

The *Sahassavatthupakaraṇa* III

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ABSTRACT—The *Sahassavatthupakaraṇa*, “An Anthology of Amusing Tales”, was composed by a certain Raṭṭhapāla of the Guttavaṅka monastery in Sri Lanka, probably sometime between 900 and 1250 CE. Its oldest surviving manuscripts date to the 16th century; this is the third installment of these short, translated stories. For Parts I and II, see JOCBS 21 and 22.

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

11. Vessāmittāya vatthumhi atthuppatti

[20] Kosambiyānagare rañño mātugāmo Vessāmittā nāma raññā saddhiṃ Kosambiyavihāraṃ gantvā dhammaṃ sutvā saraṇesu paṭiṭṭhāya buddhamāmikā hutvā viharati. so aparabhāge Kosambiyarājā saṅgāmatthāya gacchanto attano mātugāmena saddhiṃ gantvā mātugāmaṃ khandhāvāre ṭhapetvā saṅgāmatthāya gacchanto rattapatākam ussāpemi, tena saññānena mamantarāye sati tvaṃ palāyitvā Kosambiyaṃ gacchāhi ti vatvā sayaṃ saṅgāmaṃ pāvisi.

tasmiṃ khaṇe patitassa rañño mātugāmo rattadhajaṃ disvā palāyamānā aññassa rañño manussā taṃ addasaṃsu te taṃ disvā attano rañño dassesuṃ. rājā taṃ disvā abhisekaṃ karohi ti āha. sā taṃ na icchi. kasmā na icchasi ti pucchi. sā ekassa rañño abhisekā hutvā tassa viyogadukkhena ativiya dukkhitā puna aññassa matakāle evaṃ me bhavissati ti abhisekaṃ na icchāmi ti āha.

rājā sace abhisekaṃ na gaṇhāsi aggimhi taṃ pakkhipāpemi ti vatvā mahantaṃ dārucitakaṃ kārāpetvā aggim ekapajjotakaṃ hutvā jalite tattha pavisāhi ti āha. sā aggim na pavisati. sā rājānaṃ yācati mā mahārāja maṃ evaṃ karohi ti taṃ yācamānaṃ pi aggimhi pātesi. sā atīte aññaṃ mama saraṇaṃ n’ atthi ti tisaraṇaṃ eva saraṇaṃ karomī ti cintetvā saraṇattayaṃ anussaranti aggimhi nisīdi.

Amusing Tales, Part III

Translation

11. The story of Vessāmittā

[20] This is the matter-arising as regards the story of Vessāmittā. In the city of Kosambiya, the king's wife, named Vessāmittā, went, together with the king, to the KosambiyaVihāra, heard Dhamma, became established in the refuges, and then dwelled as if the Buddha were her own. Later on, the Kosambiyan king, whilst going into battle, went together with the woman, left the woman in the encampment, and then, as he was going into battle, said: "Should there be any obstacle for me, I will hoist a red banner; if you see this sign, you should flee and go to Kosambiya," whilst he himself went into battle.

At the moment the other king's men saw the fallen king's wife fleeing, upon seeing the red flag. They presented her to their own king. When he saw her, the king said: "Consecrate her." She did not want this. He asked her why she did not want this. She said that she did not want to be consecrated, since she had [already] been consecrated by one king, and that there would again be painful distress in the extreme for her through separation upon the death of another.

The king told her that if she would not accept consecration, he would have her cast into the fire. He had them construct a huge wooden funeral pyre and, when the fire had become a single blaze, told her to enter the flames; but she would not enter the fire. She begged the king, saying "Great king, don't do this to me," but even as she was still begging him, she was cast into the fire. She then thought that, even though she had not had any other refuge in the past, she had now made the three refuges her refuge, and then seated herself on the fire, recollecting the refuge-triad.

tassā ratanattayānubhāvena appamattakaṃ pi uṇhākāraṃ nāhosi. padumagabbhaṃ pavitṭhā viya ahosi. rājā tam acchariyaṃ disvā samvegappatto hutvā vegena gantvā urena nipajjitvā mama accayaṃ khamāhi, ajja paṭṭhāya mama mātutuṭṭhāne tthatvā [21] mama atthaṃ karohi ti vatvā mahantaṃ sakkārasammānaṃ akāsi. taṃ pāṭihāriyaṃ disvā rājā ca bahū manussā ca saraṇesu ca sīlesu ca paṭiṭṭhāya dānādini puñṇakammāni katvā yathākammaṃ gatā ti.

Vessāmittayā vatthu paṭhamam.

12. brāhmaṇaputtassa Sirināgassa vatthumhi atthuppatti

Sīhaḷadīpe Sirināgo Anurādhapure rājā bhavissāmī ti cintetvā dhanaṃ pariyesanto Dakkhiṇavihāre cetiye bahudhanam atthi ti sutvā cetiyaṃ bhindathā ti āha. rājapurisā cetiyasandhim apassitvā na passāmā ti āhaṃsu. imasmiṃ cetiye sandhiṃ ko nāma jānāti ti āha.

Goḷiyagāme caṇḍālaputto nāma jānāti ti āhaṃsu. rājā taṃ pakkosāpetvā imasmiṃ cetiye tvaṃ sandhiṃ jānāsī ti vadanti sandhiṃ ñatvā imaṃ cetiyaṃ bhindā ti āha. ahaṃ mahārāja saraṇagato upāsako n' āhaṃ Satthuno cetiyaṃ bhindāmī ti āha. rājā tassa kujjhitvā etaṃ jīvasūle uttāsethā ti āha. tassa caṇḍālassa sattaputtā atthi. te pi pakkosāpetvā cetiyaṃ bhindathā ti āha. te pi Satthuno cetiyaṃ na bhindāmā ti āhaṃsu. te pi jīvasūle utthāpethā ti āha.

imesaṃ saggasampattīnaṃ dassanatthaṃ devatā devalokato rathe ānetvā sabbesaṃ passantānaṃ yeva sabbe Tusitapuraṃ nayiṃsu. taṃ disvā rājā ca rājapurisā ca acchariyā ahesum ambho cetiyaṃ abhindāpetvā nisinnajane devalokaṃ nayiṃsū ti.

There was for her no appearance of heat, however trifling, owing to the majesty of the Jewel-triad. It was as if she had entered the cavity of a red lotus. The king, shocked upon seeing that marvel, went hurriedly, prostrated himself, and then said: “Please forgive my transgression; from today onwards, you will be as a mother for me, [21] looking after my welfare,” and then showed her great honour and veneration. After seeing that miracle, the king and many people became established in the refuges and the precepts, performed meritorious deeds such as giving and so on, and then went on in accordance with their deeds.

The story of Vessāmittā is first.

12. Sirināga, the brahmin’s son

This is the matter-arising as regards Sirināga, the brahmin’s son. On the island of Sīhaḷa, Sirināga, thinking he would become king in Anurādhapura, heard, whilst seeking wealth, that there was much wealth in the Dakkhiṇavihāra Cetiya, and said: “Breach the temple (*cetiya*).¹” The king’s men, upon failing to behold the seam, said: “We cannot see it.” He said: “Who knows about the seam in this temple?”

They said that the son of an outcast (*caṇḍāla*) in Goḷiyagāma knew of it. The king had him summoned and then said: “They say that you know the seam in this temple. If you know the seam, then breach this temple.” He said: “I, great king, am a layfollower who has gone for refuge; I will not breach the Teacher’s temple.” The king, having become angry with him, said: “Impale this one on the execution stake.” That outcast had seven sons. He had these summoned too and told them to breach the temple. These also said they would not breach the Teacher’s temple, so he said: “Impale these also on the execution stake.”

The deities (*devatās*), so as to show those [outcasts’] successful attainment of heaven, brought chariots from the heavenly world (*devaloka*) and, as they were all still looking on, took them all to the city of Tusita. Upon seeing this, the king and the king’s men became wonder-struck, saying: “Look here—after these seated folk refused to breach the temple, the deities have taken them to the heavenly world.”

¹ Editor’s Note: Words, such as *cetiya*, that were left untranslated by P. Masfield have been translated into English, keeping the Pali term in round brackets at the first appearance.

tato pācīnapassam gantvā Gaṅgārājīyaṃ Madhupiṭṭhigāmakamhi Madhupiṭṭhicetiyaṃ bhindāpetvā dhanam gaṇhāpetvā dhanena [22] rajjam gaṇhitvā pacchā dhanam saṅkaḍḍhitvā sayam sakatena āharāpetvā tasmim cetiye patiṭṭhāpetvā cetiyaṃ kārapesi. atha so rājā aparabhāge kucchirogena upahato kucchiṃ phāletvā kālakiriyaṃ katvā mahāniraye nibbatti.

Brāhmaṇaputtassa Sirināgassa vatthu dutiyaṃ.

13. Saddhātissavatthumhi atthuppatti

Cūḷavaḍḍhitissāmacco nāma senāgamanam gacchanto Anurādhapuram gantvā Saddhātissamahāraṇṇo upatṭhānam katvā attano nivesanageham gacchanto ekaṃ Sālacatukkamhi Sudassanapidhāgāmavāsiṃ Piṇḍapātiyatissattheram disvā therassa hatthato gahetvā attano gehe bhattam alabhivā attano hatthe atṭhakahāpaṇe datvā therassa piṇḍapātam adāsi. thero arahattam patvā pacchā piṇḍapātam paribhuñji. raṇṇo chatte adhivatthā devatā sādhuḥkāram adāsi. rājā etaṃ pakkosāpetvā etassa mātāpitūnaṃ ca pakkosāpetvā Vaḍḍhamānanagaraṃ nāma adāsi.

atha aparabhāge Piṭṭhivālamhi nāma khandhāvāram bandhanakāle udakam dullabham ahosi. tasmim kāle devatā tassa jātassaram dassesum. tato pāṇiyam ghaṭena āhaṭakāle kālam ghosāpetvā āgatānam tiṃsasahassabhikkhūnam pāṇiyam adāsi. raṇṇo chatte adhivatthā devatā puna sādhuḥkāram adāsi. tadā tam pakkosāpetvā rājā Atikoṭṭhadvāre Antaragaṅgam nāma adāsi. atha Antaragaṅgam gacchanto Kaṇḍadvāram āgatakāle amacco madhuramaṃsam khāditukāmo ahosi. parivāramanussā [23] madhuramaṃsam pucchivā aññamaññaṃ codetvā madhuramaṃsam na labhiṃsu.

Upon going from there to the eastern side, he had them breach the Madhupiṭṭhicetiya in the small village of Madhupiṭṭhi in Gaṅgārāji,² had them seize the wealth, [22] seized the throne with that wealth, after which he had them collect the wealth, had it brought in his own wagon and then had them build a temple, establishing it on [the site of] that temple. Later on, the king, assailed by an abdominal illness, split open his abdomen, finished his time and came into being in the Great Hell.

The story of Sirināga, the brahmin's son, is second.

13. The story of Saddhātissa

This the matter-arising as regards the story of Saddhātissa. As the privy councilor named Cūḷavaḍḍhitissa was marching with the army, he reached Anurādhapura, performed a service for the great king Saddhātissa and then, as he was going to the house in which he lived, he saw the elder Piṇḍapāṭiyatissa who was a resident of the village of Sudassanapidhā at the Four Hall complex; he took [the bowl] from the elder's hand but, upon failing to acquire any food in his own home, placed eight coins (*kaḥāpaṇas*) in his hand, thereby supplying the elder with his almsround. The elder attained arahantship, and afterwards consumed his almsfood. The deity (*devatā*) that resided in the king's umbrella said "Excellent (*sādhū*)!". The king had him summoned, had his mother and father also summoned, and then gave them the city named Vaḍḍhamāna.

Later on, when a caravan camp was being set up at Piṭṭhivāla, water became difficult to obtain. On that occasion, the deities pointed out to him a natural lake. When drinking water had been fetched therefrom in a pitcher, he had the fact announced and then gave drinking water to thirty thousand monks who had arrived. The deity that resided in the king's umbrella once again said "Excellent!". The king had him summoned and then gave him Antaragaṅga at Atikoṭṭhadvāra. Then, as he was going to Antaragaṅga, the privy councilor, upon reaching Kaṇḍadvāra, became desirous of eating sweetmeat. The people in his entourage [23] enquired after sweetmeat but, upon failing to acquire any, reprimanded one another.

² Cp DPPN sv: A district to the east of Anurādhapura, where Kaniṭṭhatissa built the Anuḷatissapabbata Vihāra. Mhv, xxxvi,15.

tadā devatā devasaṅghena saddhiṃ bahuṃ madhuramaṃsaṃ āharitvā tassa adaṃsu. etaṃ pi bhikkhusaṅghassa datvā paribhuñji. puna chatte adhivatthā devatā sādhuḥkāraṃ adāsi. atthassa aparabhāge rājā Cetiyapabbate Ambatthale mahāthūpe manosilāvilepanaṃ gaṇhāpetukāmo hutvā tena amaccena saddhiṃ Cetiyapabbatavihāraṃ gantvā attano manorathaṃ pūretvā sakalacetiye manosilāvilepanaṃ akāsi. tadā so amacco dvādasasahassānaṃ bhikkhūnaṃ ticīvaraṃ adāsi.

bhikkhū tena dinnaṃ manosilāvaṇṇaṃ cīvaraṃ pārupitvā dvādasasahassabhikkhū manorathaṃ pūretvā manosilāvilepanaṃ vicittaṃ cetiyaṃ padakkhiṇaṃ katvā otaranti. tesam otarantānaṃ rājā ca amacco ca disvā sotāpannā ahesuṃ. te tato paṭṭhāya dānaṃ datvā sīlaṃ rakkhitvā uposathakammaṃ katvā tidasapuraṃ pūresun ti.

Saddhātissavatthu tatiyaṃ.

14. Sīvalittherassa vatthumhi atthuppatti

ayaṃ pana Sīvalitthero atīte satasahassānaṃ kappānaṃ matthake Padumuttarabuddhakāle mahallakabrāhmaṇo hutvā attano jagganaṭṭhāne nihiṭaṃ dhaṇaṃ disvā taṃ vissajjetvā mahādānaṃ datvā arahattaṃ patthetvā aparabhāge tato cavitvā Bārāṇasiyaṃ seṭṭhiputto hutvā Paccekabuddhānaṃ catupaccayaṃ datvā yāvajīvaṃ paṭijaggitvā aparabhāge Vipassīsammasambuddhakāle Bandhumatī nāma nagare aññatarasmiṃ kulagehe nibbattitvā Senagutto nāma parassa kammakāro ahosi.

Then the deity, along with the congregation of gods (*devas*), fetched a lot of sweetmeat and gave it to him, which he consumed, once he had given it to the community of monks (*bhikkhusaṅgha*). The deity that resided in the umbrella yet again said “Excellent!”. Then, later on, the king, having become desirous of giving the great stūpa at Ambatthale on Mount Cetiya a coating of red arsenic, went to the Monastery of the Mount Cetiya, together with the privy councilor, where he fulfilled his wish, giving the entire temple a coating of red arsenic, after which the privy councilor gave the three robes to twelve thousand monks.

The monks wrapped themselves about with the robe, that was the color of red arsenic, that had been given by him, whereupon the twelve thousand monks descended, after having fulfilled their wish by circumambulating the temple decorated with the coating of red arsenic. Upon seeing them descending, the king and the privy councilor became stream-enterers (*sotāpannas*). From then on, they gave alms, kept the precepts, and observed the Uposatha, later filling the city of the Thirty[-three].

The story of Saddhātissa is third.

14. The story of Sīvalitthera

This is the matter-arising as regards the story concerning the elder Sīvali. In the past, atop of a hundred thousand aeons, the elder Sīvali, being an old brahmin during the time of the Buddha Padumuttara, saw some buried treasure at the place where he had been brought up; he gave this away, gave a great almsgiving, making a wish for arahantship. Later on, he fell from there and became the son of a wealthy merchant in Benares, gave the four requisites to some Paccekabuddhas, and tended to them as long as life lasted.

Later still, during the time of the Perfectly Self-Enlightened One Vipassī, he came into being in the house of a certain good family in the city of Bandumatī where, under the name of Senagutta, he became the laborer of some other.

tadā upāsakagaṇo Satthāraṃ nimantetvā mahādānaṃ datvā Satthussa mahāpariveṇaṃ kārāpetvā pariveṇe yeva mahādānaṃ dadantā dānagge avijjamānaṃ khajjakam upadhārentā ambiladadhiṃ ca [24] daṇḍenāhatamadhuṃ ca adisvā sahassaṃ datvā etaṃ pariyesathā ti payojesuṃ.

te sahassaṃ gahetvā dadhiṃ ca madhuṃ ca upadhārentā vicariṃsu. tadā ayaṃ Senagutto attano sāmikassa dadhiṃ ca madhuṃ ca ādāya āgacchanto dvārantare dadhimadhukatthāya ʔhitā manussā taṃ passitvā ekakahāpaṇam ādiṃ katvā yāva sahassenā pi yācantānaṃ kim atthāya gaṇhathā ti vatvā Satthu dānatthāyā ti vutte aham eva dassāmī ti jīrakamaricādīhi saddhiṃ sakkharamadhuphaṇitehi payojetvā Satthāraṃ pamukhaṃ katvā aṭṭhasaṭṭhisatasahassa-bhikkhusaṅghassa bhattam adāsi.

aparabhāge amhākaṃ Satthuno uppannakāle Koliyanagare nibbatti. tassa pitā Mahāli Licchavi nāma mātā Suppavāsā nāma sayam Sīvalī nāma ahosi. so sattasaṃvaccharasattamāsasattadivase mātukucchimhi vasi, sattadivase mūḷhagabbho ahosi. evaṃ mahāpuñṇassa sattassa sattamāsasattadivase dukkhānubhavanaṃ kasmā ahosī ti ce, attano katakammānubhāvena atīte kira ayaṃ rājā hutvā attano sampattarajjena saddhiṃ saṅgāmantānaṃ palāpetvā nagaraṃ parikkhipitvā gaṇhi.

ath'assa mātā nagaradvāram pi parirundhāhī ti āha. so tassā vacanena tathā akāsi. tena kammena mātāputtānaṃ evarūpaṃ dukkham ahosī ti vadanti. sā mūḷhagabbhā sattadivase mahādukkham anubhavanti Satthāraṃ anussaritvā sukhena bhārā muñcitvā sattadivasam Buddhapamukhassa bhikkhusaṅghassa mahādānam adāsi.

At that time, a group of layfollowers invited the Teacher, gave a great almsgiving, and had a great monastery (*pariveṇa*) be constructed for the Teacher. As they were giving a great almsgiving in that same monastery, they realised that solid food was not to be found in the alms-house; seeing neither sour curds nor yogurt, [24] nor any honey that had been beaten with a stick, they engaged some people to go and seek out some, giving them a thousand.

They took the thousand and then roamed about in search of yogurt and honey. At that time, Senagutta was coming with yogurt and honey for his master; those people, who were stood within the gate for the sake of yogurt and honey, beheld him and then, as they begged him, starting with a single coin, even up to a thousand, he asked them for what purpose they wanted it. They said: “As alms for the Teacher.” Thinking that he himself would give it, he prepared jaggery, honey and molasses, together with cummin and black pepper and so on, and then gave the meal to the sixty-eight-hundred-thousand-strong community of monks³ with the Teacher at its head.

Later on, he came into being in the city of the Koliyans at the time our Teacher had arisen. His father was named Mahāli Licchavi, his mother was named Suppavāsā, whilst his own name was Sīvali. He lay in his mother’s womb for seven years, seven months and seven days, and on the seventh [and final] day the fetus was in utero.⁴ Lest it should be asked why suffering (*dukkha*) should have been experienced for seven months and seven days on the part of one of such great merit, it is said that it was due to deeds he had himself done in the past, in that he, as king, had taken a city by encircling it, after causing those who were fighting, along with the current king,⁵ to flee.

His mother had then told him to obstruct the city gate too. He did as she said. They say that it was as a result of that deed that there was suffering of such a kind for mother and son. Whilst she, as one with fetus in utero, was experiencing great suffering for seven days, she recollected the Teacher and, after being easily released of her burden, gave a great almsgiving for seven days to the community of monks with the Buddha at its head.

³ Ras. *aṭṭhasaṭṭhi bhikkhusatasahassa*.

⁴ The whole episode is to be found at Ud 15ff.

⁵ *sampattarajjena*; Ras. *sapattaraññā*.

putto sattame divase bhikkhusaṅghena saddhiṃ Satthāraṃ nimantetvā pabbaji. kumārassa Sāriputtatthero ācariyo ahosi, Mahāmogallānatthero upajjhāyo ahosi. sotasmiṃ yevadivase vipassanaṃ vaḍḍhetvā arahattaṃ pāpuṇi. pubbe attano kammanissandena puññavā ahosi. atha satthā aparabhāge Revatattheraṃ [25] passituṃ gacchanto vīsatisahassabhikkhusaṅghaṃ gahetvā tiṃsayojanikena amanussāvāsakantārena gacchanto devatāhi Sīvalittherassa māpitavihāre vasanto devatānaṃ sajjitamahādānaṃ paribhuñjanto agamāsi ti.

Sīvalittherassa vatthu catutthaṃ.

15. Samaṇagāmapabbatavatthumhi atthuppatti

Cetiya-pabbatavāsino dvādasabhikkhū tasmiṃ tasmiṃ tṭhāne cetiyaṃ vanditvā anupubbena Samaṇagāmapabbatam agamaṃsu. tasmiṃ kāle suriye atthaṅgamite ratti ahosi. te aññattha gantum asakkontā tasmiṃ pabbatapāde mātularukkhamūle sayiṃsu. etesaṃ antare eko bhikkhu satārahagāthaṃ vatvā devatānaṃ pattim adāsi. tasmiṃ rukkhhe adhivatthā devatā dhammaṃ sutvā pasannā punadivase therānaṃ gamanakāle devaputto āgantvā bhante imasmiṃ pabbatapāde rukkhāmūle nisīdatha ahaṃ vo piṇḍapātaṃ dassāmī ti āha. bhikkhū adhivāsesuṃ. imassa pana devaputtassa aññaṃ kiñci n’ atthi ekaṃ badālatāpaṇṇam eva nibbatti. so devaputto therānaṃ dibbojapuṇṇabadālatāpaṇṇam eva adāsi. bhikkhū bhattakiccāni katvā ukkaṇṭhissanti. amhe gacchāmā ti devaputtassa āhaṃsu.

On the seventh day, the son invited the Teacher, together with the community of monks, and went forth. The elder Sāriputta became the lad's master, whilst the elder Mahāmoggallāna became his preceptor. On that same day, he augmented his insight (*vipassanā*) and reached arahantship. He had become one possessing merit through the trickling down of his former deeds. Then, at a later stage, when the Teacher was going to see the elder Revata, [25] taking with him a community of twenty thousand monks, he went through a thirty-Indian-mile (*yojana*⁶) wilderness that was the abode of non-humans, stayed in the monastery the deities had fashioned for the elder Sīvali, before going on his way, partaking of the great almsgiving that had been dispensed by the deities.

The story of the elder Sīvali is fourth.

15. The story of Mount Samaṇagāma

This the matter-arising regarding the story of Mount Samaṇagāma. After saluting the temples at this place and that, twelve monks, who were residents of Mount Cetiya, went in due course to Mount Samaṇagāma. At that time, it was night, the sun having already set. Being unable to go elsewhere, they lay down to sleep at the foot of a thorn-apple -tree⁷ at the foot of that mountain. One monk amongst them, uttered the [four] *Satārahagāthā*, and then assigned the benefit to the deities.

The deity that resided in that tree, upon hearing Dhamma, became devout and, on the next day, that godling (*devaputta*⁸) came, when the elders were leaving, and said: "Sirs, please remain seated at the foot of this tree at the foot of the mountain; I will give you your almsfood." The monks consented. However, that godling had nothing save for a single creeper (*badālatā*)-leaf that had come into being, so that godling gave that same creeper-leaf, that was full of divine nutritive essence, to the elders. The monks, with the business of the meal completed, were not satiated, and told the godling that they would be on their way.

⁶ Editor's Note: We have translated *yojana* as "mile", that is an Indian measure of distance that corresponds to approximately eight English miles, if we follow Alexander Cunningham's *Ancient Geography of India*, vol. I.1.: *The Buddhist Period, Including the Campaigns of Alexander, and the Travels of Hwen-Thsang*, Trübner and Company, 1871, p. 574.

⁷ *mātularukkha*; according to SED, sv *mātulavṛkṣa*, the thorn-apple tree.

⁸ It is not without interest that the individual concerned is referred to as both a *devatā* and *devaputta*.

devaputto cintesi ayyā ajja amhākaṃ santike lūkhapaṇṇaṃ eva paribhuñjittha, sve mama sahāyo devaputto ekadivasantarena āgantvā dibbabhojanaṃ paribhuñjissati, sve etass’ āgamanadivasam, ayyā sve bhattakiccaṃ katvā gacchantū ti vatvā nimantesi.

punadvase ekassa sahāyo devaputto [26] etassa santikaṃ āgato tassa pana yāgubhājanaṃ eva tigāvutaṭṭhāne ṭhapīyati. so devaputto therānaṃ yāguṃ datvā sayam pi paribhogam akāsi. tathā antarakhajjakaṃ gahetvā tigavutaṭṭhāne aṭṭhaṃsu. tathā nānāvidhabyañjanasahitaṃ dibbabhojanaṃ gahetvā tigavutaṭṭhāne aṭṭhaṃsu. devaputto antarakhajjakaṃ datvā dibbabhojanaṃ adāsi. mahāthero devaputtassa sampattiṃ oloketvā manussapathe ṭhatvā kiṃ kammaṃ nāma akāsi ti pucchi.

devaputto tassa kathaṃ sutvā ahaṃ bhante atītabhave Cetiyaṃ pabbate samaṇohutvā mayhaṃ vassaggenabhattaṃ gaṇhantoutṭhitabhattapiṇḍapātato upaḍḍhaṃ saṅghass’ atthāya datvā upaḍḍhaṃ aggahesim. ahaṃ tena kammena bhummadevaputto hutvā nibbattiṃ. nibbattakālate paṭṭhāya tigāvutaṭṭhāne dibbannaṃ pānabhogaṃ gahetvā tiṭṭhāmī ti āha. bhikkhū devaputtassa kathaṃ sutvā attano gatagataṭṭhāne devaputtassa kathitaṃ vatvā bahumanusse dānasīlabhāvanāmayapuñṇakammesu niyojesun ti.

Samaṇagāmaṃ vatthu pañcamam.

The godling thought: “Today, my worthy ones have consumed merely a coarse leaf in our presence; on the following day, a godling who is my colleague will come within the space of a single day⁹ and will consume¹⁰ heavenly food,” and said: “Tomorrow will be the arrival of this [godling who eats heavenly food]. My worthy ones, you shall eat here and then you may leave.”

On the next day, the godling who was his companion [26] came into his presence and set down his vessel of rice-gruel at a spot six miles¹¹ [away]. The godling gave the rice-gruel to the elders and himself made use of it too. He likewise brought refreshments¹² and¹³ then stood at a spot six miles [away], after which he similarly brought the heavenly food, accompanied by various kinds of condiments, and then stood at a spot six miles [away]. Once the godling had given the refreshments, he gave the heavenly food. The great elder, observing the godling’s successful attainment, then asked what deed he had done when stationed in the ways of men. The godling, upon hearing what he had to say, said:

“In a past becoming, Venerable Sir (*bhante*), I was a recluse at Mount Cetiya; when accepting food in accordance with my monastic standing,¹⁴ I gave half of the food that had been presented during the almsround for the benefit of the community (*saṅgha*), whilst I took half for myself. As a result of that deed, I came into being as a terrestrial godling. Onwards from the time that I came into being, I would take a meal of heavenly food and drink and then stand at a place six miles [away].” After hearing what the godling had had to say, the monks spoke of what the godling had related at whichever place they went, thereby encouraging many people where meritorious deeds consisting of giving, morality and bringing into being are concerned.

The story of Samaṇagāma is fifth.

⁹ *ekadivasantarena*.

¹⁰ *paribhuñjissati*.

¹¹ Editor’s Note: The Pali text says *tiḡāvuta*: “three *gāvutas*”. A *gāvuta* is approximately a quarter of a *yojana*, i.e. approximately two miles; see note 5.

¹² *antarakhajjaka*; cp CPD sv, what is eaten between the morning gruel and noon.

¹³ The text seems somewhat repetitive at this point; moreover, it is unclear what the significance of the godling withdrawing to a spot so far away might be, given that a *gāvuta* is usually explained as the distance a team of oxen could pull a cart, before becoming exhausted. Moreover, since this is normally considered to be around two miles, depending on the terrain, this would put the godling some six or seven miles away.

¹⁴ *mayhaṃ vassaggena bhattaṃ gaṇhanto*.

REFERENCES & ABBREVIATIONS

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

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