

The *Sahassavatthupakarāṇa* II

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ABSTRACT—The *Sahassavatthupakarāṇa*, “An Anthology of Amusing Tales”, was composed by a certain Raṭṭhapāla of the Guttavaṅka monastery in Sri Lanka, probably some time between 900–1250 CE. Its oldest surviving manuscripts date to the 16th century; this is the second installment of these short translated stories. For Part I, see JOCBS 21: 82–103.

KEYWORDS: Post-canonical Pali, narrative literature, medieval Sri Lanka, Theravada

6. āvāṭe tiṅṅaṃ janānaṃ nipātavatthumhi atthuppatti

ekasmim araṅṅāyatane mahānidāghasamaye suriyasantāpena
nadīkandaranijjharasonḍikādīsu udake parikkhīṇe nidāghavegena
gacchatīṅgumbādīsu ativiya milāyantesu sakuṅakesu eko suvapotako
pānīyapīpāsīto [10] pānīyaṃ gavesanto ekasmiṃ saṭṭhiratananarakapāpāte
pānīyagandhaṃ ghāyitvā pānīyaṃ pīvitum pavīṭṭho. so tattha patitvā tato uggantum
nāsakkhi. eko sappo pi evam eva tasmiṃ patito yeva eko manusso pi tasmiṃ patito
yeva ete tayo pi tato uggantum asamattā aññamaññaṃ avihetṭhetvā mettacittā
hutvā maraṇabhayena tajjitā tayo pi janā ekato hutvā tasmiṃ yeva vasiṃsu.

atha aparo manusso pānīyatthāya taṃ vanaṃ patto te tayo disvā vallim āharitvā
tattha pasibbakaṃ katvā āvāṭamukhaṃ pappoṭhetvā pasibbakam otāretvā
te tayo pi tato uddhari. te tayo pi iminā purisena amhākaṃ jīvitaṃ dinnan ti
somanassā hutvā attano attano vasaṇṭṭhānāni tassa ācikkhiṃsu. tato suvapotako
Bārāṇasīnagare dakkhiṇadvāre mahantaṃ nigrodham atthi tattha ahaṃ vasāmi.
tava kicce uppanne mama santikam āgacchāhī ti vatvā pakkāmi. sappo pi tasseva
nigrodhādhasa avidūre mahantaṃ ekaṃ vammikam atthi tatthāhaṃ vasāmi. tava
kicce uppanne mama santikam āgantvā dīghā ti vatvā pakkosāhī ti vatvā pakkāmi.
manusso pi Bārāṇasīnagare dakkhiṇadvārasamīpe asukavīthiyaṃ nāma asukagehe
vasāmi. tava kicce uppanne mama santikam āgacchahī ti vatvā pakkāmi.

Amusing Tales, Part II

Translation

6. The matter-arising as regards the story of three folk falling into a pit

In a certain forest tract, during a great drought, when the water in the rivers, ravines, cascades and rock-holes and so on had become exhausted through the sun's heat, and when the shrubs, grasses and bushes and so forth were withering in the extreme through the onslaught of that drought, a young parrot amidst the birds, parched for want of water, [10] in seeking water, detected the scent of the same (as he flew) over the precipice of a sixty-*ratana*¹ pit, which he then entered in order to drink the water. After falling therein he was unable to get out. A snake also fell therein in exactly the same way, as did a human-being. These three, all being incapable of getting out therefrom, renounced harming one another and became friends. Spurred on by the fear of dying, the three dwelled then together right there as one.

Then another human-being reached that grove in search of water. Upon seeing the three, he fetched a creeper, made a bag there, pounded on the edge of the hole, lowered the bag and brought the three up therefrom.

The three became elated, thinking: "We have been given life by this man", and informed him of their several dwelling-places. Of these, the young parrot said: "In the city of Benares, at the southern gate, there is a great banyan—I dwell therein. When you have some need, you should come to me", and then departed. The snake, too, said: "There is, not far from that same banyan, a large termite-hill—I dwell therein. When you have some need, you should approach and then summon me, saying 'Dīgha!'", and then departed. The human-being also said: "I dwell in such and such a house, in such and such a street, in the city of Benares, in the vicinity of the southern gate. When you have some need, you should come to me", and then departed.

¹ *ratana*, "a linear measure (which Abhp p. 23 gives as equal to 12 *angula*, or 7 *ratanas* = 1 *yatt̥hi*)", PED, sv.

dakkhiṇadvāre nigrodhamūle t̥hatvā suvapotakassa saddam akāsi. suvapotako taṃ saddaṃ sutvā vegena gantvā tena saddhiṃ paṭisammoditvā kim atthāya āgatosī ti āha. jīvitum asakkonto dārake ñātakānaṃ paṭiyādetvā tava santikam [11] āgato 'mhī ti āha. suvapotako tena hi tiṭṭhāhī ti vatvā tassa jīvitūpāyaṃ pariyesanto pakkāmi.

tasmiṃ kāle Bārāṇasīrājā susajjitauiyāne kilivā majjhantikasamaye pañcapadumasañchannaṃ madhurodakasampunṇaṃ sītalaṃ sugandhaṃ manoramaṃ maṅgalapokkharāṇiṃ disvā nahāyitukāmo hutvā sabbābharāṇāni omuñcitvā rājapurise patitthāpetvā nahāyitum pavitṭho. tadā suvapotako taṃ khaṇam uppattitvā sākhantare niliyitvā rājapurisānaṃ pamādakkhaṇe rañño muttāhāraṃ gahetvā ākāsaṃ pakkhanditvā sīghaṃ vegena gantvā muttāhāraṃ tassa purisassa datvā appamatto imaṃ valañjāhī ti āha.

so puriso muttāhāraṃ gahetvā antonagare āvāṭato nīhaṭassa attano sahāyakamanussassa santikaṃ gantvā imaṃ muttāhāraṃ mama sahāyasuvapotakena dinnaṃ imaṃ dhanam sādhuṃ rakkhāhī ti vatvā tassa adāsi.

tasmiṃ kāle rājā sīsaṃ nahāyitvā alaṅkaronto muttāhāram adisvā nagare bheriṇ carāpesi yo muttāhāraṃ passati tassa rājā mahantaṃ sakkārasammānaṃ karissatī ti.

Then, later on, when the human-being who had helped them had some need, he thought he would approach his friends. Having approached them and stationed himself at the foot of the banyan tree at the southern gate in Benares, he made the sound of a young parrot. The young parrot, upon hearing that sound, hastily went, exchanged friendly greetings with him and then asked for what purpose he had come. He said that he had approached him since, being unable to subsist, he had handed over his children to his relatives. [11] At that, the parrot said: “Well, in that case, please wait”, and then departed seeking some means by which that man might live.

At that time, the king of Benares, having sported in his nicely appointed pleasure grove, saw, during the middle of the day, a cool, fragrant, and enchanting auspicious lotus pond that was covered with the five varieties of lotus and filled with honey-sweet water. Then, desiring to bathe, he took off all his ornaments, had these entrusted to the king’s men, and then entered the pond to bathe. At that moment, the young parrot flew up and hid between the branches. When there was a moment the king’s men were not paying attention, he seized the king’s pearl necklace, sprang up into the sky, went quickly and hastily, and then gave the pearl necklace to the man, saying: “Use this diligently”.

The man took the pearl necklace into the midst of the city and approached the human friend he had rescued from the pit, and then said: “This pearl necklace was given to me by my friend, the young parrot; please guard this wealth with due care”, and then gave it to him.

Then, as the king was adorning himself, after bathing his head, he failed to see the pearl necklace, whereupon he had it announced by beat of drum within the city: “Whoever beholds the pearl necklace will be accorded great honour and respect by the king”.

so mittadūbhī puriso bheriyā āṇaṃ sutvā imaṃ purisañ ca muttāhārañ ca rañño dassetvā sukkena jīvissāmī ti attano katam upakāram asallakkhetvā tassa purisassa muttāhāram attano santikaṃ ṭhapitabhāvaṃ kathesi. rājapurisā taṃ purisañ ca muttāhāraṃ ca gahetvā rañño dassesum. rājā tena gahitabhāvaṃ sutvā imaṃ dakkhiṇadvāre jīvasūle uttāsethā ti payojesi.

taṃ gahetvā māretum agamaṃsu. so māretum niyamāno vammikasantikāṃ gatakāle nāgarājassa saddam akāsi. taṃ sutvā va nikkhamitvā taṃ pavattiṃ ñatvā etam assāsetvā muhuttaṃ na mārethā ti vatvā sīghaṃ gantvā rañño aggamahesiyā [12] ḍasitvā sakalasarire visavegam uṭṭhāpetvā attānaṃ vijahitvā tassa manussassa sahāyakassa muñcako hutvā rājānam etad avoca. mahārāja eso māretum payuttakapuriso visavijjaṃ jānāti. so taṃ khaṇaṃ ñeva imam uṭṭhāpessatī ti. rājā tam āharāpetvā etam tikicchāhī ti āha.

nāgarājā tassa manussassa ākārena jānāpesi. so taṃ jānitvā nāgarājassa guṇam āvajjitvā udakena paharivā deviyā tikiccham akāsi. sā sukhitā ārogā vuṭṭhāsi. taṃ disvā tassa purisassa gāmanigamayānavāhanādīni datvā mahantaṃ sakkārasammānam akāsi. so puriso mama geḥaṃ nigrodharukkhassa ca vammikassa ca antare karethā ti āha. rājā tattha geḥaṃ katvā mahantaṃ sakkārasammānaṃ katvā tattha vāsesi. te tayo yāvajivaṃ mettaṃ abhinditvā sukkena vasitvā āyupariyosāne yathākammaṃ gatā.

tiracchānagatā evaṃ kataññū katavedino |

bhavanti manussā ca kho akataññū dubuddhino ti ||

āvāṭato nīhaṭavatthu chaṭṭhaṃ.

Upon hearing of that order by way of the drum, the treacherous man² thought that he could live in ease if he pointed out that man and the pearl necklace to the king. So, he talked of the fact of that man's having placed the pearl necklace in his presence, quite overlooking the help he had done him. The king's men seized the man and the pearl necklace and presented them before the king. Upon hearing of the fact that it had been taken by him, the king engaged (his men), saying: "Have this one impaled on a stake at the southern gate".³

They seized him and went to execute him. As he was being led to be executed, he made the sound of the king of snakes, upon reaching the vicinity of the anthill. As soon as he heard this, the snake emerged and, upon coming to know of what was happening, he consoled him and said: "Do not execute him for the moment". He then went quickly, [12] bit the king's chief consort and let the force of the poison rise throughout her body. He then, abandoning his person,⁴ became that human friend's liberator, saying the following to the king: "Great king, the man who is about to be executed has knowledge of poisons. He can resurrect her this very same moment".

The king had him brought and then said: "Please cure her". The king of snakes revealed himself to the human by way of a gesture. When he came to know of this, he turned his mind to the snake-king's virtue, splashed her with water and effected the queen's cure. She got up, hale and hearty. Upon seeing that human, she accorded him great honour and respect, granting him villages, market towns, vehicles and draught-animals and so on. The man said: "Please construct a house for me between the banyan tree and the anthill". The king constructed the house there, accorded him great honour and respect, and had him dwell there. The three dwelled there happily, maintaining their friendship as long as life lasted, and then, at the conclusion of their lifespans, went on in accordance with their deeds.

Those gone to the animal world therefore are grateful and mindful of what has been done, whereas humans are ungrateful and treacherous.

The story of the rescue from the pit is sixth.

² *mittadubhī*, lit "one who harms his friends". Presumably the man who had been rescued from the pit.

³ *jīvasūla*, lit. "life-stake", a stake for execution. Executions were traditionally conducted outside the southern gate, an inauspicious place associated with death—cp Pv-a 4.

⁴ *attānaṃ vijahitvā*, lit. "abandoning himself". Possibly we should read instead *attabhāvaṃ vijahitvā*, that is, that he abandoned his snake-appearance (in favour of some human one).

7. Buddheniyā vatthumhi atthuppatti

Pāṭaliputtanagare ekā seṭṭhidhītā Buddhenināmakā dānābhiratā buddhe mamāyikā sīlācāraguṇūpetā dhammacāriṇī ca hoti. sā ito ekatiṃsakappamatthake Sikhī nāma Sammāsambuddhe cittaṃ pasādetvā cavitvā devaloke nibbattitvā ekatiṃsakappe duggatīyam anibbattitvā sugatīyaṃ yeva devamanussasampattim anubhavatī imasmiṃ Buddhuppāde Pāṭaliputtanagare seṭṭhidhītā ahoṣi.

tassā guṇakathā Jambudīpatale patthari. atha aparabhāge rājā mātāpitūnaṃ santike dūtaṃ pāhesi. [13] sā pana yadā mamantarāyo uppajjissati tadā mama saraṇaṃ bhavissatī ti ekam assasindhavaṃ posesi. mātāpitaro punappunaṃ dhītaraṃ yāciṃsu. sā buddhe niyyāditattā kāmānam ādinavabhūtattā ca taṃ kiriyāṃ na icchi. rājā pana etāya ācārasampanne dānasīlabhāvanārambhe mettābalena cintesi: imāhaṃ nissāya Buddhasāsane dānaṃ datvā silaṃ rakkhitvā uposatham upavasitvā devaloke nibbattissāmī ti.

tato rājā kena nu kho upāyena etam ānemī ti rājapurise payojeti. rañño payojitapurisā corakammena imam ānessāmā ti cintentā Pāṭaliputtanagaram āgamīṃsu. seṭṭhidhītā tasmīṃ kāle dhammarakkhitattheraṃ kiṃ karomī ti āha. rañño payojitapurisā corā nagarāsanne Pucimandavane aṭṭhaṃsu.

7. The matter-arising as regards the story of Buddheni

There was in the city of Pāṭaliputta a daughter of a wealthy merchant named Buddheni who delighted in almsgiving, held the Buddha to be her own, was furnished with the quality of virtuous conduct, and behaved rightly.⁵

She, atop of thirty-one aeons before now, rendered her heart devout with respect to the Perfectly Self-enlightened One named Sikhin and, upon falling from there, came into being in the *devaloka*. Thereafter, for thirty-one aeons, she continued to experience successful birth solely in a happy destiny as a *deva* or a human, without coming into being in a miserable destiny, prior to becoming, in this Buddha-age,⁶ the daughter of the wealthy merchant in the city of Pāṭaliputta.

Talk of her good qualities spread over the surface of Jambudīpa. Then, later on, the king sent a messenger to her mother and father (for the sake of her hand in marriage). [13] She, however, looked after a Sindh horse, believing that, whenever any obstacle should arrive for her, he would be her refuge. Her mother and father begged their daughter repeatedly. But she did not wish to do so, on account of her dedication to the Buddha and on account of the peril in sense-desires. The king thought that, as she was endowed with good conduct and had undertaken almsgiving, morality and meditation, he might, with her support, through the power of her loving-kindness, give alms to the Buddhasāsana, keep the precepts, celebrate the Uposatha, and then come into being in the *devaloka*.

Therefore, the king, wondering by what means he might fetch her, engaged the king's men. The men who had been engaged by the king, thinking they would fetch her by way of kidnapping her, came to the city of Pāṭaliputta. At that moment, the daughter of the wealthy merchant asked the elder Dhammarakkhita what she should do. The kidnappers who had been engaged by the king stationed themselves in the Pucimanda Grove nearby the city.

⁵ *dhammacārīṇī*, lit. "one who acts according to the Dhamma".

⁶ *imasmiṃ buddhuppāde*, lit. "during this appearance of a buddha".

Dhammarakkhitatthero imissā mālaṃ pūjetvā gamanakāle tuyhaṃ gamanamaggena Mahāpucimandavanaṃ sampattakāle vegena gacchāhī ti āha. sā gacchantī Pucimandavanaṃ sampattakāle gāmadārikā assassa paṇhisaññaṃ datvā assaṃ ākāsaṃ laṅghāpesi. corā samantato dhāvitvā vegena anubandhiṃsu. asso vegaṃ janetvā dhāvati.

corā etaṃ disvā vegena dhāviṃsu. tato pi laṅghi. sā assapiṭṭhito patitvā assam evaṃ āha. tāta ettakaṃ kālaṃ posentī evarūpe ṭhane uppanne bhaye mama paṭisaraṇaṃ bhavissatī ti taṃ posesi tvaṃ kin nāma putta evaṃ karosī ti? so taṃ sutvā vivattitvā oloketvā vegena āgantvā piṭṭhiyaṃ nisidāpetvā ākāseṇa gantvā sakaṭṭhāne yeva patiṭṭhāpesi. sā sattāsītikoṭidhanaṃ buddhasāsane dānaṃ datvā cavitvā devaloke nibbattī ti.

Buddheniyyāmakavatthu sattamaṃ.

The elder Dhammarakkhita honoured her with a garland as it was time for her to go and then told her that as soon as she reached the Great Pucimanda Grove along her route, she should go with haste. When, as she was going along, she reached the Pucimanda Grove, some village-girl gave the horse the sign of the heel, causing the horse to leap into the sky. The kidnappers ran off in all directions in hasty pursuit. The horse summoned up haste and bolted.

Upon seeing this, the kidnappers ran in haste. Thereupon too, the horse leapt up. She fell from the horse's back and then said the following to the horse: "My dear, whilst I was looking after you for all that time, when fear had arisen on such an occasion, I thought: 'He will be my protector', and protected you. Why did you do this, my son?". When he heard this, he turned, looked down, came back hastily, had her re-seated on his back, went through the sky and established her in her own place. She gave alms with respect to the Buddhasāsana costing eighty-seven *koṭis* and, upon falling from there, came into being in the *devaloka*.

The story of the one named Buddheniyyā is seventh.

8. Āraññikamahā abhayattherassa vatthumhi atthuppatti

[14] Mahāvālikavihāravāsī Āraññikamahāabhayatthero nāma. so ekassa nagarassa āsannaṭṭhāne vāsaṃ kappeti. tam eko kulaputto therama dvādasavassāni paṭijaggi. so therassa cīvarasāṭakam adāsi. upāsakassa dinnaṃ dinnaṃ sāṭakam imass’ eva antarabhittigehe. arati nāma eko coro dinnaṃ sabbaṃ vatthaṃ rattiyaṃ gantvā āharati.

ath’ ekadivasam kulaputto therassa cīvarasāṭakam datvā evam cintesi: iminā saddhim sattavāre imassa therassa cīvarasāṭakam adāsim so tena cīvaraṃ katvā na nivāseti aññassa dānaṃ pi na paññāyati imaṃ kāraṇaṃ jānissāmī ti. puna therassa cīvarasāṭakam datvā rattibhāge āvudhaṃ gahetvā maggaṃ rakkhanto aṭṭhāsi.

puna coro tassa rakkhanabhāvam ajānitvā gantvā therassa dinnaṃ cīvarasāṭakam gahetvā ten’eva maggena āgacchati. upāsako coram disvā vegena āgantvā coram cūḷe gahetvā ettakaṃ kālaṃ mayā dinnaṃ cīvarasāṭakam gaṇhāsī ti āha. evam sāmī ettakaṃ kālaṃ aham eva sabbaṃ gaṇhāmī ti āha.

upāsako tassa hatthato cīvarasāṭakam gahetvā anekappakārena koṭṭetvā dubbalaṃ katvā āmakasusānaṃ gantvā aññaṃ matakamanussaṃ hatthato hatthaṃ pādato pādaṃ piṭṭhito piṭṭhim āmocanaṃ katvā tassa piṭṭhiyaṃ daḷhaṃ bandhitvā taṃ vissajjetvā purimataram attano gāmaṃ gantvā bho gāmaṃ vāsino tumhe jānātha aṅgarattim eko amanusso āgacchissati so tumhākaṃ vināsaṃ karissati tumhe gehadvārāni pidhāya tena saddhim abhaṇitvā dvāram avivaritvā appamattā hothā ti ugghosesi.

8. The matter-arising as regards the story of the elder Āraññikamahā-abhaya

[14] The elder Āraññikamahā-abhaya was a resident of the Mahāvāḷikavihāra. He made his abode at a place near some city. A son of good family looked after that elder for twelve years. He gave the elder cloth for robes. Cloth was repeatedly donated by the layfollower (and left) at this (elder's) house before its inner wall.⁷ A robber by the name of Arati would go by night and make off with all the clothing that had been given.

Then one day, the son of good family, after giving the elder cloth for robes, thought as follows: "This is now the seventh occasion upon which I have given cloth for robes to this elder, but after he has made the robe with it, he does not wear it. There is no evidence of him giving it to another. I must know the reason for this". He once more gave cloth for robes to the elder and then, during the night, took a weapon and stood guarding the path.

Once again, the robber, unaware that it was being guarded, went, took the cloth for robes that had been given to the elder, and then came along that same path. The layfollower saw the robber, came with haste, grabbed the robber by his topknot, and said: "You are the one who has been taking the cloth for robes that I been giving all this time". He said: "Yes, master, I alone have been taking everything for so long a time".

The layfollower took the cloth for robes from his hand, and beat him in countless ways, rendering him weak. He then went to the charnel ground, bound some other dead human firmly onto his back, tying them hand to hand, foot to foot, back to back, and then sent him off. He then went to his own village very early, and proclaimed:

"Good residents of the village, you should be aware that this same night, a non-human will be coming. He will bring about your destruction. You should close the doors to your houses, not speak with him, nor open the door; please be diligent".

⁷ *antarabhittigehe*, lit. "in the house with an inner wall". The sense here is that the elder's house had an outer wall surrounding his property and an inner wall protecting his living quarters.

gāmvāsino tathā akam̐su. so coro mata [15] manussena saddhim ekābaddho hutvā attano gehadvāraṃ gantvā bhariyam āmantetvā anekappakārena yācitvā pi dvāraṃ vīvarāpetum asakkonto mātāpitūnaṃ pi sabbesaṃ ñātakānaṃ pi gehadvāraṃ gantvā avivaritvā sahāyassa pi gehadvāraṃ gato gatagatageh' eva yakkho āgato ti saññāya dvāraṃ na vivariṃsu.

so sakalagāme āhiṇḍitvā aññattha paṭisaranam alabhanto therass'eva paṭisaraṇaṃ katvā therassa santikaṃ gantvā imā dukkhā mocetvā maṃ sukhiṃ karothā ti āha. therō taṃ disvā karuṇāya kampaṃ māno matamanussaṃ mocetvā dūre ṭhapetvā tam uṇhodakena nahāpetvā telanālikena sakalasarīre telam abbhāñjitvā tassa ākoṭitaṭṭhānaṃ sambāhanto nisīdi. so mahāupāsako coro kahaṃ gato ti vicinanto therassa santikaṃ gantvā therena tassa paṭijaggaṇākāraṃ disvā bhante evarūpassa mittadubbhino kasmā evaṃ karothā ti *āha.⁸ therō mahāupāsaka imassa mittadubbhino tava cittaṃ mudukaṃ karohī ti* vatvā imaṃ gātham āha:

udabindunipātena udakumbho pi pūراتi |
pūراتi bālo pāpassa thokathokaṃ pi ācinan ti ||

ovaditvā taṃ pesesi. coro therass'eva santike pabbajitvā vipassanaṃ vaḍḍhetvā arahattaṃ patto ti.

corabhāvaṃ jahitvāna uppanne pi ca paccaye |
appicchāguṇasampanno sāsane hoti corako ti ||

abhayattherassa vatthu aṭṭhamam̐.

⁸ The text *āha [...] karohī ti* has been restored from the Sinhalese edition of the text.

The residents of the village acted accordantly. The robber, [15] still inseparably bound together with the dead human, went to the door of his own house, addressed his wife and, even though begging her in countless ways, was unable to have her open the door. He went to the door of his mother and father's house, as well as that of all his relatives, but they would not open the same; he even went to the door of his friend's house, yet to each house that he went, none would open the door, perceiving it to be the *yakkha* that had come.

He wandered about the entire village, but finding no shelter elsewhere, he made that same elder his shelter, approached the elder, and then said: "Please release me from all this suffering; please set me at ease". Upon seeing him, the elder, moved with compassion, released the dead human, setting it far away. He had the robber bathed with hot water, anointed his whole body with a tube⁹ of oil, and then sat down, massaging the place where he had been struck. The great layfollower, investigating where the robber had gone, approached the elder, saw the way in which he was being taken care of by the elder and then said: "Bhante, why do you act in this way for such a one so treacherous to his friends?" The elder replied, "Great layfollower, you should soften your heart to one who is treacherous to his friends", and then uttered this verse:

Through the dropping of a drop of water, even a waterpot is filled;
through the accumulation of evil, even little by little, the fool is
filled (Dhp 121).

Having exhorted him, he sent him on his way. And then the robber went forth in the presence of that same elder, developed insight, and reached arahantship.

After abandoning robbery, when the condition has arisen, in the
Sāsana even a robber can become one endowed with the quality
of wanting little.¹⁰

The story of the elder Abhaya is eighth.

⁹ *nāli*, lit. "a hollow stalk".

¹⁰ Seemingly a verse but, if so, untraced.

9. Micchādiṭṭhikassa vatthumhi atthuppatti

[16] Kassapasammāsambuddhassa parinibbutakāle dhātuṃ nidhetvā mahantaṃ pūjāsakkāram akāṃsu. tadā eko ahiguṇṭhiko sappamaṃ kiḷapetvā āhiṇḍamaṇo ekasmiṃ gāme rattibhāge nivāsaṃ gahetvā khādanīyabhojanīyādīhi santappito ekasmiṃ ṭhāne nisīdi. gāmaṃvāsī manussā rattibhāge sayanakāle namo Buddhassa namo Dhammassa namo Saṅghassā ti vatvā sajjhāyimsu.

so ahiguṇṭhiko tiṇṇaṃ ratanānaṃ guṇaṃ ajānaṇabhāvena gāmaṃvāsīnaṃ kathaṃ sutvā sayamaṃ pi namo Buddhassā ti pariḥāsakeḷiṃ katvā kathesi. punadivase attano kiḷāpanasappamaṃ olokento ekaṃ nāgarājamaṃ Kassapabuddhassa thūpe pūjamaṃ katvā āgantvā vammikaṃ pavasitvā nipannaṃ ahiguṇṭhiko disvā mantamaṃ parivattesi. so nāgarājā mantamaṃ sutvā kuddho nikkhamitvā taṃ māretukāmo hutvā anubandhi. so ahiguṇṭhiko maraṇabhayaṇa palāyanta ekasmiṃ pāsāṇe pakkhalitvā bhūmiyamaṃ patamaṇo sayanaḥakāle gāmaṃvāsīhi namo Buddhassā ti vuttavacanamaṃ anussaranta paṭisevanena namo Buddhassā ti āha.

nāgarājā imassa kathaṃ sutvā tiṇṇaṃ ratanānaṃ garuṃ katvā taṃ namitvā tiṇṇaṃ ratanānaṃ guṇaṃ tayo suvaṇṇamaḷena pūjetum assa adāsī. tesu ekaṃ pupphaṃ mayhaṃ puñṇatthāya pūjehi ekaṃ tava puñṇatthāya pūjehi ekaṃ vikkiṇitvā sukheṇa jīvahī ti āha. so mālā gahetvā cetiyassa santikaṃ gantvā attano ca nāgarājassa ca atthāya thūpe dve pūjesi. ekaṃ vikkiṇitvā sataṣaḥassaṃ labhitvā kapaṇaddhikavaṇṇibbakānaṃ dānaṃ dadanto ahiguṇṭhikakammaṃ pahāya kusalakammaṃ pūretvā saggagāmī ahoṣi.

tiracchānānaṃ hadayaṃ mudukaṃ ratanattaye |
guṇaṃ pi so vijānāti manussānaṃ hi kā kathā ti ||

micchādiṭṭhikassa vatthu navamaṃ.

9. The matter-arising as regards the story of the one of wrong view

[16] When the Perfectly Self-enlightened One Kassapa attained *parinibbāna*, the laity installed the relic and then performed great worship and reverence. Then a snake-charmer, who was roaming about after training a serpent, took shelter for the night in some village and, after satisfying himself with foods both hard and soft and so on, seated himself at some spot. When they lay down to sleep for the night, the people who were residents of that village did so after saying: “Homage to the Buddha, homage to the Dhamma, homage to the Sangha”.

The snake-charmer, on account of his being unaware of the qualities of the Three Jewels, upon hearing the utterances of the village-residents, himself uttered: “Homage to the Buddha”, jokingly mocking them. On the following day, the snake-charmer, whilst examining the snake he was training, saw a king of snakes that had come after paying worship at the stupa of the Buddha Kassapa, and which was laying down after entering an anthill. When the snake-charmer recited a *mantra*, the king of snakes heard it and became angry; he emerged and followed him, desiring to kill him. The snake-charmer, running off for fear of dying, tripped on a rock; as he fell to the ground, he recollected the “Homage to the Buddha” the residents of the village had uttered at evening time, and uttered: “Homage to the Buddha” in imitation thereof.¹¹

The king of snakes, upon hearing this utterance of his, paid reverence to the Three Jewels, saluted him, and then gave him three golden garlands¹² to worship the Three Jewels, saying: “Please use one of these flower(-garlands) to pay worship for the sake of my merit, one to pay worship for the sake of your own merit, and sell one so that you can live in comfort”. He took the garlands, went into the vicinity of the shrine and then used two to pay worship at the stupa for the sake of himself and the king of snakes. Then he sold one, gained a hundred thousand and, as he gave alms to indigents, tramps and wayfarers, he abandoned the work of the snake-charmer, replenished his sound deeds, and became destined for heaven.

The heart of animals is tender with respect to the Jewel-triad.
The snake king discerned even the snake charmer’s qualities—but
what is to be said of humans?¹³

The story of the one of wrong view is ninth.

¹¹ *paṭisevanena*.

¹² *tayo suvaṇṇamālena*; the text is seemingly corrupt at this point.

¹³ Seemingly a verse but, if so, untraced.

10. Saraṇattheravatthumhi atthuppatti

[17] Sāvattthiyā mahānagare Sumanasetṭhi nāma ahoṣi. tassa mātugāmo Sujampati nāma ahoṣi. tesam eko putto ekā dhītā ca ahesum. etesam pana mātāpitaro kālam karonto kaṇiṭṭhabhaginiṃ jeṭṭhabhātuhatthe ṭhapetvā kālam akamsu. tato kālantarena bhātā paṭhamam kaṇiṭṭhikāya āvāham katvā pacchā sayam pi āvāham akāsi. so kulaputto mātupilandhanapasādhanam sabbam bhaginiyā va ruciyā bhogam dāsadāsim niyyādesi.

sā na cirasseva gabbhinī hutvā attano sāmikam āmantetvā sāmi mama bhātikassa santike vasissāmī ti nānappakārena sāmikam yāci. sāmiko nipīlito nivāretum asakkonto upakaraṇāni sajjetvā mātugāmam yāne nisidāpetvā bhātikassa geham gacchanto dvārantare Satthāram nagaram pavisantaṃ disvā Satthāram vandimsu. Satthā tesam upanissayam disvā saraṇesu paṭiṭṭhāpetvā pañcasīlam datvā tumhākam dukkhassa uppannakāle mam anussareyyāthā ti āha.

sāmiko bhariyam ādāya bhātu santikam gantvā bhātunā paṭiyādetvā sammā mama bhariyāya jīvitārakkham karothā ti vatvā sayam attano geham agamāsi. so bhaginiyā pādapariṇāyikam pariyesanto aññam adisvā bhariyam pakkosāpetvā bhadde amma bhaginiyā veyyāvaccam karohī ti vatvā niyyādesi. etassa pana bhariyā tassa kaṇiṭṭhikāya veyyāvaccam karontī etissā alaṅkārapasādhanam disvā lobham uppādetvā āhārūpacchedam katvā gilānā viya sayi. tassā sāmiko kiṃ tuyham sarīre aphāsukam? kiṃ kātuṃ yuttan ti? paṭipucchi. tava kaṇiṭṭhikāya pilandhane āsam katvā pañcamadhuramamsam patthemī ti āha.

tassā sāmiko attano kaṇiṭṭhikāya pañcamadhuramamsam attano bhariyāya adātukāmo hutvā attano bhariyam āha bhadde manussamāraṇam nāma bhariyan ti vatvā [18] anekapariyāyena tam tato nivattetuṃ nāsakkhi.

10. The matter-arising as regards the story of the elder Saraṇa

[17] There was in the great city of Sāvatti a wealthy merchant named Sumana. His wife was named Sujampati. They had one son and one daughter. When their parents were about to finish their time, they entrusted the younger sister into the hand of her elder brother, and then finished their time. After some interval of time, the brother arranged the marriage of his younger sister, and later on arranged his own marriage. That son of good family handed over to his sister all their mother's ornaments and parure that she wanted, her possessions and male and female slaves.

Shortly afterwards, she became pregnant, and addressed her husband, saying: "Master, I wish to dwell in my brother's presence", begging her husband in many ways. Being unable to deter her, her husband, under duress, provided her with provisions, had the womenfolk seated in a vehicle and then, as he was going to her brother's house, saw the Teacher entering the city through the gate, whereupon they saluted the Teacher. The Teacher, upon seeing their potential, established them in the refuges, gave them the five precepts and then said that they should recollect him whenever *dukkha* should arise on their part.

The husband took his wife and approached her brother, handed her over to her brother, saying: "Please have my wife's life properly protected", and then went back to his own home. The brother, not finding any other whilst seeking out a handmaiden for his sister, had his wife summoned and gave her into her charge, asking her to serve his sister. Whilst the wife was serving the younger sister of her husband, she saw her adornments and parure, gave rise to greed, and then began to fast, lying down as though she were sick. Her husband asked: "Do you have some bodily discomfort? What should be done?" "I would like the five sorts of sweet meats, prepared in your younger sister's parure", she replied.

Her husband, not wanting to give the five sorts of sweet meats of his younger sister to his wife, said to his wife: "My dear one, a wife is indeed deadly for a man", [18] but was unable to dissuade her therefrom, despite various attempts.

so attano mātugāmassa antare kāmena bandhitvā attano kaṇiṭṭhikaṃ māretukāmo hutvā ehi ubho pi mātāpitūnaṃ dinnāṃ iṇaṃ gaṇhāma tuyhañ ca mayhañ ca passitvā iṇāyikā iṇaṃ dassantī ti taṃ sukhayānake nisīdāpetvā nagarāsanne dūraṃ gantvā yānaṃ maggato okkamāpetvā vanagahanaṃ pavisitvā kaṇiṭṭhikaṃ jīvantam eva makule gahetvā sīsaṃ bhinditvā māressāmī ti cintetvā māretukāmo hutvā bhūmiyaṃ pātesi.

tasmiṃ samaye kammajavātā calīṃsu. sā bhātaraṃ yācantī tam apanetuṃ asakkontī bhātaraṃ mama puttassa mukham oloketvā tava bhāgiṇeyyassa sinehena pi maṃ mā mārehī ti yācantiyā pi makule gahetvā ākaddhanto avidūre ṭhāne nigrodhamūle sīsaṃ ṭhapetvā sīsaṃ bhinditum ārabhi. sā cintesi sacāhaṃ saddaṃ muñceyyaṃ attano saddena añño āgantvā mama bhātuno ayaṃ coro ti vatvā anayaṃ karissatī ti cintetvā mama jīvitañ cajitvā mama bhātuno anayaṃ na karomī ti cintetvā attanā gahitasaraṇam āvajjamānā avissajjetvā nipajji.

tassā evaṃ sayitvā bhātuno antare attano mettānubhāvena tasmiṃ nigrodhe adhivatthā devatā evarūpe mātugāme imasmiṃ rukkhamūle mārīte devasamāgamaṃ pavisitum na labhissāmī ti cintetvā etāya sāmiko viyā hutvā taṃ tajjetvā palāpetvā taṃ yāne nisīdāpetvā dārakena saddhiṃ taṃ divasam eva Sāvattiṃ gantvā antonagare ekissāya sālāya taṃ nipajjāpetvā sayam antaradhāyi.

Internally bound by his desire for his wife, he became desirous of killing his younger sister. Saying: “Come, we will both collect that loan that was given to our mother and father. When they behold both you and me, the lenders will hand over that loan”. He then had her seated in a comfortable vehicle, went far away from the city outskirts, where he had the vehicle come off the path; he entered the dense jungle and then, thinking he would kill his still living younger sister by grasping her by her bun and splitting her head, he caused her to fall to the ground.

At that moment, the winds born of *kamma* became agitated. She begged her brother, but was unable to prevent him; he grasped her bun as she was still begging him not to kill her out of the affection he would have for his nephew, once he had seen her son’s face, but then he dragged her to a nearby spot, set her head at the foot of a banyan tree and began to split her head.

She thought that if she were to scream, some other might come as a result of that scream, take her brother to be a robber, and cause her brother problems; then, thinking that she should renounce her life, rather than cause her brother problems, she lay down without releasing that scream, adverting to the refuge she had taken.

As she was lying down in that way, owing to the majesty of her loving-kindness for her brother, the *devatā* who resided in that banyan thought: “I will not be able to gain entry into the *devatā* community if a woman of such a kind is murdered at the foot of this tree”. Taking on the appearance of her husband, he frightened (the brother), putting him to flight; then he had her seated in the vehicle, together with her (unborn) son, went that same day to Sāvatti, had her lain down in some hall inside the city and then disappeared.

etissā pana sāmiko nagarato nikkhamanto etaṃ disvā tvaṃ kena saddhim āgatāsī ti paṭipucchi. sā tvayā saddhim āgatāmhī ti āha. so tuyhaṃ diṭṭhakālam upādāya ajja cattāro māsā atikkantā ettakaṃ kālaṃ mayā tvaṃ na diṭṭhapubbā tayā saddhiṃ nagarato [19] nāgatomhī ti āha. sā etassa kathaṃ sutvā tena hi imaṃ kāraṇaṃ mātāpitūnañ ca aññesañ ca mā kathehi appamatto hohī ti vatvā sabbaṃ attano pavattiṃ sāmikassa ārocesi.

sāmiko taṃ kathaṃ sutvā bhayaṃ patto hutvā taṃ gahetvā attano geḥaṃ gantvā punadivase Satthāraṃ nimantetvā mahādānaṃ datvā Satthu santike gahitasaraṇanubhāvena jīvitassa laddhabhāvaṃ kathetvā dāraṃ saraṇo ti nāma akāṃsu. Satthā tesāṃ ajjhāsayaṃ ñatvā dhammaṃ desesi. ubho pi sotāpannā ahesuṃ. putto pi vīsativassakāle Buddhāsasane pabbajitvā vipassanaṃ vadḍhetvā arahattaṃ patto Saraṇatthero nāma ahoṣī ti.

saraṇattheravatthu dasamaṃ vaggo paṭhamo.

As her husband was leaving the city, he saw her and asked whom she had come with. She said: “I came with you”. He said: “Today, four months have gone by since I last saw you. I have not seen you for all that time until now. I did not come to the city¹⁴ with you [19]. When she heard what he had to say, she said: “Well, in that case, make sure you do not talk of the reason for this to (your) parents¹⁵ or anyone else”, and then informed her husband of the whole incident.

When her husband heard what she had to say, he became filled with fear, took her and went to his own house and, on the following day, invited the Teacher, gave a great almsgiving and then related the fact that she had retained her life through the majesty of the refuge she had taken, and that they had named their son Saraṇa (refuge). The Teacher, upon coming to know of their dispositions, taught Dhamma. Both became *sotāpannas*. The son went forth in the Buddhasāsana when he was twenty years of age, developed insight and reached arahantship, his name being the elder Saraṇa.

The story of the elder Saraṇa is tenth.

REFERENCES & ABBREVIATIONS

References and abbreviations to Pali texts follow the system adopted by the *Critical Pali Dictionary*. Volume and page references are to Pali Text Society editions.

This translation is based on the edition of Ver Eecke-Filliozat, Jacqueline & Filliozat, Jean (2003). *Sahassavatthupakaraṇam*, published by the Sangha Assembly of Region III as a contribution to the royal cremation ceremonies of Phra Thammarajanuwat (Kamon Kovido Pali VI), Wat Thepsirin, Bangkok (A computerised version can be consulted on EFEO DATA FILLIOZAT folder 512).

PED = *Pali-English Dictionary* (Rhys Davids & Stede 1921–1925).

¹⁴ *nagarato*; seemingly in error for *nagaraṃ*.

¹⁵ Since the parents of the brother and sister are said to have died at the beginning of the story, *mātāpitūnañ* perhaps refers to the parents of the sister’s husband.