



# The Analysis of Deeds



(Karma-vibhaṅga)



Translated by Ānandajoti Bhikkhu



# Introduction to the Analysis of Deeds

## The Doctrine

On the night of his Awakening the Buddha had three principal insights: he had been reborn in many different forms and lives over the course of an inconceivably long period of time; that beings are traveling through *samsāra* (the round of births and deaths) according to their deeds, good and bad (*karma-vipāka*); and the insight into the four noble truths, which included as the fourth truth the eightfold noble path.

The teaching of *karma-vipāka* (deeds and their results) was therefore a fundamental insight for the Buddha, which provided the basis for his Awakening, and it has remained central to the teaching throughout the development of Buddhism in its various traditions.

In the original teachings deeds and their results are presented quite subtly, as everyone, of course, produces many millions of intentional deeds, both good and bad, over the course of their lifetime. And the deeds themselves are often motivated by a mixture of good and bad intentions, which are not purely one or the other.

In the later teachings these subtleties were often obscured by the didactic need to present the message in a clear and unambiguous way, and we find what is in essence a very complex teaching reduced to something rather simplistic: do this bad deed in this life, get a complimentary bad result in the next; do this good deed, get this good result.

Although things are not quite so simple as this, it does form the backdrop to many of the later texts and teachings in the Buddhist traditions, and provided simple explanations of events that could be utilised very successfully in stories which exemplified the centrality of causality in the working out of events in people's lives. It is this theme that is elaborated on in this discourse, and the many stories that accompany it.

## The Text

The text of Karma-vibhaṅga I have translated is essentially that included in Mahā-karma-vibhaṅga which was edited by Sylvain Lévi (Paris, 1932). I have repunctuated throughout, and changed the numbering system to Arabic. I have also divided it into sections, and added headings for easier navigation. The examples that illustrate the text, which were not always separated, have been divided and renumbered on occasion.

Lévi's edition is a monumental work having all known parallels, including Pāḷi, Chinese, Tibetan and Khotanese. It also includes extensive annotation and translation in French. As I am not a Chinese or Tibetan scholar, and am unable to check those texts myself, I have only referred to them occasionally, and have mainly focused on the Pāḷi and Sanskrit parallels.

The Karma-vibhaṅga (Kv)<sup>1</sup> appears to be an expansion of a discourse similar to the Cūḷa-kamma-vibhaṅga-sutta found in the Pāḷi Majjhima-nikāya (MN 135), but only 14 states are explained there, the fourteen that make up the first section of the text here. There are then 66 more sections added to the list. They do not follow the same formula set up in these first 14, however, but have their own organising principles.

The discourse can be divided into six sections, there is a long, and rather repetitious Opening in which the scene is set for the discourse. The protagonist who occasions the discourse appears under the name Śuka Taudeyaputra, while in the Pāḷi discourses he is called Subha Todeyyaputta.<sup>2</sup> The same story regarding Śuka's father that is outlined in the Opening below is also recorded in the Majjhima-

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<sup>1</sup> Lévi called it the *Mahā-karma-vibhaṅga-sūtram*, but there seems to be no textual support for the designation, and it refers to itself simply as *Karma-vibhaṅgam* and as *Karma-vibhaṅga-sūtram*.

<sup>2</sup> Lévi points out in a footnote that the original form of the name was probably Sua, which has allowed for the development to Subha in Pāḷi and Śuka here.

nikāya-aṭṭhakathā, in the commentary on Subha-sutta MN 99; and this same Subha appears, after the Buddha's *parinirvāṇa*, at DN 10 in discussion with Ven. Ānanda.

Then comes a section which in outline is similar to the Pāḷi discourse, asking fourteen questions. The replies, however, are much more elaborate than we find in the Pāḷi, and they are in a slightly different order. The second section asks similar questions, but related to specific causes for rebirth in various worlds. The third section asks a series of variant questions in which various factors are either present or absent, and which I have entitled Permutations.

The last two sections differ again, asking about unwholesome and wholesome deeds and their results. The major difference here is that whereas in the first sections many deeds led to one result, here one deed leads to many results, including, interestingly enough, effects on the environment, which is something we also see in the early discourses.<sup>3</sup>

## Parallels

To this basic form have been added references to discourses and stories from the tradition. It appears from their absence in any of the many parallels that they are late additions to the fundamental text. A little under half of the teachings have no examples provided. Many parallels can be found in the Pāḷi texts.

The examples include stories from the discipline, the discourses, and also from such sources as the Jātaka and Avadāna stories. There are many discourses referenced, sometimes on multiple occasions, which we no longer have access to, but which show what a wealth of material was available to the ancients, which is now lost to us.

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<sup>3</sup> See, for example, AN 4.70, where it is stated that when an unrighteous king rules it gives rise to the sun and moon going off course, the rains not falling, and the crops being corrupted.

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One of the sections, No 32, concerning results in another country has a remarkable amount of stories and references attached to it, and in somewhat of a jumble. Even the normal concluding statement appears twice, once in the middle and once at what is now the end. Despite the confusion which prevails in this section, the stories are also some of the most elaborate and interesting in the collection, and include an elaborate *Avadāna* concerning Maitrāyajña (Mittavindaka).

To better get an overview of these stories here is a synoptic table showing most of the sections, stories and their parallels from the Pāli and Sanskrit traditions, where known. I also include some of the people mentioned in these sections:<sup>4</sup>

Section	Story	Parallel
Opening	Concerning Śuka Taudeyaputra	Commentary to Subhasutta, MN 99
1a	Bellowing bull story	
1b, 40a	The spectacle of war	
1c, 13a	Kālika-sūtra	cp. AN 8.40, Duccarita-vipāka-sutta
1d, 13b, 14a	Nandika-sūtra	
2a	verse	
2b	Baka-Pratyeka-brahma-sūtra	cp. Commentary to Jā 405, Baka-brahma-jātaka
2c	Ācārya kathā on epidemics (Sarvauṣadhi, Māndhātā)	
2c	Sapta-sūryopadeśa, Teaching about the Seven Suns	cp. AN 7.66, Satta-sūriya-sutta
6a	Story about Sundarananda (Kraucchanda)	

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<sup>4</sup> As there are many references to people, places and discourses, etc. I have compiled an Index of Proper Names.

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8a, 32a	Pūrvāparāntaka-sūtra	cp. MA 66
10a, 12a	Unnamed discourse	cp. AN 5.199, Kula-sutta
13c	Śākya-sūtra	cp. SN 55.24, Paṭhama-saraṇāni-sakka-sutta
13c	Cūḍā Panthaka story	cp. Commentary to Dhp 25
16a	Siṃha-jātaka	
16b	Varṣākāra	cp. Commentary to Gopaka-moggallāna-sutta-vaṇṇanā to MN 108
16b	verse	cp. Dhp 60
17a	Karma-vibhaṅga-sūtra, Śata-varga	cp. MN 136
25a	verse	cp. Dhp 1-2
27a	Devadatta, Kokālika	
29, 32g	Ajātaśatru and Devadatta	cp. Commentary to Dhp 12
29a	Śrāmaṇya-phala-sūtra	cp. DN 2.
30a	Śyāmāka-jātaka	
32a	Māndhātu	cp. Commentary to Jā 258 Mandhātu-jātaka
32b, 32e	Maitrāyājña	cp. Commentary to Jā 369, Mittavindaka-jātaka, Avadāna-śataka, 36, Divyāvadāna, 38
32b	Śyāma-jātaka	
32b	Dhanamjaya-sūtra	
32b	Śivālaka-sūtra	cp. DN 30, Sigālovāda-sutta
32c	Story about the poor man in Śrāvastī	
32c	verse	cp. Dhp 2
32d	Independent Buddha Tagaraśikhī	
32f	Devadatta	
32g	Śikhaṇḍī	
32h	Five reasons for a child	cp. AN 5.39 Putta-sutta
32h	Preceptor and student	cp. Vin. 1.45

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32i, 70b, 76, cp. 75a	Cakravarti-sūtra	
32j	Mahīśāsaka Vinaya	cp. Vin. PTS I.50
32k	carrying mother and father	cp. AN 2.34
32l	Dakṣiṇā-vibhaṅga-sūtra	cp. MN 142, Dakkhiṇa- vibhaṅga-sutta
32m	the training rules	
32n	Mahākātyāyana	cp. Vin. PTS I.194ff
32o	Missionaries: Madhyandina, Gavāmpati, Piṇḍola-Bhāradvāja, Mahendra	cp. Mahāvamsa, XII
32p	Adhyardha-śatak-sūtra (Pūrṇa)	
32q	500 monastics	
33a	Gopaka (Kakucchanda)	
33b	Īśvara of Campā	
34a	Aniruddhāvadāna (Upariṣṭha)	cp. Commentary to Dhṛp 382
34b	Poor man of Śrāvastī	
35a	Miṇḍhaka	cp. Divyāvadāna, 9 & 10
35b	Vinayāvadāna	
36a	Daridra-dārakasyāvadāna	
37a, 43a	Hillīśālāvadāna (Tagaraśikhī)	
37a	Śata-varga Āgama, Prasenajit-saṃyukta	cp. SN 3, Kosala- saṃyutta
38a	Tantra-vāya-nidāna	
39a	Anāthapiṇḍada (Kakucchanda, Kanakamuna, Kāśyapa and Sarvārthasiddha, Maitreya)	
	the Kāśmīrī householder, cf 1 above	
40c	poor landholder reborn as a worm	

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40d	Mahāmaudgalyāyana turned away from alms ( Nanda and Upananda)	
42a	Merchant's son	
43b	Prasenajit	
44a	Māndhātā	
45a	Soṇottara	
45b	Jaṅghā-Kāśyapa	
46a	Bakula (Bākula) (Kakucchanda)	
46a	verse	cp. Dhṛ 204
46b	Aniruddha	
54a	Śvabhṛpadāvadāna, also Devāvatarāṇa (Kālodayī)	
61a	Padāśva, Kumāra-kāśyapa	
62a	summary verse	
62b	saying to Ānanda	
64a	Buddha crossing the Gaṅgā	cp. DN 16, Mahā- parinibbāna-sutta
64b	Sundarananda	
65a	Viśākha, Mṛgāra's mother	
66, 70a	Devatā-sūtra	cp. SN 1.42, Kim-dada- sutta
69a	Prince Siṃha	cp. AN 5.34, Siṃha- senāpati-sutta
71a	Sumedhā verses (Dharmadinnā, Viśākhā) (Konāgamuna)	cp. Thig 450-524
72a	verses	
73a	verses	
73b	daughter of a poor householder	
74a	Karṇesumana, plus verse	
75a	Cakravartī-sūtra-vibhaṅga (cp. 32h above)	
75b	Aniruddha	
75c	Dīpaṅkara	
75d	a man who lost his eyes	



## Introduction to the Analysis of Deeds – 8

Here I give another table which orders the Pāli parallels in their traditional arrangement beginning with the Vinaya texts. I have placed commentarial parallels in italics:

<b>Parallel</b>	<b>Story</b>	<b>Section</b>
cp. Vin. PTS 1.45	Preceptor and student	32h
cp. Vin. PTS I.50	Mahīśāsaka Vinaya	32j
cp. Vin. PTS I.194ff	Mahākātyāyana	32n
cp. DN 2, Sāmañña-phala-sutta	Śrāmaṇya-phala-sūtra	29a
cp. DN 16, Mahā-parinibbāna-sutta	Buddha crossing the Gaṅgā	64a
cp. DN 30, Sigālovāda-sutta	Śivālaka-sūtra	32b
<i>cp. Commentary to Subha-sutta, MN 99</i>	<i>Introductory Story concerning Śuka Taudeyaputra</i>	<i>Opening</i>
<i>cp. Commentary to Gopaka-moggallāna-sutta-vaṇṇanā to MN 108</i>	Varṣākāra	16b
cp. MN 136, Mahā-kamma-vibhaṅga-sutta	Karma-vibhaṅga-sūtra, Śata-varga	17a
cp. MN 142, Dakkhiṇa-vibhaṅga-sutta	Dakṣiṇā-vibhaṅga-sūtra	32l
cp. SN 1.42, Kim-dada-sutta	Devatā-sūtra	66, 70a
cp. SN 3, Kosala-saṃyutta	Prasenajit-saṃyukta	37a
cp. SN 55.24, Paṭhama-saraṇāni-sakka-sutta	Śākya-sūtra	13c
cp. AN 2.34	carrying mother and father	32k
cp. AN 5.34, Sīhasenāpati-sutta	Prince Simha	69a
cp. AN 5.39 Putta-sutta	Five reasons for a child	32g

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cp. AN 5.199 Kula-sutta	Unnamed discourse	10a, 12a
cp. AN 7.66, Satta-sūriya-sutta	Sapta-sūryopadeśa, Teaching about the Seven Suns	2c
cp. AN 8.40 Duccarita-vipāka-sutta	Kālika-sūtra discourse	1c, 13a
cp. Dhṛ 1-2	verse	25a
cp. Dhṛ 2	verse	32c
<i>cp. Commentary to Dhṛ 12</i>	<i>Ajātaśatru and Devadatta</i>	29, 32b
<i>cp. Commentary to Dhṛ 25</i>	<i>Cūdā Panthaka</i>	13c
cp. Dhṛ 60	verse	16b
cp. Dhṛ 204	verse	46a
cp. Thig 450-524	Sumedhā's verses	71a
<i>cp. Commentary to Dhṛ 382</i>	Aniruddhāvadāna (Upariṣṭha)	34a
<i>cp. Commentary to Jā 258 Mandhātu-jātaka</i>	<i>Māndhātu</i>	32a
<i>cp. Commentary to Jā 369, Mittavindaka-jātaka</i>	<i>Maitrāyajña</i>	32b, 32j
<i>cp. Commentary to Jā 405, Baka-brahma-jātaka</i>	<i>Baka-Pratyeka-brahma-sūtra</i>	2b
cp. Mahāvamsa, Ch. XII	Missionaries: Madhyandina, Gavāmpati, Piṇḍola-Bhāradvāja, Mahendra	32n

## Introduction to the Analysis of Deeds – 10

There are a very few parallels in Sanskrit Mahāyāna works:

cp. MA 66	Pūrvāparāntaka-sūtra	8a, 34a
cp. Divyāvadāna, 9 & 10	Miṇḍhaka	35a
cp. Divyāvadāna, 38 and Avadāna-śataka, 36	Maitrāyajña	32b, 32j

As we can see from the list of references in these tables, most of the teaching is aligned with the earliest form of the tradition, and this is borne out by the whole tenor of the discourse below. We only rarely find any specific sign of the later Mahāyāna teachings, for instance when *Bodhicitta* is mentioned in 7 & 8 below.

Here is a list of the discourses and stories that are named in the text, but do not seem to have a parallel in Pāli or Sanskrit, and are therefore presumably lost in those traditions:

Section	Story
1d, 13b, 14a	Nandika-sūtra
16a	Simha-jātaka
32b	Śyāma-jātaka
32b	Dhanamjaya-sūtra
32i, 70b, 76, cp. 75a	Cakravarti-sūtra
32p	Adhyardha-śatak-sūtra
35b	Vinayāvadāna
36a	Daridra-dārakasyāvadāna
37a, 43a	Hillīśālāvadāna
38a	Tantra-vāya-nidāna
54a	Śvabhrapadāvadāna
54a	Devāvatarāṇa
75a	Cakravarti-sūtra-vibhaṅga

## Index of Proper Names

Numbers refer to section, and letters refer to sub-section, where relevant.

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## Acknowledgements

A few years ago, Handaka Vijjānanda of the Ehipassiko Foundation in Jakarta asked me to prepare a series of books about the great monument at Borobudur. The last in the series illustrates the Karma-vibhaṅga text. As there was no English translation to draw on, I decided to make my own. It is mainly thanks to Handaka's encouragement in this work therefore that this translation was undertaken.

I must also express my deep gratitude to Dr. Junko Matsumura, a long time friend, who took time off from seeing her Japanese translation of the complete Dhammapada Commentary through the press to help me by reviewing this work. With her usual perspicuity she has saved me from many a mistake, and helped me understand the text much better.

Any mistakes that remain of course are entirely my own fault.

Ānandajoti Bhikkhu  
April, 2020

# The Analysis of Deeds<sup>5</sup>

## Eulogy

*Homage to the Fortunate Youth Mañjuśrī*

Conch, milk, moon, jasmine, crystal, snow flakes, linen, whiteness, white cloud,<sup>6</sup> basket, clear laughter, arisen in the firmament, five parasols, [umbrellas,]<sup>7</sup> light up the world.

The thirty gods, men, *garuḍas*, accomplished ones, heavenly musicians, those who are worshipped, all bow and always pay respect to the Buddha, the kinsman of the sun.

Through a heap of divine, mixed and powdered sandalwood  
arisen on the breeze,  
through the sound of lutes, flutes, and various drums, the noble  
songs and sounds of the heavenly musicians,  
he who was born to rule and protect, who set in motion the entire  
three world system,  
the all-knowing, who blocked all destinations, to the Buddha  
therefore we bow!

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<sup>5</sup> Text: *Mahā-karma-vibhaṅga*.

<sup>6</sup> The main idea in this part of the list seems to be purity, as indicated by whiteness.

<sup>7</sup> Words that appear in square brackets are either added by Lévi or by the present editor.

## Opening of the Discourse

This discourse was spoken by the Fortunate One.

Thus I have heard:<sup>8</sup> at one time the Fortunate One was dwelling near Śrāvastī, at Anāthapiṇḍada's<sup>9</sup> grounds in Jeta's Wood. Then the Fortunate One in the morning, after picking up his bowl and robes, entered Śrāvastī for alms.

While going for alms from door to door in Śrāvastī he approached the home of the young brahmin Śuka, the son of Taudeya. Then at that time in the young brahmin Śuka, the son of Taudeya's home the dog Śaṅkhakuñjara<sup>10</sup> was sitting on a couch on a woollen spread, and was eating rice and meat porridge from a copper bowl placed on a stove.

The Fortunate One saw Śaṅkhakuñjara was sitting on a couch on a woollen spread, and was eating rice and meat porridge from a copper bowl placed on a stove. And Śaṅkhakuñjara saw the Fortunate One in the doorway and he barked.

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<sup>8</sup> In the Pāḷi tradition the discourses are thought to have been remembered and recited by Ven. Ānanda at the First Recital (*Saṅgīti*), and the words *Evam me sutaṃ*, are therefore attributed to him, not to the Buddha.

<sup>9</sup> In the Sanskritised texts the form of the name is normally given like this, meaning *One who gives rice-balls to the poor*.

<sup>10</sup> The name means *conch elephant*. I am unsure why he would have such a name.



## Opening of the Discourse – 16

Then the Fortunate One said this to Śaṅkhakuñjara: “That [mind] of yours, Saṅkha, is not tamed, so from saying ‘bho’ you (now) bark at whoever comes.”

When that was said, Śaṅkhakuñjara, with surpassing rage, having become fierce, with mind downcast, alighted from where he was sitting on a couch on a woollen spread, and sat down on the seat in the wooden drain.

Then at that time the young brahmin Śuka, the son of Taudeya, had gone outside on some business or other. Then the young brahmin Śuka, the son of Taudeya, returned, and the young brahmin Śuka, the son of Taudeya, saw Śaṅkhakuñjara had fled below to the wooden drain.<sup>11</sup>

Having seen that, he addressed his people, saying: “Did you say something to our Śaṅkhakuñjara?”

“Who in our midst would say anything to our son Śaṅkhakuñjara? But when the ascetic Gautama came and was standing in the doorway he barked at him. Then the ascetic Gautama said this: ‘That [mind] of yours, Saṅkha, is not tamed, so from saying “bho” you now bark at whoever comes.’”

When that was said, Śaṅkhakuñjara, with surpassing anger, having become fierce, with mind downcast, alighted from where he was

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<sup>11</sup> Lévi has a long note on this word, spread over more than 3 pages! It seems the Pāḷi equivalent is *Candanikā*, but in Pāḷi it seems to indicate *a cesspool*. It would seem here a drain leading to a cesspool is more likely.

## Opening of the Discourse – 17

sitting on a couch on a woollen spread, and sat down in the seat in the wooden drain.

Then Śuka, being possessed by anger, rage, having become fierce, with mind downcast,<sup>12</sup> alighted from where he was, left his home, and approached Anāthapiṇḍada's grounds in Jeta's Wood.

Then at that time the Fortunate One was in an assembly of countless hundreds of monastics, and was sat at the front teaching Dharma.

The Fortunate One saw the young brahmin Śuka, the son of Taudeya, coming from afar, and after seeing him he addressed the monastics thus:

“Do you see that young brahmin Śuka, the son of Taudeya, coming from over there?”

“Yes, venerable Sir.”

“If the young brahmin Śuka, the son of Taudeya, were to pass away at this time, like a spent arrow, after the break up of the body, after death, he would re-arise in the Ceaseless hell,<sup>13</sup> having fallen into a bad destination. This is because he had a corrupt thought towards me, and because of that corrupt thought beings like this after the break up of the body, after death, re-arise in the Ceaseless hell, in a bad destination.”

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<sup>12</sup> Note that his state of mind is the same as the dog's when leaving his couch.

<sup>13</sup> *Avīci*, a hell where the torments never cease for as long as they exist in it.

Then a certain monastic at that time spoke these verses:

“Having seen a certain person here with corrupt mind,  
the Teacher explained the meaning in the midst of the body of  
monastics.

This young brahmin, alas, making time, falling away,  
would re-arise in hell because of his corrupt mind.

Through throwing off what is proper towards the Realised  
One,  
because of having a corrupt mind, people go to a bad  
destination.”

After dismissing his servants the young brahmin [Śuka], the son of Taudeya, approached the Fortunate One, and after approaching he exchanged with the Fortunate One various pleasantries and animated talk, and while sitting there the young brahmin Śuka, the son of Taudeya, said this to the Fortunate One: “The Fortunate Gautama came to our home, and upon arrival was something said by the Fortunate Gautama to our dog Śaṅkhakuñjara?”

“Here, young brahmin, in the morning, after picking up my bowl and robes, I entered Śrāvastī for alms. While going for alms from door to door in Śrāvastī I approached your home, and after approaching I stood in the doorway. Then at that time Śaṅkhakuñjara had ascended a couch covered with a woollen spread, and was eating rice and meat porridge from a copper bowl placed on a stove. Śaṅkhakuñjara saw me standing in the doorway, and having seen me he barked. Then I said this: ‘That [mind] of yours, Saṅkha, is not tamed, so from saying “bho” you now bark at whoever comes.’

## Opening of the Discourse – 19

When that was said, Śāṅkhakuñjara, with surpassing anger, having become fierce, with mind downcast, alighted from where he was sitting on a couch on a woollen spread, and sat down on the seat in the wooden drain.”

“But does the Fortunate Gautama know the previous life of our Śāṅkhakuñjara?”

“Enough, young brahmin, stay yourself, and do not ask about this matter, do not get upset, impatient or let your mind be unhappy.”

For a second and a third time the young brahmin Śuka, the son of Taudeya, said this to the Fortunate One: “But does the Fortunate Gautama truly know the previous life of our Śāṅkhakuñjara?”

“Enough, young brahmin, stay yourself, and do not ask about this matter, do not get upset here, be impatient or let your mind be unhappy. You are helpless, young brahmin, in so much as you, for a second and a third time ask about this matter...<sup>14</sup> then listen well, young brahmin, apply your mind, and I will speak: Your father Taudeya, young brahmin, after the break up of the body, was reborn in a womb of a dog.”

“But how can that be, Gautama? Our father carried out sacrifices, fire rituals and established the sacrificial post, and after the break up of the body, he will have been reborn in the radiant Brahmā worlds.”

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<sup>14</sup> It appears text is missing here.

“You may be proud, young brahmin, about your father Taudeya, the lord of great gifts, but he was reborn in the womb of a dog. If you do not believe what I have said about your father, young brahmin, then approach your home, young brahmin, and having approached, say this to Śaṅkhakuñjara: ‘If, friend Śaṅkhakuñjara, in your previous life you were our father Taudeya, ascend the couch and sit on the woollen spread.’ He will go up on it.

And when he has gone up, say this: ‘If, friend Śaṅkhakuñjara, in your previous life you were our father Taudeya, then eat, friend.’ He will eat rice and meat porridge from a copper bowl placed on the stove.

When he has finished eating, say this: ‘If, friend Śaṅkhakuñjara, in your previous life you were our father Taudeya, whatever riches I was due to get at the time of your death, and that you didn’t show to me, show me that now.’ He will show it.”

Then the young brahmin Śuka, the son of Taudeya, having taken up and studied this speech of the Fortunate One, approached his own home, and after approaching he said this to Śaṅkhakuñjara: “If, friend Śaṅkhakuñjara, in your previous life you were our father Taudeya, ascend the couch and sit on the woollen spread.” He ascended it.

Then he said: “If, friend Śaṅkhakuñjara, in your previous life you were our father Taudeya, then eat friend.” He ate rice and meat porridge from a copper bowl placed on the stove.

When he had finished eating it, he said this: “If, friend Śaṅkhakuñjara, in your previous life you were our father Taudeya,

whatever riches I was due to get at the time of your death, and that you didn't show to me, show me that now.”

Then Śaṅkhakuñjara, having alighted from the woollen spread on the couch, approached a certain old dwelling, and after approaching the four legged couch, with his claws he scratched at the middle, and with his nuzzle he sniffed at it. At that place the young brahmin Śuka, the son of Taudeya, found four iron jars of fine gold, both raw and wrought, and in the middle a golden pitcher.

Then the young brahmin Śuka, the son of Taudeya, after securing that gold, being pleased, satisfied, excited, joyous and happy, left Śrāvastī and approached the Fortunate One.

Then again at that time the Fortunate One was in an assembly of countless hundreds of monastics, and was sat at the front teaching Dharma.

The Fortunate One saw the young brahmin Śuka, the son of Taudeya, coming from afar, and after seeing him he addressed the monastics thus: “Do you see that young brahmin Śuka, the son of Taudeya, coming from over there?”

“Yes, venerable Sir.”

“If the young brahmin Śuka, the son of Taudeya, were to pass away at this time, like a spent arrow, after the break up of the body, he would re-arise in a happy destination, in heaven. This is because he had a faithful thought towards me, and because of that faithful

thought, monastics, beings like this after the break up of the body, re-arise in a happy destination, in heaven.”

Then a certain monastic at that time spoke these verses:

“Having seen a certain person here with a faithful mind,  
the Teacher explained the meaning in the midst of the body of  
monastics.

This young brahmin, with his faults removed, making time,  
would re-arise amongst the gods because of his faithful mind.  
Through throwing off bad actions towards the Realised One,  
because of having a faithful mind, people go to a good  
destination.”

Then the young brahmin Śuka, the son of Taudeya, approached the Fortunate One, and after approaching, face to face with the Fortunate One, he rejoiced, exchanged various pleasantries and animated talk, and sat down.

While sitting there the Fortunate One said this to the young brahmin Śuka, the son of Taudeya: “Well, young brahmin, did it turn out with Śaṅkhakuñjara as I had declared?”

“Dear Gautama, it did turn out with Śaṅkhakuñjara as the Fortunate Gautama had declared! We would like to ask the Fortunate Gautama something else. If there is the opportunity could you point out the answer to the question?”

“Ask, young brahmin, whatever you desire.”

“What is the cause, Gautama, what is the reason that people here have a short life, and have a long life, have much illness, and have little illness, are ugly, and good looking, are undistinguished, and distinguished, have a low family, and have a high family, have inappropriate speech, and have appropriate speech,<sup>15</sup> have little wealth, and have much wealth, have little wisdom, and have great wisdom? What is the action, Gautama, that results in us perceiving such a diversity of beings?”

At that the Fortunate One said this to the young brahmin Śuka, the son of Taudeya: “I will teach you the explanation of the Dharma known as the Analysis of Deeds, young brahmin, listen to it well, and apply the mind, I will speak.”

“Yes, Fortunate One,” replied the young brahmin Śuka, the son of Taudeya, to the Fortunate One, and the Fortunate One said this: “People’s deeds are their own, young brahmin, I say,, they inherit their deeds, it is deeds that they are born from, deeds are their refuge.

Deeds, young brahmin, divide people, such as: this is low, excellent and middling. Such that:

This is the deed that leads to a short life,  
this is the deed that leads to a long life,  
this is the deed that leads to much illness,  
this is the deed that leads to little illness,  
this is the deed that leads to ugliness,

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<sup>15</sup> This question is not answered below, and seems to be an addition.



this is the deed that leads to beauty,  
this is the deed that leads to being undistinguished,  
this is the deed that leads to being distinguished,  
this is the deed that leads to rebirth in a low family,  
this is the deed that leads to rebirth in a high family,  
this is the deed that leads to having little wealth,  
this is the deed that leads to having great wealth,  
this is the deed that leads to having little wisdom,  
this is the deed that leads to having great wisdom.

This is the deed that leads to rebirth in hell,  
this is the deed that leads to rebirth as an animal,  
this is the deed that leads to rebirth in the *Preta* world,<sup>16</sup>  
this is the deed that leads to rebirth in the *Asura* world,  
this is the deed that leads to rebirth in the human world,  
this is the deed that leads to rebirth in the heavenly sense worlds,  
this is the deed that leads to rebirth in the heavenly form worlds,  
this is the deed that leads to rebirth in the heavenly formless worlds.

This is the deed that, when done, is not accumulated,  
this is the deed that is accumulated even when not done,  
this is the deed that is accumulated when done,  
this is the deed that is not really done, nor is accumulated.

This is the deed, provided with which, a person is reborn in hell, and  
only falls away after that full hell life is completed,

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<sup>16</sup> Below this is said differently, as rebirth in Yama's world. Yama rules over the *preta-loka*.

## Opening of the Discourse – 25

this is the deed, provided with which, a person is reborn in hell, and  
he falls away after half a hell life,  
this is the deed, provided with which, a person is reborn in hell, and  
falls away a short time after rebirth,  
this is the deed that leads to a specific rebirth,  
this is the deed that leads to a non-specific rebirth,  
this is the deed that results in rebirth in another country.

This is the deed, provided with which, a person is at first happy, and  
later unhappy,  
This is the deed, provided with which, a person is at first unhappy,  
and later becomes happy,  
This is the deed, provided with which, a person is at first happy, and  
later is also happy,  
This is the deed, provided with which, a person is at first unhappy,  
and later is also unhappy.

This is the deed, provided with which, a person is well off but selfish,  
this is the deed, provided with which, a person is poor but generous,  
this is the deed, provided with which, a person is well off and  
generous,  
this is the deed, provided with which, a person...<sup>17</sup>

This is the person for whom deeds are exhausted, but not his life,  
this is the person for whom life is exhausted, but not his deeds,<sup>18</sup>  
this is the person for whom deeds are exhausted and his life,

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<sup>17</sup> This is incomplete. We should presumably read: *pudgalo daridro bhavati matsarī*, to complete the permutation. However, it is not seen in the sections below.

<sup>18</sup> The last two occur in different order in the text.

this is the person for whom life is exhausted and his merits,<sup>19</sup>  
this is the person for whom life is not exhausted, nor his deeds, but  
some defilements are exhausted.

This is the person who is happy in body, but not in mind,  
this is the person who is happy in mind, but not in body,  
this is the person who is happy in body and in mind,  
this is the person who is neither happy in mind nor in body.

This is the deed, provided with which, a person is reborn in the lower  
realms and is handsome [and pleasant], with an agreeable body,  
agreeable skin, delightful eyes and is good looking,  
this is the deed, provided with which, a person is reborn in the lower  
realms and is ugly, with a harsh body and is unpleasant looking,  
this is the deed, provided with which, a person is reborn in the lower  
realms and is foul-smelling, with faculties that are crooked and  
undeveloped.

The ten unwholesome deeds which are known to have ten results  
externally that increase through development,<sup>20</sup>  
the ten wholesome deeds which are known to have ten results  
externally that increase through development,<sup>21</sup>  
the ten advantages of reverential salutation at the *stūpas* of the  
Realised One,<sup>22</sup>

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<sup>19</sup> Stated the other way round in the text below: the person for whom merits  
are exhausted and his life.

<sup>20</sup> These deeds are enumerated and explained in the text below, but omitted  
here.

<sup>21</sup> This statement does not occur in the text we have below, although it is  
implied.

the ten advantages of worshipping the *stūpas* of the Realised One,  
the ten advantages of giving a parasol,  
the ten advantages of giving a temple bell,  
the ten advantages<sup>23</sup> of giving clothes,  
the ten advantages of giving seats,  
the ten advantages of giving vessels,  
the ten advantages of giving food,  
the ten advantages of giving vehicles,  
the ten advantages of giving refuge,  
the ten advantages of giving drinks,  
the ten advantages of giving fruits,<sup>24</sup>  
the ten advantages of giving garlands,  
the ten advantages of giving loose flowers,  
the ten advantages of giving lights,  
the ten advantages of giving incense,  
the ten advantages of going forth,  
the ten advantages of living in the wilderness,  
the ten advantages of living on alms food,  
the ten confidences.

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<sup>22</sup> This statement doesn't occur in this form below, instead we have: *The ten advantages of saluting with reverence the memorial buildings of the Realised One in the Middle Country, the four great memorial buildings in Lumbinī, Mahābodhi and so on.*

<sup>23</sup> Here, and at many places following, what is described as being *advantages*, are in the text below called *virtues*.

<sup>24</sup> This is not found in the text below.

## 1-14: Health and Wealth

### 1.<sup>25</sup> Short Life

Herein, what is the deed that leads to a short life?

It is said:

- [1] Killing living beings.
- [2] Rejoicing in the killing of living beings.
- [3] Speaking in praise of the killing of living beings.
- [4] Greatly enjoying the death of enemies.
- [5] Encouraging the death of enemies.
- [6] Speaking in praise of the death of enemies.
- [7] Destroying what is in the womb.
- [8] Speaking in praise of destroying what is in the womb.
- [9] Causing a place to be established where many animals are killed – buffalos, cattle, pigs, chickens and so on – during the course of a sacrifice for sons, grandsons, or aiming at advantages for other people.
- [10] Destroying living beings while acting out of fear and fright.

#### 1a

Just as in the great city in Kashmir a certain monk, who it seems was a Worthy One, was stood in the doorway. Then near to a house on the main road a bellowing bull was being led along. That monk, having seen that, said: “Unfortunate! Pitiful! Alas!” The people asked him: “Noble one, why cry out this: ‘Unfortunate! Pitiful!

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<sup>25</sup> Numbers and titles are added by the editor for easy reference, they do not appear in the original text.

Alas!’ ?” He said: “There is nothing to say to the unfaithful, but here it is proper and I will speak: The bellowing bull which is being led along was previously a chief amongst the merchants, who had land prepared to carry out a year-long animal<sup>26</sup> sacrifice. And because of this many animals were slaughtered there. At the time of death he invited his son, and said: ‘Son, if you have love for me, then this year-long animal sacrifice I am carrying out, you should continue it when I have passed away.’ His son replied: ‘So be it!’ Then he, at the time of death, because of this deluded killing of living beings that he attended to, was reborn as a bull in his own home, and from birth to birth he was slaughtered. Now this is the sixty-first time he is being led away to slaughter. Then that monk having compassion for that bull said this: ‘It is you yourself who had land prepared, you who carried out the sacrifice, and many cattle were slaughtered. Why bellow? All of it is useless.’ ”

### 1b

As with such a preparation of land, so it is with the spectacle of war, where many beings are killed, including elephants, horses, people and so on, and greatly rejoicing in weapons and what is connected to wars.

### 1c

As in what was said by the Fortunate One at Vaiśālī in the Kālika discourse:<sup>27</sup> “Associating with the killing of living beings, Ānanda,

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<sup>26</sup> *Paśu* means both a bull and a sacrificial animal in general, hence the various translations here.

<sup>27</sup> We find a parallel to the quoted passage in AN 8.40: Duccarita-vipāka-sutta: *The killing of breathing beings, monastics, when practiced, developed, made much of, leads to hell, leads to the animal realm, to the*

making much of it, leads to hell, it leads to the animal realm, it leads to the *preta*-realm, and therefore even a little killing of living beings has the result that when reborn amongst human beings, it leads to a short life.”

## 1d

Also, the ten dangers spoken of in the Nandika discourse<sup>28</sup> regarding the killing of living beings.

This is the deed that leads to a short life.

## 2. Long Life

Herein, what is the deed that leads to a long life?

It is said:

- [1] Ceasing from killing living beings.
- [2] Speaking in praise of ceasing from killing living beings.
- [3] Herein, encouraging ceasing from killing living beings.
- [4] Speaking in praise of encouraging the ceasing from killing living beings.
- [5] The release of those due to be slaughtered, whether men, cattle, pigs, chickens and so on.

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*realm of petas. The lightest result for killing breathing beings is that it leads to a short life as a human being.*

<sup>28</sup> This discourse is unknown in Pāḷi and Sanskrit, and I do not know of a list of specifically ten dangers. The discourse is apparently found in Tibetan. It is mentioned again at 13 and 14 below.

- [6] Giving fearlessness to frightened people,<sup>29</sup> and having thoughts of compassion in the midst of people who are helpless.
- [7] Having thoughts of loving-kindness in the midst of people who are sick.
- [8] Giving food to others, whether young or old, and having thoughts of loving-kindness towards those who receive it.
- [9] What was said previously, on the side of wholesomeness, regarding the spectacle of war, etc.
- [10] Restoring broken monasteries, temples, and *stūpas*.

## 2a

Hence this was said:

“There can be no unseasonable death for whoever repairs the ruins.”

## 2b

As is explained in the discourse about the Independent Brahmā Baka.<sup>30</sup> Then, it seems, having become a seer with the five deep knowledges, when a caravan was lost on the road and overcome by thirst, he made it rain down repeatedly with his spiritual powers. The meaning of it was spoken of by the Fortunate One in this verse:

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<sup>29</sup> *Sattva* in Sanskrit usually indicates *beings*, but many times in Sanskrit Buddhist texts it seems to have the more defined significance of *people*, as is the case here and mainly throughout this text.

<sup>30</sup> For this story and some of the verses see Baka-brahma-jātaka (Jā 405).



## 1-14: Health and Wealth – 32

“That virtuous deed that was done of old  
I remember here like one wakened from a dream.”<sup>31</sup>

In that caravan the Bodhisattva was the caravan-leader. He who was seized on the bank of the river Eṇī.<sup>32</sup> On the bank of the river called the Eṇī a king was seized by an enemy and taken to the Himālaya. While being led along he was almost killed by the army and vehicles.

Then a seer through his spiritual power let loose winds and rains, and the enemy and his people were scattered through this means, and the king set free.

That was the second virtuous deed that was done, I remember like one wakened from a dream. The Bodhisattva was then the king.

The boat on the current of the stream  
was seized by the power of a ferocious *nāga*.  
Then at that time there was a great and powerful seer  
with the five deep knowledges going along the bank of the river.

Then the crew who were calling out helplessly  
were set free and returned to life.  
That was the third virtuous deed that was done,  
I remember like one wakened from a dream.

On that boat the leader was the Bodhisattva at that time. Such are the three times he did a deed, and because of that his life is long.

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<sup>31</sup> Pāḷi (Jā 405): *That virtuous deed that was done of old, I recollect like one wakened from sleep.*

<sup>32</sup> Pāḷi: *the person who was seized on the bank of the (river) Eṇī.*

2c

Some teachers speak like this. The Fortunate One said: “Formerly, monks, in the Rose-Apple Isle an epidemic broke out amongst the people. Then a certain being living in another universe, who had spiritual powers, heard that an epidemic had fallen upon the Rose-Apple Isle. Then through the power of his merit he made this aspiration: ‘I will be reborn in the Rose-Apple Isle to accomplish the destruction of the sickness of all the people.’ He was reborn there.

And for those people with thirst he destroyed their sickness with water, for those people with hunger he destroyed their sickness with food, thus with whatever people needed, he destroyed their sickness. For him there was nothing that was not a medicine, whatever he took up that was surely a medicine.

Then the people of the Rose-Apple Isle made the name: the Cure-All. Then, monastics, this king of physicians, with his Cure-All, after giving life to many thousands of people, passed away.

After some time he was reborn in the royal family of Mithilā. Afterwards, when he had become a great king, eighty thousands of the warrior class went forth through his teaching of the Dharma. In the Rose-Apple Isle people lived for eighty thousand years, and were not wasted away.

Then, having fallen away from that life, after some time he turned up as Māndhātā in Kuśīnagarī.<sup>33</sup>

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<sup>33</sup> Māndhātā’s story is mentioned again below, at 32a & 44a.

Again he was known as the young brahmin Sunetra in the Teaching about the Seven Suns.<sup>34</sup>

At that time, monks, I was the king of physicians, with his Cure-All. The result of this deed should be connected to the length of life of the great king. And it should be connected to the length of life of Māndhātā and Sunetra.

This is the deed that leads to a long life.

### 3. Much Illness

What is the deed that leads to much illness?

It is said:

- [1] Giving a beating with a fist or open hands.<sup>35</sup>
- [2] Rejoicing in the giving of a beating with a fist or open hands.
- [3] Speaking in praise of giving a beating with a fist or open hands.
- [4] Being satisfied with the giving out of those beatings with a fist or open hands.
- [5] Annoying mother and father in body and mind.
- [6] Similarly, afflicting the minds of others, such as virtuous ones who have gone forth.
- [7] Being satisfied with the sicknesses of enemies.<sup>36</sup>

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<sup>34</sup> See AN 7.66, Satta-sūriya-sutta, where Sunetta taught loving-kindness and led his followers to rebirth in the Brahmā worlds; and he himself lived for a phenomenally long time in higher realms of existence.

<sup>35</sup> More idiomatic in English might be: *giving a slap*, but I have preferred to be more literal here.

- [8] Being dissatisfied with the recovery from sicknesses of enemies.
- [9] Giving what is not really medicine to those who are sick.
- [10] Similarly, giving indigestible<sup>37</sup> food to those who are sick.

This is the deed that leads to much illness.

#### 4. Little Illness

What is the deed that leads to little illness?

It is said:

- [1] Ceasing from giving a beating with a fist or open hands.
- [2] Herein, encouraging others to cease from giving a beating with a fist or open hands.
- [3] Speaking in praise of ceasing from giving a beating with a fist or open hands.
- [4] Greatly rejoicing in ceasing from giving a beating with a fist or open hands.
- [5] Attending to mother and father when they are sick.
- [6] Also attending to others, such as householders and those gone forth.

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<sup>36</sup> Lit: *Not-friends*, but it is more than someone who is simply not a friend, and indicates someone who is actively hostile.

<sup>37</sup> It seems here that *jīrṇa* is being used in the meaning of *jīrṇi*. *Jīrṇa* normally means *old, decayed, rotten*, but that cannot be the sense here, and in the following section, whereas *jīrṇi, digestion* would fit the meaning. This is also the meaning given by Lévi in his translation, but unusually he has no note to justify his understanding of the passage.

- [7] Not being uplifted by the sicknesses of one's enemies.
- [8] Being uplifted by the recovery from these sicknesses.
- [9] Giving effective medicine to those who are sick.
- [10] Giving digestible food to those who are sick.

This is the deed that leads to little illness.

## 5. Ugliness

What is the deed that leads to ugliness?

It is said:

- [1] Anger.
- [2] Enmity.
- [3] Hypocrisy.
- [4] Contentiousness.
- [5] Speaking in dispraise of mother and father.
- [6] And speaking in dispraise of others, such as householders and those gone forth, whether young or old.
- [7] Not keeping clean the grounds of the monasteries, the image house, the temple, and the area around *stūpas*.<sup>38</sup>
- [8] Breaking lights and statues at *stūpas*.
- [9] Deriding ugly people.
- [10] Similarly, deriding those who are pure at heart.

This is the deed that leads to ugliness.

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<sup>38</sup> A *stūpa* is the familiar spherical building found in many temples, and which houses relics of the Buddha or other saints or upstanding members of the Buddhist Saṅgha.

## 6. Beauty

What is the deed that leads to beauty?

It is said:

- [1] Lack of anger.
- [2] Lack of enmity.
- [3] Lack of hypocrisy.
- [4] Giving of clothes.
- [5] Giving of whitewash in the area around *stūpas*, the temple and the image house.
- [6] Giving golden bowls.
- [7] Giving incense and ointments.
- [8] Giving decorations.
- [9] Speaking in praise of mother and father.
- [10] Speaking in praise of virtuous noble ones.<sup>39</sup>
- [11] Sweeping the monasteries and the area around *stūpas*.
- [12] Constantly sweeping the image house.
- [13] Not deriding ugly people, or others, young or old, or those who are living a pure life.

### 6a

Just as with the noble Sundarananda,<sup>40</sup> it seems, in the time of the Perfectly Awakened Krakucchanda, who made a steam bath for

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<sup>39</sup> *Ārya* in Buddhism generally has the meaning of one who has attained one of the four noble paths (stream-entry, once-returner, non-returner and *arhat*, or worthy one).

bathing for the Sangha of monks. After seeing them, he had a faithful thought.

And he gave a covering of golden orpiment to a Pratyeka-buddha *stūpa*. After seeing that, he had a faithful thought, and he became very handsome.

Again he made the principal parasol for a *stūpa* that was being made. As he declared in his last existence:

“Through a steam bath for bathing, and a covering of golden orpiment, and the giving of one parasol, I have attained a golden complexion.”

Through this he became handsome.

This is the deed that leads to beauty.

## 7. Undistinguished

What is the deed that leads to being undistinguished?

It is said:

[1] Jealousy.

[2] Selfishness.

[3] Being dissatisfied with the gains of others.

[4] Being dissatisfied by the speaking of praise of others.

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<sup>40</sup> For a similar story, concerning the Buddha’s cousin Nanda, see Beal, Romantic Legend of Śākya Buddha, pg. 378.

- [5] Contempt of mother and father.
- [6] Contempt of virtuous noble ones.
- [7] Similarly, contempt of others who are sick, foolish or old.
- [8] Speaking in praise of unwholesome roots,<sup>41</sup> and of low things that are outside the Dharma.<sup>42</sup>
- [9] Hindering the establishment of Bodhicitta.<sup>43</sup>
- [10] Greatly rejoicing in hindering the establishment of Bodhicitta.

This is the deed that leads to being undistinguished.

## 8. Distinguished

What is the deed that leads to being distinguished?

It is said:

- [1] Lack of jealousy.
- [2] Lack of selfishness.
- [3] Being satisfied with the gains of others.
- [4] Being satisfied by hearing of the glory, praise, clamor and fame of others.
- [5] Being uplifted by the praise spoken of others.
- [6] Having *stūpas* and temples made for the Fortunate One.

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<sup>41</sup> The three unwholesome roots: greed, hatred and delusion.

<sup>42</sup> This plays on two meanings of *hīna* as *low*, or *vile*, and *left out, excluded*.

<sup>43</sup> This is the mind that is intent of becoming a Buddha, and is one of the very few references to a specifically Mahāyāna teaching found in the discourse.



- [7] Hindering unwholesome roots, and low things that are outside the Dharma.
- [8] Encouraging the wholesome roots<sup>44</sup> of the distinguished.
- [9] Establishing Bodhicitta.
- [10] Establishing Bodhicitta and the wholesome roots of all the distinguished.

### 8a

As was said by the Fortunate One at Vārāṇasī, in the Past and Future discourse:<sup>45</sup> “Having excited the Bodhisattva Ajita, he tamed Ajita’s mind with great spiritual anxiety, such that he went out from home life to the Sangha.”

Therefore he said:

“Maitreya, who lives in the Tuṣita heavenly realm,  
who receives the worship of the gods,  
can quickly attain the ten powers of the Illustrious Buddhas,  
and be, like the moon in the world, worshipped forever.”

This is the deed that leads to being distinguished.

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<sup>44</sup> The three wholesome roots: non-greed, non-hatred and non-delusion.

<sup>45</sup> Lévi identifies this as MA 66. Ven. Anālayo translates it in The Madhyama Āgama (Middle-Length Discourses) Volume I, under the title The Discourse on Origins, see pg. 438 ff. The discourse is also mentioned at 32a below.

## **9. Low Family**

What is the deed that leads to rebirth in a low family?

It is said:

- [1] Stubbornness.
- [2] Great conceit.
- [3] Not acknowledging mother and father.
- [4] Not being devoted to ascetics.
- [5] Not being devoted to brahmins.
- [6] Not respecting the elders of the family.
- [7] Not attending to mother and father.
- [8] Not attending to virtuous noble ones.
- [9] Not attending to teachers and preceptors and other advisors.
- [10] Contempt of people of low family.

This is the deed that leads to rebirth in a low family.

## **10. High Family**

What is the deed that leads to rebirth in a high family?

It is said:

- [1] Lack of stubbornness.
- [2] Lack of great conceit.
- [3] Acknowledging mother and father.
- [4] Being devoted to ascetics.
- [5] Being devoted to brahmins.
- [6] Respecting the elders of the family.

- [7] Attending to mother and father.
- [8] Attending to virtuous noble ones.
- [9] Attending to teachers and preceptors and other advisors.
- [10] Not having contempt of people of low family.

## 10a

As was said by the Fortunate One in the discourse: “Monastics, whenever those who have gone forth approach, having wholesome virtues, spiritual living, beautiful ways, there are five advantages that are to be expected in that family. What five?

Here, monastics, when the virtuous have approached and the minds of that family are faithful, that leads to heaven, monastics, that family at that time are practicing the path to heaven.<sup>46</sup>

Again, monastics, when the virtuous have approached and they worship and stand up to meet them, that leads to rebirth in a high family, monastics, at that time they are practicing the path to a high family.<sup>47</sup>

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<sup>46</sup> cf. AN 5.199, Kula-sutta: *At whatever time, monastics, having seen virtuous renunciants approach the family, people’s minds grow faithful, at that time, monastics, that family is practicing the path that leads to heaven.*

<sup>47</sup> cf. AN 5.199, Kula-sutta: *At whatever time, monastics, having seen virtuous renunciants approach the family, people rise, worship and give a seat, monastics, that family is practicing the path that leads to (rebirth in) a high family.*

In this way the whole discourse can be utilised.

This is the deed that leads to rebirth in a high family.

## 11. Little Wealth

What is the deed that leads to having little wealth?

It is said:

- [1] Taking what is not given.
- [2] Encouraging taking what is not given.
- [3] Speaking in praise of fraud.
- [4] Greatly rejoicing in fraud.
- [5] Cutting off the means of subsistence for mother and father.
- [6] Similarly, cutting off the means of subsistence of others who are sick, foolish, old or feeble.
- [7] Being dissatisfied with the gains of others.
- [8] Making obstacles to the gains of others.
- [9] Greatly rejoicing in famine.<sup>48</sup>

This is the deed that leads to having little wealth.

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<sup>48</sup> This section deviates from the norm so far by having only nine causes instead of ten. In fact this happens many times throughout the discourse, and it may be that the reciters thought of ‘ten’ as being an approximate or round number, rather than an exact one.

## 12. Great Wealth

Herein, what is the deed that leads to having great wealth?

It is said:

- [1] Ceasing from taking what is not given.
- [2] Hindering others from taking of what is not given.
- [3] Approving of the cessation of others from taking what is not given.
- [4] Giving the means of subsistence for mother and father.
- [5] Giving the means of subsistence to virtuous noble ones.
- [6] Similarly, giving the means of subsistence to others who are sick, foolish, old or feeble.
- [7] Being satisfied with the gains of others.
- [8] Being dissatisfied with the losses of others.
- [9] Approving of the gains of others.
- [10] Greatly rejoicing in abundance.

### 12a

That discourse<sup>49</sup> can again be utilised: “Again, monastics, when the virtuous have approached they give gifts and they make merit, that leads to great wealth in the next rebirth, monastics, that family at that time are practicing the path to great wealth.”<sup>50</sup>

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<sup>49</sup> Meaning the one previously quoted from, AN 5.199. See section 10 above.

<sup>50</sup> cf. AN 5.199, Kula-sutta: *At whatever time, monastics, having seen virtuous renunciants approach the family, people share to the best of their ability, monastics, that family is practicing the path that leads to great wealth.*

This is the deed that leads to having great wealth.

### 13. Little Wisdom

Herein, what is the deed that leads to having little wisdom?

It is said:

- [1] Not questioning others here, be they the learned, ascetics or brahmins, saying: ‘What is Dharma, why does Dharma make for prosperity?’
- [2] Associating with those of little wisdom.
- [3] Avoiding those who are wise.
- [4] One expounds what is not True Dharma.
- [5] One reviles true Dharma.
- [6] One cuts off those who are skilled reciters of the true Dharma.
- [7] One does not congratulate those who are intent on being reciters of the true Dharma.
- [8] One congratulates those who are reciters of what is not true Dharma.
- [9] One praises wrong view.
- [10] One reviles right view.
- [11] Similarly, one cuts off the means of subsistence of the reciters and the writers of books.

**13a<sup>51</sup>**

It is said in the discourse:<sup>52</sup> “It leads to madness ... he does, he passes away confused, and becomes one with little wisdom.”

**13b**

As it is said in the Nandika discourse:<sup>53</sup> “There are thirty-five dangers that are connected with liquor, wines, or intoxicants which cause heedlessness: He becomes disrespectful of the Buddha, and he becomes disrespectful of the Dharma and the Sangha.”

**13c**

Also utilise the discourse to the Śākyaans:<sup>54</sup> “When the Fortunate One came to Kapilavastu one who had the fault of drinking liquor did not approach the Fortunate One. Four elders were sent by the Fortunate One to lead him, but he passed away. The Śākyaans asked: “Fortunate One, what is his destination?”

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<sup>51</sup> All three examples are about drinking liquor, but at present none of the deeds mentioned include it. I feel there must have been a loss of this deed sometime during the transmission of the text.

<sup>52</sup> cf. AN 8.40 Duccarita-vipāka-sutta again: *The drinking of liquor and wines, monastics, when practiced, developed, made much of, leads to hell, leads to the animal realm, to the realm of petas. The lightest result for the drinking of liquor and wines is that it leads to madness as a human being.*

<sup>53</sup> This discourse seems to have been the main authority of questions of alcohol, and was known to Vaśubandha and Nāgārjuna, and is apparently preserved in Tibetan.

<sup>54</sup> cf. SN 55.24, Paṭhama-saraṇāni-sakka-sutta.

The Fortunate One said: “Śākyans, you should understand the meaning of my words, and apply this discourse: ‘Just as the monk named Cūḍā Panthaka<sup>55</sup> while living at Rājagṛha was given a verse to learn, but at the end of the Rains Retreat he still was not able to grasp it.’ ”

The monastics, wondering, asked: “Fortunate One, what is the deed the result of which is little wisdom?”

The Fortunate One said: “At the time of the passing away of the Fully Awakened Kaśyapa, he was a forest monastic who at that time knew the Three Baskets of the teachings. But because of the monastics not making offerings to the Buddha, eventually the word of the Buddha disappeared. Those monastics went to him and explained the word of our Buddha has disappeared, saying: ‘You must teach it to us.’ Because of the fault of selfishness he did not teach. Thus the Dispensation disappeared. This was the deed the result of which was little wisdom.”

This is the deed that leads to having little wisdom.

## 14. Great Wisdom

Herein, what is the deed that leads to having great wisdom?

It is said:

- [1] Questioning those here who are wise.
- [2] Associating with ascetics and brahmins.

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<sup>55</sup> His story is remembered in the Pāḷi tradition in the Dhammapada commentary (Commentary to Dhṛ 25) but the reason for his dullness given there is different.



- [3] Avoiding those of little wisdom.
- [4] One expounds the true Dharma.
- [5] One reviles what is not true Dharma.
- [6] One praises those who are skilled reciters of the Dharma.
- [7] One congratulates what is spoken beneficially.
- [8] One avoids what is spoken that is unbeneficial.
- [9] One praises right view.
- [10] One reviles wrong view.
- [11] One gives gifts of ink,<sup>56</sup> books and pens.
- [12] Not drinking alcohol.

### 14a

As it is said in the Nandika discourse, explaining the thirty-five faults of alcohol connected with the unwholesome side.<sup>57</sup>

This is the deed that leads to having great wisdom.

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<sup>56</sup> *Masi* is soot or charcoal which was used to make ink.

<sup>57</sup> Mentioned above 13b.

## 15-22: Rebirths

### 15. Rebirth in Hell

Herein, what is the deed that leads to rebirth in hell?

It is said:

- [1] Wrong living in body, speech and mind through having severely corrupt thoughts.
- [2] A deed based on annihilationist view.
- [3] A deed based on eternalist view.
- [4] A deed based on nihilistic view.
- [5] A deed based on inconsequence view.<sup>58</sup>
- [6] A deed based on a selfish doctrine.
- [7] A deed based on ungratefulness.
- [8] Bad deeds having immediate results.<sup>59</sup>
- [9] Making false accusations against virtuous noble ones.

This is the deed that leads to rebirth in hell.

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<sup>58</sup> In Pāli texts the terms are analysed like this: annihilationist view = the view that life ends with death; eternalist view = the view that the soul (*ātma*) is eternal; nihilistic view = the view that there is no result of giving, etc.; inconsequence view = the view that bad actions are without consequences.

<sup>59</sup> The five bad deeds are: Taking the life of mother, father or a worthy one (*arhat*); spilling the blood of a Realised One; or causing a schism in the Saṅgha.

## 16. Rebirth as an Animal

Herein, what is the deed that leads to rebirth as an animal?

It is said:

- [1] Wrong living in body, speech and mind through having intermediately corrupt thoughts.
- [2] Deeds arising from various types of lust.
- [3] Deeds arising from various types of hatred.
- [4] Deeds arising from various types of delusion.<sup>60</sup>
- [5] Causing regret to those gone forth, mother or father.
- [6] Deriding beings who are animals.
- [7] Similarly, it is said endeavouring in deeds like the cow-vow and dog-vow<sup>61</sup> offerings; and endeavouring in aspiring to this.

### 16a

You should speak here of the Bodhisattva in the traditional birth story about the Lion.<sup>62</sup>

### 16b

Also about the brahmin Varṣākāra in his rebirths as a monkey. Just as the brahmin Varṣākāra<sup>63</sup> saw the elder monk Mahākāśyapa above

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<sup>60</sup> Greed, hatred and delusion are the three unwholesome roots.

<sup>61</sup> These were vows to behave like animals, e.g. eating grass, etc. in the case of the cow-vow; eating scraps, etc. in the case of the dog-vow.

<sup>62</sup> Which Jātaka is unknown.

## 15-22: Rebirths – 51

Rājagṛha going through the air from the mountain Vulture’s Peak to the side of the Seer’s mountain, then, with a mind corrupted through connection with Devadatta and Ajātaśatru, he made this wrong doing by way of speech: “This ascetic going through the air from one mountain to another is like a monkey jumping from tree to tree.”

The Fortunate One related this: “The brahmin Varṣākāra, having become angry, made this wrong doing by way of speech.”

“What was the result for him?”

The Fortunate One said: “Because of that wrong doing by way of speech the result is the brahmin Varṣākāra will be reborn as a monkey for five hundred lives.”

Afterwards Varṣākāra heard that the Fortunate One had declared, it seems: ‘He will be reborn as a monkey in five hundred lives.’ He became spiritually anxious and full of faith.

Then, at the time the Fortunate One was passing away, Varṣākāra asked: “When will that deed be destroyed?”

The Fortunate One said: “These five hundred births you will be reborn in Rājagṛha. Just as the rose-apple arises in the Rose-Apple Isle, where the fruits are the size of the *uṣṭrikā* plant, and their flavour is like sweet honey, so that is where you will be reborn. From there you will arise in a happy destination. Just as with a corrupt mind one is reborn amongst lions. And explaining the meaning the Fortunate One spoke this verse:

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<sup>63</sup> This story is known to the Pāḷi commentaries, see MA 4.73, Gopakamoggallāna-sutta-vaṇṇanā, but there the monk Vassakāra defames is Ven. Mahākaccāna.

“Long is the night for one awake, long is a league for one tired,  
long is *samsāra* for fools who know not True Dharma.”

This is the deed that leads to rebirth as an animal.

## 17. Rebirth in Yama’s World

Herein, what is the deed that leads to rebirth as a *preta*<sup>64</sup> in Yama’s world?

It is said:

- [1] Wrong living in body, speech and mind through having a mind of revenge and anger.
- [2] Greed.
- [3] Dishonest greed.
- [4] Wrong livelihood.
- [5] Dying of hunger, thirst or anger.
- [6] Dying with a mind attached to possessions.

### 17a

As was said by the Fortunate One in the One Hundred Chapters Scripture, in the discourse on the Analysis of Deeds: “Again for this

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<sup>64</sup> A *preta* is a being living a miserable existence in a kind of limbo or purgatory. In Buddhist cosmology this world is under the control of Yama.

person, Ānanda, it is a deed that was done in another life; or holding a wrong view at the time of death.”<sup>65</sup>

This is the deed that leads to rebirth as a *preta* in Yama’s world.

## 18. Rebirth in the *Asura* World

Herein, what is the deed that leads to rebirth in the *Asura*<sup>66</sup> world?

It is said:

- [1] All wrong living in body, speech and mind that is mild.
- [2] Conceit.
- [3] Great conceit.
- [4] Conceit regarding attainments.
- [5] The ‘I’-conceit.
- [6] Wrong conceit.
- [7] Well-performed deeds having wholesome roots but which ripen in birth in the *Asura* worlds.
- [8] Everything arising from excessive passion and having a bad character, but having wisdom as a cause.<sup>67</sup>

This is the deed that leads to rebirth in the *Asura* world.

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<sup>65</sup> cp. MN 136: *Earlier they must have done a wicked deed that leads to suffering, or later they did a wicked deed that leads to suffering, or at the time of death they took up a completely wrong view.*

<sup>66</sup> The *asuras* are anti-gods, or former gods (*sura*), that fought against the gods and were thrown out of heaven because of their rebellion.

<sup>67</sup> I am unsure what deeds would characterise these last two causes, and unfortunately, just where we want it, no examples are given.

## 19. Rebirth in the Human World

Herein, what is the deed that leads to rebirth in the human world?

It is said:

The ten wholesome deeds<sup>68</sup> that are either well-practiced or poorly practiced. What ten?

[1-3] The threefold deeds by way of body.<sup>69</sup>

[4-7] The fourfold deeds by way of speech.<sup>70</sup>

[8-10] The threefold deeds by way of mind.<sup>71</sup>

This is the deed that leads to rebirth in the human world.

## 20. Rebirth in Heavenly Sense Worlds

Herein, what is the deed that leads to rebirth in the heavenly sense worlds?

It is said:

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<sup>68</sup> *Karma-patha* means something like *deed-path*, which is awkward in English. Throughout I have translated it simply as *deeds*.

<sup>69</sup> Not killing, taking what is not given and sexual misconduct.

<sup>70</sup> Restraint from false, malicious and rough speech; and frivolous talk.

<sup>71</sup> Being without avarice, having good will and right view.

The fully complete ten wholesome deeds.<sup>72</sup>

This is the deed that leads to rebirth in the heavenly sense worlds.

## **21. Rebirth in Heavenly Form Worlds**

Herein, what is the deed that leads to rebirth in the heavenly form worlds?

It is said:

The fully attained four concentrations,<sup>73</sup> and from that, full excellence in the ten wholesome deeds.

This is the deed that leads to rebirth in the heavenly form worlds.

## **22. Rebirth in Heavenly Formless Worlds**

Herein, what is the deed that leads to rebirth in the heavenly formless worlds?

It is said:

The four formless attainments,

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<sup>72</sup> Same as previous list, but to perfection.

<sup>73</sup> This refers to the four *jhānas*, which have corresponding levels in the cosmology.



15-22: Rebirths – 56

- [1] The sphere of endless space.
- [2] The sphere of endless consciousness.
- [3] The sphere of nothingness.
- [4] The sphere of neither-perception-nor-non-perception.

There is the developing and making much of these attainments.

This is the deed that leads to rebirth in the heavenly formless worlds.

## 23-50: Permutations

### 23. Deeds Done that are not Accumulated

Herein,<sup>74</sup> what is the deed that, when done, is not accumulated?

It is said:

Whatever deed, which, once done, leads to being grieved, distressed, reviled, disgusted, confessed, announced and made manifest, which he promises to restrain himself from in the future, and not do again.

This is the deed that, when done, is not accumulated.

### 24. Deeds that are accumulated even when not Done

Herein, what is the deed that is accumulated even when not done?

It is said:

Whatever deed which is yet to be completed by way of body. Herein, speaking a word with corrupt mind, and saying: 'Like this I will do to you'.<sup>75</sup>

This is the deed that is accumulated even when not done.

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<sup>74</sup> The lists of deeds which characterised the early part of this discourse, is now abandoned until 62 and permutations of sets takes its place.

<sup>75</sup> This is an awkwardly stated permutation. From the description it means making threats against another person, but not following through on them.

## 25. Deeds that are accumulated when Done

Herein, what is the deed that is accumulated when done?

It is said:

Whatever good deed that is intentional.

### 25a

As was said by the Fortunate One:<sup>76</sup>

“Mind precedes thoughts, mind is their chief, they are impelled by  
mind,  
if with a corrupt mind one speaks or acts,  
through that suffering follows him like a wheel follows the ox’s foot.

Mind precedes thoughts, mind is their chief, they are impelled by  
mind,  
if with a pure mind one speaks or acts,  
through that happiness follows him like a shadow which does not  
depart.”

This is the deed that is accumulated when done.

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<sup>76</sup> cf. Dhp 1-2: *Mind precedes thoughts, mind is their chief, their quality is made by mind, if with a base mind one speaks or acts, through that suffering follows him like a wheel follows the ox’s foot. Mind precedes thoughts, mind is their chief, their quality is made by mind, if with pure mind one speaks or acts, through that happiness follows him like a shadow which does not depart.*

## 26. Deeds not really Done

Herein, what is the deed that is not really done, nor is accumulated?

It is said:

Whatever deed is intentionally done or effected but in a dream.<sup>77</sup>

This is the deed that is not really done, nor is accumulated.

## 27. Hell for a Full Time

Herein, what is the deed, provided with which, a person is reborn in hell, and only falls away after that full hell life is completed?<sup>78</sup>

It is said:

That deed that is done here and is successful and through which he goes to hell. That deed, which, once done, one is not grieved, distressed, reviled, disgusted about, and it is not confessed, announced and made manifest, which he does not promise to restrain himself from in the future, but through which he is exceedingly happy and joy arises.

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<sup>77</sup> Dreams were not believed to have real-life consequences in themselves.

<sup>78</sup> Hell is not everlasting in Buddhism, but a temporary abode where creatures suffer for as long as the result of their karma hasn't come to an end.

27a

Like Devadatta, Kokālika and so on.<sup>79</sup>

This is the deed, provided with which, a person is reborn in hell, and only falls away after that full hell life is completed.

## 28. Hell for a Half Time

Herein, what is the deed, provided with which, a person is reborn in hell, and falls away after half a hell life is completed?

It is said:

That deed that is done here and is accumulated and through which one goes to hell. That deed, which, once done, one is not grieved, distressed, reviled, disgusted about, and it is not confessed, announced and made manifest, which he does not promise to restrain himself from in the future. But through which he is not exceedingly happy and joy does not arise.

This is the deed, provided with which, a person is reborn in hell, and falls away after half a hell life is completed.

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<sup>79</sup> Two notorious opponents of the Buddha. See, for instance, the story accompanying the rule to Saṅghādisesa 10 in the Pārājikakkhandā of the Vinaya (PTS III.171 ff.)

## 29. Hell for a Short Time

Herein, what is the deed, provided with which, a person is reborn in hell, and falls away after a short time?

It is said:

That deed that is done here and is accumulated and through which he goes to hell. That deed, which, once done, leads to being grieved, distressed, reviled, disgusted, announced, confessed and made manifest, which he promises to restrain himself from in the future. Not having done it again, he is reborn in hell, and falls away a short time after rebirth.

### 29a

As with king Ajātaśatru. Through his friendship with Devadatta he had committed a deed having immediate effect after death:

Patricide.<sup>80</sup>

Schism in the Sangha.

He had let loose the elephant Dhanapāla to charge at the Buddha.

He had let loose a catapult to hit the Buddha.

All through the advice of Devadatta.<sup>81</sup>

Then having heard that Devadatta had gone to the Ceaseless hell, having spiritual anxiety, he gained faith in the Fortunate One, and in

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<sup>80</sup> For the story of Ajātasattu's patricide, cf. [DhpA 1.12](#).

<sup>81</sup> In the Pāli tradition these last three deeds were not directly the work of Ajātasattu, but of Devadatta himself.

the discourse on the Fruits of the Ascetic Life<sup>82</sup> he confessed his faults, and reestablished the roots of wholesomeness. Then at the time of death his mind was full of faith, thinking: even with my bones I go for refuge to the Buddha, the Fortunate One, and he fell away from hell after a short time.<sup>83</sup>

This is the deed, provided with which, a person is reborn in hell, and falls away after a short time.

### 30. Specific Rebirth

Herein, what is the deed that leads to a specific rebirth?

It is said:

Whatever deed, when done, after declaring ‘May this ripen in rebirth in such and such a place’, and in that place he is reborn.

#### 30a

As was introduced by the Fortunate One in the Śyāmāka birth story, praising the arising of the will to make an aspiration to become a Buddha.<sup>84</sup>

This is the deed that leads to a specific rebirth.

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<sup>82</sup> cf. DN 2, Sāmañña-phala-sutta.

<sup>83</sup> This is very different from the Pāḷi tradition, which had him condemned to hell for 60,000 years, before being reborn as Vjītavī, and becoming a Pacceka-buddha. See DA II.237-8.

<sup>84</sup> I am not sure if this is related to Sāma-jātaka (or, Suvaṇṇa-sāma-jātaka), Jā 540, but that story does not include an aspiration to become a Buddha.

### 31. Non-Specific Rebirth

Herein, what is the deed that leads to a non-specific rebirth?

It is said:

Whatever deed, when done, without declaring ‘May this ripen in rebirth in such and such a place’, and he is reborn according to his deeds.

This is the deed that leads to a non-specific rebirth.

### 32. Another Country

Herein, what is the deed that has results in another country?

It is said:

Whatever deed, in this life, that matures in another country, whether good or bad, and the deed that has results in another country.

#### 32a

As the Fortunate One said: “Previously, monastics, in the Rose-Apple Isle, humans had unlimited life, like king Māndhātu.”<sup>85</sup>

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<sup>85</sup> See Jātaka 258; and Divy. 17 for his story. He is mentioned at 2c above, and 44a below.



32b

In a certain city there was a son of a caravan-leader named Mairāyajña.<sup>86</sup> Surrounded by five-hundred friends he went to a park. Then his friends said: “In this city the merchants took your father, and having made him their leader, they crossed the great ocean and entered the Land of Gold. Having gone to another country, they saw the interior of the island, and made an acquisition of gold. We also, having made you our leader, and crossed the great ocean, will make an acquisition of gold and we will guard it in the interior of the island.”

“Let it be so!” he replied.

The night having passed, he asked his mother: “Dear, we will go to the Land of Gold.”

His mother said: “Son, there are immeasurable riches in the house. Stay here, you should not go.” Because of his mother’s word he turned back.

Once more he went to the park, and his friends said: “We still point out the benefit.”

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<sup>86</sup> This story lacks the normal formal introduction. It is also known to the Avadāna-śataka (no 36), where the protagonist is called Maitrakanyaka; the same story and name are known to the Divyāvadāna (no 38). In the Pāḷi Jātakas the story is similar, but the name is there Mittavinda or Mittavindaka (Ja 369). The city is specified below as being Tāmalipta, a great port on the east coast of India.

“So be it!” he replied. Having gone to his mother once more, he asked her again. But his mother fell at his feet and turned him back.

And so a third time.

Once more after an interval, having gone to the park, his friends said: “It is your fault that we do not go, we ask you again! Otherwise we thirteen will go without you.”<sup>87</sup>

Unknown to his mother, he got many goods ready and went outside. At the departure time, when getting ready, his mother, having fallen at his feet near the door, without moving said: “Son, you should not go!”

After kicking his mother angrily on the head, he crossed over her and went to the sea shore.

Then he said to his friends: “When crossing the sea no one knows whether we live or die. We should undertake all eight fasting day rules.” Saying, “So be it” they undertook the practice of the fasting day rules.

They crossed the sea. Half way across the sea the ship, beaten by the rough winds, was destroyed, and they all died.

Maitrāyajña, grasping a copper bowl that had ... attached to its mouth, landed on the shore. He roamed around till he saw the golden wall of a city furnished with pleasure parks, groves and lakes, with the smoke of incense, loose flowers strewn about, and having silk cloths attached and bunches of garlands.

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<sup>87</sup> Above five hundred friends have been mentioned.

## 23-50: Permutations – 66

Four nymphs came out from there, and taking hold of him, they entered the city. He played with them for many years – he played for a hundred years, a thousand years, a hundred thousand years.

Then they said to him: “Noble sir, this country is quite new to you, without our knowing about it, you should not go outside. But if you do go outside by all means you should not go in the northerly direction.” After an interval he went out from there.

Once again while going along he saw a city with silver walls, furnished with pleasure parks, groves ...

*Much as before.*<sup>88</sup>

From there eight nymphs came out,<sup>89</sup> took hold of him, and entered the city. He played with them for many years – he played for a hundred years, a thousand years, a hundred thousand years.

*As before.*

After an interval he came out from there.

Once more he roamed around till he saw a city having walls made of beryl, furnished with pleasure parks, groves and lakes, with the smoke of incense, loose flowers strewn about, and having silk cloths attached and bunches of garlands.

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<sup>88</sup> Instructions to the reciter are placed in italics here and below.

<sup>89</sup> It is noticeable that as the quality of the walls of the city, and presumably its glory, decrease, so the number of nymphs available for sensual pleasures increase.

And from there sixteen nymphs came out, and played with him for many years.

*As before.*

They said to him: “Noble sir, this country is quite new to you, you should not go without us accompanying. But then if you do go outside, by all means you should not go in the northerly direction.”

After an interval he came out from there.

Once again while roaming around, he saw a city with crystal walls, and again it was furnished with pleasure parks, groves and lakes, with the smoke of incense, loose flowers strewn about, and having silk cloths attached and bunches of garlands.

From there thirty-two nymphs came out, and they played with him for many years, for a hundred years, a thousand years, a hundred thousand years.

They said to him: “Noble sir, this country is quite new to you, you should not go out without us accompanying. But then if you do go outside, you should not go in the northerly direction.”

Ignoring them, wearied with pleasure, he came out, and while going north he arrived at a forest of thorns.

Then he saw a city with black iron walls. He entered it, and just after entering the city gate closed up. He looked up, the wall expanded, and he heard a fearful noise. Standing there he thought: “What is that?”

He went there and he saw a man with a wheel having swords that was cutting through his head. Fearfully he asked: “Why is this, good man?”

The hell-being said: “This is a personal hell.”

Maitrāyajña said: “What wicked deed did you do?”

He explained: “On our Rose-Apple Isle there is a city called Mahākośalī. There I was the son of a great caravan leader. I went with five hundred friends to the park, and they said: ‘Your father was a caravan leader previously, having made him our leader and gone to another country, they made an acquisition of gold. Entering the Land of Gold, the Lion Isle,<sup>90</sup> they saw the interior of the island. We also, with you as our leader, will look to another country.’

‘Let us go,’ I replied.

Having returned home, and greeted my mother, I said: ‘I also will go to another country!’

My mother said: ‘Son, your father crossed the seas and went to another country and died there. You are my only son, there is plenty of riches in the home, stay here, you should not go!’

‘I will not go,’ I replied.

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<sup>90</sup> It is not clear if this Lion Isle (*Siṃhaladvīpa*) is to be identified with Śrī Laṅkā here or not. I do know of anywhere else where Śrī Laṅkā is called the Land of Gold.

## 23-50: Permutations – 69

So it was twice, thrice and four times, falling at my feet, she prevented me.

After an interval I again went to the park and my friends said: 'Certainly we should go!'

'I will go,' I replied.

Then when getting ready, my mother, having fallen at my feet near the door, without moving said: 'Son, it is not proper to leave me!'

Then, having kicked her on the head with my foot, I left. Together with my five hundred friends, I went to the sea shore. Having undertaken the eight fasting day rules we crossed the sea. Setting forth for the Land of Gold our ship, beaten by the rough winds, was destroyed, and they all died.

But I, after many days, by some means crossed over the sea, then wearying I saw the golden wall of a city, furnished with pleasure parks, groves and lakes, with the smoke of incense, loose flowers strewn about, and having silk cloths attached and bunches of garlands.

Four nymphs came out from there, and with them I entered into the city. I played with them for many years – I played for a hundred years, a hundred thousand years.

Then, after an interval, I went out ...

*As before.*

23-50: Permutations – 70

From there the nymphs came out, and with them I entered into the city. I played with them for many years – I played for a hundred years, a hundred thousand years.

So with the walls made of beryl.

From there sixteen nymphs came out ...

I came out from there.

I saw a city with walls made of crystal.

*As before.*

From there thirty-two nymphs came out.

I also played with them ...

I arrived at a forest of thorns ...

*Up to 'I saw an iron city'.*

I entered it.

With my entrance the gate closed.

And there ...

*As before.*

I saw a man with a wheel having swords cutting through his head. Having entered that place, the wheel having swords crossed over onto my head.

What mother I ... turned back.<sup>91</sup>

I took up the eight fast-day rules. The result of that deed is that I enjoyed the personal heaven in those four cities. Having kicked my mother on the head, I left. The result of that deed is that a wheel having swords cut my head.”

Maitrājyāñā thought: ‘I have done the exact same deed, and now the result of my deed is near to hand.’

The hell-being asked: “Who are you?”

Maitrājyāñā said: “There is in the Rose-Apple Isle a great city called Tāmalipta. I am from there. This is all going to happen to me.”

The hell-being said: “Today I heard a noise in the firmament, saying: ‘The result of your deed is exhausted. Today the son of a caravan leader called Maitrājyāñā will come, who has done the same deed.’ ”

Maitrājyāñā said: “What is there to eat?”

He said: “Only whatever pus and blood flows from your head after it is cut.”

After saying that, that person fell down dead.

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<sup>91</sup> It seems this line is out of place here.



Maitrāyajña, fearful and anxious, after prostrating with his whole being to his mother and father, said:

“Stretching from the top of existence to the Ceaseless hell, through countless pathways across the world systems, myself, and the multitude of gods, anti-gods, men, *nāgas*, ghosts – whatever beings approach – may they all be happy!”

Having thought thus, and honouring mother and father with his whole being, he prostrated and made this aspiration: “Wherever I am reborn may I be of service to my mother and father! Whatever beings there are reborn in personal hells, for the benefit of them all I remain here. Whatever beings there are in the world, both bound and free, I worship them. May they protect me!”

Having said that, in that hell-being’s place he stayed for some time. And again he made an aspiration, saying:

“From the Ceaseless hell to the top of existence, whatever beings fall away and are bound and attached to various destinations, may they all be happy, may they spend their time devoted to Dharma, and experience the ageless and deathless *Nirvāṇa*!”

Then the wheel, without touching his head, all the time remained hovering in the sky. And all the time, it seems, his mother was praying: “If there is some fruit of merit for me, from giving, or from virtue, or from the spiritual life, or from the vows I undertook, through the fruit of that merit, may my son, wherever he may be, not have any misfortune!” And through that he was safe.

As in the Śyāma story,<sup>92</sup> with a poisoned arrow ... Because of the blessing of prince Śyāma's mother and father the dart came out, the poison was destroyed, and he who was dead returned to life. Because of that blessing he was safe.

Just as was said by the noble Śāradvatīputra<sup>93</sup> in the Dhanamjaya discourse<sup>94</sup> at the adamantine Rājagṛha: “That brahmin honoured regularly his mother and father, and rightly worshipped them with a beautiful mind set on compassion. Shaken, their son acted according to righteousness, virtuously, and never did any wicked deed.” The whole discourse can be utilised here.

Just as in the Śivālaka discourse,<sup>95</sup> the Fortunate One said: “Householder's son, as your mother and father served you in five ways, so should you serve them in five ways. Householder's son, again, when an individual has compassion for his mother and father prosperity is to be expected.”

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<sup>92</sup> This story, in which a son was saved by his parents' avowal of truth was well known in the ancient world. In Pāli the story is No. 540 of the Jātaka collection, Suvanṇa-sāma-jātaka. It was also known to the Mahāvastu (II, 210 ff); the Avadāna-kalpalatā (No. 101) and other collections.

<sup>93</sup> An alternate name for Ven. Śāriputra.

<sup>94</sup> This discourse is unknown to me. There are a number of Dhanamjayas known in the Pāli texts, but no interactions with Ven. Śāriputta recorded as far as I am aware.

<sup>95</sup> cf. DN 30, Sigālovāda-sutta: *In five ways, householder's son, should a child attend to their mother and father, (thinking:) I will support those who supported me, I will do my duty to them, I will uphold the family lineage, I will look after the inheritance, then when they die I will make an offering to the pretas.*

So he remained, feeding on joy, for a full 60,000 years.

Just as king Ajātaśatru passed away before the full measure of life in hell was fulfilled.<sup>96</sup> But as deeds are not barren he still had severe headaches.

We should also say here that after Maitrāyajña made his aspiration he was eager to obey his mother and father.

Just as in the Śyāma birth story his blind mother and father protected him with their hands. And a hundred other birth stories.

Then the Fortunate One, when the time had arrived, addressed the monastics: “It may be, monastics, that at that time, on that occasion, you think it was Maitrāyajña, who became the son of a caravan leader. It should not be seen like this. At that time, on that occasion, I was Maitrāyajña, the son of a caravan leader. Therefore, monastics, have faith in my words. You should have respect for the Buddha. You should have respect for the Dharma and the Sangha. You should have respect for your mother and father, teachers and preceptors. In this way you should train yourselves, monastics. Whoever has gone to another country experiences both happiness and suffering, just as Maitrāyajña, when he had gone to another country, there underwent in his life a personal heaven and a personal hell, so whoever has gone to another country experiences both happiness and suffering.”

This is the deed that has results in another country.<sup>97</sup>

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<sup>96</sup> Commentary to Dhp 12, cp. 29a above.

<sup>97</sup> This concluding sentence suggests to me that this was originally the conclusion of the examples, and the examples that follow were added later.

## 32c

This was shown by the Fortunate One: “As with me, so it is with mother and father, teachers and preceptors. The word spoken has the same result in this world and in the next world. How is the result of the deed the same in this world? Just like the poor man in Śrāvastī,<sup>98</sup> after seeing the Fortunate One together with the Sangha of disciples eating, his mind became full of faith. Through this deed that he did he acquired a great heap of merit, which led him to majesty. It was also the seed of his release from *samsāra*. Knowing this the Fortunate One spoke this verse:<sup>99</sup>

“Those who rejoice here, and those who serve,  
are not lacking in skill, they are entitled to their merit.”

This is the basis of the verse:<sup>100</sup>

“Mind precedes thoughts, mind is their chief, they are impelled  
by mind,  
if with a pure mind one speaks or acts,  
through that happiness follows him like a shadow which does not  
depart.”

Then he passed away and was reborn amongst the gods.

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<sup>98</sup> This may refer to the story at 36a below.

<sup>99</sup> AN 5.36, Kāla-dāna-sutta: *Those who rejoice there, or those who serve, do not lack an offering, they have a share of the merit.*

<sup>100</sup> cf. Dhṛ 2: *Mind precedes thoughts, mind is their chief, their quality is made by mind, if with pure mind one speaks or acts, through that happiness follows him like a shadow which does not depart.*

### 32d

Just as with the Independent Buddha called Tagaraśikhī.<sup>101</sup> In a time of famine he received a broth from a poor man, and on that same day the poor man in that very city was anointed king. And after an interval of time he became an Independent Buddha. He is mentioned in another discourse<sup>102</sup> where he is also called the Independent Buddha Tagaraśikhī. So from that mind full of faith in the Fortunate One he had an immediate fruit and result.

### 32e

How is it with mother and father? Just as Maitrāyājña, the son of a caravan leader, four times was turned back by the word of his mother, so he experienced the pleasure of a personal heaven in four great cities, and through that planted the seed of release from *samsāra*, so he also had an immediate fruit and result through respecting mother and father.

### 32f

And how does one with corrupt mind towards the Fortunate One, and mother and father, go to hell? It is said: “Devadatta, through having a corrupt thought towards the Fortunate One, fell into the great and Ceaseless hell.”

### 32g

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<sup>101</sup> More than one Pacceka-buddha called Tagarasikhī is also known to the Pāli tradition (see below) but this particular story is not found.

<sup>102</sup> Perhaps this would equate to one of these two discourses MN 116, SN 1.139?

Likewise in the Sindhu realm<sup>103</sup> there was a city called Rauruka,<sup>104</sup> and there prince Śikhaṇḍī, having killed his father, fell into hell. This is how one with corrupt mind towards the Fortunate One, and mother and father, goes to hell.

What, is there no differentiation made? It is said: “There is a great differentiation made.”

The Fortunate One produced and accumulated the roots of wholesomeness that were acquired over one hundred thousand aeons and an uncountable amount of time. When the path was unknown, the Buddha attained it, and pointed out the path to Awakening. Therefore having faith in him has fruit and results that are immeasurable, and in the end there is *Nirvāṇa*.

But mother and father to not know the path to release. Again mother and father’s word is not made for everyone. Some parents’ minds are affected by wrong views and they say to their son: “Come, lead me to the wilderness to die there, this will be both for your good and happiness and for mine. [Throw me down a precipice,] or, make me enter a fire.”

But this is not to be done. What is the reason? Those who kill mother or father will certainly to to hell. For this reason the Fortunate One did not allow the going-forth for one who had killed mother or father, and for him who has gone forth, there is no higher ordination, and there is no attainment of fruit.

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<sup>103</sup> What we would now call Pakistan.

<sup>104</sup> DPPN, s.v. Sovīra.

In this way it is prevented, just as for mother and father, so it is the same for teacher and preceptor. How is it the same?

Did not the Fortunate One say: “Mother and father have a love for a child that penetrates and remains as far as the bone-marrow, for this reason without the permission of mother and father there is no going-forth.”

Just as the Fortunate One did not give the going-forth to the noble Rāṣṭrapāla, Śoṇa, and others without their respective mother’s and father’s permission, and even today we do not give the going-forth without permission. Just as with the going-forth of the Fortunate One, his father Śuddhodana covered his eyes through grief for his son.

It is said:<sup>105</sup> “Considering these five reasons mother and father wish for a child:

- [1] He will look after us when we are old,
- [2] as he was protected so he will protect us,
- [3] he will be master of our wealth,
- [4] when we have died he will make the ancestor offerings,
- [5] he will preserve our family lineage.

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<sup>105</sup> This seems to be out of place again. cf. AN 5.39 Putta-sutta: *The wise desire a child seeing five reasons, (thinking:) he will support those who supported him, he will do his duty to them, he will uphold the family lineage, he will look after the inheritance, then he will make an offering to the pretas.*

These are the five reasons mother and father wish for a child.

It is not so with teachers and preceptors. They act wholly out of kindness, thinking: “How could he make an end to the stream of time that rolls on in this wheel of *samsāra*?”

### 32h

As was said by the Fortunate One in the Discipline:<sup>106</sup> “Preceptors should perceive their students as sons, and students should perceive their preceptors as fathers, depending on each other in this way they will be happy.” In this way teacher and preceptor are the same as mother and father.

### 32i

Just as the Fortunate One said in the Discourse about the Universal Monarch:<sup>107</sup> “What is the deed having the result that the king, the universal monarch, receives elephant-jewels and horse-jewels?”<sup>108</sup>

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<sup>106</sup> cf. Vin. PTS 1.45: *The preceptor, monastics, should establish in his live-in attendant the mind of a son, and the live-in attendant should establish in his preceptor the mind of a father. Thus these having respect, deference, living together in common, will meet with development, growth and fulfilment.*

<sup>107</sup> This discourse does not seem to be extant; it is also mentioned at 70b and 75a and 76a below.

<sup>108</sup> A Universal Monarch is said to have seven jewels, they are: the wheel jewel, the horse jewel, the elephant jewel, the gem jewel, the woman jewel, the rhinoceros jewel, and the advisor jewel. See f.i. [Dharma-saṅgraha](#).



For a long time the king, the universal monarch, carried his mother and father on his shoulders, or had them transported in a chariot, or, he had his teacher and preceptor transported. Because of this the result was that the king, the universal monarch, received elephant and horse jewels. For this reason mother and father are the same as teachers and preceptors. There is another differentiation made: householders worship mother and father and those gone-forth, but those gone-forth must worship only teachers and preceptors.

### 32j

Just as in the Mahīśāsaka lineage a different explanation has arisen and is remembered within their Discipline thus: “As the Fortunate One said, ‘Monastics, one should not go to another country without having first paid respects to your teacher and preceptor.’<sup>109</sup> Why? Monastics, there is an obstacle to life, an obstacle to the spiritual life, an obstacle to the bowl and robes.<sup>110</sup> Previously, monastics, there was a son of a caravan leader called Maitrāyājña...’ ” This tradition is to be recited here, just as it is. In this way mother and father are the same as teachers and preceptors.

### 32k

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<sup>109</sup> cf. Vin. PTS I.50: *Without asking his preceptor he should not enter the village.*

<sup>110</sup> The Pāḷi tradition knows of ten obstacles Vin I.112-3: *Herein, there are these obstacles: the king-obstacle, the thief-obstacle, the fire-obstacle, the water-obstacle, the human-obstacle, the non-human obstacle, the snake-obstacles, the reptile-obstacle, the obstacle to life, the obstacle to the spiritual life.*

As was said by the Fortunate One:<sup>111</sup> “Monastics, whoever would roam around the Rose Apple Isle carrying his mother and father on his shoulders, and would support them, and give them all the finest gold in the four continents, still would not have given back the help he had from his mother and father. But whoever instils faith in the Buddha, the Dharma, the Sangha, and establishes them in the five virtuous precepts, beloved of the noble ones, in this way a son would have given back the help he had from mother and father.” Teachers and preceptors do all this.

### 321

As is said by the Fortunate One in the discourse on the Analysis of Offerings:<sup>112</sup> “Just as, Ānanda, a person who because of another person has gone for refuge to the Buddha, has gone for refuge to the Dharma and the Sangha...”

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<sup>111</sup> cf. AN 2.34: *If, monastics, one were to carry your mother on one shoulder, and carry your father on one shoulder, and live for a hundred years... one would not have done enough for your parents, or have repaid them... But whoever, monastics, having faithless parents, establishes them successfully in faith... to that extent one has done enough for your parents, and have repaid them.*

<sup>112</sup> cf. MN 142, Dakkhiṇa-vibhaṅga-sutta: *For the person, Ānanda, who because of another person has gone for refuge to the Buddha, has gone for refuge to the Dhamma, has gone for refuge to the Saṅgha, Ānanda, it is not easy for that person to be repaid by the other person, I say, that is to say: with worship, rising from one's seat, reverential salutation, homage, gifts of robes, alms-food, dwellings, and requisites of medicine for support when sick.*

**32m**

The training rules should also be quoted. “Ānanda, that person is not able to repay the other person, that is to say, with worship, rising up, or with loving-kindness.” Thus teachers and preceptors are again more distinguished than mothers and fathers.

**32n**

Just as Mahākātyāyana entered Āvantī and converted the western countries.<sup>113</sup>

**32o**

Just as the noble Madhyandina tamed the five hundred *nāgas* in Kashmir and converted the district,<sup>114</sup> and having brought saffron from lake Anavatapta and established it in Kashmir, where it is still enjoyed in the world today. He also had a monastery built which is still inhabited today. Just as the noble Gavāmpati converted the one-hundred league country called the Land of Gold. Just as the noble Piṇḍola-Bhāradvāja converted the Eastern Videhas and had monasteries built which are still inhabited today. Just as the noble Mahendra converted the fearsome *rākṣasas* with Vibhīṣaṇa at the fore in Śrī Laṅkā and at that time established the country in faith.

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<sup>113</sup> cf. Vin. PTS I.194ff.

<sup>114</sup> For the Pāḷi recollection of the Missions, where the names and details often differ, see [Mahāvamsa XII](#).

32p

Just as in the discourse on The One Hundred and Fifty the noble Pūrṇa converted the five hundred lay disciples in Śūrparaka, and had the Sandalwood-forest monastery built.

32q

Just as the Fortunate One, together with five hundred monastics, having gone through the air converted the people. But why grasp at the names of these monastics? Since the Fortunate One attained *Nirvāṇa* ... whatever monks and nuns, laymen and laywomen were guided they all were guided by the monastics. Whoever has converted him becomes for him a teacher and preceptor

...the Fortunate One said: “Considering these five reasons mother and father wish for a child...”<sup>115</sup>

But the teachers and preceptors out of kindness teach the Dharma for the attainment of *Nirvāṇa*. For this reason teachers and preceptors are more distinguished than mother and father.”

This is the reason it was said by the Fortunate One:<sup>116</sup> “Monastics, if you have faith in the words of the Fortunate One, you must have supreme faith in the Dharma and the Sangha, you must have supreme faith in mother and father, teachers and preceptors. That will be for your happiness and welfare for a long time.”

This is the deed that has results in another country.

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<sup>115</sup> This fragment seems a repetition of section 32g above.

<sup>116</sup> I have been unable to find a parallel to this.

### 33. Happy then Unhappy

What is the deed, provided with which, a person first becomes happy, and later becomes unhappy?

It is said:

Being asked for a gift here, someone first happily approves, and rejoicing gives it. But after giving he has regret. When he is reborn amongst humans, he is reborn into a family which has great riches, great wealth, but later that wealth is lost and exhausted, so that he later becomes poor.

#### 33a

Like the noble Gopaka.<sup>117</sup> It seems that at the time of the Fully Awakened Buddha Kakucchanda he gave a milch cow to the Sangha of monks. Later others blamed him, saying: “You did not do well in giving this.”

Through that his mind was corrupted.<sup>118</sup> Wherever he was reborn, in that place he first had great wealth, but later, because of that corrupt mind, he became poor. In his last existence he was reborn in a certain house in the city of Rājagṛha, and through that birth his mother died, so his mother was killed through giving birth. He was born at the time of the Root lunar mansion.

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<sup>117</sup> A few Gopakas are known in Pāli, but not this story. The name is anyway generic, meaning *cowherder*, and may only be attached because of his gift of a cow.

<sup>118</sup> I.e. he regretted his giving.

Thinking: “Let this family not be uprooted through this inauspicious event,” they abandoned him together with his mother in the charnel ground. Through the power of his merit milk flowed from one of his mother’s breasts and he lived on. When he had grown up he went forth under the Fortunate One.

Previously this whole story was told to the monastics by the Fortunate One. Thus he first gave a milch cow and through this faith arose, and later he was angry, and this was the fruit of that deed. So he previously through a mind full of faith planted the seed of release.

### 33b

Just as the householder’s son Īśvara<sup>119</sup> in the great city of Campā. With his hand he had given all his wealth to his dependents and dispatched them as merchants in the four directions. Having gone to another country all was lost, and it came about he had to work for others.<sup>120</sup>

This is the deed, provided with which, a person at first becomes happy, and later becomes unhappy.

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<sup>119</sup> Unother unknown person.

<sup>120</sup> The story seems to be lacking as it doesn’t quite say he regretted his deed, even if we can infer it. It should perhaps have been under 32 above, rather than here.

### 34. Unhappy then Happy

What is the deed, provided with which, a person at first becomes unhappy, and later becomes happy?

It is said:

Being asked, someone takes a gift, and approving of the same, then gives it to another with difficulty. But after giving the gift, later joy arises. When he is reborn amongst humans he is reborn into a family which is poor, but later that wealth increases.

#### 34a

Here the tradition about Aniruddha should be told.<sup>121</sup> It seems that in Rājagṛha he gave a share of millet and rice as alms food to the Independent Buddha Upariṣṭha. That day itself the king, being satisfied, gave him eight great villages. And later he was [never] poor. For him it was just as in the explanation in the Past and Future discourse.<sup>122</sup>

#### 34b

Just as in Śrāvastī a poor man, having asked his kinsmen for fruits, took them to a field in order to plant them. His wife, having delivered food to another house, had brought back rice and prepared it as alms food. Then the Fortunate One said this to some monastics including Śāriputra, Maudgalyāyana, Mahākāśyapa and Subhūti:

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<sup>121</sup> cf. the story of Anuruddha's past in *DhpA*, 25.12.

<sup>122</sup> Also mentioned at 8 above MA 66, the Discourse on Origins, which gives the full story related in brief here.

“You should receive the alms food first at the home of this householder.” They all went there first, and they all received alms food from there.

Then later the Fortunate One also went. Then that woman, with faith arisen, gave all the remaining alms food to the Fortunate One, and made this aspiration: “Fortunate One, by the root of this wholesome deed may I never again be poor!”

“So be it,” the Fortunate One replied.

That very day a great hidden treasure appeared to her. Having heard that, king Prasenajit went to that home, and said this: “Our former kings deposited these gold coins.”

Therefore the householder gave to him an abundance with reverence, but they became ashes. The king gave them to the householder again, and they became gold. Then king Prasenajit, with wonder arisen, having gone to the Fortunate One informed him.

The Fortunate One said: “The merit that arose was not grasped at by the householder...” and all is as related before. Thus when he was asked, this was given with difficulty, but he approved it. He gave with difficulty, but after giving, his mind was full of faith. For this reason previously having been poor, later he became one of great wealth.

This is the deed, provided with which, a person at first becomes unhappy, and later becomes happy.



### 35. Happy and Happy

What is the deed, provided with which, a person is at first happy, and later is also happy?

It is said:

Being asked for a gift here, someone first happily approves, and happily gives it. After giving he is also joyous. When he is reborn amongst humans, he is reborn into a family which is well off, having great wealth, great riches.

#### 35a

Here the result for the four master-donors including *Meṇḍhaka*<sup>123</sup> in *Bhadrika* city should be spoken. It seems they gave alms food to the Independent Buddha *Tagaraśikhī*.

#### 35b

Here the tradition in the discipline should also be spoken.<sup>124</sup>

This is the deed, provided with which, a person is at first happy, and later is also happy.

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<sup>123</sup> His story is known to *Divyāvadāna*, 9 & 10, where his name is *Meṇḍhaka*.

<sup>124</sup> It is unclear what this refers to.

### 36. Unhappy and Unhappy

What is the deed, provided with which, a person is at first and also later unhappy?

It is said:

Someone here is bereft of spiritual friends, and does not give a gift. But he also does not commit any wicked deed. When he is reborn amongst humans, he is reborn into a family which is poor, that has little food and drink to enjoy.

#### 36a

Just as was explained in Śrāvastī in the Tradition about the Poor Boy.<sup>125</sup> In Śrāvastī, it seems, the Fortunate One was roaming about for alms food. Then in Śrāvastī it was the day known as the Twelve Sugar-canes, and the Fortunate One received sugar-cane. A certain poor boy stood in the doorway, and asked the Fortunate One for sugar-cane. The Fortunate One gave some. He again asked from the Fortunate One.

“My dear, say this: ‘I do not desire it’, and I will give it again.”

He said: “Fortunate One, I have never said, ‘I do not desire.’ previously.”

The Fortunate One said: “My dear, say this: ‘I do not desire, Fortunate One,’ and I will give it all.”

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<sup>125</sup> This story and verses seem to be mentioned at 32b above, but are otherwise unknown. It doesn't seem to illustrate the teaching.

Out of greed for the sugar-cane he said, ‘I do not desire it’. The Fortunate One gave him all.

Then the noble Ānanda asked: “Fortunate One, why is this?” The Fortunate One said: “Never before, Ānanda, has he been satiated with forms, tastes, smells, touches and so on, and never before has he said: ‘I do not desire it’. This word of his, ‘I do not desire it’ will be the cause of few desires.”

And he said:

“ ‘I do not desire it,’ this utterance, was never spoken before.  
From where come forms and sounds, from where come smells  
and touches?  
Praying in this way the fool roams on constantly.  
‘I do not desire it,’ – uttering this speech with joy,  
will be for him the cause of few desires.”<sup>126</sup>

This is the deed, provided with which, a person is at first and also later unhappy.

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<sup>126</sup> The story doesn’t really illustrate the teaching.

### 37. Well-Off and Selfish

What is the deed, provided with which, a person is well off but selfish?

It is said:

Someone gives a small gift in the bowl here to someone who is virtuous, but he does not repeat the generous practice again. When he is reborn amongst humans, he is reborn into a family which is well off, having great wealth, great riches through that particular gift. But because he does not repeat that generous practice again, his deeds become selfish.

#### 37a

Just as in the tradition about the householder Hilliśāla at Śrāvastī. He, it seems, in a previous birth was selfish. Then the Independent Buddha called Tagaraśikhī came to his doorway. He gave alms food to him. Then, having seen him carrying it away, having regret, he didn't give alms food again, and the monk vanished. Through this deed he experienced success amongst gods and men, and being reborn as a son of a high family in Śrāvastī he was selfish and later died.

King Prasenajit, took the wealth of the one without heir, as is told in the One Hundred Chapters Scripture, in the Thematic Discourses about Prasenajit, in the discourse called the Distribution of the King. Prasenajit said to the Fortunate One: “Here, Fortunate One, one of high family has died. Having no heir his property has been taken by me.”

## 23-50: Permutations – 92

The Fortunate One said: “Great king, how much is the wealth of that householder worth?”

He said: “Fortunate One, whatever has been fixed, is a hundred times a hundred thousand, but the rest of his wealth is without measure, and cannot be fixed.”

The Fortunate One said: “Great king, this is the seventh time the one without heir has had his wealth taken away. Whatever merit he gained by supplying the Independent Buddha called Tagaraśikhī with alms food, that deed is exhausted for him, and he has made no other wholesome roots. Today is the first night he is being cooked in the Great Screaming hell.”

Then the Fortunate One spoke these verses:

“Wealth, corn, gold, cows, horses, jewels, earrings,  
slaves, servants, dependants – and others who live dependent on  
him,  
When dying these do not follow one, he goes without taking them  
along.  
But whatever deed there is, good and then bad,  
that is his own, he goes and takes that along.

Therefore do meritorious deeds, accumulate them for the next  
world,  
meritorious deeds are his in the next world, recall them as the  
support for living beings,  
He leaves his body in the house, while loved kin lie in the charnel  
ground,  
when going both good deeds and bad deeds follow one along.”

[This is the deed, provided with which] this person is well off but selfish.

### **38. Poor but Generous**

What is the deed, provided with which, a person is poor but generous?

It is said:

Someone gives many a gift here, but to animals and to those without virtue who do not live the spiritual life. Again and again he repeats his generosity. When he is reborn amongst humans, he is poor, but because of repeating that gift he is generous. Whoever gives a gift into the bowls of those without virtue, because of that becomes poor.

#### **38a**

Just as was explained in the origin story of the weaver in the Discipline there in Śrāvastī.<sup>127</sup> He was generous, but poor. Again and again he had the thought of generosity.

This is the deed, provided with which, a person is poor but generous.

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<sup>127</sup> The origin of this story is as yet unknown.

### 39. Well-Off and Generous

What is the deed, provided with which, a person is well off and generous?

It is said:

Someone gives many a gift here into the bowls of those are virtuous, and he repeats the generous practice again and again. Through that deed when he is reborn amongst humans, he is reborn into a family which is well off, having great wealth, great riches. And because he repeated that gift again and again he became generous.

#### 39a

Just as Anāthapiṇḍada, it seems, dedicated the Jetavana in the time of the Perfect Sambuddha Krakucchanda<sup>128</sup> and had a monastery built there. Also in this way in the times of the Perfect Buddhas Kanakamuna, Kāśyapa and Sarvārthasiddha. And again for Maitreya he will dedicate it by covering it with gold.

This is the deed, provided with which, a person is well off and generous.

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<sup>128</sup> His name is spelt as both Krakucchanda and Kakucchanda in this text.

## 40. Life Exhausted not Deeds

For which person is life exhausted, but not his deeds?

It is said:

Whatever person who, falling from hell is reborn in hell, falling from the animal realm is reborn in the animal realm, falling from the Yama world is reborn in the Yama world, falling from the gods is reborn amongst the gods.

### 40a

Just as with the brahmin Varṣākāra who died and was reborn again and again as a monkey.<sup>129</sup>

### 40b

Just as with the Kashmir householder spoken about previously who was reborn again and again as a bull.<sup>130</sup>

### 40c

Just as in Śrāvastī there was a certain poor landholder who died. In his doorway stood a bull with a wound on his shoulder. That landholder's mind was attached to his home and he was reborn as a worm on the shoulder of that bull. The moment he was reborn he was eaten by a crow. Again he was reborn as a worm right there,

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<sup>129</sup> His story is told at 16b above.

<sup>130</sup> His story is told at 1a above.



thus it happened that he died seven times in one day. The moment he was reborn he was eaten by a crow.

#### 40d

Just as the noble Mahāmaudgalyāyana, while roaming for alms food in Magadha, arrived at a certain home. In that home the householder together with his wife were taking their meal consisting of fish and meat. He held his son on his lap, and a black bitch stood in front of him, and he cast fish bones at her.

Then the householder, having seen Mahāmaudgalyāyana, said: “Go away, noble sir, there is no one here who will give you alms.”

He went away.

At that doorway were some wise men who had come from another country, and having seen that, they became full of wonder, and said: “Alas, it is amazing, this one is known as the one with foremost spiritual powers, who tamed the two *nāga*-kings Nanda and Upananda, who with his left toe shook the Vaijayanta palace,<sup>131</sup> who caused Śakra to wonder at how he crossed the three thousand world system in the blink of an eye, he has surely returned without alms food, rejected!”

Then the elder, to stir their spiritual anxiety, said: “Dears, this is not amazing.” The men said: “Then what else is amazing and a reason for wonder?”

He said: “This householder taking his meal consisting of fish and meat, that fish is the householder’s father. When he was in this place,

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<sup>131</sup> See MN 37, Cūḷa-taṇhā-saṅkhaya-sutta for this story.

at the back of the house stood a pond from which he caught<sup>132</sup> fish for eating. When he died he was reborn as a fish right there. He was repeatedly caught and eaten. And right there again and again he is reborn.

Also this bitch is the householder's mother. Because of her greed and hatred she never gave any gifts, didn't practice virtue, and protected her whole wealth for her family alone. Because her mind was attached to her home when she died she was reborn amongst the bitches. Again and again she died and was reborn right here. All night she roams the house on all sides and prevents any entrance.

And the son he holds on his lap was this woman's secret lover. He heard from another about his wife: 'This your wife has become attached to another man.' The householder under the pretext of a journey to another village departed from the home. His wife slept with the other man. At night the householder came back and killed the man. The man's mind being attached to the woman by the bonds of love he was reborn in her womb. See, dears, it is the father's flesh he now eats.

His mother, that he was born from, who gives the sharp fish bones. It is his enemy, whom he killed in anger, who was with his wife, whom he now carries in his lap. This is the fault in *saṃsāra*, you should be wearied by it. This is an amazing thing here!"

Then the monk Mahāmaudgalyāyana, for the benefit of all, summed it up in a verse for the spiritual anxiety of future generations. Like this he spoke:

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<sup>132</sup> Literally: extracted-extracted, or drawn up and up.

“He eats his father’s flesh, he threw sharp bones to his mother, he nourishes his wife’s lover, the world is covered by delusion and blindness!”

This is the person whose life is exhausted, but not his deeds.

### **41. Deeds Exhausted not Life**

For which person are deeds exhausted, but not his life?

It is said:

Whatever person is happy at first and later becomes unhappy, or he who is unhappy at first and later becomes happy.

For this person deeds are exhausted, but not his life.

### **42. Deeds and Life Exhausted**

For which person are deeds exhausted and his life?

It is said:

Whatever person falling away from hell is reborn amongst animals, falling away from animals is reborn in the Yama world, falling away from the Yama world is reborn amongst humans, falling away from humans is reborn amongst the gods.

42a

Just as in Śrāvastī a merchant's son went to a park and climbed an Aśoka tree at the request of his wife to pick flowers.<sup>133</sup> The branch of that tree broke, and he fell onto a flat stone and died. There a great crowd of people cried out.

Then the monks went in the middle of the day, and having seen this, anxiously reported it to the Fortunate One, saying: “Fortunate One, alas impermanence! Today in the park a young son of a householder, who had not yet enjoyed his riches, fell from an Aśoka tree and died. In that place a great crowd of people have gathered and a sound like that in the Screaming hell is heard.”

The Fortunate One said: “Monastics, previously this son of a householder was reborn in the great ocean in a certain *nāga* family. He had just been born there and was playing with the women when he was caught by a *garuḍa* and eaten. Those *nāga* maidens who cried there are here the women who cry. And he who climbed the tree at the request of the woman was angry at her, thinking: ‘It is her fault I climbed the tree!’ Dying while angry he was reborn in hell.

For this person deeds are exhausted and his life.

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<sup>133</sup> I do not know the provenance of this story.

### 43. Merits Exhausted and Life

For which person are merits exhausted and his life?

It is said.<sup>134</sup>

#### 43a

Just as with the householder Hilliśālī.<sup>135</sup> As the Fortunate One said: “Again great king that householder’s good deed is exhausted for him, and he has made no other merit. Today is the first night he is being cooked in the Screaming hell.”

#### 43b

Just as with king Prasenajit who, fallen from royalty, arrived in Rājagṛha. There he threw old radish leaves into his mouth, eating what had been thrown at him by a man. Then with his mouth full of dirt he came to death. This was a result of the alms food he had previously given an Independent Buddha.<sup>136</sup>

This is the person whose life is exhausted and his merits.

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<sup>134</sup> No teachings are then given. Evidently the text is very faulty here.

<sup>135</sup> His story is told at 37 above, where his name is given in a slightly different form as Hilliśāla.

<sup>136</sup> There must have been a story where Pasenajit in a previous life had given dirt to an Independent Buddha, but I do not know of such a story.

### **43.bis Life not Exhausted nor Deeds**

For which person is life not exhausted, nor his deeds, but some defilements are exhausted?

It is said:

For the stream-enterer, the once-returner, the non-returner, the Independent Buddha.

This is the person whose life is not exhausted, nor his deeds, but some defilements are exhausted.

### **44. Happy in Body not in Mind**

Which is the person who is happy in body, but not in mind?

It is said:

An ordinary person who has done merit is happy in body, but not in mind.

#### **44a**

Like the very wealthy brahmin householders, and king Māndhātā.<sup>137</sup>

This is the person who is happy in body, but not in mind.

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<sup>137</sup> The latter is also mentioned at 2c above.

## 45. Happy in Mind not in Body

Which is the person who is happy in mind, but not in body?

It is said:

Whoever is a worthy one but is without merit is happy in mind, but not in body.

### 45a

Just as the noble Soṇottara, it seems, in a previous life had given cow-dung mixed with itching powder for bathing to an Independent Buddha. Because of the result of that deed his body was destroyed by leprosy. Therefore the verse says:

“Deeds are surely the strongest, because deeds are hard like diamonds,  
wherever I come under their control I undergo the suffering of deeds.”

### 45b

Just as with Kāśyapa the Late.<sup>138</sup> It seems in Vārāṇasī he had replied to an Independent Buddha: “I will give alms food.” After a great deal of effort he gave alms food near the end of the time for giving.

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<sup>138</sup> Otherwise seemingly unknown.

Through this deed, having become free from lust in a later life, he roamed in the morning for alms. Near the end of the time for giving he received some alms food. Through this he was called Kāśyapa the Late.

This is the person who is happy in mind, but not in body.

## 46. Happy in Body and in Mind

Which is the person who is happy in body and in mind?

It is said:

The worthy one, who has destroyed the pollutants, and made merit.

### 46a

Just as with Bakula,<sup>139</sup> the son of king Dharmayaśa of Kashmir. As in his lion's roar: "It is eighty years, venerables, since my going-forth and I have had no sickness previously, not even a simple headache."

Having become a perfume seller in Vārāṇasī, it seems, he had invited the Perfect Sambuddha Kakucchanda, together with his disciples, with medicine to help when sick, and some of the Arahat monastics received myrobalan. Through this deed the result was he was never sick. "Health is the supreme gain,"<sup>140</sup> said the Fortunate One.

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<sup>139</sup> This monk is known in the Pāḷi tradition as Bākula, or Bakkula. He was named by the Buddha as the foremost of those who had little sickness, and is reputed to have lived till he was 160 years old. The stories below though, are not known.

<sup>140</sup> cf. Dhṛ 204.



## 46b

Just as was said about the noble Aniruddha.<sup>141</sup> As a result of his giving alms food,<sup>142</sup> venerables, seven times he was reborn amongst the excellent chapter of gods of the Thirty-Three, and seven times he ruled over men. As a result of his giving alms food he received the fruit of Arahatsip, and he received robes, alms-food, dwellings, and requisites of medicine for support when sick. So through his giving to five-hundred monastics, together with the Fortunate One, in a time of famine, the power of his merit was that all this endless and divine alms food manifested.

This is the person who is happy in body and in mind.

### 47. Happy neither in Mind nor in Body

Which is the person who is neither happy in mind nor in body?

[It is said:]

An ordinary person who has not done anything meritorious, with a family lineage fallen into oblivion, being bereft of clothing, food and drink, who wanders amongst the houses.<sup>143</sup> Because of that he is afflicted with sicknesses like leprosy, tuberculosis, consumption, fever, jaundice, infirmity, skin disease, scab and so on, and is missing hands and feet, or has loss of eyesight.

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<sup>141</sup> In Pāli his name was remembered as Anuruddha.

<sup>142</sup> The Pāli knows a story of his giving food to the Pacceka-buddha Upariṭṭha, through which he was never short of food. The details recorded below though are unknown to that tradition.

<sup>143</sup> I.e. is homeless.

This is the person who is neither happy in mind nor in body.

#### **48. Lower Realms and Handsome**

What is the deed, provided with which, a person is reborn in the lower realms and is handsome and pleasant, with an agreeable body, agreeable skin, delightful eyes and is good looking?

It is said:

Whatever person who is endowed with lust, but provided with a lack of virtue and is reborn in the lower realms, including being reborn as a peacock, a parrot, a mynah, a duck, a ruddy shelduck.

This is the deed, provided with which, a person is reborn in the lower realms and is handsome and pleasant, with an agreeable body, agreeable skin, delightful eyes and is good looking.

#### **49. Lower Realms and Ugly**

Herein, what is the deed, provided with which, a person is reborn in the lower realms and is ugly, with a harsh body and is unpleasant looking?

It is said:

Whatever person who is endowed with hate, provided with a lack of virtue and is reborn in the lower realms, like being reborn as a lion, a tiger, a crow, a hyena, a cobra, a *preta*, a *piśāca* and so on.

This is the deed, [provided with which, a person] is reborn in the lower realms and is ugly, with a harsh body and is unpleasant looking.

### **50. Lower Realms and Undeveloped**

Herein, what is the deed, provided with which, a person is reborn in the lower realms and is foul-smelling, with faculties that are crooked and undeveloped?

It is said:

Whatever person who is furnished with delusion, and endowed with a lack of virtue, and is reborn in the lower realms, like being reborn as a muskrat, a worm, a louse, a fly and so forth; like being in a body where the twenty kinds of worms are born.

This is the deed, provided with which, a person is reborn in the lower realms and is foul-smelling, with faculties that are crooked and undeveloped.

## **51-61: Unwholesome Deeds**

### **51. Ten Unwholesome Deeds**

There are ten unwholesome deeds.

Which ten?

The threefold deeds by way of body, the fourfold deeds by way of speech, the threefold deeds by way of mind.<sup>144</sup> These ten unwholesome deeds have ten results externally that increase through development.

### **52. Killing**

With the unwholesome deed of killing living beings there is the result in the environment that the vitality and strength of the earth disappears.

Because of this deed the result for the perpetrator is a short life.

### **53. Taking what is not Given**

With the unwholesome deed of taking what is not given there is the result in the environment that crop-destroyers arise like lightning, parrots, locusts, rats and insects.

Because of this deed the result for the perpetrator is his wealth goes to destruction.

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<sup>144</sup> Enumerated in what follows.

## 54. Sexual Misconduct

With the unwholesome deed of sexual misconduct there is the result in the environment that clumps of grass and so forth on the earth produce a bad smell.

Because of this deed the result for the perpetrator is that housing that has been established is destroyed.

### 54a

Here the traditions about Śvabhṛapada, the young Susudhī wife of the king of Kāsi; and the traditions about Kālodayī's previous life as told in the Devāvataṛaṇa should be recited.<sup>145</sup>

## 55. False Speech

With the unwholesome deed of false speech there is the result in the environment that there are diseases of the mouth, teeth and throat; and also a foul smell from the mouth and so on appear.

Because of this deed the result for the perpetrator is that untrue stories about oneself are met with.

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<sup>145</sup> These traditions seem to be lost, and I do not know of a text called Devāvataṛaṇa (Entrance of/to the Gods).

### **56. Divisive Speech**

With the unwholesome deed of divisive speech there is the result in the environment that on the earth gravel, shards and so on causing painful feeling and so on appear.

Because of this deed the result for the perpetrator is that life goes to ruin, friends go to ruin and there is division amongst one's followers.

### **57. Harsh Speech**

With the unwholesome deed of harsh speech there is the result in the environment that dirt, dust, pollen, winds and rains appear.

Because of this deed the result for the perpetrator is that they experience unpleasant sounds and sights.

### **58. Frivolous Speech**

With the unwholesome deed of frivolous speech there is the result in the environment that [mountains], ravines and pits appear.

Because of this deed the result for the perpetrator is that there are words that are hard to accept.

### **59. Avarice**

With the unwholesome deed of avarice there is the result in the environment that the rice, barley, wheat and other crops appear as chaff, straw and so on.

Because of this deed the result for the perpetrator is that his wealth is desired by others.

### **60. Ill-Will**

With the unwholesome deed of ill-will there is the result in the environment that the crops that are scattered are barren.

Because of this deed the result for the perpetrator is that adversity is seen.

### **61. Wrong View**

With the unwholesome deed of wrong view there is the result in the environment that bitter and pungent fruits such as neem, bitter gourd and poisonous cucumber appear.

With the deed of wrong view there is the result for the perpetrator that he becomes a nihilist. Annihilationism is also evident in the commentaries of the materialists and others.

## 61a

Just as with Padāśva,<sup>146</sup> the son of the king, whom Kumāra-kāśyapa guided at Śvetikāyā, and who was a materialist.

## 61b

Just as whatever beings develop the ten unwholesome deeds, so these ten external states will surely manifest.<sup>147</sup> It is for this reason that there will be the aeon of the Great Dissolution. At that time in the future there will be sesame seeds, and there will be ground sesame seeds, but no oil from them; there will be sugarcane, but there will be no sugarcane juice, there will be no sugar, there will be no molasses, there will be no candied sugar; there will be cows, there will be milk, there will be curds, but there will be no butter, no clarified butter, no ghee. Thus gradually all the essences will disappear.

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<sup>146</sup> Known as Pāyāsi in Pāḷi, see Pāyāsisutta, DN 23.

<sup>147</sup> These concluding lines are more by way of comment, than example.



## 62-80: Wholesome Deeds

### 62. Saluting the Memorial Buildings in the Middle Country

What are the ten advantages<sup>148</sup> of saluting with reverence the memorial buildings of the Realised One in the Middle Country, the four great memorial buildings in Lumbinī, Mahābodhi and so on?<sup>149</sup>

It is said:

- [1] One obtains a birth in the Middle Country.
- [2] One obtains excellent clothes.
- [3] One obtains an excellent family.
- [4] One obtains an excellent age.
- [5] One obtains an excellent voice.
- [6] One obtains excellent intelligence.
- [7] One obtains excellent faith.
- [8] One obtains excellent virtue.
- [9] One obtains excellent fame.
- [10] One obtains excellent generosity.
- [11] One obtains an excellent memory.
- [12] One obtains excellent wisdom.

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<sup>148</sup> In what follows the text usually specifies ten advantages, but then the list given is often longer, or shorter than ten. As we can see in this first list it is indisputably twelve.

<sup>149</sup> The four memorial buildings commemorate the birth at Lumbinī, the Awakening under the Mahābodhi at Bodhgaya, the teaching of the first discourse at the Ṛṣipatana near Vārāṇasī, and the passing at Kuśinagarī.

## 62a

This is the summary: There is country, land, family, form, voice, improvisation, faith, virtue, learning, generosity, mindfulness and wisdom. Having paid respects at the Realised One's Buddha-palace, one will receive intelligence, wisdom, nobility, and the destruction of the pollutants.

## 62b

And this is said in the discourse:<sup>150</sup> “Ānanda, whoever walks around the memorial buildings with a confident mind will eventually die, and, just as the arrow falls to earth and remains there, so with the break up of the body they will be reborn in heaven.”

### **63. Saluting the Memorial Buildings Elsewhere**

What are the ten advantages of worshipping the memorial buildings of the Realised One elsewhere?

It is said:

- [1] One becomes handsome.
- [2] Has a good voice.
- [3] Has acceptable speech.
- [4] Walking into an assembly one propitiates the assembly.
- [5] One is dear to gods and men.
- [6] One is distinguished.
- [7] One has the society of distinguished people.
- [8] One has the society of Buddhas and the Buddhas' disciples.

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<sup>150</sup> The discourse is unfortunately not known.

- [9] One has great wealth.
- [10] One is reborn in the heavens.
- [11] One quickly attains final *Nirvāṇa*.

These are the ten advantages of worshipping the memorial buildings of the Realised One elsewhere.

## 64. Giving a Parasol

What are the ten advantages of giving a parasol?

It is said:

- [1] One has the nature of being a parasol for the world.<sup>151</sup>
- [2] One is not overheated in body.
- [3] One is not overheated in mind.
- [4] All deeds done that are blameless and lead to sovereignty accumulate.
- [5] Again and again one becomes a king, a universal monarch.
- [6] One is distinguished.
- [7] One has the society of distinguished people.
- [8] One has the society of Buddhas and Buddhas' disciples.
- [9] One has great wealth.
- [10] One is reborn in the heavens.
- [11] One quickly attains final *Nirvāṇa*.

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<sup>151</sup> I.e. keeping others from overheating.

64a

Here we can praise the Fortunate One who crossed the Gaṅga as a result of giving a parasol to the *stūpa* of an Independent Buddha.<sup>152</sup>

64b

Just as the noble Sundarananda explained:

“Through a steam bath for bathing, and a covering of golden  
orpiment,  
and the giving of one parasol, I have attained a golden  
complexion.”

Thus the result of giving a parasol and so on should be spoken of.  
And he said:

“He who has a large parasol carried over him, that has beautiful  
handles, superior form,  
with a sheath and fringes decorated with wreaths and bows,  
that is stainless like the light of the circle of the moon –  
that is occasioned by the gift of a parasol to the lord of the world.

A sign of glory, having a bejewelled and golden handle,  
a large umbrella that has a fiery golden cloth,  
that is carried above the head of the prince –  
that is occasioned by the gift of a parasol to the lord of the  
world.”

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<sup>152</sup> The story of the Buddha’s crossing the Gaṅgā on his last journey is told in the [Mahā-parinibbāna-sutta, DN 16](#). The giving of the parasol is remembered in the *Mūla-sarvāstivāda-vinaya*, Oṣadhivastu.

These are the ten advantages of giving a parasol.

## 65. Giving a Temple Bell

What are the ten advantages of giving a temple bell?

It is said:

- [1] One becomes handsome.
- [2] One has a good voice.
- [3] One has pleasing speech.
- [4] One has speech like a cuckoo.
- [5] One has acceptable speech.
- [6] One always has causes for joy.
- [7] Again and again one hears sounds that are joyous.
- [8] One is reborn in the heavens.
- [9] One has great wealth.
- [10] One quickly attains final *Nirvāṇa*.

### 65a

Just as when Viśākha, Mṛgāra's mother, asked the Fortunate One: "How can I make a musical instrument having the five qualities sound in my palace at all times?"

The Fortunate One said: "Hang a bell that is endowed with all five sounds, in this way you can make a musical instrument having the five qualities sound in your palace at all times, and it will be faultless."

These are the ten virtues of giving a temple bell.

## 66. Giving Clothes

What are the ten virtues of giving clothes.

It is said:

- [1] One has soft skin.
- [2] One has smooth skin.
- [3] Dust does not stick to the cloth or his body.
- [4] One is endowed with conscience and shame.
- [5] One is pleasant looking.
- [6] One has abundant clothing.
- [7] One receives clothes and spreadings that are delicate.
- [8] One has great wealth.
- [9] One is reborn in the heavens.
- [10] One quickly attains final *Nirvāṇa*.

### 66a

Just as was said by the Fortunate One in the Discourse about the Gods. Giving clothes one has a beautiful complexion.<sup>153</sup>

These are the ten virtuous advantages of giving clothes.

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<sup>153</sup> cf. SN 1.42, Kim-dada-sutta: *From a gift of clothes there is a gift of beauty.*

## 67. Giving Seats

What are the ten advantages of giving seats?

It is said:

- [1] One stands firmly in the world.
- [2] One is pleasant looking.
- [3] One is amiable.
- [4] One is visited by wise people.
- [5] One's fame and renown increase in the world.
- [6] One has much happiness and satisfaction.
- [7] One delights in his own country.
- [8] One has a sufficiency of seats.
- [9] One has a sufficiency of servants.
- [10] One has great wealth.
- [11] One is reborn in the heavens.
- [12] One quickly attains final *Nirvāṇa*.

These are the ten virtues of giving seats.

## 68. Giving Vessels

What are the ten advantages of giving vessels?

It is said:

- [1] One becomes a vessel for the Dharma.
- [2] One's virtues are smooth and uninterrupted.
- [3] One does not have great thirst.
- [4] When suffering from thirst, water appears.

- [5] One is not reborn amongst the *pretas*.
- [6] One has a sufficiency of containers.
- [7] One has great wealth.
- [8] One is reborn in the heavens.
- [9] One quickly attains final *Nirvāṇa*.

These are the ten advantages of giving containers.

## 69. Giving Food

What are the ten advantages of giving food?

It is said:

- [1] One becomes strong.<sup>154</sup>
- [2] One becomes beautiful.
- [3] One becomes happy.
- [4] One becomes intelligent.
- [5] One has long life.
- [6] One is visited by the populace.
- [7] One is pleasant looking.
- [8] One has great wealth.
- [9] One is reborn in the heavens.
- [10] One quickly attains final *Nirvāṇa*.

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<sup>154</sup> cf. SN 1.42, Kim-dada-sutta: *From a gift of food there is a gift of strength.*



69a

Just as the Fortunate One said to prince Simha in Vaiśālī.<sup>155</sup>  
“Through giving, Simha, there is endearment, there is association  
with good people, there is a beautiful reputation, one enters the  
assembly confidently, at death one is reborn amongst the gods.”

Also he spoke this verse:

“There they rejoice, delight and are gladdened,  
endowed with the five strands of pleasure,  
having carried out the command of the one of boundless virtue,  
the disciples of the noble Happy One are gladdened.”

“This is the fruit of giving,” said the Fortunate One, “one is reborn in  
the heavens and quickly attains final *Nirvāṇa*.”

And he said:

“Various excellent tastes and seasonings,  
at the right time lovely fragrant tastes arise,  
giving a bowl, after considering the gift,  
after reflecting on the virtues of the truly noble Sangha,  
long life, beauty, fame and strength

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<sup>155</sup> cf. AN 5.34, *Sīha-senāpati-sutta*, where the protagonist is identified as general Sīha. *A supporter, Sīha, a gift-master, is dear and pleasing to many folk ... for a supporter, a gift-master, there is association with good people, for a supporter, a gift-master, a beautiful sound of renown arises, a supporter, a gift-master, approaches an assembly ... confidently, approaches without being downcast ... a supporter, a gift-master, when the body breaks up, at the time of death, is reborn in a happy destination, in the heavenly world.*

are attained, wealth and happiness are received,  
in heaven and here on earth he has renown and the utmost fame,  
he goes from happiness to happiness, and has release at the end.”

These are the ten virtues of giving food.

## 70. Giving Vehicles

What are the ten virtues of giving vehicles?

It is said:

- [1] One has tender feet.
- [2] One stands firm on his feet.
- [3] One doesn't get exhausted on the road.
- [4] One doesn't have many enemies.
- [5] Again and again one attains the bases of success.
- [6] One has a sufficiency of vehicles, elephants and horses and so on.
- [7] One has great wealth.
- [8] One is reborn in the heavens.
- [9] One quickly attains final *Nirvāṇa*.

### 70a

Just as it was said in the Discourse about the Gods: Giving a vehicle one has happiness,<sup>156</sup> whoever gives sandals.

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<sup>156</sup> cf. SN 1.42, Kim-dada-sutta: *From a gift of vehicles there is a gift of happiness.*

## 70b

Just as it is said in the discourse about the Universal Monarch in the Abhidharma: “What is the deed the result of which is to be a king, a universal monarch, and receive elephants, horses and so on as vehicles? For a long time a king, a universal monarch, carried his mother and father or preceptor on his shoulders, or had them transported on a vehicle, by elephant, horse and so on, or by a palanquin. At a place difficult to cross he makes a bridge, or he gives gifts of sandals. Out of kindness he helps a caravan cross over a great forest. For this deed the result is he is a king, a universal monarch, and receives elephants, horses and so on. Mounted on these he roams around the earth to the seas at its edge in just a quarter of a day.”

These are the ten virtues of giving vehicles.

## 71. Giving Refuge

What are the ten virtues of giving refuge?

It is said:

- [1] One becomes king of the district.
- [2] One becomes king of the province.
- [3] One becomes king and lord of Jambudvīpa.
- [4] One becomes king and lord of two continents.
- [5] One becomes king and lord of three continents.
- [6] One becomes king, lord and universal monarch of four continents.
- [7] One has great wealth.
- [8] One is reborn in the heavens.
- [9] One quickly attains final *Nirvāṇa*.

## 71a

Just as with the verses of the nun Sumedhā:<sup>157</sup>

“Under the Fortunate Koṇāgamuna a residence for the Saṅgha,  
was given by we three friends – formerly we gave a monastery.”

These are the verses of Sumedhā. The nun Dharmadinnā and Viśākhā, Mṛgāras mother,<sup>158</sup> were formerly poor women, they erected four sticks, with a straw thatch over them, and after giving it, they invited the Fortunate Koṇāgamuna to stay there. He rested there for a moment with his monks. Their minds were full of faith. Through this deed they were reborn amongst the gods one hundred thousand times. Countless times they reigned as universal monarchs.

The meaning of each of the verses of Sumedhā are to be understood like this in detail.

These are the ten virtues of giving refuge.

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<sup>157</sup> cf. Thī 520, Sumedhā: *In the Fortunate Koṇāgamana's time a dwelling for the Saṅgha, a new building, a gift of a monastery was given by three friends.*

<sup>158</sup> In Pāḷi the friends are identified with Dhanañjānī and Khemā, in the Pāḷi commentary to the Therīgāthā they are said to have given a great park to the Buddha. The results though are similar.

## 72. Giving Drinks

What are the ten virtues of giving drinks?

It is said:

- [1] One is endowed with all the faculties.
- [2] Has a clear face.
- [3] A pure forehead.
- [4] Smooth skin.
- [5] One has agreeable speech.
- [6] One is never greatly thirsty.
- [7] When one is thirsty water appears.
- [8] One is not reborn amongst the *pretas*.
- [9] One has great wealth.
- [10] One is reborn in the heavens.
- [11] One quickly attains final *Nirvāṇa*.

### 72a

Just as it was said:<sup>159</sup>

“Pleasant in colour, together with taste and smell,  
promoting joy in all the faculties,  
timeless, commended by good people,  
this is the result for whoever gives drinks to the Sangha.

Immediately free from thirst, without grief,  
experiencing the four main flavours,

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<sup>159</sup> No parallel to these verses are known.

satisfying the world with the taste of the True Dharma,  
with thirst destroyed he goes from happiness to happiness.”

These are the ten virtues of giving drinks.

### 73. Giving Garlands

What are the ten virtues of giving garlands?

It is said:

- [1] One becomes like a garland to the world.
- [2] Bad odour of the body disappears.
- [3] Good odour appears.
- [4] There is always a pleasant smell and ornaments.
- [5] One's following is undivided.
- [6] One is dear to all people.
- [7] One has great wealth.
- [8] One is reborn in the heavens.
- [9] One quickly attains final *Nirvāṇa*.

#### 73a

And it is said:

“Beautiful and excellent garlands which smell sweet,  
that uplift people and makes them joyous,  
whoever, with confident mind, gives  
to the relic casket of a silent one, and a Realised One,  
his limbs shine with divine ornamental garlands,  
he attains glory and happiness here and in heaven,

he worships with the wreath of the factors of awakening,  
he goes to the higher release, smelling of higher virtue.”

### 73b

So it was with the daughter of a certain poor householder.<sup>160</sup> As she stood at the door she saw all the ornaments and decorations of the people enjoying the festival. She said to her father: “It would be suitable for me too!”

Her father said: “Where are the ornaments for poor folk? These people have made uncountable merit by doing their duty to the Buddha, the Fortunate One.”

And he spoke extensively about the deed of the elder Karṇesumana in the tradition.<sup>161</sup> Thus even a little deed done with faith in the Fortunate One has great fruit.

Her father, exceedingly disturbed, made an offer: “I will give something of mine there at the monastery of the Fortunate One.”

Being short of riches, with much difficulty, having made a garland out of straw he gave that to her. Taking the garland made of straw she placed it on the head of the Buddha statue, and worshipping at its feet, she said: “Fortunate One, by this wholesome root while running on through *samsāra* may I never be poor again!”

Confidence arose in her and that very day she surpassed the state of a human woman and appeared in a divine form. The lord of the

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<sup>160</sup> Her story seems to be only recorded here.

<sup>161</sup> Mentioned also in 74 below where it is explained he gave a flower at a *stūpa* and received a great reward.

country established her as chief queen. Later she died and was reborn amongst the gods.

In her last existence she was reborn as the daughter of the foremost family in Campā. She had a supremely beautiful complexion, and a garland adorned with all jewels suddenly manifested itself on her head. Wonder arose for her mother and father and they gave her the name Mālinī.<sup>162</sup>

After the Fortunate One had awakened he arrived at Campā from Rājagṛha. Approaching the Fortunate One she was given a Dharma teaching, ordained and became an Arhatī. She said: “With the arising of that awakening thought there will no longer be a garland for me again,” and it disappeared.

Having seen this, a god, wondering, recited a verse, and spoke like this:

“Having given a garland made of straw at the Happy One’s *stūpa*,  
this Mālinī  
received the garland of noble gold and jewels and the garland of  
the factors of awakening.”

These are the ten virtues of giving garlands.

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<sup>162</sup> Meaning: Garlanded, or Crowned.



## 74. Giving Loose Flowers

What are the ten virtues of giving loose flowers?

It is said:

- [1] One becomes like a flower to the world.
- [2] The faculty of smell is purified.
- [3] Bad odour of the body disappears.
- [4] Good odour appears.
- [5] The sweet fame of one's virtue blows in all ten directions.
- [6] One is sought out by others.
- [7] One receives all desirable things.
- [8] One has great wealth.
- [9] One is reborn in the heavens.
- [10] One quickly attains final *Nirvāṇa*.

### 74a

Here we should speak of the arising of faith in the previous life of Karṇesumana, and the result of giving just one single flower. Just as he said:

“Through the giving of a single flower for eight billion aeons  
I have not known a bad destination, that is the fruit of  
worshipping the Buddha!”

These are the ten virtues of giving loose flowers.

## 75. Giving Lights

What are the ten virtues of giving lights?

It is said:

- [1] One becomes like a light to the world.
- [2] The worldly eye perishes, and the divine eye appears.<sup>163</sup>
- [3] The blindness of ignorance is destroyed.
- [4] The light of knowledge arises.
- [5] One quickly understands with wisdom what things are wholesome and unwholesome.
- [6] There is no blind ignorance regarding the running on of *samsāra*.
- [7] One has great wealth.
- [8] One is reborn in the heavens.
- [9] One quickly attains final *Nirvāṇa*.

### 75a

Just as was said in the Analysis of the Discourse about the Universal Monarch in the Abhidharma.<sup>164</sup> What is the deed the result of which is that the king, the universal monarch, receives the jewel-treasure? For a long time gifts of lamps and gifts of oil-lamps were given by the king, the universal monarch. Bejewelled lamps were carried in the dark so that those who had eyes could see smooth and rough forms. And he said:

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<sup>163</sup> cf. SN 1.42, Kim-dada-sutta: *From a gift of a light there is a gift of vision*, a somewhat different answer to that given here.

<sup>164</sup> The discourse was mentioned above at 32i and 70b above, but this is the first time we hear of its Vibhaṅga. It is mentioned again in 76a below.

“He receives the eye commended by the Buddha,  
that eye for him is the supreme cause,  
here forms shine forth in the world,  
through the gift of a lamp to the Buddha, the World Upholder.

Supreme in splendour, impossible to behold,  
very satisfied, the one who sees lovely deeds,  
attains happiness in heaven and also here,  
the purified eye, on the other side of peace.”

### 75b

Here should be spoken of the noble Aniruddha who had the divine eye through giving the lamps;<sup>165</sup> and of the seers who had their eyes torn out on the way to release.<sup>166</sup>

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<sup>165</sup> DPPN says: In Padumuttara Buddha’s time he [Anuruddha] had been a rich householder. Hearing one of the monks declared best among possessors of the celestial eye, he wished for a similar honour for himself in the future. He did acts of great merit towards that end, including the holding of a great feast of light in front of the Buddha’s tomb. In Kassapa Buddha’s age he was born in Bārāṇasī, one day he placed bowls filled with clarified butter all round the Buddha’s tomb and lighted them, himself walking round the tomb all night, bearing on his head a lighted bowl.

<sup>166</sup> It is not clear who this refers to.

### 75c

Just as with Dīpaṅkara, who with a gift of an array of lamps, attained Buddhahood.<sup>167</sup>

### 75d

And in Śrāvastī an array of lamps was made by a man who had lost his eyes.<sup>168</sup> Faith arose, and he made his aspiration to be a Buddha. Upon arising his eyes became as they had been previously.

These are the ten virtues of giving lights.

## 76. Giving Incense

What are the ten virtues of giving incense?

It is said:

- [1] One becomes like incense to the world.
- [2] One's faculty of smell is purified.
- [3] Bad odour of the body disappears.
- [4] Good odour appears.
- [5] The sweet fame of one's virtue blows in all ten directions.
- [6] One is sought out by others.
- [7] One receives all desirable things.
- [8] One has great wealth.
- [9] One is reborn in the heavens.
- [10] One quickly attains final *Nirvāṇa*.

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<sup>167</sup> The Pāli tradition does not seem to record this story.

<sup>168</sup> I do not know this tradition.

## 76a

Just as was said in the discourse about the Universal Monarch in the Abhidharma:<sup>169</sup> “What is the deed the result of which is that the king, the universal monarch, experiences a perfume rising from the hair of the woman-jewel just like from a perfume box? For a long time the woman gave scented coatings for the relic houses, and also gave fragrant flowers and incense, and had the *stūpas* washed with fragrant waters. This was the deed the result of which was that the king, the universal monarch, experiences a perfume rising in this way from the body of the woman-jewel, just like from a perfume casket.”

These are the ten virtues of giving incense.

## 77. Going Forth

What are the ten virtues of going forth?

It is said:

- [1] One doesn't crave for sons, wives, daughters and wealth.
- [2] One is not possessed by sensual pleasures.
- [3] One receives joy in living in the wilderness.
- [4] One associates with the way of the Buddha.
- [5] One avoids the way of the fools.
- [6] One avoids things which lead to a bad rebirth.
- [7] One associates with things that lead to a happy rebirth.
- [8] The *devas* envy him.

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<sup>169</sup> Mentioned above at 32i, 70b, 75a above.

[9] One always gains the going forth in the word of the Happy One.

These are the ten virtues of going forth.

## **78. Living in the Wilderness**

What are the ten virtues of living in the wilderness?

It is said:

[1] One avoids society.

[2] One associates with seclusion.

[3] The mind achieves support in concentration.

[4] One doesn't have a lot of work to be done.

[5] One enters into mindfulness of the Buddhas.

[6] One doesn't abandon bodily joy, happiness and satisfaction.

[7] One has no obstacles.

[8] One achieves concentration with little effort in the spiritual life.

[9] The words and syllables one recites do not perish.

[10] Just as one has heard, one knows every detail and the meaning  
of things.

These are the ten virtues of living in the wilderness.

## **79. Living on Alms Food**

What are the ten virtues of living on alms food?

It is said:

- [1] One has a walking path.
- [2] One pounds his resort.
- [3] One's pride is lowered.
- [4] One urges oneself on with gains.
- [5] One sets up the merit of others.
- [6] One expounds the Teacher's dispensation.
- [7] One makes the way shine forth for later generations.
- [8] One does no harm to his fellows in the spiritual life.
- [9] One establishes humility in the mind.
- [10] The monk who has a mind set on receiving only alms from others is able to go in all directions without adversity.

These are the ten virtues of living on alms food.

## **80. Ten Confidences**

There are ten confidences.

What are the ten?

It is said:

- [1] One is confident when entering the village.
- [2] One is confident when leaving the village.
- [3] One is confident when making use of alms food.

- [4] One is confident when teaching Dharma in the assembly.
- [5] One is confident when entering into the midst of the Sangha.
- [6] One is confident when approaching his teacher and preceptor.
- [7] One is confident when teaching his students with loving-kindness.
- [8] One is confident when making use of the requisites of robes, alms food, dwellings and medicine for support when sick.
- [9] One's speech is readily accepted.

These are the ten confidences.

*The Discourse on the Analysis of Deeds is Complete*