four hundred thousand gold coins.”

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

The king said, “Pūrna, I am well pleased. Tell me: what boon shall I grant you?”

Pūrna 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, “Sirs, from this day forth, you may give orders even to the crown princes, but not to Pūrna.”

In the meantime, five hundred merchants, sailing in from the great ocean, their ships safe and sound, arrived in the city of Sūrpāraka. The merchants’ guild [of Sūrpāraka then] made a rule:45 “No one of us — who must act in unison — may approach these [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”.46

Some of the merchants said, “Let us inform Pūrna.” Others declared, “What does that wretch have that he should be informed?”47

Just then, Pūrna went outside where he heard about those five hundred merchants who had arrived in Sūrpāraka from across the great ocean with their ships safe and sound. Without entering the city, he went directly into their presence and asked them, “Sirs, 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 Pūrna. “Nevertheless, name your price.”

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

“Very well.”

So Pūrna 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.”48

“They may be full or not — everything’s already sold.”

“To whom?”

“To Pūrna.”

“Will you make a good profit by having sold it all to Pūrna?”

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 Pūrna.”

“Did they make a good profit by having sold it to Pūrna?”

“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 Pūrṇa and told him: “Pūrṇa, 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?”

Pūrṇa answered, “Sirs, when you made the rule, were either my brother [Bhavila] or myself informed? 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 Pūrṇa to the scorching sun in order to make him pay the fine of sixty silver coins. Officers of the Crown saw Pūrṇa and they apprised the king [of his predicament]. The king said, “Sirs, summon those men.” Pūrṇa and the members of the merchants' guild were summoned. Said the king, “Why did you forcibly expose Pūrṇa to the scorching sun?”

The guildmembers replied, “Lord, the merchants' guild made a rule — ‘No one may independently purchase merchandise [from the foreign merchants].’ Pūrṇa, however, did just that.”

Pūrṇa 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, “Sirs, Pūrṇa speaks truly.” Ashamed, the guildmembers released Pūrṇa.

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, “Sirs, I have need of some of that merchandise. You shall supply it.”

They said, “Your Majesty, it belongs to Pūrṇa.”

The king told them, “Sirs, 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 Pūrṇa: “The merchants' guild summons you.”

But Pūrṇa replied, “I shall not come.”

Then all the merchants of the guild assembled and went to Pūrṇa's house where, standing at the gate, they again sent in a messenger. “Pūrṇa, 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, Pūrṇa came out. The guildmembers said, “O great caravan-leader, sell us [some] merchandise for the same price you paid.”

Pūrṇa said, “I would be an exceptional trader indeed were I to sell you merchandise for the same price I paid.”

They replied, “O caravan-leader, sell it for twice what you paid — [we], the members of the guild, are honourable men.”

Pūrṇa 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.

Pūrṇa paid a million and a half gold coins to the foreign merchants; the rest he stored in his house. Then he thought, “Is it possible to fill a jar with dew-drop[s]? I shall cross the great ocean.”

Pūrṇa had the proclamation-bell rung in Sūrpāraka City. “Hear ye, merchants of Sūrpāraka! Pūrṇa, the caravan-leader, shall cross the great ocean! Whomsoever amongst you wishes to cross the great ocean with the caravan-leader Pūrṇa, 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 Pūrṇa, having impatiently 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 Pūrṇa has crossed the great ocean and returned, his ship safe and sound.”

Meanwhile, some merchants from Śravastī, equipping themselves with trade-goods, travelled [overland] to the city of Sūrpāraka. After recovering from the fatigue of travel, they went to see Pūrṇa, the great caravan-leader. When they arrived [at Pūrṇa's house], they said to him, “Great caravan-leader, we must cross the great ocean.”

Pūrṇa said, “Sirs, 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, “Pūrṇa, from afar we have come to seek you out, but if you won't cross the ocean, that's up to you.”

Pūrṇa reflected, “Though I do not seek any more wealth, I shall nevertheless cross [the ocean] for their sake.” And so Pūrṇa, 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 Exultations’ (Udana), ‘The Way to the Further
The Glorious Deeds of Pūrṇa

Shore’ (Pārāyanā), ‘Discerning the Truth’ (Satya-brāhma), ‘Verses of the Elders’ (Tathavāragāthā), ‘Verses Concerning Sālaya’ (Sālayagāthā), ‘The Sage’s Verses’ (Muni-gāthā) and ‘Sayings Concerning the Goal’ (Arthavargyā Sūtras). After listening to them, Pūrṇa exclaimed, “Sirs, you sing beautiful songs!”

They replied, “Caravan-leader, these are not [merely] songs! How could you possibly think that? These are the words of the Awakened One, the Buddha!”

Hearing the title, the Buddha, which he had never heard before, Pūrṇa got goose-bumps all over. Very respectfully, he asked, “Sirs, 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 his fully awakened life. He has fully awakened to Supreme, Perfect Awakening. He, O great caravan-leader, is called ‘the Buddha,’ the Awakened One.”

“Sirs, where is this holy one now staying?”

“Caravan-leader, he is staying in Śrāvastī, in Anāthapindada’s park in Prince Jeta’s Grove.”

Bearing the Buddha in his heart, Pūrṇa, accompanied by those merchants, crossed the great ocean and then returned with the ship safe and sound. Pūrṇa’s brother Bhavila thought, “He has been exhausted by his voyages across the great ocean. I should arrange a marriage for him.” And so he said to Pūrṇa, “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?”

Pūrṇa 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 Bhavila, “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]?"[59]

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

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

In Śrāvastī, Pūrṇa settled himself in a park and then despatched a messenger to the householder Anāthapindada. The messenger went and said to the householder Anāthapindada, “Householder, the caravan-leader Pūrṇa, who is staying in a park [in Śrāvastī], wishes to see the master of the house.”

Anāthapindada reflected, “It must be that he is tired of ocean-travel and has now come [trading] overland.” So he asked, “Good fellow, has Pūrṇa 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,” Anāthapindada received Pūrṇa into his home with grand hospitality: he was bathed, massaged with scented oils, and given a meal. [Afterwards], as the two men [sat and] talked freely, Anāthapindada asked, “Caravan-leader, what is your purpose in coming here?”

“Householder, I desire[60] 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 Anāthapindada sat up straight, stretched out his right arm, and pronounced this solemn, but joyous utterance: “Ah, the Buddha! Ah, the Dharma! Ah, the Sangha! Justly celebrated are they! 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 ordination, to become monks, in accordance with the Doctrine and Discipline, which are so well expounded.” The householder Anāthapindada then took along with him the caravan-leader Pūrṇa, 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 Anāthapindada coming forward, bearing a gift. And seeing this, he again addressed the monks: “This man, O monks, the householder Anāthapindada, 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 Anāthapindada knelt reverently at the feet of the Lord and, together with the caravan-leader Pūrṇa, sat down to one side. Having thus sat down to one side, the householder...
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, Pūrṇa, listen and bear in mind well and carefully; I shall speak. There are, Pūrṇa, 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. When there is passion for enjoyment, bondage to passion for enjoyment arises. Pūrṇa, a monk in bondage to passion for enjoyment is said to be far from Nirvāṇa.

"There are, Pūrṇa, sounds perceptible to the ear, smells perceptible to the nose, flavours perceptible to the tongue, tastes perceptible to the palate, decorative objects perceptible to the eye, 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, 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. When there is passion for enjoyment, bondage to passion for enjoyment arises. Pūrṇa, a monk in bondage to passion for enjoyment is said to be far from Nirvāṇa.

"There are, Pūrṇa, forms perceptible to the eye which are desirable, agreeable, pleasing, captivating, 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 enjoyment, the satisfaction of enjoyment does not arise. When there is no enjoyment, the satisfaction of enjoyment does not arise. When there is no enjoyment, the satisfaction of enjoyment does not arise. Pūrṇa, it is said by the virtuous that
a monk not in bondage to passion for enjoyment is near to Nirvāṇa.

"There are, Pūrṇa, 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 these, 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. Where there is no passion for enjoyment, bondage to passion for enjoyment does not arise. Pūrṇa, it is said by the virtuous that a monk not in bondage to passion for enjoyment is near to Nirvāṇa.

"This, Pūrṇa, is the concise exposition by which I exhort you. Now, where do you wish to live? Where do you wish to make your home?"

"Venerable, [thus] exhorted by the Lord by means of this concise exposition, I wish to live among the people of Śrūṇāparantaka, to make my home among the people of Śrūṇāparantaka."70

"Pūrṇa, the people of Śrūṇāparantaka are fierce, violent, cruel, abusive, wrathful and contemptuous. Pūrṇa, if the people of Śrūṇāparantaka curse, abuse and revile you face-to-face with evil, indecent and harsh speech, what will you think?"71

"Venerable, if the people of Śrūṇāparantaka curse, abuse and revile me face-to-face with evil, indecent and harsh speech, then I shall think, ‘Good are the people of Śrūṇāparantaka, kind are the people of Śrūṇāparantaka: 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’.

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

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

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

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

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

"Venerable, if the people of Śrūṇāparantaka deprive me utterly of life, I shall think, ‘The Lord has disciples who are so tormented, shamed and disgusted by this stinking body, that they even wield a knife against themselves, even eat poison, even kill themselves by hanging, even by flinging themselves from a cliff. Good are the people of Śrūṇāparantaka, kind are the people of Śrūṇāparantaka: with little pain they liberate me from this stinking carcass’."74

"Well spoken, Pūrṇa, well spoken! With your forebearance and compassion,76 you are well able to live among the people of Śrūṇāparantaka, well able to make your home among the people of Śrūṇāparantaka. Go then, Pūrṇa! Attain liberation, then liberate others! Cross over, then convey others across!77 Attain calm, then calm others! Achieve final emancipation, then emancipate others!"

Then, rejoicing in and approving the words of the Lord, the Venerable Pūrṇa reverently knelt with his head at the Lord’s feet and departed. After passing the night, early the next morning the Venerable Pūrṇa dressed, took his alms-bowl and outer robe and went into Śrāvasti for alms. He made his alms-round in Śrāvasti, ate the food he had collected and in the afternoon returned from his alms-round. Then, putting away the bed and seat he had used and [again] taking up his robe and bowl, he set out for the land of Śrūṇāparantaka and in due course reached that country. The following morning, the Venerable Pūrṇa got dressed, took up his robe and bowl, and entered Śrūṇāparantaka for alms.

Just then, a certain hunter came by, bow in hand, intent on the hunt. He caught sight of Pūrṇa and thought, ‘This is inauspicious, seeing this shaven-headed ascetic!’78 Certain of this, he drew the bow-string to his ear and rushed after the Venerable Pūrṇa.79 The Venerable Pūrṇa saw him. Seeing him, he lifted up his outer robe,
a monk not in bondage to passion for enjoyment is near to Nirvāṇa.

"There are, Pūrṇa, 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 these, 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. Where there is no passion for enjoyment, bondage to passion for enjoyment does not arise. Pūrṇa, it is said by the virtuous that a monk not in bondage to passion for enjoyment is near to Nirvāṇa.

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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 recited this verse:

For the sake of which birds and wild animals are caught in snares and nets,
And men bearing arrows, swords and spears forever perish in battle;
For the sake of which those 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 cesspool of wickedness! 

The hunter reflected, “This renunciate possesses such forebearance and compassion!,” and thinking [further], “Why should I attack him?,” became well-disposed toward Pûrṇa. He then received instruction in the Dharma from the Venerable Pûrṇa and was thereby established in going for refuge [to the Buddha, Dharma and Sangha] and in the [five] moral precepts. Pûrṇa also converted five hundred other male lay-disciples and five hundred female lay-disciples. In addition, Pûrṇa had his disciples build five hundred monastic dwellings furnished with many hundreds of beds, stools, cushions, pillows, woollen blankets and shawls. And after the passage of three months, Pûrṇa (sa) realized the Three Knowledges with his body and became an Arhat. He was freed from desire for [anything in] the three worlds to him, a lump of gold and a cloud 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 he cracked open the shell of that egg, the mundane world: he realized the [Three] Knowledges, the [Six] Superknowledges and the [Four] Analytical Knowledges. From conditioned existence, with its gain and greed, fame and honour, he had turned away. He became worthy of the salutation, honour and worship of the gods [themselves], not excepting Indra and Upendra.

Time passed, and the wealth of Darukarmîn’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.”

Bhavila said, “Who is it that appears as an omen of misfortune?”
The other two told him, “Your precious Pûrṇakā.”

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. My own was acquired justly. I shall not set up housekeeping with you two.”

The two brothers said, “That son of a slave-girl crossed and recrossed 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 Pûrṇa did before, he gathered together a large company of like-minded merchants, performed the rites for a safe journey and set out on the great ocean. The winds brought his ship to the Yellow Sandalwood Forest. The helmsman called out, “Sirs, that which is known as the Yellow Sandalwood Forest – this is it! Let the men take what is best from this place.”

At that time, the Yellow Sandalwood Forest was under the protection of the ogre Mahēśvara, but he was [away] attending the Ogre Assembly. Then, five hundred axes began cutting down [the trees] in the Yellow Sandalwood Forest. An ogre named Apriya, ‘Inimical,’ seeing these five hundred axes cutting down [the trees] in the Yellow Sandalwood Forest, betook himself to the ogre Mahēśvara. Approaching the ogre Mahēśvara, he said this to him: “The General should know that five hundred axes are cutting down the trees in the Yellow Sandalwood Forest. Do what you need to do, Sir; do what must be done.”

Enraged, the ogre Mahēśvara dissolved the Ogre Assembly, produced an enormous and fearsome hurricane and set out for the Yellow Sandalwood Forest.

The helmsman [of Bhavila’s ship] cried out, “Listen, sirs, merchants of India! That which is known as the Great and Fearsome Hurricane – this is it! What do you think should be done?”

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

O Śiva, Varūṇa, Kubera, Vāsava and the other deities! Lords over gods, humans, serpents, ogres and demons!

A frightful calamity has befallen us! May these fearless ones this day be our protectors!
and declared, “Good sir, I have come here for the sake of this one that is never satisfied. Strike here!” And he recited this verse:

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“Fortune has indeed departed from my house. [Pûrna] is no omen of misfortune!”

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The Glorious Deeds of Pūrṇa

Some of the men supplicated the Lord of ŚaCa; others, Brahmā, Hari or Śaśkara, were assailed by that demon wind, those merchants begged for protection.

Darukārmiṇa, the caravan-leader, was trapped, beset and in great danger! How can you remain indifferent? The merchants said:

"Caravan-leader, we are trapped, beset and in great danger! How can you remain indifferent?"

Bhāvia replied, "Sirs, 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?"

"Pūrṇa."

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

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

Pūrṇa focussed his mind [on Bhāvia]. Then the Venerable Pūrṇa entered into a meditation such that, as soon as his mind was fully concentrated, he vanished from Śrōṇaparāntaka and appeared in the great ocean, seated cross-legged in meditation, on the gunwhale of his brother’s ship. Then that hurricane turned back as if repelled by Mount Sumeru.

At that, the ogre Maheśvara reflected, "In the past, any ship touched by that hurricane capsized and broke apart like so many cotton-tufts! Now through what yoga has the hurricane turned back as if repelled by Mount Sumeru?" He began to look here and there until he saw the Venerable Pūrṇa seated in a cross-legged meditation posture on the gunwhale of the ship. Seeing Pūrṇa, the ogre said, "Holy Pūrṇa, why do you harass me in this way?"

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

Translation

Replied the ogre Maheśvara, "Holy One, this Yellow Sandalwood 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, those merchants, having recovered their lives, became filled with faith in the Venerable Pūrṇa and, loading their ship with yellow sandalwood, they departed. In due course they reached Śrūpinaka City.

At that point, the Venerable Pūrṇa said to his brother [Bhāvia], "This cargo belongs to him through whose name your ship has returned safe and sound. Divide these jewels among the merchants. With the yellow sandalwood I shall build for the use of the Lord a grand edifice – 'The Sandalwood Pavilion.'"

And so Bhāvia distributed the jewels among the merchants. The Venerable Pūrṇa, using the yellow sandalwood, began the construction of the pavilion. He summoned artisans and said to them, "Sirs, 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! 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 salve. And Pūrṇa made all the brothers forger 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 Śrāvastī."

"How far is Śrāvastī from here?"

"More than a hundred leagues."

"First we should see the king."

"Yes, do that."
The Glorious Deeds of Pūrṇa

So [Pūrṇa's] brothers went before the king. They approached, performed obeisance with their heads at his feet and said, “Sire, 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 Pūrṇa climbed onto the roof of [the pavilion], that place of refuge, and stood facing the Jeta Grove [in Śrāvastī]. He knelt down, strewed flowers, waved incense; then, handed a golden vase by a lay-disciple, he proceeded to worship in order to obtain a boon:

O you of purified conduct! 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 (nātha), O Great One!

Exercise compassion and come to this place!

Then, through the spiritual power of the Buddhas and the divine power of the gods, the flowers fashioned themselves into an airborne 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 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 Sūrṣṭikā, Ānanda.”

“Venerable, how far away is the city of Sūrṣṭikā?”

“More than a hundred leagues, Ānanda.”

“And where are we going there?”

“Ānanda, make this announcement to the monks: ‘Whomever among you is able to travel to Sūrṣṭikā tomorrow to accept an invitation for a meal should now take a food-ticket.’”

“So be it,” 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 Pūrṇa, the Elder Kusumapadānīyaka, who had been liberated through insight, 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 Kosala. Nor in Mrgāra’s mansion nor at the house of Sudatta. The city of Sūrṣṭikā is more than a hundred leagues from here. Only those with psychic powers can attend – so be silent, Pūrṇa.

Pūrṇa, who had been liberated through insight and who had not developed psychic powers, said to himself, “Although I have vomited forth, expelled, 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, Pūrṇa 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 Gautama, nor through physical force, Nor 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.

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. Among those who take food-tickets, this Pūrṇa, the Elder Kusumapadānīyaka, is foremost.”

The Lord then addressed the Venerable Ānanda. “Go, Ananda, announce this to the monks: ‘I have declared, monks, that you should live with your virtues concealed and your vices displayed. Therefore, whomever among you has acquired psychic powers shall travel to Sūrṣṭikā by means of those powers and there accept the invitation for a meal.’”

“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 your vices displayed. However, that city, Sūrpāraka, is overrun with unbelievers. Therefore, whomever among you has acquired psychic powers shall travel to Sūrpāraka by means of those powers and there accept the invitation for a meal.\textsuperscript{120}

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

Sūrpāraka 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 Sūrpāraka, stationed himself at the main gate, accompanied by the Venerable Pūrṇa, Darukārīṇī [Bhavila], Stavakārīṇī [Bhavanandin] and Trapukārīṇī [Bhavatātra].

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

Replied the Venerable Pūrṇa, "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 yogic absorption, the most senior monks arrived. And again the king asked, "Venerable Pūrṇa, has the Lord arrived?"

Replied the Venerable Pūrṇa, "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 tendrils of lightning;
By means of their psychic powers they ascend, rejoicing, as if \textit{en 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 these who command the powers of the mind!

Meanwhile, [in the Jeta Grove outside Śrāvastī], the Lord washed his feet, entered his personal cell, sat down on the specially appointed seat, assumed an upright posture and established himself in full mindfulness.\textsuperscript{121} As soon as the Lord, with fixed determination of mind, set foot in his perfumed chamber (gandhākuti), 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 nadir rose up, the zenith sank down. The zenith rose up, the nadir sank down.\textsuperscript{122}

The king asked the Venerable Pūrṇa, "Holy Pūrṇa, 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 illuminated, as if by molten gold.

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

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

Then the Lord, senses restrained and surrounded by those whose senses were restrained, tranquil and surrounded by those who were tranquil, accompanied by five hundred Arhats,\textsuperscript{123} set out in the direction of Sūrpāraka.\textsuperscript{124} At the same time, the goddess who dwelt in the Jeta Grove, taking a branch of a bakula tree, followed behind the Lord, in the form of his shadow.\textsuperscript{125} Knowing her mental disposition, character and circumstances, the Lord imparted to her such instruction in the Dharma in elucidation of the Four Noble Truths that, listening to it, the goddess, shattering with the thunderbolt of insight the twenty-peaked mountain that is the erroneous belief in a permanently existent self,\textsuperscript{126} attained the fruit of Entrance into the Stream.\textsuperscript{127}

Meanwhile, in a certain district there lived five hundred matrons.\textsuperscript{128} And they saw the Lord Buddha, his lustrous body adorned with the thirty-two primary and eighty secondary physical features of a Great Man,\textsuperscript{129} surrounded by a fathom-wide halo more dazzling than a thousand suns, moving like a jewelled
Then the Lord departed.

At that time, in a certain hermitage, dwelt five hundred sages (śrāvaka). 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 flowers and fruit to disappear from the hermitage, the stream to dry up, the lush meadows to be ploughed up and the fields to die.136

Then those sages, holding their heads in their hands, lost themselves in anxious thought. They were then addressed by the Lord. “Great sages,137 why are you lost in anxious thought?”

They told him, “Lord, you, a field of merit in human form, entered 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 wish 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.138

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 imparted119 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-Returner140 as well as developing psychic powers. Then, having venerated the Lord with joined hands, they said this to the Lord: “Let us receive the lower and higher ordinations and become monks in the Doctrine 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, almsbowls and water-pots in their hands,141 with a [mere] week’s growth of hair and beard and the disciplined comportment of monks of a hundred years’ standing.
Again told “Come!” by the Tathāgata, they, shaven-headed and bodies enfolded in monastic robes, 

Instantly attained tranquillity of the senses and thus remained, by the will of the Buddha.\textsuperscript{142}

Through intensive practice, sustained effort and zealous striving, those sages came to understand [the nature of] this transitory, five-spoked wheel of birth-and-death.\textsuperscript{144} They cut off rebirth in all realms of conditioned existence due to their being characterized by ruin, decline, death and destruction, and, by abandoning all defilements, attained Arhatship. Arhats they became, free from passion for [anything in] the three worlds: to them, a lump of gold and a clot 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 false 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 crescent-moon, the Lord, using his psychic powers, set out through the sky, and in due course reached Mount Musalaka.

Now at that time there lived on Mount Musalaka a sage by the name of Vakkalin. From afar that sage saw the Lord approaching, his lustrous body adorned with the thirty-two primary\textsuperscript{143} and eighty secondary physical features of a Great Man, surrounded by a fathom-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 descend 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 Vakkalin flung himself off the mountain. But the Lord Buddhas are always mentally alert and, using his psychic powers,
The Glorious Deeds of Pūrṇa

The crowd of people, unable to see the Lord, began to force its way into the Sandalwood Pavilion.⁴⁸ The Lord reflected, “If the Sandalwood Pavilion is wrecked, the merit of the donors will be obstructed. Suppose, now, I were to transform the Pavilion into crystal.”

And the Lord transformed the Pavilion into crystal.⁴⁹ Then, knowing the mental dispositions resulting from the effects of previous deeds, the natures 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.⁵⁰ Some were inspired to plant roots of merit conducive to Liberation; some, roots of merit conducive to attainment of the [Four] States of Penetration;⁵¹ some attained the fruit of Entrance into the Stream; some, the fruit of a Once-Returner;⁵² 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;⁵³ and some were inspired to produce the resolve for Supreme, Perfect Awakening.¹⁴ Overall, that assembly became devoted to the Buddha, intent on the Dharma, and committed to the Monastic Community.

After that, Darukarnin, Stavakarnin and Trapakarnin, having prepared the finest pure foods, both hard and soft,⁵⁵ 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, Kṛṣṇa and Gautamaka, two serpent-kings,⁵⁶ were living in the great ocean [off the coast of Sūrṣṭra]. Those two thought, “The Lord is expounding the Dharma in Sūrṣṭra City. Let us go there! Let us hear the Dharma!”

Then those two produced five hundred serpents and, attended by five hundred serpents, set out for Sūrṣṭra City. However, the Lord Buddhhas are always mentally alert, and the Lord thought, “Those two serpent-kings, Kṛṣṇa and Gautamaka — if they come to Sūrṣṭra, they will wreak havoc.”

So the Lord summoned the Venerable Mahāmadgalyāyana: “Maudgalayāyana,⁵⁷ [go and] accept [from Pūrṇa’s brothers], on the Tathāgata’s behalf, some ‘irregular’ almsfood.⁵⁸ Why should you do so? For me, Maudgalayāyana, 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 property⁵⁹ [of the Order].”

After that, the Lord, accompanied by Maudgalayāyana, approached those two serpent-kings, Kṛṣṇa and Gautamaka, and having approached, he told them, “Take care, serpent-lords, that in Sūrṣṭra City no impropriety takes place.”¹⁶⁰

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 Sūrṣṭra City.”

Then the Lord expounded the Dharma to those two serpent-kings, Kṛṣṇa and Gautamaka 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.¹⁶¹ Then the Lord began his meal. Each of those five hundred serpents thought, “Ah! May the Lord drink the water from my river!”

The Lord thought, “If I drink the beverage of [only] one of those serpents, the others will be distressed [and may cause trouble].”¹⁶² Some strategy for dealing with this must be devised.” So the Lord instructed the Venerable Mahāmadgalyāyana: “Go, Maudgalayāyana, to the confluence of those five hundred rivers and bring back from there a bowlful of water.”

“Very well,” replied Maudgalayāyana, consenting 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 bowlful of water. The Lord accepted the water and drank it.

Then the Venerable Mahāmadgalyāyana 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 beauties of this Rose-Apple Isle.’¹⁶³ Were a son to serve¹⁶⁴ 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 conch 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 inspires them with it, trains them in it 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 jealous and covetous; who introduces to the riches of spiritual insight a mother and father who lack insight; who inspires 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."\textsuperscript{165}

"And yet I never performed such service for my mother! Suppose now I concentrate my mind\textsuperscript{166} on where my mother has been reborn." And in thus concentrating his mind, Maudgalâyana saw that she had been reborn in the world called Maricika, 'Radiant'. 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, "Monks, the mother and father of a son are indeed performers of difficult feats!"\textsuperscript{167} My mother has been reborn in the Maricika 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, "Maudgalâyana, by means of whose psychic power shall we travel [to that world]?\textsuperscript{168}

"By means of mine, Lord." And so the Lord and the Venerable Mahâmaudgalâyana set their feet on the peak of Mount Sumeru,\textsuperscript{169} set out, and in seven days reached the Maricika world.

The [maiden called] Bhadrakanyā\textsuperscript{170} saw the Venerable Mahâmaudgalâyana 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, "Sirs,\textsuperscript{171} this person is an aged religious mendicant while this one is just a young girl! How can she be his mother?"

Replied the Venerable Mahâmaudgalâyana, "Sirs, my bodily elements originated with her.\textsuperscript{172} Therefore this young woman is my mother."

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

Through taking refuge in you, I have this day attained freedom from sin,\textsuperscript{174} acquired the faultless, wholly purified vision,

And have attained that longed-for goal sought by the Holy Ones – I have crossed to the further 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 borne great fruit!\textsuperscript{175}

"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 strong faith. May the Lord, accompanied by the Holy Mahâmaudgalâyana, now consent to receive alms from me." The Lord indicated his consent to Bhadrakanyā's request by remaining silent.
Then, after ensuring that the Lord and the Venerable Mahāmaudgalāyāna 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 Mahāmaudgalāyāna retrieved the Lord’s bowl [which had since been washed] and returned it to him. Then the Lord said, “Maudgalāyana, 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!”

“Maudgalāyana, we have arrived.”

Then, his mind quite overcome by astonishment, Maudgalāyana said, “Lord, what is the name of this psychic power?”

“Mind-Speed.”

Venerable, I did not realize that the powers (dharman) of the Buddha were so profound. Had I known this, my mind would never have been turned back from Supreme, Perfect Awakening 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?”

Then, their doubts aroused, the monks questioned the Buddha, who resolves all doubts: “Venerable, what deed did the Venerable Pūrṇa 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 Pūrṇa performed and accumulated many deeds, the bases of which are about to ripen, which exist in a multitude and the effects of which are inevitable. Pūrṇa [himself] performed and accumulated these deeds. Who else could experience their effects? Monks, those deeds performed and accumulated by Pūrṇa 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. Rather deeds that are performed and accumulated manifest their effects in the [five] constituents of the personality, in states of mind, in the whole complex of embodied experience, where they were performed, and these results may be wholesome or unwholesome.

Deeds are never destroyed, even after myriads of aeons:

In the fullness of time, and in the right circumstances, they inevitably bear fruit among living beings.

“Long ago, monks, [yet] in this present Auspicious Aeon 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 staying near Vārāṇasi. Pūrṇa went forth [into homelessness] under his tutelage. He mastered the Threefold Collection of Scripture (tripitaka) and carried out the business of the Order in accordance with Dharma.

“[On one occasion] another disciple, charged with the office of groundkeeper, was sweeping the monastery. The sweepings were blown hither and thither by the wind. He thought, ‘Let me wait until the wind dies down.’

“Meanwhile, Pūrṇa noticed that the monastery remained unswept by the groundkeeper. Quite overcome with rage, he committed the deed of harsh speech, [shouting], ‘Whose slave-girl’s son is this groundkeeper?’

“The groundkeeper, an Arhat, heard him and thought, ‘That monk is overcome with rage. Let me wait awhile. Later I shall inform him...’

“When Pūrṇa’s fit of rage had passed, that monk approached him and said, ‘Do you know who I am?’

“Replied Pūrṇa, ‘I know that you, like myself, have gone forth into the homeless life under the tutelage of the Fully Awakened Buddha, Kāśyapa.’

“Said the Arhat, ‘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. Therefore confess the offence. In that way, the offense will be a small one and will be removed and completely exhausted.’

“Pūrṇa confessed the offense. Now Pūrṇa would have been reborn in hell and thereafter as the son of a slave-girl, but, because...
he had confessed, he was not reborn in hell. However, for five hundred births he was reborn from the womb of a slave-girl. Even in this, his final birth, he was born again from the womb of a slave-girl. However, because of Pūrṇa’s service to the Monastic Community, he was born into a wealthy family, one possessed of great riches and extensive properties. And because he read and studied and worked for the welfare of many, he went forth into homelessness under my tutelage and as a result of freeing himself from all defilements, attained Arhatship.

"Therefore, monks, it is said, 'The fruit of wholly black deeds is itself wholly black; the fruit of wholly white deeds is itself wholly white; and the fruit of mixed deeds is itself mixed.' Therefore, then, monks, abandon wholly black deeds as well as mixed deeds and direct your own earnest efforts toward wholly white deeds. In this way, monks, you should train yourselves.

Thus spoke the Lord. Their hearts gladdened, the monks rejoiced at the Lord’s words.¹⁸⁸

Thus concludes ‘The Glorious Deeds of Pūrṇa,’ the second story in the Divyāvadāna.

Notes

1 Citations by page and line number only refer to Vaidya’s edition. ‘CN’ refers to Cowell & Neill’s edition. ‘B’ refers to Bailey’s (1950) text-critical notes.
2 For Sūranka and Srūṇapārāṅkaka, see Introduction.
3 Stock description: the wealthy layman (15.2–3); see Avś 297 (2), tr. Fæt 4 (9).
4 Stock description: marriage of a man and birth of his child (15.3–9); see Avś 299 (9), tr. 3 (6).
5 Read ametak apāyatasthasastra (B 174) for apāyasthasastra (15.12, CN 25.4).
6 Read tasas tayā kūmara svabhākta samudāntaṁ kūmara tasmād eva ghrād apaḥtyopasthānam kṛṣṇa (B 174) for . . . svabhākta tasmād eva ghrād apaḥtyā (15.18–19, CN 25.14).
7 Read sauk cikā kṣīram apampravacchām (B 174) for abhām te sūram . . . (15.22, CN 25.19).
8 Read avāha (B 174) for dryapatra (15.24, CN 25.23).
9 15.24–25. Cf. Kauṭilya Arthāśāstra III.13.23: ‘A child begotten by a master on his own female slave shall be considered free along with the mother’ (subhaṁ svayam dāyām tātām samātakam adhām atyāh). Cf. Basham 1967: 133. To what extent such textual injunctions influenced (or reflected) common practice is another matter, but it does suggest a logic to the slave-girl’s request. More importantly, it provides a narrative logic for Pūrṇa’s birth.
10 Read dārīkā yuddhī kālyā samāttaṁ rūmatt (B 174) for yuddhī samāttaṁ rūmatt (15.26, CN 25.25).
11 The past participle -pūrṇa (15.29) anticipates Pūrṇa, he by whom Bhava, and later the Buddha’s Dharma, is ‘fulfilled’.
The Glorious Deeds of Purna

33 Read dzungayam rgyudshgabs par byed don (B 175) for... yestshabsho vikraya. (17.21, CN 28.22).

34 Even today Benares (Vārānasī) is known for its fine silk brocade.

dzasagot (17.30). One could also translate 'as destiny would have it' or even 'as their karma would have it'. The identical expression occurs also in the next scene.

36 Read parshagam asambhā (B 175) for pratyakṣaṃkaram asambhā (18.13, CN 30.1).

37 The meaning of abhisamayā kusala (18.14, CN 30.3) is unclear. Burnouf (1876: 216 n. 2) also puzzle over the meaning. B (175) renders the Tibetan (dzus bo mza ngag bo xig) as 'call five arbiters'. Given the importance of the merchant's guild later in the story, one might even infer 'members of the guild'.

38 Read yade evam. bhavauna mama pūrṇa stiv iti (B 175). Sanskrit omits yadi (18.19, CN 30.10).

39 Read rgyudshgabs byed (B 176) for... bhave (18.20, CN 30.11).

40 Read asambhā bhaṣitaṃ gaham (B 176, cf. 18.21, CN 30.13); 18.23, CN 30.15 omits gaham.

41 For 'brass coin,' the text first reads arakṣaṭākṣarāpana (18.28), then arakṣaṭākṣarāpa (18.28). The Tibetan renders the equivalent of the latter for both (Burnouf 217 n. 1, B 176).

42 goṣṭā-candana (19.1), 'cow's-head sandalwood': a particularly fragrant type of sandalwood, yellow or brass coloured (MW, s.v. goṣṭa; Chandra 1977: 143). Other versions of the Pūrṇa-story use the term 'divine sandalwood' (dviṣiṣṭacandana BAKL 36.29c) or 'red sandalwood' (dviṣiṣṭacandana MA.rb.88.10, nakṣetcandana ThāgA ii.230.19). Burnouf 557–559 speculate that goṣṭa sandalwood was thought to have a fragrance reminiscent of a cow's head (!). I have not found any other attempt to explain the term. The sandalwood paste was believed to cool the body. At SBV i.171–172, the physician Jivaka (unsuccessfully) prescribes this sandalwood to treat the Buddha's wounded foot. Elsewhere in the Mālasamudrīvadā Vinaya, a man erects a huge pillar of goṣṭa-candana as a devotional offering to the Buddha. Sandalwood was exported from India (Auboyer 1965: 83, Thapar 1966: 114, Chandra 1977: 133); the goṣṭā variety was imported from Malay and the island of Celebes (Chandra 143). Apparently, then, Bhitari's trading voyage (25.1 ff.) to the Sandalwood Forest was to present-day Malaysia or Indonesia.

43 pañca kārāṇāpadāta (19.1). Basham (1967: 504), Auboyer (1965: 110) and Thapar (1961: 225) discuss various types of ancient coin and other estimates of their relative value.

44 The Tibetan omits both the word for king (rāja) and the negative (na); Vaidya (19.13) retains only the pronom na and omits rāja. Bailey (174) acknowledges that the Sanskrit [CN 31.21] may well be right.

45 By the time of the composition of the Buddhist scriptures, merchants' guilds (svāmigrañcā 19.25, svāmigra) were a pervasive feature of Indian economic and social life, particularly in those regions where Buddhist influence was greatest (Auboyer 1965: 105–106, Basham 1967: 217). Guilds exercised judicial rights over their members. They could even 'expel a refractory member, a penalty which would virtually preclude him from practising his ancestral trade and reduce him to beggary' (Basham 217). In this episode, Purna, in the spirit of free enterprise, gets the better of his duplicitous and greedy guild-brothers.

Translation

46 This last sentence is lacking in the Sanskrit (19.26, CN 32.12). I supply it from Burnouf 219 and B 176 (Tibetan: gal te son na de la kār sa sa na drug bca dbang bsod).

47 Read kim tasya kṣaṇamavati yah sādhya... (19.28).

48 Read asamkām idrśīna [i.e. dravyena] pūrṇāni kṣaṇakūṭāḥgāraṇāni tīṣṭhanti (B 176) for asamkām api pūrṇāni (20.4, CN 32.26).

49 Read pūrṇamānantākṛtya (B 176) for... ānīkapā (20.5, CN 33.1).

50 Read... kim aham sādhito mama bhāratā va (B 176) for... ahamsa sādhiṣṭa... (20.12, CN 33.11).

51 tato samgārāmana samājāmarṣoṣaḥ kārṣapānānam arhatāya prātā tipāṭhā (20.13–14). I here follow Burnouf (220) and the Chinese translation (T 1448: vol. XXIV, p. 10c20–22) against Edgerton (ED 91b, s.v. atapa), who tentatively renders prātā tipāṭhā as 'was assessed a fine'. That such means were employed to force debtors to pay up is suggested by Haradatta Māra's commentary on Āṣāśāmāḥkāravacakrāṇa II.10.25.11 (ed. Sāstri & Sāstri 284.24–25): 'When someone has been made to pay a tax or a debt, he must not be placed in the heat [of the sun] or in the cold or be prevented from eating' (yuddha kai kal karam na ma dāpyo bhavati tadd bāhīṃ bhaiṣṭya pratisāmaṇāma bhagavatāh na navodrīhyate). Māra glosses atapa as 'heat of the sun's rays' (āṣāśaṃkāravācakāya).

52 Read, tentatively, saḥāmayakāruṇākāravādāvātīnā nīrghatā (B 177) for saḥāmayakāruṇākāravādāvātīnā nīrghatā (20.25, CN 34.1.), MSS. or saḥāmayakāruṇākāravādāvātīnā nīrghatā (CN 34 n. 1). Tibetans have de nang yig dan tams du shed dan bca pha'i dregs pas byon ba dan.

53 Read yathākrtam (CN 34.3–4) for yathākrtam (20.26).

54 After te kathayatane sārthavāsaka, Vaidya (20.26–27) omits dhītvanāmāyana-sparśacca samgārāmaṇaḥ pūṣṭi bhavati. sa samākāsāya. puṇyōṣvī samgīramūḍdāvati. tena... (CN 34.4–7).

55 i.e., the balance he owed after paying the 300,000 deposit. Read pustacarā lakṣāni teṣāṃ samājāma dattam (CN 34.7) for... samājāma dattam (20.27).

56 From the third century B.C. (or earlier) there was an active trade-route running southwest from Śravasti and other centres in the Ganges Basin to Sūrparāka on the west coast. Not only were Aśokan inscriptions found in several cities along this route, but one of Aśoka's Major Rock Edicts was discovered at the site of Sūrparāka itself (Thapar 1961: 228, 236; Hirakawa 1990: 77).

57 Read... uḍānam pāḍāyanam sātyadṛṣṭēm sāthavāraghābāḥ sāvagābāḥ ārhasvārgaṃ śātāṃ vistārāṇa... sāvagābāḥ kṣaṇavāṃ (Lévi 1915: 417–418) for... uḍānam pāḍāyanam sātyadṛṣṭēm... (21.9–10, CN 34.29–35.2). With minor differences, the Kāśyapaśūdāna (Divy 12.23–25, MSV [ed. Bagchi], ii.168.15–17) and the Mālangrāsvādāna Śārayoṭkāgama (Tst-a-ham ching T 99: 362c10) contain the same list. These include what may be the among the earliest Buddhist texts. See Lévi 1915, Lamotte [1958] 1988: 161–163. (Curiously, Lamotte 161 identifies the Śravastī merchants as monks.)

58 Read, tentatively, nātānaī gātāni / kim nū khālo etad / buddhasacanaṃ / (B 177) for nātānaī ko kṣaṇa ko kṣaṇa etad buddhasacanaṃ (21.11–12) or nātānaī gātāni ko kṣaṇa ko kṣaṇa /... (CN 35.4). Tibetan has... lags so / hon ci de nu sans rengs kyi[s] bka'ho /

59 Read idānuṃ kimāramān prasāraṇī (CN 35.19) for... kimārtham... (21.21).