

PETAVATTHU

(Ghost Stories)

From : Teachings of Buddha (Tipitaka or Tripitaka ; Section - Khuddaka Nikaya)

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SECTION I : URAGVAGGO

1. RESEMBLANCE TO CULTIVATED FARM

(Khettupam-Petavatthu-Vannanna)

While Lord Buddha was staying at the Kalandaka-nivapa(squirrel's grove) in Veluvana monastery near Rajagaha(presently Rajgir in Bihar, India), he told this story. At Rajagaha there was an immensely wealthy man known by the name of Mahadhanasetthi. He had an only son, who was amiable and charming. When he grew up, his parents thought "If our son spends a thousand per day, even in hundred years, this wealth will not come to an end". They did not teach him a skill, thinking "Since the learning of a skill would be a fatiguing exertion, let him with body and mind comfortably enjoy his wealth." Instead, when he was come of age, they procured him a charming bride, but totally lacking in Dhamma. With her he passed the time, given to enjoyment, delighting in and hankering after pleasure. At the death of his parents he gave lavishly to dancers, singers and others, thus wasted his wealth he became poor. He managed to live by borrowing money. But when he could no longer secure a loan and was pressed by his creditors, he gave them field and farm, house and his other possessions, and became a beggar, and started living in the place for poor & orphans in the same city.

Now one day some robbers met him and thus addressed him "Look here, man, what do you get out of this hard life? You are young and active. Come with us and make a comfortable living by stealing. The thieves gave him a large club; as they entered a house in which they had made a breach, they stationed him at the opening saying "If anyone else comes here, strike him and kill him." He mentally dull and could not knowing friend foe, stood there and awaited only the approach of others.

Now the people of the house got up running very quickly and looking this way and that, saw the man standing at the breach. With the words, "Here they are, the rogues, the thieves," they seized him, and brought him before the king, saying "Lord, this thief was caught house-breaking." the king commanded the town-watch "Cut off his head". They took him in custody and led him to the place of execution, flogging him with whips as he went along after the execution-drum. At the same time the populace shouted "This plundering robber has been captured in this city".

Now at that moment in the same city, a town dancer, Sulasa by name, was standing at the window of her storied house. She saw him led along, and since she had been acquainted with him in the past, she felt sympathy for him, who had attained great prosperity in this very town. She sent out modak(laddus/spherical round sweets) and water and had this message delivered to the town-watchman "May your honour wait until this man has eaten these sweets(modak) and drunk the water".

Now while in this same city the venerable Moggallana (one of Buddha's foremost elder monks), with the help of the illumination of his meditative divine insight, noticed this man's predicament, his mind was moved with compassion, and he thought "since this man has not accomplished any merit, but done wickedness, he will be reborn in hell; now, if I go and he gives me the sweets and the drink, he will be reborn among the terrestrial devas(earthly angels). Let me help this man". He accordingly appeared before the culprit as the drink and sweets were being brought for him. When he saw the elder monk, his mind was at ease, and he thought "What benefit shall I get from eating these sweets if I am put to death? Now these will become provisions for my journey to the other world." So he had the sweets(modak) and the water given to the elder monk. When Moggallana saw that his misery had grown into joy, he sat down, ate and drank and arose and went his way.

The man however, was led by the headman to the place of execution and beheaded. On account of the pious act done to the elder Moggallana, unsurpassed field of merit was received by him and he was worthy of rebirth in the angel world (deva's world). However at that time his affection went forth to the dancer Sulasa as he thought "I attained this gift thanks to her". and so at the moment of death his mind became impure and he was reborn in a lower (but happy) state and became a tree-god in (hanging)roots of a large banyan tree of dense shade in a jungle.

Now it came to pass that he seeing the dancer Sulasa in her garden, he took her to his abode who stayed happily there for a week. Her mother was lamenting, so she asked him to take her back. Upon return, when people asked her, she told them that due to the good deed of donation done to the elder monk Moggallana, the man has attained a happy after life. The people were full of wonder and said "The Arihants are truly incomparable field for making merit, even a small act of good done unto them gives men rebirth among devas(angels)".

Monks narrated the whole episode to the Lord Buddha, who spoke these stanzas in explanation of this :

1. "Like cultivable farms are the Arihants(libertated/enlightened ones); the donors are like the farmers; resembling seed is the gift ; from this great is the fruit that comes thereafter."
2. "This seed and cultivated field are for the benefit of petas(ghosts) and the giver. With this the petas are gratified, the givers also increase in piousness with this act."
3. "For doing meritorious act of donation here on earth and thus honouring the petas, to heaven indeed he goes as his destination, since he has done a good deed".

At the end of discourse, including the man(now deva), the Sulasa, eighty four thousand beings converted to Dhamma(the righteous path shown by Buddha).

2. PIG HEADED GHOST

(Sukarmukh-Petavatthu-Vannanna)

While the teacher(Lord Buddha) was staying at Kalandak-nivapa (squirrels grove) in Veluvana monastery in Rajagaha (Rajagir), he told this story of the pig headed ghost. Once upon a time in the times of earlier Lord Kassapa (an earlier Buddha) , a monk , subdued his body from sins but due to lacking restraint in speech , abused monks. After death he was reborn in hell. After he had roasted there for one Buddha interval, he left and was reborn in the present Buddha-period near Rajagaha, at the foot of the Vulture peak(Mount Gijjhakuta). As a result of that very offence, he was afflicted with hunger and thirst. his body was gold colored, but his mouth was like that of a pig.

At that time venerable elder monk Narada was staying at Vulture peak. With bowl and robe , he set out very early in the morning for alms. On his way to Rajagaha city he saw the peta(ghost) on the road. In asking him about the deed he had done , he spoke the following stanza :

- 1."Your body golden all over, illuminating all regions; but your mouth is simply that of a pig. what deed you have done in previous lives?"
2. "In my body I was subdued; in my speech I was not restrained. Therefore, I have such an appearance as you see, Narada".

The peta also gave the elder this advice:

3. "So Narada , I myself, tell you this which you see for yourself. Do not commit evil with your mouth, else indeed you become one with pig mouth".

Then the venerable Narada, having made his round for alms in Rajagaha, returned from collecting alms and told this incident to the teacher(Buddha), Buddha told him that he also had seen that peta earlier and used this story for teaching Dhamma.

3. GHOST WITH ROTTEN MOUTH

(Pootimukh-Petavatthu-Vannanna)

While the teacher(Buddha) was staying at squirrels sanctuary (Kalandakanivapa) in Veluvana monastery , he told this story :

Once upon a time in the days of the Lord Kassapa(earlier Buddha) two men of good family, under his instruction, left the worldly life. Abounding in the practice of morality and living with austere penance , they lived harmoniously at a certain settlement in a village.

Then a certain monk of evil disposition , who found delight in slander, came to their abode. The elders received him kindly and on the second day went with him to collect alms. The people who were rendering the elders the highest possible obedience and serving them with rice gruel, boiled rice, and other foods. And he thought "Nice is this villages a resort for alms, and the people, endowed with faith, give savoury food. Here is shade too and water. One can live happily here; but not as long as these monks are dwelling in the same place. Well then , I shall so act as to do for them so that they come not again to stay here". And he slandered them the one to the other. They both became gradually suspicious and thought, "It may, after all, be so" and lost trust, avoided each other, and soon, without telling each other, each went to a pleasanter place.

The people asked the slanderous monk, "Reverend sir, where are the elders gone ?" He replied "All night they were quarrelling with each other ; they went out & left without heeding my words, as I said 'Do not quarrel, be harmonious' ; and among other things I added 'Those who are such are only happy with big fight' " . Then the people said "Just let the elders go; for our sake , however , you stay here and have no regrets". He agreed saying, "All right". While dwelling there he considered after a few days "Through greed for a dwelling, I made these monks leave. Alas ! I have been done evil". Overcome by deep regret and having fallen ill, in a short time he died and was reborn in Avichi hell. Later he was born in this Buddha period not far from Rajagaha as a peta(ghost) with a rotten mouth. His body was gold coloured but worms coming out here and there from his mouth, were devouring it, as it emitted a foul smell. Then the venerable Narada , coming from Vulture's Mount (Gijjakuta) , saw him and asked him in this stanza about his deeds :

1. "You have a beautiful, heavenly complexion ; floating , you are standing in the air. Yet worms are devouring your mouth which has a foul smell; what acts did you do in past?".

The peta(ghost) replied :

2. "A monk I was, but wicked and of ill speech; though I lived in austerity , I did not control my speech; so I obtained my complexion from austerity but due to ill-speech , I received a rottten mouth. "

3. "Now this has been seen by yourself Narada. they who are compassionate and virtuous would say : 'Do not backbite nor speak falsely. Then you will become a yakkha(angel but of lesser degree) enjoying as you will."

When the Elder Monk came back from his alms round & having eaten, he told this story to the Teacher(Buddha). The Teacher(Buddha) made it a subject of his teaching for the benefit of many.

4. THE BISCUIT DOLL

(Pitthadhitalik-Petavatthu-Vannanna)

While the Teacher(Buddha) was staying at Savatthi in Jetavana grove (monastery) , he told this incident :

A nurse had given Anathapindika's (a rich man & a follower of Buddha) grand-daughter a biscuit doll as a plaything. The child let it fall one day and it broke. She cried out, "My daughter is dead" and wept, and none of the servants could pacify her.

Now at that time the Lord Buddha was in the home of the householder Anathapindika, who was seated near him. The nurse took the child and went to the rich man , who said "Why is the girl crying?" took her on his lap and then had made her happy by saying "I will give you another gift". Anathapindika then said to the Lord Buddha "Reverend Sir, for the sake of my grand daughter , on account of the biscuit doll only, I am anxious to bestow a gift. therefore consent to come tomorrow to my house with five hundred monks". Lord Buddha agreed.

Accordingly the Lord Buddha came , and after the meal, he gave thanks and spoke these words :

1. "With whatever concern the liberal one should give a gift to the forefathers and the departed or also to the deity gods."
2. "And to the four great kings, the celestial guardians of the world, Kuvera, Dhatarattha, Virupakkha, and Virulaka ; with this they are worshipped and the givers are not without reward."
3. "For mere weeping and grief or any other lamentation is of no avail; all this is of no help to the petas. Such a practice have the kinsmen".
4. "But indeed this gift given to the Sangha is well acknowledged, with immediate effect serves a long time for the benefit of the departed & of petas and is well rewarding.

Thus Lord Buddha taught the practice of appeasing petas & departed with the donations and then left. The rich man's wife and his relatives too followed his example. Thus they gave great gifts for a month. Then King Pasendi (Prasenjit) of Kosala hearing this also presented bounteous gifts to the assembly. When the citizens saw this , they in turn did as the king for a whole month practised great giving, a great generosity which had its origin in the humble biscuit doll.

5. PETAS(GHOSTS) OUTSIDE THE WALLS

(Tirokutta- Petavatthu-Vannanna)

While the teacher was living at Rajagaha, he told this story :

Ninety-two kappas(Kalpas/cycles) ago there was a city called Kasi. In that place king Jayasena was reigning ; his queen was called Sirima. Their son Phussa(18 th Buddha after Dipankara) attained supreme enlightenment. Now king Jayasena displayed pride , thinking "Since my son , who is born as a Buddha , has made a great renunciation , I alone have the Buddha , I alone have the Dhamma(righteousness) , I alone have the Sangha(church/order)". All the time he was alone in attendance upon him(Phussa the Buddha) and gave no opportunity to others.

The three younger brothers of the Phussa Buddha. born of a different mother thought "The Buddhas indeed are born for the benefir of the whole world , not for the sake of just one person. Now our father gives no opportunity to others. How how can we serve the Lord (Phussa) Buddha and his Sangha(order). Come along, let us perform some strategy" . So they caused a disturbance , as it were, on the borderland. then the king , when he heard about this disturbance , sent forth these three sons to pacify the border . They did so, and upon their return , the king in his pleasure granted them a boon saying "take whatever you wish". They said "We wish to serve the Lord (Phussa) Buddha". The king denying this said "Take something else". they replied "We do not care for anything else, please let us serve him at least for seven years ". The king said "No". Then they asked for six years, then five, then four, then three, then two years, then one year, still the king said no. Then they asked for seven months, then six months, five months , four months. Finally The king agreed for three months and said "Well , you can take your choice".

They approached the Lord (Phussa) Buddha and said "Reverend Sir, we wish to serve the Lord for three months. let the Lord consent to spend with us for three months the retreat of the rainy season(vassa). " The Lord Buddha(Phussa) agreed. The three sons personally sent a written message to the man appointed over the province, saying "During these three months we must serve the Lord Buddha; beginning with a monastery; provide all needs". Then they served with due honour the Lord Buddha(Phussa) and the order of the monks(sangha). When they , as rulers of the province , had dedicated the monastery, the observed the retreat of the rainy season(vassa).

One of them a royal treasurer , the son of a householder , a follower, together with his wife, found faith. He duly gave a donation to the order of the monks whose head was the (Phussa) Buddha. The man was set over the province followed his example and with eleven thousand people gave gifts with all due honour. On that occasion some people were offended in heart, having hindered contributions , they themselves ate the gifts and burnt down the dining hall with fire. After the king's sons with their attendants had honoured the Lord Buddha(Phussa) and gave him farewell , they went directly to their father. Upon his return The Lord Buddha(Phussa) attained nirvana (liberation) ; the king's sons and the royal treasurer and those who served , in due course of time, died and were reborn in heaven, But the people who were offended in heart were reborn in hell. Thus ninety one kappas(kalpas/cycles) passed by, as these two states of persons were reborn respectively from heaven to heaven and from hell to hell.

Then in that one auspicious cycle, at the time of Lord Kassapa(another Buddha) , the people who offended were reborn among the petas(ghosts). At that time, people themselves would give a gift for the benefit of their peta ancestors and say "Let this be for our relatives". Those petas (ghosts) received happiness. Then these petas too noticed this, and having approached Kassapa(the earlier Buddha) , asked him "How now, reverend sir, can we too attain such a bliss?" The Lord (Buddha Kassapa) replied "At this time , you cannot attain it , but in time to come , there will be a universal Buddha named Gotama(present one); in the time of that Lord Buddha , there will be a king named Bimbisara, who will be a kinsman unto you after a cycle is over. He will give a gift to the Buddha and ascribe its credit to you; then you will attain (the happiness)". Now when this was spoken , the petas thought as if it was said "Tomorrow you shall receive".

Then after this Buddha-interval had passed, (Present Gotama) Lord Buddha was born in the world ; the three princes too with a thousand men passed from the world of devas and were reborn in the kingdom of Magadha in brahman (priest) families. In course of time , having given up worldly life, the three became ascetics with matted hair, stayed

at Gayasisa ; the man set over the province became King Bimbisara ; the royal treasurer , the son of the householder , became a rich man called Visakha , his wife became daughter of a rich man and was known as Dhammadinna ; but rest of the people became attendants of the king. Now Buddha(Gotama) came to the world and attained enlightenment . Then after seven weeks ,came to Benares and there started rolling the wheel of Dhamma(path). he instructed the three ascetics , after he had begun with a group of five, and obtained as many as a thousand followers. then he proceeded to Rajagaha and established king Bimbisara in the fruits of the first awakening (Sotapatti) together with eleven myriads of brahman and laymen dwelling in Anga(Bengal) & Magadha(Bihar).

Then The king invited Buddha and his many followers the next day for a donation as meal. The Buddha and his followers were led to the kings place by Sakka(Indra) , the Lord of heavens(angels) , who assumed the form of a human and sang praises of Lord Buddha.

The petas(ghosts) , surrounded the house thinking "Now the king will give donation for our credit". As the king gave donation (of the meal) , he thought only "Where now , I wonder , may the Lord Buddha be staying?". Accordingly he did not give credit of the donation to anyone. Thus , since the petas , who had not received a donation , were without hope, they uttered during the night dreadful outcry at the king's residence. The agitated king told the Lord Buddha , at daybreak, of what had occurred and asked "Did you hear a noise like that ? Reverend sir, I wonder now what may happen to me." Lord Buddha replied "Do not fear great king; no evil will come to you, but prosperity will come your way. These are your people reborn among the petas(ghosts) . For one Buddha interval they have been wandering about, yearning just for this 'He will bestow upon the Buddha a donation and transfer the credit to us in merit.' Yesterday when you presented the donation , you made no transfer of the credit. Consequently they have lost hope and uttered outcry". the king said "How now, reverend sir , could they obtain what is given as a donation?". Buddha said "Indeed they can , great king". The king said "Then , reverend sir, let the Lord Buddha accept my invitation for tomorrow; I shall transfer to them the virtue of the donation". The lord Buddha agreed.

Then the king had the generous bounty prepared and had the time announced to the Lord Buddha, who came to the royal palace. The petas came thinking "Today we shall get something" , and stood outside the walls and fences. The Lord Buddha then brought it about that everyone of them became visible to the king. As the King gave water to wash in , he ascribed the to them the merit with the words "Let this be for my kinsmen(petas)". Instantly there came into existence for the petas, lotus pond full of lotuses and water lilies. They bathed and drank there , and alleviated of their sufferings from distress, fatigue and thirst, they became gold coloured. The king handed out rice and gruel and solid and soft food and again transferred the merit of donation to petas. Immediately the petas received deva-foods(heavenly food) of which they joyfully ate. The king made a donation of clothes and dwellings and again transferred the merit of donation to petas. there came into existence for them deva-clothes, deva-mansions, couches, covers and ornaments. The Lord Buddha so resolved that all this bliss of theirs should be manifest to the king, who , seeing this way, was very much pleased. then the Lord Buddha, having eaten and being invited, in order to thank King Bimbisara, told the story of the petas(ghosts) outside the walls:

1. "They stand outside the walls and at the open spaces and at the cross roads ; they are standing at the doorposts, having gone to their house ."
 2. "Although abundant food and drink, hard and soft, are served, no one needs these beings because of their acts."
 3. "They who are compassionate give their kinsmen(petas) at the proper time pure, excellent, suitable food and drink (with these words) 'Let this be for our kinsmen(petas) ; let the relatives be blessed!' "
 4. "And these coming together there , the departed spirits of the kinsmen who have assembled greatly rejoice at the abundant food and drink, saying:"
 5. 'long live our kinsmen through whom we receive. Piety has been shown to us, and givers are not without reward'
- "

6." 'For there is no ploughing there (in afterlife) , nor is cowherding found there ; nor is there trading there as here, nor commerce with gold' "

7. " ' with gifts from here , the petas, the dead in the other world, maintain themselves , As water rained on a height flows down to low ground, even so the gift hence given supports the petas. ' "

8. " 'Just as full streams of water fill the ocean, even so the gift hence given supports the petas' "

9." 'My kinsfolk and companions , each one gave to me, worked for me. May each one give donation to the petas , remembering what was done in their past' "

10. " 'For mere weeping or grief or any other lamentation is of no avail; all this is of no help to the departed person. Such a practice have the kinsmen.' "

11. " ' but indeed this gift which is given and well established in the Sangha (order of monks) serves with immediate effect , for a long time , for the benefit of the departed.' "

12 " ' Now this is the duty defined for kinsmen; to the petas, moreover, high piety has been paid, and strength has been bestowed upon the monks. No little good has been done by you.' "

At the end of the discourse , insight into Dhamma was received by eighty-four thousand people whose understanding began, as it were, from the incident of rebirth in the realm of the petas(ghosts). Their hearts were stirred with praise ; and they made sincere efforts. On the following day, the Lord Buddha taught to devas(angels) and men this same discourse of "Outside the Walls". Thus for as long as seven days there was such an acceptance of the faith to this Dhamma.

6. THE DEVOURER OF FIVE CHILDREN

(Pancch-Putta-Khadak-Petivatthu-Vannanna)

While the Teacher(Buddha) was staying at Savatthi, he told this story. In a village not far from Savatthi a certain land owner's wife was barren. His relatives said: " Let us get you another girl." He was unwilling out of affection for his wife. Then, when his wife heard of this, she urged her husband to marry again and not cut off his lineage. But when the new wife was with child, the barren wife, who was overcome by envy, satisfied with food and drink a certain person, and employed him to bring about abortion. The second wife told her mother, who summoned her relatives and they spoke thus to the barren wife: " You have caused the death of her unborn child," She replied: " I am not guilty," . The relatives said: " If you are not, take an oath." She took the oath, that if she was guilty, she would become a peti (female ghost) naked and ugly in form , with ill-smelling and rotten odour from breath ; covered with flies, at daybreak she would give birth to five sons but she devour all of them, and same in evening.

Not long afterwards she died, and was reborn, not far from that same town, as an ill-favoured peti. At that time, eight elder monks who were spending the rainy season(vassa) in the province and were going to Savatthi to see the Teacher(Buddha), came to the place in the forest supplied with shade and water, not far from this same village. Then the peti appeared to the elders , of whom one asked her :

1. "You are naked and ugly in form ; an ill-smelling and rotten odour you breathe out ; you are all covered with flies. Now who are you that are standing here ?"

The peti:

2. " I, venerable Sir, am a peti, a wretched denizen of Yama's world. Since I had done a wicked deed , I went hence to peta(ghost) world.

3. "At daybreak I give birth to five sons, in the evening again to five others, all of whom I devour; even these are not enough for me.

4. " My heart is scorched and smokes with hunger; I get no water to drink. Behold the misfortune come to me."

When the elder had heard this, he asked her :

5. " Now what wicked deed was done by body, speech, and mind ? In retribution of what offence do you devour the flesh of your sons?

Then the peti told the elder what she had done:

6. " The other wife of my husband was with child, and I planned evil against her ; I myself with a corrupt intention caused the abortion of her unborn child.

7. " When it(foetus) was two months old , blood flowed forth. Then her mother in anger brought her relatives to me. And she both administered an oath to me and had me reviled.

8. " I, even I, took the terrible oath falsely: ' May I eat the flesh of children if it was done by me. ' "

9. " In consequence of both the deed of abortion and the lie , I devour the flesh of children, stained with the blood of the past."

The elders, moved with compassion for her, went to the house of that landlord , and had him transfer to the peti the virtue of the alm-gift which he made to them. All at once the peti, freed from her misery, obtained great blessedness and showed herself (in a vision) during the night to her husband. Then the elders in due time came to Savatthi and told the matter to the Lord Buddha who then taught them the Dhamma in that matter. After the teaching hearts of many were moved & they reaped benefit from it.

7. THE DEVOURER OF SEVEN CHILDREN

(Satt-Putta-Khadak-Petivatthu-Vannanna)

While the Teacher(Buddha) was staying at Savatthi, he told this story of a peti having naked and ugly in form and a devourer of seven children. In a certain village not far from Savatthi, a lay disciple had two sons, handsome and gifted and good in character. Because of them their mother despised her husband. In disgust at being slighted by his wife, he brought home another one, a young girl, who became pregnant with child. The elder wife, moved by jealousy, persuaded a certain physician, in return for a fee, to cause miscarriage in her rival. Questioned by both the kinsfolk and her husband, she denied it and swore falsely that if it was true, she would become ugly & naked in form and a devourer of seven sons. She thus invited the doom that actually befell her. After her death, she became a peti, ugly & naked in form, she would give birth to seven sons and then eat them every day.

At that time many elder monks, who had kept the retreat of the rainy season(vassa) in an abode in the village, were going to Savatthi to see the Lord Buddha: on that occasion they spent the night near that village. Then the peti appeared to these elders. The chief among them asked her in a stanza :

1. "You are naked and ugly in form; an ill-smelling and rotten odour you breathe out. You are all covered with flies. Now who are you that are standing here?

The peti said :

2. " I, reverend sir, am a peti, a wretched dweller of Yama's world. Since I have done an evil deed, I went from here to the world of petas(ghosts)."

3. " At daybreak I give birth to seven children, in the evening again to seven others, all of whom I devour even these are not enough for me."

4. "My heart is scorched and smokes with hunger ; I do not attain serenity of mind. As though burnt with fire. I suffer torture. "

Then the chief elder(monk) asked her :

5. "Now what wicked deed was done by body, speech, and mind? Through what offence do you devour the flesh of children ? "

The peti said:

6. "I had two sons; both had attained, adolescence. But I, having witnessed the strength of the sons, despised my husband."

7. "Then my husband was angry and married another wife. And when she became with child, I planned evil against her."

8. "And I with mind corrupted, caused the fall of her unborn child. This fell in the third month, foul and bloody."

9. "Then her mother in anger brought her relatives to me. And she administered an oath to me and had me reviled. I, even I, took the terrible oath falsely: ' May I eat the flesh of my children if it was done by me.' "

10. " In consequence of both the deed and the lie, I devour the flesh of my children, since I am stained with the blood of my past."

(Rest of the story is just like the previous one, no.6 Pancch-Putta-Khadak-Petavatthu-Vannanna)

8. THE OX

(Gaur-Petavatthu-Vannanna)

While the Teacher(Buddha) was staying at Jetavana monastery, he told this story. At Savatthi, the father of a certain householder died. The son was tormented with grief and was lamenting. As he was going around like a mad man, he would ask whomever he saw: *"Have you seen my father where he is gone?"* No one was able to dispel his grief. But, in his heart, as a lamp in a jar, there was burning the immediate condition of the First Path of Enlightenment (Sotapatti, stream entry) .

As the Teacher(Buddha) was surveying the world in the early morning with the light of his divine insight, he saw this and thought: "It is the right opportunity to give this man the fruit of the First Way(Sotapatti) after he has told his past experience and suppressed his grief"; so on the following day, he returned after the alms round, he went with a junior monk to the man's house-door. Upon hearing that the Lord Buddha has come, he went out to welcome him. When the Lord Buddha was seated the host said : " Lord, you know where my father has gone." Then the Teacher(Buddha) addressed him : "Disciple, do you ask about your father in this state or the past one ? " Upon hearing these words and having his grief subdued he said : " I had a good many fathers," he recovered a little composure. Then the Teacher(Buddha) gave him a brief dhamma teaching to him who immediately attained the First Path (Sotapatti) then Lord Buddha went back to his place. Then his monks started a conversation on it.

Upon his arrival, the Teacher asked: " Well , monks, for what discussion are you now seated here in a group ?" They told him the matter. The Teacher upon their request, told what had happened " It was not only at this moment that I dispelled the man's grief, but in a previous life too it was removed,"

Once I upon a time in Benares, the father of a certain householder died. Overcome by grief and lamentation he beat upon his breast and reverentially walked around the funeral pile. His son, Sujata by name, an intelligent and clever boy, endowed with the highest wisdom, who was considering a means of dispelling his father grief, saw outside the city a dead ox, before which he set some grass and water that he had brought. He offered it a morsel, and commanding like a living one, he stood there, saying: " .Eat, eat , drink, drink." When the passers-by saw him, they said: "Hello, Sujata, are you mad that you offer grass and water to a dead ox ?" But he replied never a word. So the people went to his father and told him : "Your son has become mad and offers grass and water to a dead ox." When the householder heard this, his grief for his father left him. Agitated, he quickly went and scolded the boy: "Are you not Sujata, intelligent, clever, and wise? Why do you offer grass and water to a dead ox ?" In that connection he spoke two stanzas :

1. " Why now appearing like a mad man, do you cut the green grass and mutter to an old ox whose life is gone, ' Eat, Eat ' " .

2. "For not by food and drink would a dead ox arise. You are childish and simple-minded, just like anyone else."

In reply Sujata spoke the following:

3 . "These feet, this head, this body with the tail, the eyes also are here. Let this ox get up. "

4. "But the hands and feet , body and head of grandfather are not seen. Weeping upon the mound of earth is it not you who are foolish ?"

The father:

5 . "Truly I was glowing, being like a fire over which ghee(clarified butter) had been poured. Now sprinkled as with water, I make an end of all my pain."

6. "Truly, you drew from me the sting, the grief that was rooted in my heart , you who dispelled from me, overcome with sorrow, the mourning for my father."

7 . "Truly I have laid aside my grief here now, and am calm and have made an end. I do not mourn now, I do not weep, having heard you, my boy."

8. " So do the wise who are compassionate. They divert us from grief just as Sujata did to his father."

And the father washed his head, ate food, and attended to his business. At death, he went to heaven.

Then Lord Buddha taught the dhamma , the truth to the monks, upon knowing which , many became established in Sotapatti state (First state of awakening).

Thus Sujata became a Protector, the Lord, of the world(Buddha).

9. THE MASTER WEAVER

(Maha-Pesakar-Petivatthu-Vannanna)

While the Teacher(Buddha) was staying at Savatthi, he told this story. Just a dozen monks, having acquired a matter for practice from the Teacher, were investigating a place in which to live. As the Retreat of the rainy season was near, they saw a delightful forest- abode with shade and water, and at a convenient distance from it a village for getting food. They passed the night there, and next day, entered the village to collect alms. The people welcomed the monks and begged them to enter upon residence for the Retreat of the rainy season(Vassa). Then the head of the weavers guild respectfully served two months with their four necessities of life, while the rest of the guild members cared for each monk.

Now the wife of the chief weaver was unbelieving, without faith, unorthodox and greedy, and did not help the monks. Then the master weaver married her younger sister and made her mistress in his house. She had faith and zealously cared for the monks. All these weavers too, gave one cloak to each of the monks who were observing the Retreat of the rainy season(Vassa). Then the selfish wife of the head of the weavers' guild, with a wicked mind, abused her husband, saying: " Whatever food and drink you give as a donation to the sakya ascetics(monks), may that in the next world be turned into dung ,urine , blood & pus and may the cloaks become burning plates of iron."

At his death the master weaver was reborn in the Vindhya forest as a rukkha-deva(lesser angel) endowed with splendour. His stingy wife was reborn as a peti(ghost) not far from his abode. She was nude, ugly and overcome with hunger and thirst, and as she approached the earth-deva, she said : " My lord, I am naked and walk around exceedingly tormented with hunger and thirst ; give me clothes and food and drink." He gave her some of his excellent deva food and drink; this, immediately upon her taking it, was turned into dung , urine, blood & pus, and the cloak; with which she was clad became a burning iron plate. Vomiting and wailing, she went about in great misery.

At that time, a certain monk, who was going to pay his respects to the Teacher(Buddha), with a large caravan entered the Vindhya forest. The caravan, after having been travelling at night, saw by day a place abounding in shade and water, where they unharnessed the oxen and stopped to rest. Then the monk, who with a desire to be alone had strolled away a short distance, spread his cloak on the thick grass at the foot of a tree and lay down. Weary in body from the journey by night, he fell asleep. When the men of the caravan had rested, they went on their way, but that monk did not wake up. Then having got up in evening and missing his companions, he followed a side path and finally came to the abode of the above-mentioned deva(angel). When that deva saw him, he came up in human form and welcomed him; he took him into his mansion, and after he had given him ointment for his feet and other presents, he paid him homage and sat down. At this time, the peti also came and said: " Give me, my lord, food, drink, and a cloak," He gave her these things, which, the moment they were grasped by her, invariably they turned into dung, urine, blood & pus and burning plates of iron. 'When the man saw this, he became greatly agitated and asked the deva in these two stanzas :

1. " Dung and urine, blood and pus she gets ; of what is this the result ?
Now what deed has this woman done, who is always feeding blood and pus ?"

2. " New and lustrous, attractive , soft, white, and Shiny are the clothes given to her,
but t hey become various metal plates. Now what deed has this woman done? "

The deva then explained her previous birth to the monk:

3- " This was my wife, venerable one ; she was not willing to donate, miserly and stingy was she.
When I gave to monks and brahmans, she abused and censured me, saying:"

4- ," Dung & urine, blood and pus, even filth may you feed upon for all time.
Let that be your lot in the other world , and may your clothes be like metal plates.
Since she has committed such a wicked deed, she shall, for a long time after arrival here, eat that filth.

" Now, is there any means of freeing her from the world of the petas(ghosts)?"

He said : " If one presents a gift to the Lord Buddha and to the Community of Ariya Sangha (Enlightened Monks), or even to one monk and transfers to her the credit , and she appreciates it, in that way she will have release from sufferings."

When the deva heard this, he gave that monk food and drink and transferred the virtue of the gift to that peti. Instantly she had sufficient; she was of joyful heart, and satisfied with the deva-food. Then he gave into the hand of the same monk a pair of deva-cloaks for the Lord Buddha and ascribed the credit of the gift to the peti. Immediately upon then, she was clad in deva-garments, well-provided with everything that is to be desired , became similar to a divine-nymph.

Furthermore that monk through the potency of that deva on that very day reached Jetavana Monastery in Savatthi and told all the incident to the Buddha. Buddha appreciated it and he made it a subject of his damma discourse. That became a benefit for many.

10. THE BALD-HEADED WOMAN

(Khallatiya- Petivatthu-Vannanna)

While the Teacher was staying at Savatthi, he told this story of a bald headed woman. Once upon a time there was at Benares, a certain woman living on her beauty ; Now her long black hair, fine, soft and glossy had a most beautiful curl; her tresses made two handfuls, and when loose, hung down to her girdle. Then a few envious women took counsel together, and having bribed the maidservant sent her a drug which would destroy her hair. Now the maid prepared that drug with the bathing powder and gave it to her mistress at the time that she bathed in the Ganga river. She moistened her hair well to the roots with that concoction and plunged into the water. Just as she was immersed in the river, her hair fell out, roots and all , and her head resembled a bitter gourd. Then, ugly as a pigeon whose feathers have been plucked out, being unable out of shame, to enter the city, wrapped her head in a shawl and made her abode outside the city. Her bashfulness gone, and having pressed sesame seeds, she made her living by trading in oil and spirituous liquor. One day, as two or three drunken men had fallen into a deep sleep, she stole all their clothes, which were hanging loose.

Then one day, she saw on his round for alms a saintly elder and, having invited him to come in, she gave him a cake made of kernels and mixed with sesame oil. Out of pity for her, he accepted it and ate it. She stood there with a happy heart, holding over him a sunshade. The elder with a stirred mind, thanked her and took leave. Now she then made a wish : "May I have long hair which is fine, glossy, and soft with a most beautiful curl."

At a subsequent time she died, and as a result of her meritorious deed , she was reborn out in mid-ocean all alone in a golden mansion ; her hair was restored just as she had desired it, but because she had stolen the garments of the men, she was nude. She was reborn again and again in that golden mansion and without any clothes spent one Buddha-interval there. Then Lord Gautam Buddha was reborn in the world and while he was staying in Savatthi Teaching the Dhamma, a hundred merchants, whose home was there, embarked in a ship for Suvannabhumi. The ship storm-tossed arrived at that shore. Then this peti with the mansion appeared to them. When the eldest merchant saw her, he asked:

1. "Who are you, staying in a mansion ? Not coming out.
Come out, lady; let us see you and your potency."

The peti :

2. " I am distressed; I am ashamed to come out naked,
clothed with my hair. By me little good was done ."

Merchant :

3. " Come. I give you a dress; put it on;
wear it and come out , beautiful one .
Come out, lady. Let us see you and your potency."

As he said this, he held out to her his own mantle.

The peti:

4. "What is given by your hand into mine does not help me.
But this disciple here is a faithful pupil of the truly enlightened Buddha."
5. " Having dressed this man, transfer to me the merit
then I shall be blessed, flourishing in all pleasure."

After having heard her, the traders bathed and anointed that lay disciple and clothed him with a pair of garments. In making known the matter, the Redactors uttered three stanzas:

6. After the traders had bathed and anointed him,
they clothed him with the garments and ascribed to her the virtue of the gift.

7. From the gift came the result :
food, clothes, and drink,

8. Thereupon pure, having clean clothes, wearing the best benares cloth,
smiling, she came out of the mansion, saying: "This is the fruit of your gift."

The traders :

9. "The mansion, of varied style, pleasant shines bright,
O devi(angel), tell us of what deed this is the result ."

The devi :

10 . "To a travelling monk mendicant, an upright one,
I with pious mind gave a cake of seeds with sesame oil."

11. " For this good deed I enjoy as a reward a long time
in the mansion ; now but little while remains."

12. " After four months will be my death;
down to the exceeding severe and terrible hell I shall fall."

13. " It is four-cornered and has four doors ; it is divided into parts by measure;
it is surrounded by an iron fence, and is covered on the top with iron."

14. "Its iron floor is glowing with heat. Flashing on all sides
for a hundred yojanas, it ever stands."

15. "There for a long time I shall experience grievous pain
and the fruit of evil deeds. Therefore I bewail this that is true."

That disciple's mind was aroused by pity, and he said :

"O devi, through the power of one gift you bestowed upon me, you have been rich in the fulfillment of all desires. But now, by bestowing a gift upon these lay disciples and bearing in mind the virtues of the Teacher(Buddha), you will be released from rebirth in hell." The peti very happy, satisfied them with deva-food and drink, garments and jewels, and gave into their hands a suit of garments for the Lord Buddha. She sent her respects, saying: "Go to Savatthi and salute the Teacher(Buddha) with my words : ' Reverend Sir, a certain peti greets with her head, the feet of the Lord Buddha'." Then by her potency she brought the ship that same day to their right place.

The merchants in due course delivered the gift to the Teacher, and told the whole matter. Then Buddha gave a detailed discourse on Dhamma. These lay disciples then made a great donation to the Buddha and his sangha ascribing the gift to that Peti , as a result of which , she was then reborn in a golden mansion in the high Tavatimsa heaven , accompanied with many.

11. THE ELEPHANT

(Nag-Petavatthu-Vannanna)

While Teacher was staying at Jetavana monastery, he told this story. The venerable Sankiccha, at the age of seven attained Arhatship(Final Enlightenment) even in the tonsure hall, and while still a novice, was dwelling in a forest with thirty monks, from whom he warded off death at the hand of five hundred robbers. After he had converted the marauders and induced them to take up the holy monks life, he went to the Teacher at Benares with these monks, and dwelt there at Isipatana.

At that time there dwelt at Benares a brahman(priest) with wrong views, having two sons and a daughter. The elder son had a friend who was a lay disciple of Buddha. Once both went to ven. Sankiccha's forest dwelling. Ven. Sankiccha taught them Dhamma(the path). With this they attained kindheartedness. And then they started honoring monks with food.

Listening to the monks , the younger son & daughter too started following the Dhamma. They all three gained merit by honouring and entertaining monks and brahmans, though their parents had no faith & showed no such respect and would rather send these away saying 'come next month' or 'come next week' etc. Now it came to pass that in a storm all five were crushed and killed by the falling of their weak old house. Thereupon the brahman and his wife were reborn as petas, and the two sons and daughter became terrestrial devas(angels). Now a nephew of that brahman, a pupil of ven. Sankiccha, went to meet him , when asked by him, and, as he stood, saw by his Teacher's potency, the two devas and their sister riding to attend a meeting of Yakkhas(terrestrial angels), saw also the two petas(ghosts) following them, and spoke to these:

1 . "Leading the way, one goes on a white elephant;
in the middle, one is in a car drawn by she-mules;
and at the very end a young woman;
who entirely illuminates the ten regions, is carried in a palanquin"

2. "But you people with hammers in your hands;
having sad faces and split and broken bodies;
looking as human beings, what sin have you done;
on account of what do you drink each other's blood? "

The petas:

3. " He who goes at the very head on the white elephant;
on the four-footed beast,on the elephant;
was our son, he was the eldest child;
because he gave donations, now rejoices happily."

4 . "One in the middle, on chariot drawn by she-mules;
in the swift-going car which is yoked to four;
was our second child;
As an unselfish and noble giver he shines."

5. "She who is carried behind in a palanquin ;
A lady, wise , having the gentle eye of the dove;
was our daughter,the youngest child;
Happy with her portion of share, she rejoices."

6. "And these with glad minds in their previous existence;
gave gifts to monks and the brahmans;
But we were miserly;
and abused monks and the brahmans;
Since they gave gifts, they roam about;
and we are dried up like a reed cut down"

In declaring their wickedness, thus they explained: "We are your mother's brother and his wife," Upon hearing this, the nephew was grieved and asked:

7. " What kind of food do you have? What kind of a bed?
How do you maintain yourselves, you great offenders,
who, while food is abundant and plenty,
have lost happiness and to-day have obtained sorrow?"

The petas :

8. "We strike each other
and drink pus and blood.
Although we have drunk much,
we are not nourished, we are not satisfied.

9 ."Just as do unbestowing mortals lament;
who after death are in the abode of Yama;
Having discerned and attained food,
they neither enjoy it nor do good with it.

10. "Suffering hunger and thirst in another world,
the petas for a long time lament, since they are in torment.
Because they have done deeds of grievous consequence,
they receive suffering as their bitter fruits;

11 . "For momentary are wealth and property;
fleeting is the life here on earth ;
knowing transience from the transient,
let the wise man prepare an island of refuge.

12. "All people who know Dhamma and have this knowledge,
do not neglect donating gifts after they have heard the words of the Arhants."

Thus, when asked by the pupil they (petas) said "We are your maternal uncle & aunt". Hearing of their plight , the pupil's heart was so moved that fell down at his master's feet saying "Please be gracious , please do me a favor, I have abandoned my house (became ascetic) , I have taken vows of celibacy as well". His teacher Sankiccha then gave him a subject of meditation , following which he could broke the bonds of sin & in short time became Arihant(fully enlightened like Buddha). At a later time ven. Sankiccha visited Bhagwa(Buddha) and told him the matter. The Teacher(Buddha) made it a subject of his Dhamma discourse , that teaching became the benefit for many.

12. THE SNAKE

(Urag-Petavatthu-Vannanna)

While the Teacher(Buddha) was staying at Jetavana monastery, he told this story.

At Savatthi, it is said, the son of a certain lay disciple died. The father was plunged into lamentation and grief and did not go out; he was unable to do anything and just stayed in the house. Then the Teacher, rising at dawn from attainment of the great pity was surveying the world with his Buddha-eye; having seen the lay disciple, he took bowl and robe, and stood at the door of his house. The lay disciple quickly went out to meet him, took his bowl, and welcomed him in. The Lord Buddha said to him: "Why, lay disciple, do you appear overcome by grief as it were?" He replied: "Sure yes, Lord, my beloved son has died; therefore, I am overcome with grief." Then Lord Buddha, who dispels grief told him the Serpent Jataka (previous birth-story).

Once upon a time, in the Kasi country at Benares there was a brahman family by the name of Dhammapala, in which the brahman, his wife, their son, daughter, daughter-in-law and maid-servant, all of them, found delight in meditation on death. Whoever among them went forth from the house would tell the rest of the household and take leave totally unconcerned. Then one day the brahman with his son went to a field and ploughed. While the son set fire to dry grass and sticks. Thereupon a black snake scared came out from a hole in the tree and hit the brahman's son. The latter died and was reborn as Sakka(Indra), king of devas. Then the brahman, having bathed, purified, and anointed himself, and surrounded by his attendants, put the body on the funeral pyre and applied the fire just as though he was burning a heap of wood. He was standing there free from grief, without self-mortification, and having his mind fixed upon the idea of impermanence.

Now the brahman's son, having become Sakka, became our Bodhisatta. Having considered the good deed done in his previous birth and feeling compassion for his father and kinsfolk, he went to their place, disguised as a brahman. When he saw that they were not in mourning, he said: "Hey! You are roasting an animal; give me meat; I am hungry." The father replied: "It is not an animal; brahman, it is a human being." The Bodhisatta asked: "Was that one an enemy of yours?" The father replied: "He was no enemy, but one nurtured in our own bosom, our own tender son of excellent qualities." The Bodhisatta asked: "Why do you not mourn for him?" Then the brahman said:

1. "Just as the serpent casts aside its old skin and attains a body that is its own;
so also is it when the body is deprived of enjoyment and when the deceased has fulfilled his time."

2. "He! who is being burnt does not know that his kinsmen mourn;
Therefore I do not weep for him; he has gone to his place."

Then Sakka addressed the brahman's wife: "Good woman, what was that dead man to you?" She replied: "For ten months I bore him in me, I suckled him, I placed his hands and feet; he grew up, my son, sir." He asked: "Even if the father as man does not weep, surely a mother's heart is tender. Why do you not weep?" Upon hearing him, she said:

3. "Uncalled he came then, unbidden he has gone now.
As he came, so he went. Why here weep?"

4. "He who is being burnt does not know that his kinsmen mourn;
Therefore I do not weep for him; he has gone to his place."

Then he asked the sister: "Good woman, what was that one to you?". She said "Sir, he was my brother." He said "Good woman, sisters verily have affection for their brothers. Why do you not weep?" She explained:

5. "If I should weep, I should become weak. What reward would there be for me?
There would be more discomforts for our kinsmen, companions, and friends."

6. " He who is being burnt does not know that his kinsmen mourn ;
Therefore I do not weep for him; he has gone to his place. "

Then he asked the widow: " What was that one to you ? ".

She said "Sir, he was my husband. " He asked "My lady, wives verily have affection for their husbands. Why then you do not weep? " She explained :

7. "Just as an infant cries for the moon departing,
so that very same thing does he, who mourns for the departed."

8. " He who is being burnt does not know that his kinsmen mourn;
Therefore I do not weep for him; he has gone to his place."

Then he asked the maid-servant : "Woman, what was that man to you? ". She said "Sir, he was my master." He asked "If so, he probably beat you, and you will have been house keeper; therefore you do not weep, thinking: 'I am happily released of this man who is dead.' " She replied: "My lord, do not speak so to me. It is not fit. The gentleman was to me very full of patience , amity, and kindness, acting properly, like a grown up son nourished." He asked "Then why do you not weep?" She said:

9. "Just as in the case of a brahman a broken water-pot is not restored,
so that same vain effort makes he who bewails the departed."

10. "He who is being burnt does not know that his kinsmen mourn ;
Therefore I do not weep him ; he has gone to his place."

When Sakka had heard their talk, he was pleased and said : "You have rightly developed attention to death. Henceforth you must not do ploughing and other labour." He filled their house with seven royal treasures and advised them with the words: "Diligently donate, observe the moral precepts, and keep the feast-day." Then he revealed himself unto them and went to his own abode. And the brahman and his family then gave donations and performed other meritorious deeds, and having lived to a good old age, were reborn in the world of the devas(angels).

Buddha when told this Jataka story to the grieving lay disciple, he became pacified and then and there he attained the Sotapatti (First path) of liberation.

END OF BOOK - I

SECTION II : UBBARIVAGGO

13. LIBERATION FROM REBIRTHS IN WORLD(2.1)

(Sansar-Mochak-Petivatthu-Vannanna)

While the Teacher(Buddha) was staying at Veluvana, he told this story.

In a village called Itthakavati in Magadha and in Digharaji village dwelt many who, finding liberation from rebirths, held wrong opinions. And long ago a certain woman was reborn in one such family. Killing many beetles and grasshopper' she on dying was reborn a peti, enduring for five hundred years, the pang of hunger and thirst. Now our Lord Buddha was then at Rajagaha, when she was once more born into the same family at Itthakavati. And one day when she with playing with other girls in the high road near the village gate, the venerable Thera(Elder Monk) Sariputta with twelve other monks passed by and the girls hastened to salute him. But she stood there disrespectful. Then the elder, discerning her past and future, and moved with sympathy commented on her attitude to the girls. They took her hands and dragged her to pay homage. Dying subsequently in childbirth she was again born among the Petas. And she appeared by night to Sariputta, who seeing her said :

1. " Naked and of hideous appearance are you, emaciated and with prominent veins, You thin one, with your ribs standing out, now who are you, you who are here?"

The peti:

2 . "I, venerable sir , am a peti, a wretched denizen of Yama's world; since I had done a wicked deed. I went from here to the world of petas."

Sariputta :

3. " Now what evil deed was done with your body, speech or mind? I Because of what act have you gone hence to the world of petas ? "

The peti:

4. " Reverend sir, I did not have compassionate relatives, father and mother, or even other kinsmen who would urge me, saying, 'Give, with devotion in your heart, a donation to monks and brahmans."

5. " From that time for five hundred years in this form I have been wandering, nude, consumed by hunger and thirst ; this is the fruit of my wicked deeds."

6. " With a believing heart, I worship you, sir. O wise, powerful one, pity me! Go, give some gift in my name; free me from my misery, O venerable one."

The redactors continue the narrative:

7. "Consenting with the words, "Very well ," the compassionate Sariputta gave to the monks a morsel of food, a handful of cloth, and a bowl of water and ascribed to her the donation.

8. Immediately thereupon, when this was transferred to her, the result came to pass. This was the fruit of the gift: food, clothing, and drink.

9. Then pure, having clean garments, wearing the best Benares cloth, dressed in various clothes and ornaments, she approached Sariputta.

Sariputta :

10. "O devi(goddess/angel), you are of excellent appearance, you who are illuminating all the regions like the morning star "

11. "As a result of what is such an appearance ? As a result of what is this your portion here, and why fall to your lot whatever pleasures are dear to the mind?"

12. "This I ask of you, devi. A very powerful one, you who have become human, what good deed have you done? From what have you such radiant majesty, and why does your splendour illuminate all the regions?"

The peti :

13. " Me, with all my bones exposed, emaciated, famished, naked, and with wrinkled skin, you, merciful seer, have seen here in my misery."

14. "When you gave to the monks a morsel of food, a handful of cloth and a bowl of water, you transferred to me the virtue of the gift."

15. " Behold the fruit of the morsel : desiring pleasure, I enjoy for ten hundred years food with many flavours.

16. " Behold what sort of result there is from the handful of cloth: as many clothes as there were in the kingdom of Nandaraja.

17. "Venerable sir, I have more than that number of garments and coverings, silken and woollen, linen and cotton.

18. "Many and precious are they; moreover they are hanging in the sky ; and I wear whichever one, I assure you, strikes my fancy.

19. " Behold what sort of result there is from the bowl of water: four deep, well-laid-out lotus-ponds.

20. " They have clear waters and beautiful banks ; they are cool and have pleasing fragrance; they are covered with the pink lotus and the blue lotus and full of the filaments of the water-lily.

21. " I for my part enjoy myself, play and rejoice, having no fear from any quarter. Reverend sir, I have come here to the world to worship the compassionate seer"

Buddha also told the story of King Nandaraja. Thousands of years before in past, in Benares town, there lived a householder who saw one Pacheka Buddha (an enlightened one) in a jungle. The Pacheka Buddha was looking for rags for his robe. The householder asked him 'what are you doing' and when told , he was moved and donated him his own robes. As a result of his donation , after death he was born in Tavantis heaven with many divine riches & with a mansion. After his period (in heaven) was over , he was again born as a human in a village near Benares town. Looking for work he went to Benares . The King of Benares had a daughter only and had no son. In the course of time, this man was married to the princess and became the king Nandaraja. He ruled justly & his kingdom was full of riches. He and his wife alongwith their five sons, gave ample donations to the needy , righteous and enlightened ones looking for them in all directions. Once , searching , the queen found an arihant, an enlightened one , a Pacheka Buddha in the Himalaya region. She invited him on behalf of the king to the palace, and he promised to come on a certain day. On the appointed day the Pacheka Buddha travelled from sky and came down at the northern gate of the city. They fell to his feet, donated him well , became initiated and made him live in the palace. He and his disciples were well looked after. After the death of Pacheka Buddha they cremated him and his remains were kept in a shrine made for him. The body is subject to decay & death , relizing their elder son was so moved that he became a monk too.

Following the path, the entire family enjoyed the bliss of meditation. After their death, both were born in the highest Brahmaloaka (abode of Archangels). Later, after their time was over there, the king was born as the Buddha's foremost disciple, the elder monk Mahakassapa. His wife became the foremost nun, the Bhadda Kapilani.

The tale was told by Sariputta to some people in a village, they were so moved that they became followers & monks. The monks told this to Bhagwa(Buddha). Bhagwa(Buddha) made it a subject of his discourse for the benefit of many.

(Since Mahakassapa and Bhadda Kapilani attained arhatship/enlightenment under the direction of Buddha, there was no more rebirth for them i.e. they achieved liberation from rebirths)

14. THE MOTHER OF ELDER MONK SARIPUTTA(2.2)

(Sariputta-Thera-Matu-Petivatthu-Vannanna)

While the Teacher was dwelling at Veluvana, he told this story.

One day the venerables Sariputta, Mahamoggallana, Anuruddha, and Kappina were staying in a certain spot in the forest not far from Rajagaha. Now at that time in Benares a certain brahman(priest) of great wealth and resources was a well unto helping monks and brahmans, indigents, tramps, wayfarers and beggars, whom he gave away food, drink, clothes, lodging and other benefits. He ordered his life and gave, according to opportunity and as was fitting, to those coming and going, everything necessary for the road. He said to his wife :

" Madam, do not neglect this business of giving, but carefully look after it, as has been appointed." She assented but when he was gone away, she cut short the rule of charity for the monks. Furthermore, to wayfarers who had come for shelter she pointed out an abandoned tumble-down shed behind the house, saying: " Stay there". When the wanderers came there for food & drink, and other things, she would utter a curse, enumerating to each one whatever was impure and loathsome, saying : "Eat dung! drink urine ! drink blood! eat the brain of your mother!" Taken up at her death by the power of karma, she was reborn as a peti who endured misery in conformity with her misbehaviour. Remembering their kinship in her former existence and desiring to approach Sariputta, she came to his abode. There the devas(angels) of his home refused her admittance. Wherefore she spoke as follows : " In the fifth previous life I was mother of the honourable elder Sariputta; permit me to enter the door to see him." Upon hearing this, they granted her admittance. When she was inside, she stood at the far end of the cloister(hut) and saw him. As he noticed her, he was moved in his mind by compassion, and so he asked her:

1. " Naked and of hideous appearance are you, emaciated and with prominent veins. You thin one, with your ribs standing out, who are you now, you who are here? "

The peti :

2. I was your own mother formerly in other lives. I have been reborn in the peta-world, afflicted with hunger and thirst.
3. "The discarded, the cast-out, saliva, nose-mucus,phlegm, the fat of burning bodie, and the blood of delivered women ;
4. "And the blood both of the wounded and of those whose noses and heads are cut off, in short whatever (disgusting) is connected with men and women, I half dead with hunger, eat.
5. "Pus and blood I eat of animals and of men; I am without refuge and without a home, lying upon the black bed.
6. "Give, dear son, a gift for me, and when you have given it, assign to me the credit; thus indeed I may be freed from eating pus and blood."

The following, day Sariputta with the other three, seeking alms in Rajagaha arrived at the residence of king Bimbisara. When the king asked : "Reverend sirs, why have you come here?" the venerable Mahamoggallana told the king what had happened. Saying, " Reverend sirs, it is permitted," the king dismissed them, summoned his minister, and ordered him: "Build in the grove of the city four cabins provided with shade and water." When the huts were finished, he gave them with all life-necessities to the elder Sariputta. Then the latter presented it to the universal congregation of monks(Sangha) at whose head was the Buddha and assigned the credit to the peti. She deriving its benefits was reborn in the deva-world. Rich in all she wanted, she one day approached the venerable Mahamoggallana, and told him in detail both her peta and deva rebirth.

Thus it is said:

7. After he had heard his mother's speech, the compassionate Upatissa(Sariputta) summoned Moggallana, Anuruddha, and Kappina.
8. Having made four huts, he gave them to the Sangha of the four regions: he designated the huts, the food and the drink as a gift of his mother.

9. Immediately afterwards, when the credit for this was transferred to her, the result was produced of the gift, this was the fruit, food, drink, and clothes.

10. Thereupon , pure, having clean garments, dressed in the best benares cloth and ornaments, arrayed in various kinds of clothes and ornaments, she approached Kolita (Mogallana)

Maha-Moggallana asked :

11. "Devi(goddess/angel), you are of excellent appearance , you who are illuminating all the regions like the morning star."

12. "As a result of what do you have such an appearance? On account of what is happiness your portion here, and why fall to your lot whatever pleasures are dear to the heart ?

13. "This I ask of you, devi, very powerful one. You who have become human, what good deed have you done? From where have you got such radiant majesty, and why does your splendour illuminate all the regions? "

The peti:

14. "Through the gift of Sariputta I am happy, having no fear from any quarter. Reverend sir, it is you, the merciful seer here in the world , that I have come here to worship."

Elder Mahamoggallana told the incident to Buddha, who then made it a subject of his dhamma discourse for the benefit of many.

15. STORY OF MATTA(2.3)

While the Teacher(Buddha) was staying at Jetavana monastery, he told this story.

At Savatthi there was a certain house dweller, having faith and pious. His wife, however, named Matta, was unbelieving without faith, of an angry disposition and barren. Then this man, out of fear lest his lineage be cut off, married a young woman by the name of Tissa . She was believing, pious and pleasant to her husband. She bore a son, who was named Bhuta. As the mistress of the house, she respectfully served four monks. Unable to endure her rival, Matta when she had swept the house, poured the rubbish upon the head of Tissa . At a subsequent time Matta died, and being reborn as a peti (Ghost), she endured five-fold misery through the power of her own karma . Then one day that peti with memory of the past appeared unto Tissa, who was doing her worship behind the house. When Tissa saw her, she asked her :

1. "Naked and of hideous appearance are you, emaciated and with prominent veins. You thin one, with your ribs standing out, now who are you, you who are here? "

Matta :

2. "I am Matta, you are Tissa; formerly I was your ,fellow wife. In consequence of having done an evil deed, I went from here to the world of the petas,".

Tissa :

3. "Now what evil deed was done with your body, speech or mind? As a result of what act have you gone from here to the world of the petas ?"

Matta:

4. "Both wrathful and unkind was I. envious, miserly and deceitful. Since I used abusive language to you, I have gone from here to the world of petas".

Tissa:

5. "I too, know it all , how violent you were; but there is something else now which I shall ask you. Why are you covered with dirt? "

Matta:

6. "You had washed your head and were dressed in clean clothes; and I, thought , was still more so ; I was more adorned than you."

7. "While I was thus inclined and was looking on, you were talking with our husband. On account of that, great jealousy and wrath arose in me,"

8. "Then I took some dust. and on you, I strewed it. In consequence of that deed , I am covered with dust."

Tissa :

9. "I verily know it all ; you sprinkled me with dust. But there is something else now which I shall ask you. Why are you eaten up with the itch ? "

Matta :

10. "Both of us for gathering medicinal herbs, went into the forest. You took the medicines, and I the fruits of the kapikacchu".

11. " Then without your knowledge, I scattered them over your bed. In consequence of this deed I am devoured with the itch."

Tissa:

12. "Verily I know it all; you strewed my bed . But there is something else now which I shall ask you. Why are you nude; "

Matta :

13. "There was an assembly of friends; a gathering of kinsmen took place; and you were invited with our husband, while I was not."

14. "Then without your knowledge, I took away your garment. In consequence of this deed, I am naked."

Tjssa :

15. "Verily, I know it all. You took away my clothes. But now something else I shall ask you. Why do you have an odour of excreta? "

Matta :

16. "Your perfume and garland and new ointment I threw into the pond. This evil deed was committed by me. In consequence of this conduct, I give out a smell of excreta."

Tissa :

17. " Verily I know it all ; that evil was done by you. But now something else I shall ask you. Why are you in distress?

Matta :

18. " Whatever property was in our house belonged to both of us equally. Though deeds of charity are a duty, I did not provide for myself a refuge. As a result of that sin, I am in misery."

19. "These very words you told me: 'You are practicing wicked deeds : for not with evil works will you easily obtain bliss.' "

Tissa :

20. " With a hostile attitude you approached me ; and you also envied me. Behold of what nature is the punishment of evil deeds."

21. "You had maid-servants in the house; verily also those various ornaments of yours; these are now enjoyed by others. Pleasures are not eternal."

22. "Now the father of Bhuta will come home from market. Perhaps he will give you something. Go not hence till then."

Matta :

23. "Naked and of ugly appearance am I, lean and with my veins standing out on the surface. Here is my loincloth ; let not the father of Bhuta see me."

Tissa :

24. "Come, what shall I give you, or what shall I do for you that you may be happy and blessed with all you desire ?"

Matta. :

25. "Here are four monks from the Sangha and four other men. Feed these eight and transfer to me the credit of the donation. Then I shall be happy, blessed in the fulfillment of all I desire."

26. Tissa assented, saying, "Very well," and fed the eight monks. She clothed them with garments and ascribed to her the virtue of the donation.

27. Immediately then, when the credit for this was transferred to her, the result came to pass. This was the fruit of the gift : food, clothes, and drink.

28. Then pure, having clean clothes, wearing the best Benares cloth, dressed in various kinds of garments and ornaments, she approached her co-wife.

Tissa:

29. "O devi(goddess/angel), you are of excellent appearance, you who are illuminating all the regions like the morning star."

30. " As a result of what do you have such a form? On account of what is happiness your portion here, and why fall to your lot whatever pleasures are dear to the heart ?"

31. "This I ask of you, devi, you very powerful one, who have become human : What good have you done? From when have you such radiant majesty, and why does your splendor illuminate all the regions."

Matta :

32. " I am Matta, you are Tissa. Formerly I was your fellow-wife. In consequence of having done an evil deed, I went from here to the world of the petas. Through the gift presented by you I rejoice, having nothing to fear from any quarter."

33. " May you live long, sister, with all your kinsfolk ! May you attain the abode free from sorrow and passion, the dwelling of those who have their own will (heaven)."

34. " Here living a righteous dhamma life and giving gifts, beautiful one, remove the stain of selfishness together with its roots and enter heaven blameless."

Tissa told this story to her husband and he told it to monks & the monks told it to Buddha. Buddha made it a subject of discourse , after hearing which many lay persons became moved with generosity & gave up miserliness & became good donors & started earning merit of it.

16. STORY OF NANDA(2.4)

While the Teacher(Buddha) was staying at Jetavana monastery, he told this story of Peti Nanda.

In a certain village not far from Savatthi there was a lay disciple called Nandasena, having faith and pious. His wife, however, who was called Nanda, was without faith, irreligious, avaricious, quick tempered, rough in her speech, and disrespectful and disobedient to her husband; she would speak bluntly like a drum and indulge in abusive words. Dying and reborn as a peti(ghost), she stayed near that same village. Then one day she appeared before the lay disciple Nandasena, as he was coming out of the village. When he saw her, he addressed her with this stanza:

1. "Dark and of ugly appearance you are; your body is rough and you are horrible looking. You are red-eyed, you have yellow teeth. I think that you are not human."

The peti :

2. I am Nanda, Nandasena; formerly I was your wife. For having been abusive, I went hence to the peta-world."

Nandasena :

3. " Now what wicked deed was committed by body, speech, or mind ? In consequence of what karma/act have you gone from here to the peta-world ? "

The peti:

4. "I was with anger and rough in speech , and I also showed no reverence to you. Therefore, for using abusive language, I went from here to peta-world."

Nandasena:

5. "Come, I give you a cloak; put on this garment. When you have put it on, come, I will lead you home.

6. "Clothes and food and drink you shall obtain if you come home. You will see your sons, and you shall see your naughty daughter.

The peti:

7. "What is given by your hand into mine does not benefit me. But as regards the monks , who follow moral precepts, free from passion, and are learned in truth,

8. "Feed them with food and drink and transfer to me the merit of the donation. Then I shall be happy & blessed in the fulfillment of all desires."

9. Then promising with the words, " Very well ," he made abundant donations: food, drink, solid food, clothes, dwellings, umbrellas, perfumes, wreaths, and various kinds of sandals. After he had refreshed with food and drink, the monks who were abounding in the moral precepts, free from passion, and learned, he transferred to her the virtue of the gift.

10. Immediately after that, when the credit for this was transferred to her, the result came to pass. Of the gift, this was the fruit: food, clothes, and drink.

11. Then pure, having clean clothes, wearing the finest Benares cloth, bedecked with various garments and ornament, she approached her husband.

Nandasena asked her:

12. "O devi(angel), you are of shining appearance, you who are illuminating all the regions like the morning star.

13. "Because of what merit do you have such an appearance? On account of what is happiness your portion here, and why fall to your lot whatever pleasures are dear to the heart ?

14. " I ask you, devi, great one, you who have become like human, what good deed have you done ? Why have you such radiant majesty, and why does your splendor illuminate all the regions? "

The peti:

15. "I am Nanda, Nandasena; formerly I was your wife. For having committed an evil deed, I went from here to the peta-world. Through the gift given by you, I rejoice, being free from fear from any quarter.

16. " May you live long, householder , with all your kinsfolk ; may you attain the abode free from sorrow and passion, the dwelling of those who have free will-power(i.e. angels).

17. "Here (in human life) living a dhamma/righteous life and giving donations, householder, following morality, may you remove the stains of heart, together with their roots and enter heaven blameless."

So this way Nanda obtained divine wealth & divine abode with the help of Nandasena. The lay disciple told this story to monks , Monks told this to Bhagwa(Buddha) . Buddha made it a subject of his discourse about wealth. This became a teaching for the people's benefit.

17. The Story of Matthakundali(2.5)

This has been already told in the Vimanavatthu (7.9),
hence it is to be understood by that.

18. The Story of Kanha(Krishna)(2.6)

While the Teacher(Buddha) was staying at Jetavana monastery, he told this story.

At Savatthi, the son of a certain lay disciple died. The afflicted father could neither bathe nor eat nor mind his business, nor serve the Buddha. Talking confusedly, he would say : "Where is my dear boy, who left me behind? Why he has gone before us?" As the Teacher(Buddha) was surveying the world (with divine eye) at dawn, he saw that that man was destined for the fruits of Sotapatti (first level awakening) ; on the following day, surrounded by a group of monks, he walked around in Savatthi to beg for alms. After his meal, he went with Ananda, his attendant, to the door of the man's house. Thereupon his household told the lay disciple and brought him into the presence of the Teacher(Buddha). When the latter saw him sitting at one side, he said, " Lay disciple, are you in mourning?" He replied , "Yes, reverend sir." Buddha "Lay disciple, the wise men of old did not grieve for a dead son, after they had heard a story of the sages " ; then being entreated by the head of the house, he told this story.

Once upon a time in the city of Dwaravati there were ten royal brothers, Vasudeva(Krishna) , Baladeva, Chandadeva, Suriyadeva, Aggideva, Varunadeva, Ajjuna, Pajjuna, Ghatapandita(now Buddha), and Ankura. Of these, a son of the great king Vasudeva died. The monarch(Krishna) , overcome with grief, neglected all his obligations, and making an anjali salutation to the bed , he lay down, talking nonsense. At that time Ghatapandita thought : "No one else besides me is able to dispel my brother's grief. With a tact I shall remove his sorrow." So he assumed the appearance of a madman, and looking at the sky, he roamed through the entire city. saying: " Give me a hare, give me a hare" Then the whole city thought, "Ghatapandita has gone mad." At that time, the king's councillor, Rohineyya by name, went to King Vasudeva(Krishna), and opened conversation with him by this stanza :

1."Arise, Kanha(Krishna). Why are you lying down ? What good the dreams of sleep do to you? He who is your own brother, your heart and right eye, is overpowered by winds. Ghata is speaking nonsense, Kesava(Krishna)!"

The Teacher continued :

2. When he heard this statement of Rohineyya, Kesava(Krishna) with a flurried look arose, oppressed with grief for his brother.

Then the king came down from the terrace, and went to meet Ghatapandita. He held him fast with both hands, and in the conversation with him, said :

3. " Why now like a mad one do you roam through the whole city of Dwaravati and mutter, 'A hare, a hare' ? What kind of hare do you want?

4. I will have a hare made for you of gold, of jewels, of copper, of silver also of precious stones, and coral.

5. There are also other little rabbits running in the woods and forest; these also I will send to you. What kind of hare do you want? "

Ghatapandita :

6. "I do not want these hares, the rabbits that inhabit the earth; the hare of the moon I wish : that one bring down to me, Kesava! "

Then the king heard him, he was distressed at the thought 'Beyond a doubt , my brother has gone mad,' and said :

7. "Now my kinsman, you will surely throw away your sweet life. You yearn for something that is not to be desired in that you wish for the hare of the moon."

When Ghatapandita had heard the words of the king, he stood still saying:

8. "If, Kanha(Krishna) you are so wise as you teach another, why do you still today mourn for your son that died in the past?"

As he stood in the middle of the road. he spoke as follows:

" I indeed desire that which is intelligible, but you mourn for that which is not intelligible."

Then in expounding to him Dhamma, he said :

9. " This is not possible for man or even for a spirit, but this is unattainable that the son born should not die?"

10. "It is not possible with incantations(mantras), nor with drugs from roots, nor with herbs, nor with wealth, Kanha, to bring here the departed one whom you mourn.

11. "The very wealthy, those owning many goods, also those possessing kingdoms, and the warriors, they who are opulent with abounding riches, these also are not free from old age and death."
12. " The Kshatriyas(warriors), the Brahmins(priests), the Vaishyas(traders), the Sudras(servants), the Chandalas, the Pukkusas, both these and others with their lineage, they too are not free from old age and death."
13. " They who recite a charm(mantra), the six parts which were thought out by brahmins, both these and others with their knowledge, these also are not free from old age and death."
14. " Verily the rishis also who are rightly saints, ascetics who have subdued themselves, these also, the ascetics leave the body at the proper time."
15. "They who have realized truth, the arihants(fully enlightened like Buddha), and they who are free from human passion, cast aside this body at the end of their good and evil deeds."

Thus Ghatapandita(now Buddha) expounded to him Dhamma. When the king(Krishna) had heard him, the pangs of his grief were gone and his mind was serene. In praising Ghatapandita, he said:

16. "Verily , me, burning, being like a fire over which ghee(clarified butter) had been poured, you sprinkled with water, as it were; now I put an end to all my pain."
17. "Verily, you drew from me the sting, the grief that was rooted in my heart, you who dispelled from me. overcome with sorrow, the mourning for my son."
18. "Now have I laid aside my grief ; calm am I and serene. I neither mourn nor weep since I heard your words."
19. "So do the wise who are compassionate ; they turn us away from grief, just as Ghata did to his eldest brother."
20. " Whoever has such companions and attendants, they follow with encouraging words, as did Ghata did to his eldest brother."

The Teacher repeated this sermon and said : " Thus, lay disciple, the wise men of old removed grief for a son, after having heard a story of the sages." Then in explaining the truths, he told the Jataka(Birth story) of the incident. At the end of the discourse, the lay disciple was established in the fruits of Sotapatti(first level of divine awakening).

Note : Also see Jataka no. 454. Ghatapandita was later reborn as Gautam Buddha, and his elder brother Krishna was reborn as the Sariputra(or Sariputta). Sariputra became one of the foremost disciples of Buddha, attained enlightenment , became an Arihant(or Arhat/equal to Buddha) & attained Nirvana (non-returner/moksha). Sariputra was appointed as the commander of the faith(Dhamma senapati) by Buddha.

19. Dhanapala, The Rich Merchant(2.7)

While the Teacher was staying at Jetavana monastery, he told this story.

Before the Buddha was born, there was in the kingdom of Dasanna in the city of Erakaccha, a rich merchant Dhanapalaka, who was without faith, irreligious, mean and heretical. His works can be understood from the following text. At his death he was reborn as a peta(ghost) in a desert wilderness. Tormented by hunger and thirst, he wandered here and there.

So in the time when Buddha was born in the world and had started illuminating the Dhamma(path), some merchants who lived at Savatthi filled five hundred wagons with goods, and having gone to Uttarapatha(north India), sold their merchandise. There then they loaded on their carts goods for the return journey. They set out on the homeward road and at evening arrived at the foot of a certain tree. Then they unharnessed their oxen and made their abode for the night: Then that peta, who was tormented by thirst, came to that place to get something to drink, and not obtaining even a drop, he uttered a cry. When the merchants saw him, they asked him:

1. "Naked and of hideous appearance are you, thin and with your veins visible. Your ribs stand out, and you are emaciated. Now who are you, sir ?"

The peta:

2. "I, venerable sirs, am a peta, an unfortunate denizen of Yama's world. Since I had done evil I went from this world to the region of the petas."

The merchants :

3. "Now what evil was done with your body, speech, or mind ? Because of what act have you gone from here to the world of the petas?"

The peta:

4. " There is a city of the Dasannas, famous, known by the name of Erakaccha. There I formerly was a rich merchant; by the name of Dhanapala they knew me."

5. "Eighty cartloads of gold belonged to me; I had abundant gold and many pearls and cat's-eye gems."

6. " To such an extent was I the owner of great wealth, but I did not like to give. When I took my meals, I locked my door so that the beggars should not see me."

7. " Unbelieving and miserly was I, avaricious and abusive; I used to restrain many of those who were charitable and were active, "

8. "Saying: ' There is no reward for giving. Where is the fruit of self restraint ?"

"The lotus-ponds, the wells, and the planted pleasure gardens, the wayside watering places, and the passages at the place hard to cross, I have destroyed."

9. "So I , not virtuous in my deeds, left the world as an evildoer. I was reborn in the peta-region and am afflicted with hunger and thirst. It is fifty-five years since I died."

10. " I do not recognize either food or drinking water. As the withholding so is the loss, so the withholding.

For the petas , they say, know it : 'As the withholding so is the loss'

11. "I, in the past, withheld; I did not give away many treasures. Although deeds of charity are a duty, I did not provide a refuge for myself."

12. " Now I feel bitter remorse, and I am burdened with the fruit of my own deeds. After four months will come my death(from peta state)."

13. Down to the exceedingly severe and terrible hell I shall fall ; it is four-cornered and has four doors; it is divided into parts by measure; it is surrounded by an iron fence and is covered on the top with iron."

14. "Its iron floor is glowing with heat. Flashing in all sides for a hundred yojanas(x8km). it stands for all time."

15. "There for a long time I shall experience grievous pain and the fruit of my evil deeds. Therefore, I bewail this reality."

16. "For this reason I tell you something excellent, all of you who are assembled here; do not commit a sinful act either openly or in secret."

17. "If this evil deed you do or will perform, grief will not leave you, even though ,you fly up in the air to escape it."

18. "Be respectful to mother and father; in the family honor the elders ; give reverence to monks and brahmins.

Thus you will come to heaven,"

19. "Not in the sky nor in the middle of the ocean, not even though one enter the caves of the mountains, is found that region of the earth where one could stand and free himself from his evil deeds."

The merchants felt sorry for him and sprinkled water in his mouth. But, on account of the wicked deeds of that peta(ghost), he could not swallow.

They asked him; "Now can't you get just a little relief ? "

He replied ; " Yes, when this evil deed is destroyed. If a donation be given either to Tathagata(Buddha) or to the disciples of Tathagnta(Buddha) and the virtue of the donation be transferred to me, then I shall be released from this peta existence."

When the merchants had heard him, they went to Savatthi and told the Buddha, gave for seven days a great donation to the Sangha of the monks there, at whose head was the Buddha, and ascribed the gift to the peta. Buddha then gave those merchants a dhamma discourse and the wise advice of staying away from the evil of greed & miserliness and instead follow the path of donation and of good deeds.

20. THE STORY OF CHULASETTHI(2.8)

While the Teacher(Buddha) was staying at Veluvana monastery, he told this story of Chulasetthi.

At Benares Chulasetthi was a householder(lay person), unbelieving, irreligious, miserly, mean and disrespectful towards meritorious action. At death he was born among the petas(hungry ghosts) having an ugly figure with rotting & bleeding flesh and with shrunken skinny head . His daughter Anula , was living in the house of her husband at Andhakavinda. Anxious to entertain brahmans(priests) in the name of her father, she prepared rice and other food as a gift. When the peta knew this, he set out hopefully through the air for that place and arrived at Rajagaha. At that time, king Ajatasattu at the instigation of Devadatta(opponent of Buddha) had murdered his father. On account of remorse and having a bad dream, he could not sleep. As he was walking about on the upper terrace , he saw that peta coming through the air, whom he asked :

1. "A naked, emaciated, ascetic like , you are, sir. Where are you going at night and for what reason? Tell me this at least; we may be able to give you wealth and everything else."

The Peta(ghost):

2. "There is a city, Benares, far famed; at that place I was a householder, rich, but mean & miserly. I did not give and was greedy minded for enjoyment. Due to bad morals I came to the region of fallen, of Yama.

3. "As if pricked by needles I am exhausted with the pangs of hunger because of those sins; for that very reason I go to the kinsmen(relatives) for food. But those of unrighteous nature do not believe that the fruit of generosity(donation) comes to pass in the other world.

4. "My daughter talked to me : 'I will give a donation to the fathers and the grandfathers' . The brahmans(priests/holy men) talk to each other (about prepared meal) saying , 'I am going to Andhakavinda to dine' ."

5. To him the king said : "After you have received it, then you should again come here quickly. I too will do to you honour. If you have any wish, tell it to me; we will hear for your cause and will do what can be done".

6. Saying , "So be it," he went (to Andhakavinda). There many partook of food , but they were not worthy of the gift. Afterwards he came to Rajagaha a send time and appeared in the presence of the king.

7. When the king saw the peta coming to him , even for the second time he said: "Now what shall I give ? Tell me this , whether there is any means by which you may be satisfied for quite a while."

The peta :

8. "Serve Buddha and his sangha(order of monks) , O king , with food, drinks and with robes to monks. Ascribe this gift to my benefit. In this way I shall be content for quite a while."

9. After that then the king descended and straightaway gave boundless gifts with his own hands to the Sangha (order of monks) ; he told about the matter to Tathagata(Buddha) , and to this peta he ascribed the virtue of the donation.

10. Honoured , becoming exceedingly radiant , the peta appeared before the king , saying: " I now a being, possessed of the highest potency(power) ; men are not like me in potency. "

11. "See this incomparable splendour of mine, which was brought about by you when you gave beyond measure to the Sangha. Satisfied continually and for all time with the many gifts , I go about happy , O lord of men."

After the peta left, the king told about this to the monks, and the monks told this to Bhagva(Buddha) .

Bhagva(Buddha) then taught the beneficent Dhamma ,to people, about the greatness of the donation of wealth.

Having listened, many people then changed their attitude of miserliness and made up their minds for gaining merit from donations.

21. The Story of Ankur, Brother of Krishna(2.9)

(Ankur-Petavatthu-Vannana)

While the Teacher(Buddha) was Staying in Savatthi(Shravasti), he told this story.

In this case, Ankura is no peta(ghost) but because of his connection with the peta, the tale is called the Ankurpeta-story. In the town of Asitanjana, the region of Kamsabhoga, the province of Uttarapatha(northern India), there was born to Upasagara, son of king Mahasagara, lord of Uttaramadhura(Mathura) , and to Devagabbha, daughter of Mahakamsaka, these children : Anjanadevi, Vasudeva(Krishna), Baladeva, Chandadeva, Suriyadeva, Aggnideva, Varunadeva, Ajjuna, Pajjuna, Ghatapandita, and Ankura these eleven warrior(Kshatriya) children. Vasudeva(Krishna) and his brothers, beginning at the city of Asitanjana, and having in due course brought to their death all the kings in sixty three thousand cities in the the whole country of the Jambudvipa(the country of Jamun fruit/rose apple - the ancient name of India). stopped at Dvaravati(Dwarka), where they made their abode. Then they divided the kingdom into ten parts, but they had forgotten their sister Anjanadevi. When they remembered her, one remarked, "let us make eleven divisions." Then the youngest of them all, Ankura, said: "Give my share to her; I shall make my living in business. You remit my taxes, each in his respective realm." They agreed and after they had given his allotment to their sister, the nine kings lived in Dvaravati(Dwarka).

Ankura however engaged in trade and constantly gave large donations. Now he had a slave, a keeper of his stores, who was interested in his welfare. Ankura gave to him in marriage , a lady of good family . But the slave died young, then Ankura gave same wages to the slave's son. When the boy became adult , there arose an opinion in the king's court that the slave was not a slave. When Anjanadevi heard about it, she used the example of a milch cow and freed him from the serfdom, saying : "A freed mother has nothing less than a freed son." But the shame drove the youth away and he went to the city of Bheruva, where he married the daughter of a certain tailor and made his livelihood at the tailor's trade.

At that time there was in the city of Bheruva a great guild leader. Asayha, who gave large donations to recluses , brahmans, tramps, wayfarers, beggars , and mendicants. That tailor, with joy and satisfaction of it, pointed out to those who did not know the place, the residence of the Asayha , with the words: "Let them go there and receive what is to be obtained." His deed is referred to in the Pali canon. When he died he was reborn as an earth-deva in a desert region in a certain banyan tree , where his right hand was bestowing objects of pleasure and delight.

Now in the same Bheruva city there was a certain man who was occupied with the largesse of Asayha, But since he was unbelieving , irreligious, heretical and disrespectful toward meritorious action, at death he was reborn as a peta near the place of abode of the above deva. What had been done by him is found in pali.

Now Asayha also died and attained companionship with Sakka , king of devas(angels) in heaven of thirty three crore angels. Then at a subsequent time Ankura placed his wares upon five hundred wagons, while a certain brahman(priest) did likewise. The two men with the thousand carts entered upon a difficult desert road with thousand carts entered upon a difficult desert road and lost their way. As they were wandering around in the same place, grass , water & food became exhausted. Ankura sent for his messengers to look for water. Then that yakkha whose hand was bestowing objects of pleasure and delight, saw their predicament and remembering the favor done by him in the previous life by Ankura showed him the banyan tree in which he lived thinking : "Here now, I must provide this man with help." Now this banyan tree was full of branches & thick foliage, gave dense shade & had thousands of shoots. It was a yojana in length , breadth & height. Upon seeing it Ankura, pleased and delighted, had the camp set up under it. The yakkha stretched out his right hand and at once supplied the whole company with water: then he gave each one of them whatever they wished. After these many folks had been provided with necessities according to their desire, and had rested from the journey, the brahman-merchant unwisely conceived this idea: "Having gone from here to Kamboja in search of wealth, what shall we accomplish? Let us in some way seize this same yakkha and place him upon a wagon. Then we shall go with him directly to our city." With this idea in mind, he told his project to Ankura:

1. "The object for which we are going to Kamboja with our goods is accomplished in meeting this yakkha who gave us all we want; let us take this yakkha along.
2. "This yakkha taking his consent or by force, let us lift him upon the wagon and quickly go to Dvarka city"
3. "Of the tree in which whose shade one happens to sit or lie down, not a branch of it should break; for he would be a betrayer of his friend, yea an evildoer."

In reply, the brahman maintained as a matter of common sense that the root of the matter is the removal of the humbug:

4. "Of the tree in whose shade one happens to sit or lie down, not a leaf of it should be injured; for he would be a betrayer of his friend, yes an evildoer."

The brahman:

6. "Of the tree in whose shade one happens to sit or lie down, that even together with its roots he may pull out, if such should be to our advantage."

Ankura :

7. "in whose house one happens to abide even though for a single night, with whom one obtains food & drink, against him one should not meditate evil even with the mind. Gratitude is applauded by good men.
8. "In whose house one happens to stay even though for a single night and be served with food and drink, against him one should not even meditate wickedness with the mind. He whose hand commits no injury makes an end of treachery to friends.
9. "Whoever in time past was good in his deeds and later on sinfully commits an injury, than man , destitute of clean hands, will not see good fortune".

Then that brahman became silent, The yakkha , however heard the two and being angry with the brahman, said: "Let this wicked brahman receive his due; afterwards I shall understand." Then in showing that he could not at all be overcome by any one, he said:

- 10 "I would not be easily subdued by a deva(angel) or by a human being or by a king. A Yakkha I am , endowed with highest potency; I can go to a great distance(in a flash) and am blessed with beauty & strength."

Ankura:

11. "your hand is entirely golden, dripping with honey, and streams of gifts are issuing from its five fingers: various sweet juices are trickling from it. I believe that you are Purindada(Indra)".

Yakkha:

- 12 . "I am not a god or a gandharva nor even Sakka(Indra king of devas) Purindada. Ankura, recognize me as a peta, who has come here from Bheruva."

Ankura:

13. "What was your character, how was your conduct in your previous existence in Bheruva? On account of what holy life of yours are good works being accomplished by your hands?"

Yakkha:

14 "Formerly I was a tailor in Bheruva, living out a very miserable existence. I did not have the means to give donations.

15. "Now my workshop was in the neighbourhood of Asayha, who was a follower of Dhamma, a master in the practices of charity, doing good deeds and unassuming.

16. "Then there were beggars, the poor people of various families,; and these asked me there for the dwelling of Asayha, saying ; 'Where shall we go? Good luck to you ! where are the donations given?'"

17. " When I was asked by these, I made known to them the house of Asayha as I stretched out my right hand and said:'there you go and have a good luck, there in the abode of Asayha donations are given".

18. "Therefore my hand gives you what you wish; for that reason , my hand is dripping with honey ; on account of that holy life of mine , good deeds are accomplished with my hands."

Ankura:

19. "Thus we see you did not give a gift to anyone with your own hands, but rejoicing in the alms of another and stretching out your hand , you made known.

20. "Therefore your hand gives what is wanted; for that reason your hand is dripping with honey; on account of that holy life of yours good works are accomplished with your hands.

21. "Lord, that pious man, who with his own hands presents the donations, after he had laid aside his mortal body , tell me now, to what region he went?"

22. "i do not know the death and rebirth of Angirasa(Asayha), the achiever of the impossible, but I heard from Vessavana (god Kuvera) that Asayha had to companionship with Sakka(Indra the King of angels/gods in heaven).

Ankura:

23 "It is sufficient to do good and to give donations as per capacity. When he has seen one who with his hand gives what is desired, who will not perform meritorious acts?"

24. "Surely now, when I shall have gone from here and when I arrive at Dvarka, I shall give out out donations which are to bring me happiness.

25. "I shall give food & drink , clothes & lodging places, a wayside watering place and a well, and passages at the place hard to cross."

Then appeared the peta , whom Ankura asked :

26. "Why are your fingers crooked , and your mouth distorted, and your eyes dripping? What evil deed has been done by you?"

The peta:

27. "For the pious householder Angirasa(Asayha), who stayed at home, I was connected with his charity; I was the overseer of his bounty.

28. "There, when I saw that the beggars, whose desiring food, had arrived, I stepped to one side and made a face.

29. "That is why my fingers are deformed, and my mouth out of shape, and my eyes dripping. Such a wicked deed was done by me."

Ankura:

30. "Justly, wretch, is your mouth has become mis-shaped since you made a grimace over the gifts of others."

31. "For how could one in dispensing gifts consisting of food and drink, solid food , clothes and lodging places, but depend upon the services of another?"

32. "Surely now upon my going from here and arriving at Dvarka, I shall give out presents which are to bring me happiness.

33. "I shall give both food and drink, clothes and lodging places, wayside water place and a well , and passages at the place hard to cross."

34. Then he turned back and arrived at Dvarka city . Ankura established such almsgiving as would bring him happiness.

35. With a serene mind he gave food & drinks, clothes and lodging places, a wayside watering place and a well.

36. "Who is hungry, who is thirsty , who wants a clothing & lodging? Whose animals are weary ? From this place they shall hitch them to the wagon. Who wants an umbrella & perfume ? Who wants a wreath ? Who wants sandals?"

37. Thus he shouted to barbers, to cooks, and to scent sellers continually both evening and morning, there in the abode of Ankura.

Then follows a conversation between Ankura and Sindhaka, a young man, who was appointed over his charity.

Ankura:

38. "The people thinks of me 'Ankura sleeps well'. Sindhaka, I sleep badly, since I do not see any beggars."

39. . "The people thinks of me 'Ankura sleeps well'. Sindhaka, I sleep badly, since the wayfarers are so few in number."

Sindhaka:

40. "If Sakka, Lord of Thirty Three(crore gods) should grant you a wish, in making your choice, for what in the whole world would you express a desire?"

Ankura:

41. "If Sakka , the lord of Thirty three(crore gods in heaven) should grant me a wish, I would ask that in the morning when I have arisen , at sunrise, there should be present angel worthy sweetmeats & pious beggars;

42. "that, when I give, the virtue of my gift may not waste away, and after I have given, I may not feel regret. As I give, may I cause my heart to rejoice. Thus would I choose a wish from Sakka."

Thus Ankura made his desire known. In that place there was sitting a man by the name of Sonaka of good character. He wished to to dissuade him from much over-giving and said :

43. "Do not give all your goods to others; but protect rather the gifts and wealth. For this reason wealth is assuredly better than giving. With much over-giving , families become no more worthy.

44. "Wise men do not approve of non-giving nor of over-giving . Therefore, look you, wealth is better than almsgiving. He who has resolute righteousness should steer a middle course."

45. Ankura : "Ah well, for all you say, I for my part, will give, and may the good, the pious men , resort to me. As a cloud filling a nullah, I want to refresh all the beggars."

46. "If one has a peaceful attitude at the sight of saints(hermits) and is joyful upon giving a gift, that is happiness for him who dwells in a house.

47. "If one has a peaceful attitude at the sight of saints(hermits) and is joyful upon giving a gift, that is attainment of merit(punya)."

48. "Just before bestowing the gift, one should be happy; while giving it, he should make his heart rejoice; after giving he becomes joyful. That is the attainment of merit."

49. Sixty thousand cartloads of food daily are distributed to the people in the house of Ankura, who has a desire to do good.

50. There live with Ankura three thousand cooks adorned with jewels & earrings, zealously devoted to the giving of alms.

51. Sixty thousand youths, wearing jewels and earrings, split the firewood at Ankura's extensive presentation of gifts.

52. Sixteen thousand women arrayed in all finery, spoon in hand, are attending at Ankura's great donation.

53. Much he gave to many; long time, this nobleman continued to give much with his own hand, again and again showing his care.

55. Many months & fortnights and seasons and years, yes, for a long time, Ankura continued his great giving.

56. So Ankura gave and offered alms for a long time; then when he left his mortal body, he entered the heaven of Thirty-three(crore gods/angels).

When thus he was reborn there and was enjoying angelic-bliss, in the time of our Buddha, a young man by the name of Indaka with devotion in his mind sent a measure of food to the venerable elder monk Anuruddha, as the latter was going on his round for alms. When Indaka died and through the power of the good deed which became a field of merit(punya), he was reborn among the heaven of Thirty-three(crore angels). that is why it is said:

57. "To Anuruddha, Indaka gave ladles full of food. When he laid aside his body, he became admitted among the heaven of Thirty-three(crore angels)."

58. "In ten points Indaka outshines Ankura, i.e. in appearance, in voice, in taste, in smell, and in delightful touch;"

59. "In length of life, and in fame it is said, in complexion, in good fortune, and in lordship, Indaka outshines Ankura."

Further :

60. "Once when in the heaven of Thirty-three(crore angels) upon the stone Pandukambala (ornamental stone from which Sakka/Indra's throne is made) at the foot of the coral tree, Buddha was present there on a heavenly visit,

61. While devas/angels of ten worlds had assembled there, they paid homage to the thoroughly enlightened one(Buddha), who was staying at the top of the Mount.

62. No deva/angel outshines the enlightened one(Buddha) in appearance; excelling all devas/angels, He alone is brilliant.

63. At the same time Ankura was there, twelve yojanas from him; but Indaka was not far from the Buddha, Indaka outshone Ankura.

64. As the Buddha saw Ankura and Indaka and making them become gift-worthy, he spoke these words :

65. "Great donation giving for a long time, Ankura you gave plenty; you are sitting too far away from me); come near to me."

66. "Urged by him of the developed spirit , Ankura spoke as follows: "What avails me that gift of mine? It was destitute of a person worthy of reward."

67. "Although , Indaka here, gave but a trifling gift, he outshines us as the moon does to the many of stars."

Thus spoke the Buddha :

68. "Just as in a sterile/unproductive field , seed , though much be sown, does not yield abundant fruit nor pleases its owner/farmer.

69. "Even so, bountiful giving bestowed upon the wicked does not yield abundant fruit/result, nor delights the donor.

70. "And just s when scanty seed is sown in good ground the harvest gladdens the farmer wen there is plenty of rain,

71. "Even so, when donation is given to the righteous , the virtuous, a deed, though it may be slight , becomes merit(punya) with great return."

72. With discrimination, the gift should be given, when that which is bestowed leads to great reward. If they give alms with due consideration , the donors go to heaven.

73. One should seek an auspicious and very excellent gift for those who are worthy of favour here in the word of the living. Gifts to these are abundantly fruitful, as are seeds sown in a fertile field.

Note : Also see Petavatthu #18 Kanha(Krishna)
and also Jataka # 454 Kanha(Krishna)

22. THE STORY OF UTTARA'S MOTHER (2.10)

After the passing away of the Teacher(Buddha), when the first great council was going on, the venerable Elder Monk Maha-Kaccayana; with twelve monks was in a certain forest lodge near by Kosambi. To him came Uttara, son of and successor to King Udena's privy councillor, seeking, with woodworkers, timber for repairs. Then he was taught Dhamma(Buddha's path) by the elder. Him thereafter Uttara often entertained and built him a cell-settlement (vihara/monastery).

But Uttara's mother grudged his gifts. She said: Whatever food and drink you give in this manner, without my consent, to recluses, may that become blood in your other world(afterlife)." Nevertheless, on the day of dedication of the monastery, she permitted a bunch of peacock tail-feathers to be given(as donation). At her death. she was reborn as a peti, and in return for her donation of a bunch of peacock tail-feathers, her hair was black, glossy, curly, fine and long. Whenever she went down, thinking: I shall drink water of the Ganga river," then the river became full of blood. After she had wandered about for fifty-five years, overcome by hunger and thirst, she saw one day the elder Kankharevata sitting for his midday rest on the bank of the Ganga river. And this dialogue ensued after the redactor's two verses (1, 2) :

1. As a monk had gone to his noonday rest and was seated upon the bank of the Ganga river, he was approached by a peti of horrid appearance and of timid look.

2. Her hair was very long and hung down to the ground; clothed with her tresses(hair only), she thus addressed the ascetic:

The peti :

3. "It is fifty-five years since I died. I know neither food nor drinking-water. Give me some water, reverend sir; I am thirsty for a drink."

Monk:

4. "Here is the Ganga river with its cool waters; it flows from the Himalaya, Take some from it and drink. Why do you ask me for water?

The peti:

5. " Reverend sir, if I myself take water from the Ganga river, it turns into blood. Therefore I beseech you for water."

Monk:

6. " Now what offence was committed with body, speech, and mind? In consequence of what deed does the Ganga river at your touch become blood? ,.

The peti:

7. " Reverend sir, my son Uttara was a believing layman(follower of Buddha), and he, against my will, gave to recluses(monks) clothing, bowl-food, medicine and dwelling.

8. " Moved by avarice I reviled him, saying: I Whatsoever against my will you give to recluses(monks), clothing, bowl-food. medicine and dwelling,'

9. " 'May that, O Uttara, become blood for you in the other world.' As a result of that deed, the Ganga river becomes blood at my touch."

Then the venerable Revata gave water to the Order of monks in the name of the peti; he went to his round for alms, and having taken food, he gave it to the monks. Then he took some rags from a rubbish heap, and having cleansed and sprinkled them and having made bark-clothes, he gave it to the monks. Because of this , the peti attained deva-bliss(attained heaven & became angel) and told this to the elder and showed him the deva-happiness she had obtained.

23. THE STORY OF THE THREAD (2.11)

In a certain village near Savatthi, seven hundred years before our Teacher arose, a certain youth in the service of a Lone Buddha died on his wedding day from snake-bite. In his life he had not done many deeds of merit, yet because of his affection for his bride he was reborn as a mansion-peta, in potency and splendour. Wishing to have his maiden in his mansion, and seeing a Lone Buddha sewing robes, he approached him in human form and said: Venerable sir, are you in need of thread?" The answer was: "lay disciple we are busy making robes." Pointing to the bereaved bride's house, the deva, said: "You can ask for thread in that house." He did so and was given a ball of thread by the maiden. The deva, still as earth-man, got the girl's mother to let him stay a few days and filled all the vessels in the house with money. Then with the girl he departed to his mansion. The mother gave much of the money to kin and poor wayfarers. Dying she said: "If my daughter comes back, show her this money." After 700 years our Lord Buddha was born in the world and came to Savatthi. Then that woman still living with the deva begged him to take her back saying:

1. "I, in the past, gave to a monk who had renounced the world at his approach, some thread. As a result, abundant blessings fall to my lot, and myriads of garments are produced for me.

2. "The mansion is covered over with flowers and is a delight; it is variously adorned, and manservants and hand-maidens are in attendance. So I enjoy it, and I clothe myself, nor does the abundant wealth at any time come to an end.

3. As a reward for just one deed, joy and happiness are here obtained. And I, when I have gone once more to the world of men, will perform good deeds. Lead me there, my lord."

When the spirit heard her, out of pity for her whom he loved, he was unwilling to go; so he said:

4. "It is seven hundred years ago that you came here.

You will become both decrepit and old there, and all your relatives, as I know, are dead. What will you do, if you have gone from here to that place? "

She not believing him, spoke again:

5. "Just seven years ago I came here and have enjoyed heavenly bliss. And I when I have gone once more to the world of men, will perform good deeds, lead me there, my lord."

6. Then, without more ado, he took her by the arm, and leading her back as a very tottering and aged woman, he said:

"Tell also the other people who have come there, 'Do good works, then happiness will be secured ':"

When that woman came to the abode of her kinsmen, she made herself known unto them. She took the money which they gave back to her, and bestowing gifts upon recluses(monks) and brahmans, she advised those who were coming and going to her:

7. "It has been seen by me that petas, through not performing a good deed, come to grief: likewise do human beings. By doing an act (of donation) yielding happiness, both devas and men (are) a race persisting in happiness.

24. THE STORY OF THE KANNAMUNDA PETI(2.12)

While the Teacher was living at Savatthi, he told this story. Once upon a time, it is said, in the days of the Buddha Kassapa, there lived in Kimbila a certain lay disciple, a convert(to Buddha's path), who was of the same faith with five hundred lay disciples and given to the pursuit of meritorious deeds such as planting of pleasure-groves, building bridges, making paths and other useful works. He had a monastery built for the monks and used to go there with them from time to time. Their wives, who too were in mutual concord, would go to the monastery with garlands, perfumes, ointments, resting on the way in parks and hostels. Then one day, some rogues who were sitting down together in the hostel of a certain lady, while those women were resting there, saw their great beauty and became enamoured. Knowing them to be good, they started a conversation: "Who is able to perform a breach of morality with even one of them? " Thereupon one said. "I am." Saying, " Let us make with him a wager for a thousand (coins)," they made the bet, adding : " If you succeed, we must give you the thousand; if not, you must give them to us." With the desire to win and in fear of losing, he was reciting with many tricks while the women were at the hostel, playing a seven-stringed, sweet-toned lute, and singing love-songs, and he brought a certain woman among them to break the moral law, making those rogues lose the thousand. Beaten by him, they told the affair to her husband, who did not believe it, but asked her: "Are you of such a sort as those men have said?" She denied, saying: "I do not know such a thing." Since he did not trust her. She pointed to a dog which was standing near by, and took an oath: "If such a wicked deed was done by me, may this crop-eared black dog devour me, when I am reborn here or there !" Moreover, when the other women, who knew she had transgressed, were questioned: "Did this woman do such a wicked act, or did she not do it?" they falsely swore: "If we know, may we become her slaves in this or that rebirth."

Then that adulteress, consumed by remorse for her sin, wasted away and died. She was reborn as a mansion peti on the shore of Lake Kannamunda, one of the seven great lakes in the Himalaya, king of mountains. Furthermore, there came into being on all sides of the mansion a lotus-pond suitable for enjoyment. When the other women died, in consequence of the oath they had taken, they became her slaves, In that place, on account of the good deeds performed in her previous existence, she enjoyed heavenly bliss during the daytime, but at midnight, urged on by the force of her evil deeds, she arose from her bed and went to the bank of the lotus-pond, being there devoured by a great dog. Thereafter she immediately reappeared with her former beauty, and having mounted to her mansion, lay down upon her couch. The other women, however, endured with difficulty their continual serfdom to her. Thus five hundred and fifty years passed by, and since they were enjoying deva-bliss without their husbands, they began to long for them.

Now there was at that place a river which issued from Lake Kannamunda and through a cleft in the mountain flowed into the Ganga river. Near it was a park with mango trees that bore deva fruit, with bread-fruit trees, and others. Thus they thought: "Come now! we will throw these mangoes into the river; thus, indeed, having seen the fruit floating down, some man or other may come here to get the mangoes. Then we shall enjoy ourselves with them." They did so. Now as regards the mangoes cast adrift, ascetics got some; foresters, others; and others stuck to the bank. One, however, reached the stream of the Ganga river and in the course of time got as far as Benares.

At that time, the king of Benares was bathing in the Ganga river in water surrounded by a copper net. Then that mango which had been carried down came that way and was caught in the copper net. When the king's bodyguard found the large deva-mango excellent in colour , smell, and taste, they brought it to him. As an experiment, the king took a piece of it and gave it to a notorious robber who had been placed in jail. When he had eaten it, he said : "Your majesty, I have never before eaten such a mango; I think this is a deva-mango," The king gave him another slice. After he had eaten that, his wrinkled skin and grey hair left him; he became very handsome and, as it were, restored to youth. When the king saw that, he was full of wonder, ate of the mango and also received splendour in his body, He asked :

"Where are such mangoes found ?" His men replied: " It is said, your majesty, in the Himalaya, king of mountains." . "Is it possible to procure them?" Your majesty, the foresters know that." The king sent for the foresters, gave to a

poor forester a thousand coins, and sent him away, saying: "Go, quickly bring me the mango fruit." That one then went up the Ganga river to Lake Kannamunda. When he had gone beyond the road of men, he saw in succession three ascetics who directed him. The third advised him: "Leave this great Ganga river; follow that small river, going up stream until you see a fissure in the mountain. Then you must enter there at night with a firebrand. Since this river does not flow by night, you can travel that way." He did so, and at sunrise he reached a region, where was a very delightful mango grove. Then when those women, who were without husbands, saw him coming even from afar, they ran up to him, saying: "That man belongs to me, that man belongs to me." Now he had not done the good works which were suitable for enjoying deva-bliss with them in that place. So at the mere sight of them, he was frightened and fled with a shout. Upon reaching Benares, he told the king what had happened.

When the king heard that, there was aroused in him a desire to see those women and to enjoy the mangoes. So he entrusted the kingdom to his privy councillors, and on the pretext of going hunting, he took his bow and quiver and sword, and with a few men, he set out as the forester told him. After a few yojanas distant, he left those men and went on with just the forester. Him too, after a while, he sent back; at sunrise he reached the mango grove,

Then, when those women saw him as a young reborn son of a deva, and went out to meet him they knew that he was a king, and took him up into the mansion. They gave him deva-food and waited on him according to his wishes.

Then, after one hundred and fifty year had passed by, the king rose at midnight, and saw the transgressing peti going to the shore of the lotus-pond, curious, he followed her. Then he saw that she was devoured by a dog upon her arrival there, For three days he considered, not knowing what to make of it, then he shot the dog with a sharp arrow; having thus deprived it of life and having immersed the woman in the lotus-pond, he thereupon saw her with her former beauty restored.

He then asked her what had happened to her:

1. "Here are staircase landings of gold, resting upon the golden sands; there are beautiful sweet-smelling lilies, a delight to the heart.
2. "Various trees form a canopy over the waters, breezes fragrant with different scents blow over them; the ponds are covered with many pink lotuses and bedecked with the white lotuses.
3. "Stirred by the wind, the delightful pools emit a pleasant odour; they resound with the noise of swans and herons; they are resonant with the sound of ruddy geese.
- 4- "Filled with divers swarms of birds and resounding with a multitude of various songs, the trees yield diverse kinds of fruit, the forests produce manifold flowers.
- 5- " Such a city as this is not found among men. You have many palaces built of gold. and silver.
6. "Brightly gleaming, the four regions all are radiant. You have these five hundred maidservants that wait upon you.
7. "They are wearing armlets of shells and are adorned with golden garments. You have many beds made of gold and silver.
8. "They are overspread with the skins of Kadali antelope ; they are all ready and are covered with woollen blankets. When you lie down upon them, you are richly endowed with all pleasure.
9. "Yet when midnight has arrived, you get up and go out; when you have come to the pleasure garden on all sides of the lotus-pond.
10. "Upon its bank you stand, fair one, upon the green turf; Then a dog with cropped ears, devours you, limb after limb.

11. When you are devoured and made a chain of bones, you plunge into the lotus-pool, where your body becomes just as before.

12. "Then with a complete body, very handsome, beautiful to behold, arrayed in your clothes, you come into my presence.

13. "Now what wicked deed was committed by body, speech. and mind? As a punishment of what sin does the crop-eared dog devour your body, one part after the other?"

When she was thus asked by the king, the peti told him her story:

14. "In Kimbila was a householder, a pious layman; his wife was I, a wicked adulteress.

15. "Since I was unchaste, my husband thus addressed me : 'It is not fitting or proper that you are unfaithful to me.'

16. "Then I falsely uttered a terrible oath: 'I do not deceive you with my body or in thought.

17. "But if I trespass with my person or my mind, then may that crop-eared dog devour me, limb after limb.'

18. "The penalty for both that deed and the falsehood I have been enduring for seven hundred years : ever since that time the crop-eared dog has been devouring me, limb after limb."

Thus she spoke; then in two stanzas she praised the favour he had done her:

19. "Lord, you are very powerful: for my sake you have come here. Released from the crop-eared one, I am free from sorrow and without fear from any source,

20. "Lord, I honour you and beseech you saluting : take advantage of non-human pleasures; Lord, with me enjoy yourself. "

Thereupon the king, tired of living there, made known his intention of leaving and spoke the final stanza:

21. "I have partaken of deva-delights and had my joy with you, Now, fair one, I pray you, quickly take me back,"

Then that mansion-peti, having heard the words of the king, was unable to endure a separation, She was perplexed in her heart with grief and sorrow, and her body was trembling. Even though she appealed to him with various means, she was not able to induce him to remain there. She brought the king with many costly gems to his city and took him up to his palace. Then with weeping and lamentation, she returned straightway to her own abode. Now, when the king saw that, he was greatly moved, and having performed meritorious works in gifts and other ways, he became destined for heaven.

Then, when our Lord Buddha had been born in the world, and came in the course of time to dwell in Savatthi, the venerable Mahamogallana one day on his wanderings in the mountains saw that lady with her retinue and asked her what deed she had committed. She told him all and he told the incident to the Lord Buddha.

25. THE STORY OF UBBARI (2.13)

While the Teacher was staying at Jetavana, he told this story.

At Savatthi the husband of a lay-disciple died. She went in her grief to the cemetery and wept. When the Lord Buddha saw that she had attained the condition for the fruit of the Path, moved by pity, he went to her house and asked why she was grieving? "Indeed, Lord Buddha, I mourn because of separation from one dear to me." Then the Lord Buddha told a story.

Once upon a time, in the Pancala country, in the city of Kapila, there was a king whose name was Culani Brahmadatta, given to deeds beneficial to his people, without disturbing the ten norms of kingship, Once upon a time wishing to hear what they were saying in his domain, he assumed the disguise of a tailor and without any attendant, left the city. As he travelled from village to village and from district to district, he found the whole land without thieves and without oppression, the people on friendly terms and dwelling, with their houses open. With fresh joy he set out on his return, and in a certain town entered the house of a poor widow. When she saw him, she said: "Now, who are you, sir? From where have you come?" He replied: "My good woman, I am a tailor; I am going around, doing needle-work for a wage. If you have any sewing, give me both clothes and headtire, and I will make for you." She then said: "We have no work to be done in either clothes or headtire. Do it for others, sir." While he was staying there for a few days, he saw her daughter, who was endowed with the mark of future good fortune and merit, and he said to the mother: "If she is not married to anyone, give her to me. I am able to make a living for you with comfort." She gave him the girl. Having remained with her for a few days, he gave her a thousand kahapanas(coins) and said: "I shall return within just a few days. My dear, do not fret." Thereupon he went to his own city. Having had constructed and adorned a level road between the city and that village, he went there with great pomp. After he had settled a large sum of money upon the girl and had her bathed in vessels of gold and silver, he had her named Ubbari and made her queen-consort, He gave the village to her relatives and then took her to the city with great pomp. Living happily with her, he enjoyed a successful reign and passed away.

Ubbari's grief thereupon is thus told by the redactors :

1. There was a king, Brahmadatta, lord of the charioteers of the Pancalas : then after the lapse of some days and nights, the sovereign fulfilled his time.

2. Ubbari, his wife, went to his funeral pyre and lamented.

Although she did not see Brahmadatta, she lamented, "O Brahmadatta !"

3. A Rishi arrived there, a holy man accomplished in righteous conduct, and on that occasion he asked those who had duly assembled there:

4- "Whose funeral pyre is this over which are wafted various aromas? Whose wife is this that mourns for her husband who is gone far away from here? Although she does not see Brahmadatta, she wails, 'O Brahmadatta '

5. And they who were there thereon explained: " Venerable sir, she is the wife of Brahmadatta : good fortune to you and to Brahmadatta."

6 . This is his funeral pyre over which are wafted various aromas; this is his wife who is mourning for her spouse gone far from here. Although she does not see Brahmadatta, she laments, 'O Brahmadatta.'

The ascetic to Ubbari :

7. "Eighty-six thousand men bearing the name Brahma-datta have been burnt in this cemetery; for which one of these are you in sorrow? "

Ubbari :

8. "Reverend sir, I mourn for him who was the king, the son of Culani, the lord of the charioteers of the Pancalas, my husband who granted me every wish."

The ascetic:

9. "Verily all who have the name of Brahmadatta were kings; all were the sons of Culani, the chiefs of the charioteers of the Pancalas.

10. "For all in successive order you were the queen-consort. Why do you neglect your former husbands and bewail only the last one? "

Ubbari:

11. "Myself so long being woman, sir, is it of my womanhood in the course of things that you say so much?"

The ascetic :

12. "You were a woman, you have been a man, as a beast also you were born. Thus this does not appear as limit to what has been."

Ubbari :

13. "Verily me, glowing, being like a fire over which ghee had been poured, you sprinkled, as it were, with water. Now I put an end to all my suffering. "

14. " Verily you drew from me the dart that grief rooted in my heart, you who dispelled from me, overcome with sorrow, the mourning for my husband.

15. "So I now am dart-drawn, am become cool. I do not mourn, I do not weep, having heard! you, great seer."

In portraying Ubbari's attainment, the Teacher spoke four stanzas:

16. "When she had heard these words of his, the admirable utterance of the recluse, she taking bowl and robe, went forth into the homeless state.

17. "And she, leaving house and home and going forth into the houseless state, cultivated a mind of amity in order to be reborn in Brahma's world. "

18. "She wandered from village to village, to towns and royal cities; Uruvela is the name of the village where she ended her days."

19. " After she had cultivated heart of amity for the sake of being reborn in Brahma's world and had put away the thoughts of a woman, she became a denizen of the world of the Brahmas(Arch Angels)."

BOOK III - Chulavaggo

26. THE STORY OF NOT SINKING IN THE WATER(3.1)

While the Teacher was dwelling at Veluvana Monastery, he told this story.

West of Benares, beyond the Ganga river as you pass Vasabhagama, in a village called Cundatthila, there lived a hunter. He killed deer in the forest, cooked the best meat on the embers, ate of it and what was left he bound in a basket of leaves which he carried on a pole to the village. When the children saw him at the town-gate, they stretched out their hands and ran up to him, crying, "Give me meat, give me meat". So he would give to each one of them a little piece of meat. One day he took only flowers and gave each child a cluster. Dying, he was reborn a peta, Hungry, thirsty, he walked unsinking up the Ganga river seeking his native village and kin. King Bimbisara's chief minister, after subduing a rebellion, was going back by boat down the river, and he saw the peta going along and asked him:

1. "Without sinking in the water, you walk here upon the Ganga river ; you are naked; yet, as though free from your former lot, you bearing garlands are adorned. Where will you be going, peta? Where will be your dwelling? "

Now what was then spoken by the peta and Koliya is narrated in the following stanzas by the redactors:

2. The peta said: "I will go to Cundatthila between here and Vasabhagama , near Benares."

3. And when the minister renowned under the name of Koliya had seen him, he resolved to ascribe to the peta the merit of barley meal and boiled rice and a suit.

4. Then he stopped his boat and caused these to be given to a barber; when the barber was fed, the result in the peta was seen.

5. Thereupon clad in the garments bearing garlands and adorned, the peta stood there, (divine) gifts brought upon him at once; for this reason one should again and again bestow gifts out of sympathy for the petas.

So Koliya, the minister felt sorry for the peta and gave him a gift in this prescribed fashion. He continued downstream and arrived at Benares at sunrise. The Lord Buddha, who had come through the air to welcome them, stood on the bank. Koliya, pleased and delighted, invited Lord Buddha to dine with him. The Lord Buddha in silence accepted the invitation. With a serene mind Koliya entertained the Buddha and the monks. Then a crowd being assembled, the Lord Buddha out of compassion made certain petas appear to them and tell how they came to be thus. This the redactors set forth:

6. Some dressed in rags & strips of cloth, others covered with their hair, the petas go in quest of food and roam from region to region.

7. Some set out for a far country and having nothing received, return hungry, fainting, staggering and sinking to the earth.

8. Some fell down there prone on the earth. They had not done meritorious deeds in earlier life; they were as though consumed by fire in summer, saying :

9. "In earlier life, we were wicked wives and mothers of households. We did not provide a refuge for ourselves in the bestowal of given things.

10. "Yes, much food and drink were even thrown away, and we gave nothing to the assembled world-forsakers(ascetics/hermits),

11. "While we, willing wicked deeds, lazy, wilful, and eating much, bestowed only bit and morsels, we abused the alm-takers.
12. "Those houses and those hand-maidens, even, those ornaments of ours are now at the service of others, in our portion is only trouble,
13. "The clans of basket-makers are a reproach, and the carriage-makers are perfidious; the chandala women; beggars and the bathers too again and again,
- 14- "Among such base and wretched families are they born. Such is the destiny of the miserly.
15. "They who in earlier life did good deeds, were donors, open-handed. shall fill the bright world and light up Nandana Grove(of heaven)
16. "Rejoicing and delighting in pleasures, they shall possess palaces; passing from that, they are born in high and wealthy families.
- 17 . "In a building with pinnacles, even in a palace, upon a couch overlaid with a woollen coverlet, they who had subdued their bodies are born in a good family with all the comforts of life; each one has in his hand a peacock-fan.
18. "From place to place they go, bearing garlands and adorned; attendants stand by seeking (for them) pleasure both evening and morning,
19. "The sorrowless and charming Nandana Grove(of heaven), this great forest of the Thrice-Ten(angels) belongs not to those who did not earn merit(punya) ; but only to those who earned the merit.
20. "For those who have not earned merit, there is happiness neither here nor beyond; but for those who have so earned, comes happiness both here and beyond.
- 21 "Much good must be accomplished by those desiring companionship(of angels/gods/devas) ; for they who have earned merit rejoice in heaven, blessed with wealth.

27. THE STORY OF SANUVASIN (3.2)

While the Teacher was living in Bamboo Wood, he told this story.

Once upon a time at Benares the son of king Kitava, while returning from his enjoyment in the park, saw a lone Buddha, Sunetta by name, who was coming forth on his alms-round, and insulted him with rude words. Hardly had he passed on when he felt an intense burning of his body like the heat of hell fire. Of this he died and was reborn in the great hell Avichi. Thereafter he died and was reborn as peta, and thereafter was, in this Buddha-period, reborn in a fishermen's village near Kundi-town, Mindful of former lives he would not go with others for fishing and threw back the fish they brought in. His kin expelled him from home, but one brother held him in affection. The elder Ananda induced him to become a monk; later as arahant he dwelt with twelve monks on Mount Sanuvasin. But his kinsmen were reborn as petas. Now his father and mother feeling ashamed at the idea, "In a previous life we cast him out of the house", they did not approach him, but sent his brother who had cherished an affection for him. When this man had entered the village of the elder for alms, he knelt on the earth with his right knee, made himself manifest with a respectful salutation, and spoke the stanzas, "Reverend sir, your mother and father, etc." But the five first stanzas were so placed by the redactors to make clear the connection:

1. There was an elder of Kundinagara, dwelling on Sanuvasin ; a recluse(monk) with developed faculties, Potthapada by name.
2. His mother, father, and brother became miserable denizens of Yama's world. Doing evil deeds, they went hence to peta-world.
3. They in evil birth, their bones like needles, weary, naked, and emaciated, alarmed and in great fear-they did not appear ruthless.
4. His brother came hastily, nude, alone on a solitary way, on all fours like a waterpot he showed himself to the elder.
5. Now the venerable man, unheeding silently departed; but the other made him know addressed the elder : "I am your brother gone to the petas realm."
- 6 . Reverend sir, your mother and father are miserable denizens of Yama's world. Doing wicked deeds, they went hence to peta-world.

"They are in evil birth (as in 3),

"Be merciful and compassionate; give a gift and ascribe to us the credit. By your gift which is bestowed, the ruthless ones will maintain themselves."

9. When the elder and twelve other monks had gone their rounds for alms, they assembled at the same place for the sake of serving a meal.

10. The elder addressed them all: "Give me whatever you have received. I will make a dinner for the Order out of compassion for my (departed) kinsmen."

11. They committed it to his care : the elder invited the group(of monks); as the elder served the meal, he ascribed the virtue of the gift to his mother, father and brother, saying :

Let this be for my kinsmen ; let my relatives be blessed."

12. Immediately after this transfer of merit was made,(divine) food was produced(for petas), clean, savoury, well prepared, richly supplied with flavours and condiments. Then declared his brother who had become handsome, strong, and happy:

- 13 . "There is abundant food, reverend sir, but look, we are nude. Sir, exert desire that we may obtain garments."
14. After the elder had picked up some shreds of cloth from a rubbish heap, he converted the rags into garments and gave to them in the name of monks of the four regions.
15. As he gave his offering the venerable monk transferred the virtue of the gift to his mother, father, and brother, saying: "Let this be for my kinsmen; let my relatives be blessed."
16. Immediately after this transfer of merit, (divine)garments were produced (for petas): then dressed in fine garments, he showed himself to the elder with the words:
17. "As many coverings as there are in the kingdom of Nandaraja, reverend sir, we have more than that number of garments and cloaks.
18. "They are of silk and of wool, of flax and of cotton ; many and precious are they; and they are hanging in the sky,
- 19."Now we wear whichever to our mind is dear. Lord, exert desire that we may obtain a house."
20. The elder built a hut of leaves and presented it to the monks of the four regions. As he made his gifts ... (same as in 14, 15).
21. No sooner than was made this transfer of merit, (divine)homes were produced(for petas). There were buildings with upper storeys and homes which were portioned off and well laid out.
- Peta :
22. "Among men there are no such dwellings as we have here. Whatever dwellings are found even among devas such have we here.
23. "Blazing brightly, on all sides the four regions are shining; lord, exert desire that we may obtain a drink of water."
24. Then the sage filled a waterpot and gave it to th monks of the four regions, As he made his gift ... (same as in 20)
25. Immediately after this transfer of merit was made, drinking water was produced; there were four deep well-laid-out lotus-ponds.
26. They had clear waters well banked; cold and little scented : they were covered with the red and the blue lotus and full of the filaments of the waterlily.
27. Then after they had bathed and drunk, they reappeared to the elder saying: "Reverend sir, we have abundant water, but our feet are painfully chapped.
28. "As we roam about, we limp upon the gravel, on thorny herbs. Lord, exert desire that we may obtain a vehicle."
29. The elder took a shoe and presented it to the church of the four regions. As he gave it ... (as in 24).
30. No sooner was made this transfe of merit, than the petas approached in a chariot, saying: "Your reverence, out of compassion We were furnished with food and clothes.
31. "With a house an with both drinking water and a vehicle as gifts. Lord, we come to pay homage to you, the compassionate one among the seers in the world."

The elder told this incident to the Lord Buddha, who in teaching made this story his theme.

28. THE STORY OF RATHAKARA (3.3)

While the Teacher was dwelling at Savatthi, he told this story concerning a certain peta.

Long ago in the time of the blessed Kassapa, a certain woman, abounding in the practice of righteous deeds, and giving a beautiful dwelling over into the possession of the company of monks died, and on account of another act which was wicked, was reborn as a mansion-peti on Himavant(Himalaya), the king of mountains, near lake Rathakara, By virtue of her good deed there was produced for her a superb mansion, consisting entirely of jewel , on all sides very pleasing, charming, and delightful, having a lotus-pond, resembling the Nandana grove(of heaven), and adorned, she herself being gold-coloured, handsome, attractive and amiable. There. without men, she dwelt, but there arose in her desire for men's company. And she cast some mangoes into the river, thinking. "This is a stratagy" All is to be understood as in the story of Kannamunda (2.12). In this case a certain young man who living in Benares saw on the banks of the Ganga river a fruit of the mango and wished to know its origin. So going in due course he came in the pursuit of his object to her dwelling place. She welcomed him to he abode, and when he had seen the magnificence of it, he asked her questions :

1. "You have ascended into a brilliant and shining mansion that has pillars of cat's-eye gems and is variegated in manifold ways. There you remain, very powerful devi, like the full moon in its course.
2. "Like unto gold is your complexion; you have a splendid appearance and are a wondrous sight. Seated on matchless couch, yon are alone, not for you is there husband.
3. "You have on all sides also these lotus-ponds with their abundant flowers and many white blossoms, at bottom and on bank covered with golden sands, where is found no mud nor marsh.
4. "Beautiful swans also, a delight to my heart, move ever around on the water. When flocking they utter pleasing sounds; they have full voices like the sound of drums.
5. "Refulgent and splendid in comeliness, reclining in a boat, brightly in your curved eyelashes, in your laughter, your agreeable speech, and elegance of every limb you shine.
- 6 . "This mansion, free from dust, having pleasure gardens, and embodying increase of happiness and joy, is standing upon level ground. O lady of unexcelled excellence, with you I would enjoy myself here in gladness."

She in reply spoke this stanza:

7. "Perform a deed which will bear fruit here, and let your mind be centred on this place. By achieving works whose results are to be felt here, in that way you shall obtain me who love pleasure."

When the young roan had heard the words of the peti, he returned to the world of men. There he reflected, and as a result of that, performed meritorious works. In due time he died and was reborn there (near her).

In narrating his companionship with the peti, the redactors wrote the final stanza:

8. Saying, "So be it !" he did acts the result of which was to be felt over there. After he had done the acts which were to bear fruit in that place, the youth was reborn into companionship with her.

29. THE STORY OF THE CHAFF (3.4)

While the Teacher was dwelling at Savatthi, he told this story concerning four petas,

In a certain village not very far from Savatthi, a fraudulent merchant made his living with false measures and other dishonest methods, adulterating rice. His son and son's wife and his own wife were also evil as the verses tell. Reborn as petas in the Vindhya forest, their sufferings are here told.

Now the venerable Elder Monk Mahamoggallana, on a journey through the mountain, one day reached that place saw them and asked what deed had been committed by them:

1. "One eats the chaff of rice, and this woman eats the blood of her own flesh, while you eat filthy disgusting dung. Of what is this the result? "

In answer to the Elder's question, the wife of the fraudulent merchant thus explained the deeds that were committed by them all:

2. "This one in the past injured his mother but that man was a dishonest trader. This woman ate meat and deceived with a lying word.

3 . "When in human form among men, was a housewife, mistress of a whole family. From the righteous men I hid (my belongings) nor ever gave any of it. With a lie I made concealment, saying, 'There's none of this in my house; if I hide what's there, may dung be my food.'

4 . In consequence of both of this act and of my lying word, my meal of sweet-smelling rice turns into dung.

5. "Deeds are not barren; for an action perishes not. I both eat and drink excrement putrid with worms."

When the elder had heard the speech of this peti, he narrated the news to the Lord Buddha, who made this matter his theme.

30. THE STORY OF THE BOY (3.5)

At Savatthi many lay-followers becoming Dhamma-members(Followers of Buddha's path-Dhamma) built in the town a great pavilion, and there entertained the Teacher(Buddha), and monks. One man protested at all that was given to "shavelings" (shaven headed monks). His mother apologized to the Lord Buddha, and for a week supplied rice-gruel. Her son died shortly afterwards and was reborn as the offspring of a courtesan. When she knew it was a boy she abandoned him and had him lie exposed in a graveyard. There he, guarded only by the strength of his own merit and unharmed, slept happily as upon his mother's lap. They say that deva-beings took care of him. Then when the Lord Buddha, filled with great pity, rose at dawn and with his (divine) Buddha-eye surveyed the world, he saw the boy and went to the graveyard. Many gathered together, saying: The Teacher has come here; it must be for some reason in such a place." And they asked him: "Reverend Sir, what deed was committed by this child in a former life? " The Buddha told them.

Then a householder of great wealth adopted the boy saying, "In the very presence of the Lord Buddha this is my son!". The Lord Buddha went to the monastery with the words: "This boy has been taken in charge by such a rich man and is made a help to many people."

After this man's death the boy, inheriting his wealth took pleasure in pious charities and other good deeds.

This matter the redactors show in the six following stanzas:

1. Of a wonderful nature is the Buddha's knowledge, as we note how the Teacher made prediction about a person; though some have wide merit, others verily have limited merit.
2. This boy, abandoned in a burial place, passed the night in sucking his thumb ; neither spirits nor reptiles would injure the boy of past merit: dogs licked his feet: crows and jackals made their rounds about him.
3. Flocks of birds removed childbirth impurities, but the crows cleansed his eyes. No one provided ward for him or gave him medicine or mustard fumes.
4. They did not learn even the moon's conjunction with the lunar mansion; nor (to bring luck) did they scatter all the grains over one who had fallen into utter misery, brought at night and cast into the cremation-field.
5. He who is worshipped by devas and by men saw him quaking like a lump of fresh butter, in a precarious state, with some life remaining. And when the One of great wisdom had seen him, he declared: "This boy because of wealth will become of a foremost family in this city."

Pious laymen :

6. What is his vow? Now what is the religious life?

Why does this good deed have this result, that since such disaster has befallen on him, he should come to enjoy such potency?

Now the way in which the Lord Buddha declared when asked by those lay disciples is made clear by the redactors:

7. The people did great honour to the company of the monks with the Buddha at their head. On that occasion this one had a different opinion: he uttered a harsh and discourteous expression.
8. Since then he had dispelled this thought and afterwards obtained joy and peace of mind, for a week he supported Tathagatha(Buddha) with rice-gruel who was dwelling at Jetvana.
9. His was the vow: his, moreover, is this religious life.

That good deed has this result, that when such disaster has befallen him, he should come to enjoy such potency.

10. He, staying here in this world for a century and provided with all pleasures, at the dissolution of his body, reborn goes to companionship with Vasav(Sakka/Indra i.e. in heaven).

31. THE STORY OF SERINI (3.6)

While the Teacher was living at Jetavana, he told this story.

It is said that in the Kuru country, in Hatthinipura (Hastinapura/ present Meerut) there was a harlot called Serini. She, when the townsfolk welcomed the monks coming on mission, and urged her, "Come, thank them with a gift," refused, saying : " Why should I give this gift to the shaveling recluses(shaven headed monks) ? Why should I give up something for him who is of no account?"

When she died she was reborn as a peti behind the moat of a frontier fortress, Then certain lay disciple of Hatthinipura, went to this frontier town in order to trade, and at dawn crossed the moat to transact his business, saw her and asked her in a stanza :

1. " Naked and of hideous appearance are you, emaciated and with prominent veins, You thin one, with your ribs standing out, now who are you, you who are here?" (same as in 2.1 para 1).

She in turn said :

2 . "I, venerable sir , am a peti, a wretched denizen of Yama's world; since I had done a wicked deed. I went from here to the world of petas." (as in 2.1 para 2).

Then he in a stanza asked:

3. " Now what evil deed was done with your body, speech or mind? Because of what act have you gone hence to the world of petas ? " (as in 2.1 para 3)

She replied in six stanzas:

4 . "I was hanging about the public bathing places for half a month. Although giving is a duty. I did not provide for myself a refuge.

5. "In my thirst I approach the river; it becomes empty. During the hot hours I go into the shade; it becomes hot.

6 . And a consuming wind, fiery-hot, blows over me. Reverend sir, I deserve further affliction than this.

7. "Go to Hatthinipura and tell my mother: 'I saw your daughter, an unfortunate denizen of Yama's world. Since she committed an evil deed, she went from here to the peta-world.'

8. "Now I have possessions to the amount of four hundred thousand which, without telling anyone, I deposited under my couch.

9. "Then let her give a gift in my name and may she have long life; and when my mother presents a donation for me, may she ascribe the merit of donation to me, Then I shall be happy, blessed in all my desires."

While the peti told this story, he paid attention to her speech, and thereafter when he had finished his business, went and told the affair to her mother. The redactors record this in these verses :

10. He assented. with the words, "So be it," and went to Hatthinipura, saying: "I have seen your daughter, a wretched denizen of Yama's world. Since she committed a wicked deed. she went from here to the peta-world.

11. "On that occasion she advised me-' Kindly tell my mother: I have seen your daughter a wretched denizen of Yama's world. Since she committed an evil deed, she went from here to the world of the petas,

12. "Now I have possessions ... (as in 8).

13. "Then let her give . . . ' " (as 9)

14. Accordingly she then presented the gift and ascribed to her the merit of donation; and the peti was happy and of beautiful bodily appearance.

When her mother heard this, she gave a gift to the company of monks as desired, ascribing it to her.

32. THE STORY OF THE DEERHUNTER (3.7)

While the Lord Buddha was staying at the Bamboo Grove monastery he told this story.

At Rajagaha city a certain hunter made his livelihood by shooting and killing deer night and day. He had, however, a lay disciple as his friend, whose counsels he followed in part, hence being reborn as mansion-peta. The venerable elder monk Narada saw him and asked him in this stanza:

1. "You are a young man attended by men and women; at night you shine with sensuous pleasures; by day for some cause you suffer. What did you do in former life? "

The peta explained what he had done:

2. "In previous life, in beautiful Rajagaha city, in delightful Giribbaja, I was a deer hunter, a ruthless man of bloody hands.

3. " Among harmless creatures I with a wicked mind walked about, very ruthless, ever finding delight in slaying others unrestrained.

4. " I, though of such a nature, had a friendly companion, a pious layman of the faith; and he, having compassion on me, restrained me again and again, saying:

5. " 'Do no evil deed , else, my friend, you come to woeful plight. If you desire happiness after death, delight no more in uncontrolled taking of life'

6. " Although I heard the advice of this man who desired happiness and had compassion on me, I did not obey his teaching wholly, since for a long time I had found delight in wickedness and had no insight.

7. "Again this very wise man out of compassion set me up in self-restraint with the words: 'If you slay animals during the day, then at night let restraint arise in you.'

8. "So I killed the animals by daytime and with self-control abstained at nights. Now I walk around by night; but during the day I am consumed in misery.

9. "For that good action I enjoy a non-human night, but during the daytime, the dogs that had just been driven back, run up on all sides to devour me.

10. "Those who are ever devoted to, always attached to, the teaching of the Tathagata(Buddha), they, I think, will attain even unto complete deathlessness, the state transcendent"

33. A SECOND STORY OF A HUNTSMAN (3.8)

While the Lord Buddha was living at Veluvana, he told also this other story.

At Rajagaha, they say, a certain youthful huntsman, though rich, renounced the pleasures of wealth and went about night and day killing deer. He also, following the advice of an elder monk, at the entreaty of a lay friend, gave up night-hunting with similar result in the hereafter.

In the following stanzas the elder, Narada, asked him:

1. In a terraced building, a mansion, upon a couch over-laid with a woollen coverlet, with five kinds of musical instruments, you find delight in that which gives good music.

2 . "Then at daybreak toward sunrise, expelled to a grave-yard you undergo much pain.

3. "Now what evil act was committed by body, speech. or mind? For what deed do you undergo this suffering? "

Then the peta told him the following story:

4. " In beautiful Rajagaha city, in delightful Giribbaja, formerly I was a huntsman; a sportsman was I, unrestrained.

5 . "I though of such a nature, had a friendly companion, a pious layman of the faith: frequenting his family was a monk, a disciple of Gotama(Buddha). And he, having compassion on me, restrained me again and again saying:

6. " Do not perform an evil deed ... (verses 5-10 as in the previous story 3.7) '."

34. THE STORY OF THE FRAUDULENT DECISIONS (3.9)

While the Teacher was staying at Veluvana monastery, he told this peta story of the fraudulent decisions.

At that time king Bimbisara kept the feast on six days of the month. Many people imitated him and commemorated the feast. The king asked the men who came from time to time into his presence, " Well now, is the feast day observed or not observed by you?" Then a certain man who had been appointed to a magistracy, a slanderous and dishonest individual, who received bribes and was brutal, but who was afraid to say, " I am not a feast-keeper," said, "Sire, I am a feast-keeper." Then a companion addressed him, when he had gone from the royal presence; "Friend, what was kept by you today?" He replied: "Friend, out of fear I said that when face to face with the king; I am feast-keeper." Then his comrade said to him: "If it be merely a half-feast; let that be so to you today; take the feast-vows." He assented, went homeward, washed his face and devoted himself to the half feast. During the night when he reached his dwelling, his span of life was cut short by a stake blown down from his poor abode through a high wind.

Then after death he was reborn in the hollow of a mountain as a mansion-peta, for he, although he observed a half-feast during one night only, obtained his reward, receiving a suite of ten thousand maidens and enjoying deva-attainment; but as a result of fraudulent decisions and in consequence of his lie, with his own hands he himself cut off and devoured the flesh of his own back.

The venerable Narada, on his descent from Vulture's Peak, saw him and addressed him with these four stanzas:

1. "You wear garlands, crown , and bangles, and your limbs are rubbed with sandal ointment. You have a serene countenance, and you are radiant, lustrous as the sun.
2. "This non-human retinue appears to me as your attendants; these ten thousand maidens are your servants.
3. "They wear bracelets of shells and are adorned with golden fillets; you are powerful, and your appearance is thrilling.
4. "With your own hand you cut off the flesh of your own back and eat it. Now what wicked act was committed by body, speech, or mind? For what deed do you devour the flesh of your back ? "

The peta told his story in these four stanzas:

5. "To my own harm I acted in the world of the living, with slander and lying, with fraud and deception.
6. "There I went into the assembly and when the time came to speak the truth, I opposed the good, the right and turned to unrighteousness acts.
7. "So does he who becomes backbiter devour himself, as I today feed upon flesh from my own back.
8. "Narada, you yourself have seen this fact: Compassionate are they who speak appropriate words. Do not slander, do not speak falsely otherwise you be backbiter indeed."

35. THE STORY OF CONTEMPT FOR RELICS (3.10)

When the Lord Buddha passed away at Kusinara, in the Upavattana grove, in the Sal wood of the Mallas, between two sal trees, and after the distribution of the relics had been made, king Ajatasattu took his portion of them, and for seven years, seven month. and seven days rendered him worship. But eighty-six thousand people who, on account of a long-standing unbelief and heresy, had been in error and had perverted their thoughts. even in a wholesome environ men , were reborn among the petas. In this same Rajagaha city, the wife, daughter and daughter-in-law of a certain rich householder, with devotion in their hearts, took perfumes, flowers, and other offerings and started to go to the place of the relics, saying, "We will worship the relics," The father of the family discouraged this worship with words of blame: "What sense is there in the worship of bones? " But they did not mind his talk and went. On their death they were r born in the deva-world but he was reborn among the petas,

Then one day the venerable Elder Monk Mahakassapa, out of compassion stood in the court of the shrine. and questioned with three stanzas the peta who had contemned the relics:

1. "As yon stand in the air, you breathe forth a stinking, putrid odour, and worms are devouring your putrid face.
- 2 . "What deed have you committed in the past for which they take their sword and carve you again and again ? Do they on that account sprinkle you with lye and cut you up again and Again?
- 3 . "Now what evil act was committed by body, speech. or mind? For what deed do you undergo this suffering? " (as in III. 8, 3).

The peta replied to him as follows:

4. "In beautiful Rajagaha city, in delightful Giribbaja, sir, I was lord of very abundant wealth and grain.
- 5 . "Of me the wife, daughter and daughter-in-law were taking flowers of the tamala tree and of the blue lotus and new ointment to the relic shrine; I stopped them. That wicked deed was committed by me.
6. "There are eighty-six thousand of us; we have each our suffering. Since I made light of the worship at the shrine. I am grievously tormented in hell.
7. "Verily those who, while the festival of worthy one(Buddha) is being held for shrine-worship, manifests wickedness, you discouraged them from that.
8. "And behold these women approaching, adorned and wearing garlands. They enjoy the reward of their floral offerings. Fortunate and beautiful are they.
9. " When the wise see this marvel, wonderful and thrilling they will worship and adore you, great sage.
10. "Now when I, who am in this misery, have left this state and again become human being, I shall diligently perform shrine-worship again and again."

Mahakassapa made this incident his text and preached a sermon to the people who were present.

END OF BOOK III

BOOK IV : MAHAVAGGO

36. THE STORY OF AMBASAKKHARA (4.1)

While the Lord Buddha was staying at Jetavana monastery, a Licchavi Rajah(king) named Ambasakkhara, heretic and unbeliever, reigned in Vesali. There also lived an upright merchant who bridged over a swamp with sandalwood planks. His nephew on the other hand, for bringing stolen goods to his uncle's bazaar, was punished by pierced on wooden stakes. Of these the verses tell the story. The first verse was inserted by the redactors.

1. There is a city of the Vajjians called Vesali; there lived Ambasakkhara, the Licchavi king, When he saw a peta outside the city he wished to know why, and asked him straightway:
2. "This man has no bed nor couch, goes not forward or backward; is without food, drink or clothes; neither has he woman attendant.
3. "Kinsmen and friends of his in the past taking compassion on him are now unable to see him. Therefore he is by them forsaken.
4. "He who is down has no friends; friends desert when they see misery, though while they see prosperity they surround us. He who is up has many friends.
5. " By enjoyment of all his wealth, his substance must be wasted. His body blood-stained and utterly broken, like the clinging dewdrop, to his life comes ending.
6. "To him, thus enduring to the bitter end, terrified at the stake of nimb wood (the king spoke :) 'You, Yakkha , after what sort say you live! it is better to be alive? '

The peta :

7. "This man (on the stake) was my kinsman; I remember his former life. Seeing him I felt pity for him, otherwise for his wickedness he should fall into hell.
8. "Hence departing from here, O Licchavi, this man, doer of sinful deeds, will be reborn in hell, crowded and fearful, exceeding hot, severe, frightful.
9. "Even that stake with its diverse parts is better than that hell. May he not fall into hell, severe and frightful, utterly woeful, altogether painful'
10. "Now if this man hear what I say, he will be overwhelmed in sorrow and give up his breath. Hence I say it not before him, lest through me alone come end of life."

The king:

11. "The case of this man have I learnt, but I would ask somewhat else of you. If you grant us leave we will ask you; but let there be no anger towards us.

The peta:

12. "Truly as to that you have my promise. Not to an unbeliever comes the tale. Even though I be unwilling. you may believe my words, Ask as you wish, I will reply as I am able." -

The king:

13. "Whatever I shall see with mine eyes, in all that may I have full faith. If even when I have seen I believe not then, yakkha, you may make it my own doing."

The peta:

14. "Let me have your faithful promise. When you have heard Dhamrna, may you win faith, while you seek higher knowledge with uncorrupt mind. Whatever Dhamma has or has not been heard by you, I will declare all as known."

The king:

15. "Upon a decorated white horse you come here to him who is impaled upon a stake. This is a means of going that is wonderful and worthy to be seen. Of what deed is this the consequence? "

Peta:

16 . "In the middle of this city of Vesali in the path through the swamp there was a hellish spot. One day in a religious mood I took white sandal wood and laid it in that place.

17. "Thereon placing our feet, both we and others went across. This is a conveyance that is wonderful and worthy to be seen. Of that very deed is this the result."

Rajah:

18 . "Your countenance illuminates all the regions, and in all directions your fragrance is wafted. You possess the potency of a yakkha and have great might, but you are naked. Of what is this the result ? "

Peta :

19. "Free from anger and always of believing mind, I approached the people with gentle words. Of that same deed is this the result ; my deva-countenance is ever bright.

20. "When I noticed the fame and renown of those who were firm in Dhamma, I proclaimed it with devotion in my heart. Of that very deed is this the result; my deva-perfume is ever continually wafted forth.

21 . "While my companions were bathing at the ford, I took their raiment and hid it up the bank. I sought to have a joke and had no evil thought. Hence am I nude, and my life is miserable."

Rajah:

22. "If any one commits evil in sport, such, they say, is the fruit of his deeds: but if he does so not in sport what do they say is the result of his acts? "

Peta :

23. "Whatever men have wicked intent in the mind and are corrupt in word and deed, beyond a doubt at breaking up of body they enter hell.

24 . "But others, longing for the bright world, find delight in charity and hold themselves in restraint ; these when body breaks up beyond a doubt enter the bright world."

When the peta had thus briefly analyzed the fruits of action, the Rajah, unbelieving spoke this verse:

25. "Why, I ask, should I really believe this to be the result of virtue and of sin? Or what have I seen that I should sincerely believe? Or who could make me believe this ?"

Peta:

26. "When you have seen and heard, believe: 'This is the result of virtue and of sin.' If both virtue and sin are non-existent, would it be that men are blessed or distressed?

27. "And if human beings did not commit virtuous and wicked deeds here in the world of men, then would not people, the high and the low, be blessed or distressed in the world of men.

28. "But because human beings do commit virtuous and wicked deeds in the world of men. for that reason people, the high and the low, are blessed or distressed in the world of men.

29. "Of two sorts now, they say, is the result of deeds; one must understand that of the one who is blessed and that of the one in trouble. The devas enjoy themselves, but the fools, seeing this twofold result, are tormented."

He was asked the question: "But you who thus believe in the fruit of action, why do you undergo such misery? "

30. "There are for me no deeds by others done : no one who in bestowing gifts would ascribe them to me: clothes and couch besides food and drink. Therefore I am nude, and my life is miserable."

When the king heard that he desired to obtain clothes and other things, he said:

31. "Now verily there must be some means, yakkha, whereby you may obtain clothes. Tell me of a source ; we shall listen to a trustworthy word thereon."

Peta :

32. "There is here a monk by the name of Kappitaka : he is muser and moral, worthy and liberated, sense-controlled, lives restrained by rule, is tranquil. and has attained the highest views.

33. "He is kind in speech, affable, meek and pleasant, and his greeting is sincerely expressed. Peacefully he dwells in the region of virtue and deserves gifts from devas and from men.

34. "He is tranquil and has dispelled the haze of wicked thoughts; he is freed, lust-free, is selfless, upright; he has no life-substrate nor wish for this and that. He has attained the threefold knowledge brilliantly.

35. "Although they have seen him, he is little known, has few acquaintances; among the Vajjians they call him sage. Yakkhas know him as free from leanings, a man of piety, faring through the world,

36. "If you give him, assigning them to me, a suit or two, and he accept them, me also you will see furnished with garments."

The king:

37. "In what place dwells the recluse that going we may see him now? He is the one who today can dispel in me doubt and uncertainty, the poppet-show of heresy."

The peta :

38. He is seated in Kappinaccana, surrounded by many devas(angels). He is delivering a pious talk, true to his repute, earnest in open abstinence from anger."

The king:

39. "Now will I go and do thus. I will array the recluse in a suit. This accepted, then you too may be provided with clothes."

The two went there and the peta said:

40. "I go not untimely to a world-forsaker. For you, Licchavin, this is no proper time. Visit him timely, you will then see him seated alone there."

The following verses were spoken by the redactors:

41. When he had thus spoken the Licchavi surrounded. with his servants went to that city, to his home, his own abode.

42. From that time he carried out his householder duties: he bathed and had selected from a basket eight suits and went to deliver them attended by his servants.

43. When he arrived at that place, he saw the recluse of undisturbed thoughts who had returned from his meal, tranquil, sitting at the root of a tree.

44. When he came up to him . he spoke to him asking him about his health and well-being; "I am a Licchavi from Vesali, if you please, and I am known as Ambasakkhara, the Licchavi.

45. "Accept from me, reverend sir, these eight fine suits; I give them to you. Just for this purpose have I come here that I might be happy."

Recluse(monk) :

46. "Even from afar the recluses(monks) and the brahmins avoid your dwelling. In your home the bowls are broken and also the monks' cloaks are rent.

47. "Now others with axe-like kicks make the recluses fall head foremost; such injuries are done to world-forsakers and recluses.

48. "Not even sesame oil with grass did you give them, nor do you tell the road to him 'who has lost his way. From a blind man you yourself take a stick. Such a man you are, miserly and unrestrained.

49. "Now just for what reason and in what form will you make a distribution of donation to us ?"

The king:

" Reverend sir, I acknowledge the truth of what you say. I injured recluses and brahmins.

50. "I wished to play a joke and had no evil motive; verily, your reverence, that offence of mine was indeed a sin. Verily he committed wickedness in jest. His happiness is imperfect, and he experiences pain.

51. "He is young and youthful, but he has nakedness as his lot. Now what is worse for him than this?

52, "Reverend sir, I saw him in agitation and in sin; therefore I give a gift. Lord, accept the eight suits and let these presents be assigned to the yakkha."

Recluse(monk):

53. "Surely the gift in many ways is acceptable, and may it have endless virtue for you, the giver. I accept from you the eight suits; may these presents be assigned to the yakkha.'

54. Then the Licchavi sipped water (from his palm) for purification and gave the elder the eight suits . "May they be acceptable I behold the yakkha wearing clothes."

55. Then he saw him anointed with the essence of sandal wood, of good birth and of noble appearance, on thoroughbred mounted, adorned in excellent clothes. He was surrounded (by attendants) and had attained the potency of a yakkha.

56. With joy and gladness, with happy thoughts and beaming face, the king saw him; for he had seen his deed and its great result; he had realized it with his own eyes.

57. He went up to him and said: "I will give a gift to the recluses and the brahmins ; in fact I do not have anything which is not to be given away. You, yakkha, have been for me a great helper."

The peta:

58 . "And you, Licchavi, have given me gifts which have not been in vain. I for my part win form a friendship with you, I the non-human with you the human."

The king:

59. "Way, kinsman, refuge, friend have you been to me, yes, deva too. I beseech you with an anjali salute, yakkha. I desire to see you again."

The peta :

60. "If you become unbelieving, miserly, or entertain wrong opinions, and in that same state if you try to see me, even though I will notice you, yet I will not talk to you.

61. "If you have respect for Dhamma, find delight in giving donations, keep yourself restrained(in senses), and are a fountain of supply for recluses and brahmans, and if you thus have opportunity of seeing me and I see, I shall greet you kindly.

62. "Quickly free this man from the stake, since through this event we have formed intimate relations, I am thinking of his torment, now that we have here made mutual friendship.

63. "And if this man is quickly released from the stake, he will zealously practise virtuous deeds and be freed from this veritable hell. A deed must be experienced elsewhere,

64. "Go to Kappitaka and at the proper time share wealth with him. Before him seated ask him yourself. He will tell you of this matter.

65. "Visit this same monk and ask him- you seek merit & your mind is not debased- he according to his knowledge will explain what has not been heard by folk yes, all of Dhamma will he proclaim. (And thoughtfully he declared the Dhamma[path] of the happy rebirths[in heaven].)

66. When he had conversed there in secret and formed a friendship with the non-human being. he departed to the Licchavis; then he addressed the assembly which was in session:

Rajah:

67. "Sirs, listen to a word from me; choosing the better course I shall obtain my quest. A man of cruel deeds fastened upon a stake, has been well punished, is one who has failed,

68. So far for the space of twenty nights, since he has been fastened, he neither lives nor is dead. Now I will release him. Let the assembly allow it !"I

Assembly:

69. "Both this one and another one quickly release. Who is it may say, you acting thus ? According to what you know, so do. The company allows your intentions."

70. He went up to the place and quickly loosed the man strung to the stake. Then said to him : "Friend, fear not ! " and handed him to healers.

71. The Licchavin went into the presence of Kappitaka and in due course shared wealth with him. Before him seated, seeking reasons he asked him thus:

The king:

72. "A man of cruel deeds to stake strung up, has been well punished, is one who has failed. So far, for the space of twenty nights, since he has been fastened, he neither lives nor is dead.

73. "Now I went and released him, reverend sir, at the word of this yakkha. Tell me now, might there be some means or other whereby he can escape hell ?

74. "Reverend sir, tell me if there be a way; we will listen with trust to you. Is it not possible to erase those deeds, although we do not understand it here? "

Recluse(Monk):

75. "If night and day, earnestly and zealously, he would perform good works, he would be freed from that hell; a deed must be experienced elsewhere."

The king:

76. "Learnt is this matter of the man. Now, reverend sir, pity me also. Teach me, admonish me, very wise one, that I may not go into hell."

Recluse:

77. "Even to-day with pious mind find refuge in the Buddha, Dhamma(path), and the Sangha(order of monks), and similarly take upon yourself the five moral precepts whole and unbroken.

78. "From now on, refrain from the taking of life; reject in this world what is not given to you; do not indulge in strong drink, nor speak falsely; and be content with your own wife;

79. "And solemnly undertake this excellent eight-fold good path that leads to happy results."

80. "With a serene mind give to the upright the requisites, the robe, alms in the bowl, a resting-place, food and drink; solid food, raiment, and sleeping quarters.

81. "Refresh with food and drink, the monks morally eminent, free from passion & learned. Merit grows always.

82. "So practising righteous things earnestly and diligently night and day, you may free yourself even from that hell. A deed must be experienced elsewhere."

The king:

83. "Even to-day with pious mind I find refuge in the Buddha, Dhamma(path) and the Sangha(order of monks); similarly I take upon myself the five moral precepts whole and unbroken.

84. "I will , from now on, refrain from the taking of life; I will reject that which is not given to me in this world; I will not indulge in liquor nor speak falsely; and I will be content with my own wife.

85. "And I solemnly undertake this excellent eight-fold good, leading to happy results.

86. "To the monks morally eminent, free from passion and learned, I will give the requisites, the robe, alms in the bowl, a resting place, food and drink, solid food, raiment and sleeping quarters. Finding delight in the doctrine of the Buddhas, I will waver not."

87. Such a man became Ambasakkhara, the Licchavi, layman of Vesali he, gentle and believing, in performing services, he then zealously supported the monks, and their order.

88. When the man who had been stake-strung was healed; of his own accord he happily renounced the world and came to the monk Kappitakuttama. Both of them then attained the fruits of the recluse.

89. Of such is the waiting upon men of worth. Rich in reward it is for the good and the wise. He who had been strung to stake attained highest reward while for Arnbasakkhara's was a lesser fruit.

The venerable Mahakappitaka who had gone to Savatthi to pay homage to the Teacher(Buddha), reported to him the matter as told to the king by the peta. The Teacher(Buddha) made it the theme of a talk to the many who were present.

37. THE STORY OF SERISAKA (4.2)

(This is identical with VII-10 in Vimanavatthu.)

38. THE STORY OF NANDAKA (4.3)

Two hundred years after the passing away of the Teacher(Buddha), king Pingala was reigning in Surattha(probably Saurashtra, Gujarat). The head of his army was Nandaka, of heretical (wrong) views. The redactors tell this story about them.

1. Raja(king) Pingalaka, it is said, was lord of the people of Surat city. He had gone on a service to the Moriyas(Mauryas of Magadha/Bihar) and again was on his way back to Surat.
 2. In the heat of the noonday the king came to a swamp; he beheld a delightful road, haunt of the petas.
 3. The king told his driver: "This is a delightful road; peaceful, safe, lucky, Follow this course, charioteer."
 4. From this point the king of Surat with his army of four types(elephants, horses, chariots & foot soldiers) proceeded upon it at the head of the men from Surat.
 5. With a flurried look a man thus addressed the ruler of Surat : "We are going on a wrong road; it is frightful, hair-raising,
 6. "In front a way is seen, but behind it is not seen. We are travelling on a wrong road near Yama's men.
 7. "A non-human odour is blowing; a dreadful noise is heard." Alarmed t e rajab of Surat thus spoke to the charioteer.
 8. " We are going upon a wrong road; it is frightful and hair-raising. In front a way is seen, but behind it is not seen.
 9. "We are travelling on a wrong road near Yama's men. A non-human odour is blowing; a dreadful noise is heard."
 10. He mounted upon the back of an elephant; and looking toward the four directions, he saw a banyan with its abundant shade.
 11. The tree resembled a dark blue thunder-cloud in colour, and its top had the hue of mist. The king asked his driver: "What is that big object which we see, like the dark blue thunder-cloud in colour anti having a top with the hue of mist?
- Charioteer :
12. "Sire, that is a banyan with abundant shade; it is a tree that looks like the dark blue thunder cloud in colour, and its top has the hue of mist."
 13. The rajah of Surat set out in the direction in which was seen that large tree, which in colour had the likeness of a dark blue thunder-cloud and whose top had the hue of mist.
 14. Having descended from the back of the elephant, the king approached the tree and with his ministers and attendants sat down at the roots of the banyan.
 15. He saw a full water-jar and cakes. Then a man who had the appearance of a deva and was bedecked with all kinds of ornaments, came up and thus addressed the rajah:
 16. " Welcome Sire; you have not come far, Lord, drink water. eat cakes. o conqueror ! "
 17. The king with his ministers and attendants drank water and ate cakes, then the king spoke thus:
 - 18." If Now I ask, are you a deva(angel), or a gandharva(servant of deva), or Sakka(Indra, king of heaven) Purindada ? Not knowing you we ask. How may we know you? "

Peta:

19. "I am not deva , nor gandharva, surely not Sakka Purindada, I am a peta, sire, who from Surat have here come.

Rajah:

20. "How were you virtuous, how behaved you in the past in Surat? Through what holy living of yours have you acquired this splendour?"

Peta :

21. "Listen to it, sire, conqueror and extender of the realm, and you too, ministers and attendants of the king, and let the brahman priest, listen,

22. "I am from Surat, Lord; I was a man of evil intent and held false doctrines. My character was bad; I was miserly and had abusive nature.

23. "I restrained many who were charitable and doing good, and I barred the way for others who were disposed to give,

24 . "(saying:) 'A gift brings no reward. Where to comes the fruit of self-restraint ? There is no teacher at all. Who will chastise him that gives no gifts?

25, "" Among living beings one's weight equals another's. Why do they honour the eldest(old)? There is neither strength nor energy. Why speak of a man's exertion(in deeds)?

26. "A gift bears no fruit at all; it does not purge away an enemy. A man acquires what he is to obtain and receives what is tending to come.

27. "There is no mother, father, or brother: there is no world beyond the present. There is no gift; here is no sacrifice : nothing well-established exists.

28. "Whoever injures a man or cuts off another's head, does not do any wrong to living beings.

29." Indestructible and indivisible is a living being; is (either) octagonal or spherical like a ball; he is five hundred yojanas high. Who is able to destroy him?

30." Just as a ball of string which is thrown down rolls away from him who unwinds it, exactly in the same manner the living man rolls away from those unwinding him.

31. "Just as he who leaves one village finds his way into another, even so does the living being enter another body.

32. "Just as he who departs from a house goes into another, even so does the living being enter another case.

33. " After having passed through the cycle of transmigration(rebirth) for eighty-four hundred thousand great kalpas, both the foolish and the wise will make an end of ill deeds.Both happiness and unhappiness are measured by bushels and baskets. He who is victorious understands all. Other people are dull-witted ! Such views I did hold."

34." If I was erring, filled with ignorance. I was a heretic and not virtuous. I was miserly and abusive. In less than six months I shall die(from now, from the state of peta),

35. "Will go down to the exceedingly severe and terrible hell I shall fall. It is four-cornered and has four doors

36. "It is divided into parts by measure it is surrounded by an iron fence and covered on the top with iron.

37. " Its iron floor is glowing with heat. Flashing on all sides for a hundred yojanas, it exists for all time. A hundred thousand units pass by and straightway a sound is heard. A lakh(100000 years) has elapsed, sire, which is a hundredth part is a crore(10000000) of years; The people who were heretics and of bad character and abused the righteous are tormented in hell for a hundred thousand crore of years. In that place I shall long suffer pain.

38. "Therefore I exceedingly bewail(stress) the fruit of evil deeds. Listen to this, Sire, conqueror and extender of the realm: good luck to you, sire. I have a daughter, Uttara !

39 . "She performs good works and finds delight in the moral precepts and in the feast days(food donation). She is self-restrained, liberal, wise of speech, and unselfish.

40. "She is completely obedient to her instruction(teaching) and is a daughter-in-law in others' family; she is a lay disciple of the glorious Buddha, the Sakya sage.

41. "A monk, eminent in morals entered the village to ask for alms. His eyes were cast down: he was mindful(alert), (sense)door-guarded, and well-restrained. As he was begging from house to house in regular order, he came to her dwelling.

42. "Him did Uttara see-sire & said 'good luck to you!' she gave him a water-jar and various cakes. saying:

43. "My father has died. reverend sir: may this help him ! No sooner was this done then the result was produced.

44. "I am partaking of food and enjoying pleasures like King Vessavana. Hear this, sire, conqueror and extender of the realm :

45. "The Buddha. is called highest in the world and among devas(angels). Go with your wife and child to Buddha for refuge. O conqueror,

46. "By the eight-fold way they reach, the immortal abode. Go with your wife and child to Dhamma (Buddha's path) for refuge, O conqueror.

47. "Walking the four ways,standing in the four fruits, this order(of monks of Buddha) is upright and devoted to wisdom and morals.

48. "Go, conqueror, with your wife and children to the order(of monks of Buddha) for refuge. Quickly abstain from killing; reject what is not given to you in the world; be no strong-drinker(of liquor); do not speak falsely; and be content with your own wife."

Rajah:

49. "You think of my welfare, yakkha : you think of my good, deva ! I will do your word; you are my teacher.

50. "I approach for refuge in the Buddha and Supreme Dhamma(his path & laws), and I seek refuge in the order(of monks) of men and devas.

51. "I quickly refrain from taking life ; I refuse what is not given to me in the world; no strong-drinker, I speak not falsely; and I am content with my own wife.

52. "I cast away (mouthed) blustering quickly as it were into the river's stream. I vomit out (abandon) wicked doctrine, delighting in the teaching of the Buddha. "

53. Thus spoke the rajah(king) of Surat, renouncing his sinful outlook, When he had paid honour to the Lord Buddha, the eminent monarch ascended his chariot looking to east.!

39. THE STORY OF REVATI (4.4)

(This is identical with V.2 of Vimanavatthu)

40. THE STORY OF THE SUGAR-CANE (4.5)

While the Lord Buddha was at the Bamboo Grove monastery, a certain man carrying sugar-cane chewed a stalk as he went. The verses show what happened.

One day the venerable Elder Monk Maha-Moggallana was going for alms to Rajagaha city and met a peta, who said:

1. "Here to me a great grove of sugar-cane appears, broad and bearing a plentiful good crop. Yet it does not offer me anything to eat. Tell me, reverend sir, of what is this the result ?
2. "I am afflicted(sick) and am being devoured(by hunger); I struggle, I am trying to get something to eat, I am well near dead; wretched I lament. Of what deed is this the result ?
3. "I am overcome, and I am falling to the earth. I roll around in the heat like a fish, and as I weep, tears are dripping from me. Tell me, reverend sir, of what is this the result?
4. "I am hungry, thirsty, and exhausted, I am terrified and get no pleasure nor happiness. Good luck to you ! asking of this matter. How now might I get some sugar-cane as food? "

Mahamoggallana :

5. "In previous time, when you were a human being in a former life, you did of yourself a deed. Now I tell you of this matter, and when you hear, know it as such.
6. "You were eating sugarcane as you were walking along, and a man was coming up behind you. He told you that he wanted some of it, and you replied him never a word.
7. "Although you refused to speak, he begged you and said to you, 'Sir, give me sugarcane.' Then you gave him some from behind(without looking/disrespect). Ill consequence of that deed you have this result.
8. "Look here ! You may take some sugarcane behind you(without looking) ; take it and eat it to your heart's content. Through this very act you will become pleased, delighted, joyful, and happy."
9. "He went and took it from behind(without looking). When he had it in his hands, he ate to his heart's content. By that very means he became pleased, delighted, joyful, and happy.

The peta gathered a bundle of the sugarcane and gave it to the elder monk who brought it to the Buddha at Veluvana monastery. The Lord Buddha together with the monks ate of it and gave thanks. From that time on, the peta could eat sugarcane in comfort. In the course of time he was reborn among the Thrice-Ten(among angels in heaven).

41. THE STORY OF THE RAJAH'S SONS (4.6)

While the Teacher(Buddha) was staying at Jetavana, he told this story.

It is said that the king of Kosala, who lived at Savatthi, had two amiable sons then in the prime of youth. In their unrestrained youthful passion they committed adultery; and after death were reborn as petas who were being crushed in a trench. During the night they used to lament with a dreadful noise; when the people heard it, they were terrified. Since this was the case, they(people) gave a great donation to the company of monks at whose head was the Buddha, saying, "This ill omen must stop." Then they told the Lord Buddha what was taking place. He said: "Disciples, you will not have any end of hearing that noise." He told them the cause of it and spoke the following stanzas :

1. "There is a city called Savatthi at the slope of the Himalayas, In that place were two princes, sons of a king; so have I heard.
- 2 . "Wanton in lusts they found delight in the enjoyment of desire. They were greedy for present pleasures; they did not consider the future.
3. "They left their human state and passed from this world to the next. Although unseen, they cry aloud the wickedness which they committed in the past;
4. "Saying: 'Many people are served with gifts, We have not been able to provide for ourselves a blessing which brings a warding happiness.
5. " 'What wicked deed then may it have been for which we passed from our royal family and were reborn in the realm of the petas, afflicted with hunger and thirst?
6. "They who have been lords here, will not be lords over there; men both high and low will wander about tortured with hunger and thirst.
7. "By knowing that this distress had its origin in the wantonness of rulers, a man may renounce the arrogance of lordship and thus become a heaven-goer, After the breaking up of the body the wise man is reborn in the bright world."

Thus the Teacher narrated the fate of these petas, and assigned to them a gift made by these people teaching Dhamma as was his will.

42. THE STORY OF THE RAJAH'S SON (4.7)

While the Teacher was living at Jetavana, he told this story.

In it, the son of a rajah(king) named Kitava once upon a time injured a lone buddha(pacekabuddha). He suffered in hell many thousands of years, and because of that very offence he was reborn among the petas later. His story has already been told in detail in the peta narratives of Sanuvasin.

Link :

Now the Teacher, as he told an elder monk the fate of the peta's deceased relatives, said: "Not only your kinsmen actually, but you also, on becoming a peta, in your next existence after having left this world, will suffer great pain." At the elder's request he told this story.

1. The consequence of deeds committed in the past may disturb the mind as regards sight, sound, taste, smell, and pleasant touch.
2. He had enjoyed dancing, singing, love and sport in no small degree, and after he had ridden around in the royal garden, he entered Giribbaja.
3. There he saw the rishi Sunetta who was self-restrained and tranquil; the latter had few wants, was modest, and was pleased with the small food that came into his alms bowl.
4. He(king) dismounted from the back of his elephant and coming to him said, "Reverend sir." Then the prince grasping his bowl held it up.
5. He broke the alms-bowl on the ground, and laughing went away with the words: "I am the son of king Kitava. What will you, monk do to me ?"
6. The retribution for this unkind deed was severe, since the prince, it is said, was committed to hell.
7. And for six times eighty-four myriads of years he suffered in hell great pain on account of the sin of which he was guilty.
8. He was punished as he in turn was prostrate, lying face downward, and turned on his left or right side. Now with his feet up in the air, then in a standing posture, the fool was tortured for a long time.
9. For many thousands and myriads of years he suffered in hell great pain for the sin he had committed.
10. Verily such a severe penalty is suffered by men who perform evil by laying hands on a pious rishi who is free from sinful blemishes.
11. After he had for many years undergone great affliction in that place he was killed by hunger and thirst, and deceasing from there he became a peta later.
12. Thus having seen the distress caused by the wantonness of a ruler, one should be no wanton ruler but turn to humility.
13. Even in the present life, he who is respectful to the enlightened ones deserves praise; he is endowed with wisdom, and after the breaking up of the body he is born in the bright world(heaven).

43. THE STORY OF THE DUNG-EATERS (4.8)

While the Teacher was staying at Jetavana monastery he told this story.

They say that in a certain town not far from Savatthi a certain householder had a monastery built for the sake of a monk who was his personal friend. Then monks from various parts came there and dwelt there. Upon sight of these, men served to them necessities of life. Now the monk who was the confidant of his patron could not stand this and was filled with envy (as the verses tell): Then Maha-Moggallana. saw him and inquired:

1. "Who are you, poor fellow, standing there from cesspool () come ? I ask you now, what wicked deed did you really perform that you make noise of ?"

Peta:

2. "I, reverend sir, am a peta, a miserable denizen of Yama's world. Since I worked a wicked act, I have gone from this world-to that of the petas."

Elder:

3. "Now what evil deed was performed by body, speech or mind? In consequence of what act do you undergo this misery? "

Peta :

4. "I had a resident monk who was jealous and envious of the household. In my house he was attached to desires, he was miserly and abusive.

5. "I listened to his word and blamed the other monks. Because of that deed, I have gone from here to the region of the petas."

Elder:

6. "Your bosom friend was an enemy in the guise of a friend. I ask you now, foolish man, what destiny fell to your lot upon the breaking up of your body and your going to the rebirth beyond?"

Peta :

7. " I am standing on the top, yes, on the head of this same offender: he has reached the peta realm and attends upon me alone.

8. "What others void(excrete), becomes my food, and he in turn lives on what I expel."

The venerable Mahamoggallana narrated this incident to the Lord Buddha who interpreted its meaning and he pointed out the danger of fault-finding.

44. THE SECOND STORY OF THE DUNG-EATERS (4.9)

While the Teacher was staying at Jetavana monastery he told this story similar to the last. Here it was a lay-woman who built a monastery, and was reborn a peta. Verses are similar.

45. THE STORY OF THE SET OF PETAS (4.10)

While the Teacher was staying at Jetavana monastery, he told this story. At Savatthi, it is said, there was a set of irreligious people who had no faith and were possessed of the sin of avarice. They were indifferent in their lives as to the ideas they accepted and other matters. After having lived for a considerable time they died and were reborn as petas near the city. Then one day as the venerable Mahamogallana was going to Savatthi for food, he saw the petas by the way and asked them:

1. " You are naked and ugly in form; you are emaciated and have prominent veins, Your ribs stand out and you are thin. I ask you, who are you, sirs?"

Petas:

2. "We, venerable sir, are petas, miserable denizens of Yama's world. Since we were guilty of wicked deeds. we went from here to the region of the petas."

Maharnogallana :

3. "Now what sin was committed by body, speech, or mind? In consequence of what deed have you gone from here to the world of the petas ? "

Petas :

4. "We have been loitering for a fortnight at the public-landing-places; we have not made for ourselves a refuge by means of good gifts(donations).

5. "The river we approach in fear; it becomes empty. The shade on hot days we approach; it is turned into heat.

6. " A flaming and burning wind blows over us. Reverend sir, we deserve this affliction and more than this."

7. "Hungry and craving for food we travel yojanas. We return without having often anything at all; alas! we have little merit.

8. "Famished and fainting with hunger, reverend sir, we are drop down to the earth. We are stretched out and lie sprawling; we fall down head first.

9. "And so we drop down the in pain to the earth, We beat our breast and head. Alas ! we have little merit.

10. "Reverend sir, we deserve this affliction and more than this. We have not made for our elves a refuge by means of good gifts(donations).

11. "Verily when we have gone from here and are reborn in the human state, we will be generous; we shall be devoted to virtue and accomplish much good."

The elder told the affair to the Blessed One.

46. THE STORY OF PATALIPUTTA(PATNA) (4.11)

While the Teacher was staying at Jetavana monastery, he told this story.

It is said that a good many merchants from Savatthi and Pataliputta sailed to Suvannabhumi (Suvannabhumi/Thailand). There one of their member, a sick lay-disciple who was attached to a woman, died; Although he had done good works, he was not born in deva-world, but on account of his affection for his loved one he was reborn as a nansion-peta out in the midst of the ocean. In that place he retained his love for her; she on her part took ship and went on a journey to Suvannabhumi. Now this peta, wishing to gain her, stopped the course of the vessel. Then the merchants revolved in their minds; "Well, now, how's this? This ship doesn't move." So they drew lots to determine. Through non-human potency the lot fell thrice upon no other than this woman for whom the peta was yearning. When the traders saw this, they let down into the sea a bamboo raft on which they placed the woman. No sooner than had she been let down the ship rapidly proceeded in the direction of Suvannabhumi. Then the non-human took the woman in his mansion and found happiness with her.

After the lapse of a year she became dissatisfied and begged to the peta, saying: "As long as I dwell here, I cannot make the other worlds my quest. Please, sir, take me to Pataliputta."

In response to this request, he replied;

1. "You have seen the hells, the realm of beasts, petas, and asuras, also men and devas. You yourself have observed what are the results of one's own, deeds. I will take you go to Pataliputta in safety. Upon your arrival there perform good acts. "

She was delighted and replied:

2. " You are my well-wisher, yahkha; you wish good for me at heart, O deva. I shall do your word; you are my teacher. I have seen the hells, the realm of beasts, the petas and asuras, also men and devas. You yourself have observed what are the results of one's own acts. I will do many a meritorious act."

Then the peta took the woman and travelled with her through the air; he placed her in the centre of Pataliputta and went his way. After that when her kinsmen, friends, and others saw her, they rejoiced and remarked: "We heard that some time ago you were cast into the ocean and perished. Well, and to think that all have returned safely!" So they asked her about her adventures, She told them all.

Those merchants on their return to Savatthi told the Teacher.

47. THE STORY OF THE MANGOES (4.12)

While the Teacher was dwelling at Savatthi, he told this story.

At Savatthi there was a certain householder whose wealth was exhausted. His wife died, and he, leaving his one daughter with a friend, borrowed some money, bought wares to the amount of one hundred kahapanas (brass coins), and set out with a caravan to do business. In a very short time he got back his capital and gained in addition five hundred kahapanas. Thereupon he went homeward, but was beset by robbers. The traders fled here and there; but this householder throwing his coins into a bush hid himself. The robbers, however, found him and killed him. On account of his lust for wealth he was reborn as a peta in that very spot.

The daughter to his memory presented rice gruel in a bronze dish and mangoes to the Lord Buddha, praying he would accept it as from her father. From the merit of that donation, the peta obtained a fine mansion.

The traders later repeating that journey, and halting for the night at the same spot, saw the peta and questioned him.

1. "Here you have a very delightful lotus-pond with an attractive landing-place. Its banks are level, and it has abundant water: it is full of blossoms which are dotted with a swarm of bees.. How did you get this alluring pool?"

2. "Here you have this very charming mango grove which bears fruit in all seasons: it is full of blossoms which are dotted with a swarm of bees. How did you obtain this mansion?"

Peta:

3. "My daughter made a gift of ripe mangoes, water, and rice gruel: on that account, I am allowed to have here the pleasant cool shade."

Then the peta gave them the five hundred kahapanas, saying: "Take half from here and after having explained this portion of my gain, hand it over to my daughter with the words, 'Live comfortably.'" The traders in due course reached Savatthi, told the daughter of this matter, and placed in her hands the full amount which her father had given her. She handed it over to her foster-father. But he restored it to her with the words: "This shall belong to no one but you," and he made her the wife of his eldest son. In the course of time, she gave birth to a son whom she persuaded with this stanza:

4. "Behold the reward, even in this life, of a gift, of self control and of restraint. I was a maid-servant in worthy families: now I am a daughter-in-law and the mistress of a house."

Then one day the Teacher (Buddha), who had observed her maturity of perception, sent forth a radiant (divine) image of himself and standing as it were in her presence, he revealed himself. On this occasion he spoke this stanza:

5. "The righteous overcomes the unpleasant by what seems pleasant, the unloved by what seems loved, the ill by what seems happy."

48. THE STORY OF THE AXLE AND THE TREE (4.13)

While the Lord Buddha was dwelling at Savatthi, a certain lay-disciple there filled some carts with wares and went to Videha to do business. There he had disposed of his goods he loaded his waggons with return-wares and proceeded on the road for Savatthi. As he was journeying along in a forest the axle of a cart broke. Now a certain man who wished to get a tree, took his axe and hatchet and set out from his village. As he was walking around in the forest, he came to this place and saw the lay-disciple dejected on account of his broken axle. He felt pity for him and cut down a tree, and having made a strong axle. he fitted it to the cart without charging him anything.

But later on he died and was reborn in this very spot in the forest as an earth-deva, As he considered his deed, he went by night to the house of that lay-disciple and standing at the door, spoke this stanza:

"What he gives becomes not just that. Just give the gift. Giving he traverses both (worlds); by it he goes to both. Be not slothful."

When the merchant got back to Savatthi he told this to the Teacher(Buddha).

49. THE STORY OF WRONGLY COLLECTING OF WEALTH (4.14)

While the Lord Buddha was staying at Bamboo Grove, at Rajagaha, four women with false measures and other ways dealt in ghee, honey, sesame oil, grain, and other articles of food. During their lifetime they unwisely amassed riches; so after death they were reborn as petis at a trench outside the city. At night they were overwhelmed with misery, and with a loud and horrid noise they wandered around, lamenting:

"We gathered wealth justly and unjustly; others enjoy it; sorrow is our portion."

When the people heard this, they were greatly frightened and in the morning, bringing a large gift sat down near the Lord Buddha and told him of the cries. He repeated the petis' verse and told how they had lived.

50. THE STORY OF THE GUILD-LEADER'S SONS (4.15)

The Lord Buddha was dwelling in Jetavana monastery at Savatthi.

At that time while Pasenadi, king of Kosala, in fine array was once riding on his elephant about the city with power and majesty, he saw at the upper story of a certain house a lady looking down, beautiful as a deva-nymph. His heart was captivated because his mind was trifling by nature and hard to tame. So he gave a sign to a man who was sitting next him. The tale is similar to Lohakumbhi Jataka 314.

but with this difference.

Here the man arrived actually before sunset, but the city gate was closed. So he fastened to the post of the city gate the red earth and the blue lotuses which he had brought and went to the Jetavana. Now while the king was reposing he heard in the middle watch these four syllables: "SA, NA, DU and SO" loudly and painfully uttered.

The king was exceedingly scared and at daybreak he told his priest what happened. The priest, anxious to make some gain, said: "Sire, alas ! a great calamity has appeared; perform the complete fourfold sacrifice." (sacrifice of four animals/birds of every type) And the king commanded this.

When Mallika, the queen heard this, she thus addressed the king: " Why, sire, upon hearing the word of a brahman do you wish to perform a deed involving injury and slaughter of many creatures? Now the Lord Buddha, who in knowledge and conduct is without a comparison, should be consulted; and as he will explain so you should act." Then the rajah(king) went to the Teacher(Buddha) and told him the affair. The Lord Buddha said, "Great king, you are in no danger on that account," and narrated from the very beginning the affair as the cry of men reborn in the Lohakumbhi hell. Then he told him in full the stanzas which they had started to utter:

1. SA(Satthi-sixty) "For them who have been tormented in hell for full sixty thousand years, in all. when will there be an end?"
- 2 . NA(Natthi-There is not) "There is no end. When will come the end? No end is seen. Hence verily sir, you and I have done wrong. "
3. DU(Dujivitam-miserable life) "A miserable life we led, since we donated not what was there. Things to give at hand, no refuge for ourselves we made."
4. SO(Soham-I indeed) " Indeed, when I have gone from here and am reborn a man, I will be generous, eminent in morals, I will work much good."

51. THE STORY OF THE SIXTY THOUSAND HAMMERS (4.16)

While the Teacher was living at Veluvana monastery, he told this story.

Once upon a time there was in the city of Benares a certain cripple who was good at slinging stones. (The story is told in Jataka 107: Salitthika-Jataka. The essential part is told in the verses.) Then one day as the venerable Elder Monk Mahamoggallana was coming down from Vulture's peak, he saw the peta and asked him:

1. " I ask you now, why do you run around as if mad like a stray deer? No doubt it was a wicked deed. What do you believe about it ? "

The peta replied:

2 . "I reverend sir, am a peta, a wretched denizen of Yama's world. Since I committed a sinful act, I went from here to the region of the petas,

3. "Sixty thousand hammers complete in all way ,pound upon my head and split my skull."

The Elder continued:

4. "Now what wrong was perpetrated by body, word, or mind? In consequence of what deed have you gone from here to the realm of the petas?

5. "So that Sixty thousand hammers complete in all way ,pound upon your head and split your skull"

Peta :

6. "Now I saw Sunetta, a buddha, made perfect in faculties he was seated at the root of a tree, self-absorbed and fearing nothing.

7. "I hit him with a sling-shot and split his head. Because of that deed I will be suffering this misery.

8. "Sixty thousand hammers complete in all way ,pound upon my head and split my skull."

Upon hearing this, the Elder explained, saying:

9. "Wicked man, it is due to Dhamma that sixty thousand hammers pound upon your skull and split your head".