

I See Dead People

Saṃyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṅuttam



BuddhaDust Publications
Los Altos
2022



No Copyright

Namo tassa Bhaggavato arahato sammā sambuddhassa

In the name of The Lucky Man,
Aristocrat, Consummately Self-Awakened One

For my Mother and Father,
in gratitude for giving me this life.

To the *Bhikkhus* Sāriputta, Mahā Moggallān, Mahā Kassapa and Ānanda,
and all those unnamed *Bhikkhus*
that carried the *Dhamma* in mind before it was written down.

To my book-learn'n teachers
H.C. Warren, *Buddhism in Translations*,
The Pali Text Society translators
T.W. and C.A.F. Rhys Davids, F.L. Woodward,
E.M. Hare, I.B. Horner,
and all those too little-sung heros
that laid the foundations of these *Dhamma* resources:
Lord Robert Chalmers, Robert Cæsar Childers, Rupert Gethin, E. Hardy,
Peter Jackson, M. Léon Feer, Reverend Richard Morris, K.R. Norman,
William Pruitt, William Stede, V. Trenckner, and A.K. Warder.

To the translators:
Bhikkhu Bodhi, Bhikkhu Ñāṇamoli, Bhikkhu Thannissaro, Sister
Upalavanna, Maurice Walshe.

To the face-to-face teachers:
Ven Loc Tō,
Ven. Jinamurti,
Ven. Mew Fung Chen,
Ven. M. Puṇṇaji
And to all those others,
too numerous to mention
that added to my understanding in small and large ways,
but among them especially must be mentioned
that of Carlos Castaneda.

Buddha Dust

**Bits and scraps, crumbs, fine
Particles that drift down to
Walkers of The Walk.
Then: Thanks for that, Far-Seer!
Great 'Getter-of-the-Get'n!**

Contents

Preface

Flesh and Bones

Cattle-Butcher

Bird-Bits

Cutthroat Terminator

The Pig-Butcher's Knives

The Deer-Hunter's Long Handled Knives

Judge Archer

The Sharper

The Slanderer

The Egg-Carrying Village Clap-Trap

The Adulterer Sunk in the Cesspit

The Shit-Eating Corrupt Brahmin

The Skinned Adulteress

The Sallow-Complected, Foul Smelling Woman Fortune Teller

She Poured Burning Coals on a Rival to Get Rid of Her

The Headless Murdering Robber

The Bhikkhu

The Beggar-Lady

The Female Trainee

The Apprentice Shaman

The Female Apprentice Shaman

Preface

I think it is time we started to acknowledge a few things that are rejected without a second thought by our science, like, for example, listening when our great hero of the word says: "There are more things on heaven and earth, Horatio, than are dreamt of in your philosophy." It's getting a little stuffy in here. A little narrow.

Samyutta Nikāya
II. Nidāna Vagga
19. Lakkhaṇa-Saṇuttam

Translated from the *Pāli*
by
Michael M. Olds

Aṭṭhi-Pesi
(Aṭṭhi-Saṅkhalika)
Suttam

Flesh and Bones

Sutta 1

I HEAR TELL:

**Once Upon a Time, The Lucky Man, Rajagaha
Bamboo Grove,
the squirrels' feeding place
came-a revisiting.**

**One time there Old Man
Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head
Mountain.**

**There then Old Man Mahā-
Moggallāna
having afore-time taken up his
bowl and robes,
approached Old Man Lakkhaṇa
and drew near.**

**Having drawn near to Old Man Lakkhaṇa
he said this:**

**"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."**

**"Let it be thus, friend"
replied Old Man Lakkhaṇa**



to Old Man Mahā-Moggallāna.

**There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.**

**There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:**

**"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"**

**"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."**

**There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.**

**Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.**

**Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:**

**"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.**

**"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"**

**Here friend,
as I was descending Vulture's Head Mountain and**

reaching a certain place,
I saw a chain of bones
going through the air
oppressed by
attacks of
vultures,
crows,
hawks,
one after the other
pecking it clean
causing it torment.

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life
should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,
is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or
will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

**This being, beggars,
was a cattle butcher
here in Rājagaha
he, as the result of this *kamma*,
spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya* Hell
then, as the residual power of this *kamma*
he has gained this form."**

Sutta 2

Gāvaghāṭaka Suttaṃ

Cattle-Butcher

Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.

Having drawn near to Old Man Lakkhaṇa
he said this:

"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."

"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.

There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna

went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw a lump of meat
going through the air
oppressed by
attacks of
vultures,
crows,
hawks,
one after the other
pecking it clean
causing it torment.

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life

should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,
is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or
will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was a cattle butcher
here in Rājagaha
he, as the result of this *kamma*,
spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya* Hell
then, as the residual power of this *kamma*
he has gained this form."

Sutta 3

Piṇḍa-Sakuṇiyam Suttaṃ

Bird-Bits

Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.

Having drawn near to Old Man Lakkhaṇa
he said this:

"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."

"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.

There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna

went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw bits of flesh
going through the air
oppressed by
attacks of
vultures,
crows,
hawks,
one after the other
pecking it clean
causing it torment.

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life

should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,
is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or
will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was a Fowler
here in Rājagaha
he, as the result of this *kamma*,
spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya* Hell
then, as the residual power of this *kamma*
he has gained this form."

Sutta 4

Niccha-Vorabbhi Suttaṃ

Cutthroat Terminator

Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.

Having drawn near to Old Man Lakkhaṇa
he said this:

"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."

"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.

There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna

went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw a person being cut
going through the air
oppressed by
attacks of
vultures,
crows,
hawks,
one after the other
pecking it clean
causing it torment.

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life

should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,
is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or
will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was a lamb butcher
here in Rājagaha
he, as the result of this *kamma*,
spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya* Hell
then, as the residual power of this *kamma*
he has gained this form."

Sutta 5

Asi-Sūkariko Suttaṃ

The Pig-Butcher's Knives

Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.

Having drawn near to Old Man Lakkhaṇa
he said this:

"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."

"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.

There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna

went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw a person with butcherknives for hair
going through the air
those knives
rising up and
sticking down into his body,
causing it torment.

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life
should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,

is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or
will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was a pig butcher
here in Rājagaha
he, as the result of this *kamma*,
spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya Hell*
then, as the residual power of this *kamma*
he has gained this form."

Sutta 6

Satti-Māgavi Suttam

The Deer-hunter's Long Handled Knives

Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.

Having drawn near to Old Man Lakkhaṇa
he said this:

"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."

"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.

There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna

went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw a person with long-handled knives for hair
going through the air
those long-handled knives
rising up and
sticking down into his body,
causing it torment.

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life
should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,

is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or
will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was a deer hunter
here in Rājagaha
he, as the result of this *kamma*,
spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya Hell*
then, as the residual power of this *kamma*
he has gained this form."

Sutta 7

Usu-Kāraṇiyo Suttaṃ

Judge Archer

Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.

Having drawn near to Old Man Lakkhaṇa
he said this:

"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."

"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.

There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna

went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw a person with arrows for hair
going through the air
those arrows
rising up and
sticking down into his body,
causing it torment.

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life
should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,

is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or
will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was a judge archer^[1]
here in Rājagaha
he, as the result of this *kamma*,
spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya Hell*
then, as the residual power of this *kamma*
he has gained this form."

[1] *Kāraṇika*. An individual skilled in the martial arts employed to settle disputes between others skilled in the martial arts. Maybe. This was a real position in China. Mrs. Rhys Davids has "judge"; Bhikkhu Bodhi has "torturer". PED is not much help: "'one who dispenses certain obligations.' In *usu*° however used simply in the sense of making: arrow-maker, fletcher."

Sutta 8

Sūci-Sārathi Suttaṃ

The Sharper

Another time there Old Man Lakkhaṇa and Old Man Mahā-Moggallāna were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna having afore-time taken up his bowl and robes, approached Old Man Lakkhaṇa and drew near.

Having drawn near to Old Man Lakkhaṇa he said this:

"Let us enter Rājagaha, friend Lakkhaṇa, on our begging rounds."

"Let it be thus, friend" replied Old Man Lakkhaṇa to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna while descending Vulture's Head Mountain and reaching a certain place, smiled.

There then Old Man Lakkhaṇa said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna, is the driving force, what then the reason, that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa, for this question, put this question to me in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and Old Man Mahā-Moggallāna went on their begging rounds in Rājagaha

ate their food
and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw a person with needles for hair
going through the air
those needles
rising up and
sticking down into his body,
causing it torment.

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life
should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,
is the living of the follower,

knowledge become, beggars,
is the living of the follower,
since such a one
will know, or
will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was a sharper^[1]
here in Rājagaha
he, as the result of this *kamma*,
spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya Hell*
then, as the residual power of this *kamma*
he has gained this form."

[1] *Sūcaka*. PED: "a slanderer or informer." A 'sharper' is a swindler or cheat.
I think what is actually intended is one who manipulates others by way of
constant needling.

Sutta 9

Sūci-Sārathi Suttam

The Slanderer

Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.

Having drawn near to Old Man Lakkhaṇa
he said this:

"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."

"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.

There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
went on their begging rounds in Rājagaha

ate their food and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw a person with needles for hair
going through the air.

Those needles
penetrated his head
and came out his mouth,
they penetrated his mouth
and came out his chest,
they penetrated his chest
and came out his belly,
they penetrated his belly
and came out his thigh,
they penetrated his thigh
and came out his legs,
they penetrated his legs
and came out his feet,
causing him torment.

At this, friend, I thought:
How full of wonder,

how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life
should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,
is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was a slanderer
here in Rājagaha
he, as the result of this *kamma*,
spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya* Hell
then, as the residual power of this *kamma*
he has gained this form."

Sutta 10

Aṇḍabharī-Gāmaḷako Suttaṃ

The Egg-Carrying Village Clap-Trap^[1]

Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.

Having drawn near to Old Man Lakkhaṇa
he said this:

"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."

"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.

There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and

**Old Man Mahā-Moggallāna
went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.**

**Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.**

**Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:**

**"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.**

**"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"**

**Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw a man with gourd-like eggs,
going through the air.**

**In going
he had to get his eggs
up onto his shoulders,
when sitting
he sat on his eggs,
all the while,
oppressed by
attacks of
vultures,
crows,
hawks,
one after the other
pecking it clean
causing him torment.**

At this, friend, I thought:

**How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life
should come to such a form."**

**At this, then, The Lucky Man
said this to the beggars:**

**"Eye-become, beggars,
is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or
will see
the formation of such a thing
with his own eyes.**

**Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.**

**Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.**

**This being, beggars,
was known as the village liar,
here in Rājagaha
he, as the result of this *kamma*,
spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya* Hell**

**then, as the residual power of this *kamma*
he has gained this form."**

[1] *Aṇḍa Egg.* = testicles.

Sutta 11

Kupe Nimuggo Pāradāriko Suttaṃ

The Adulterer Sunk in the Cesspit

Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.

Having drawn near to Old Man Lakkhaṇa
he said this:

"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."

"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.

There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna

went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw a man sunk up to his head in shit.

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life
should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,
is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or

will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was an adulterer,
here in Rājagaha
he, as the result of this *kamma*,
spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya* Hell
then, as the residual power of this *kamma*
he has gained this form."

Sutta 12

Gūtha-Khādi-Duṭṭha-Brāhmaṇo Suttaṃ

The Shit-Eating Corrupt Brahmin

Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.

Having drawn near to Old Man Lakkhaṇa
he said this:

"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."

"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.

There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna

went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw a man sunk up to his head in shit,
eating shit with both hands.^[1]

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life
should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,
is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one

will know, or
will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was a Brahmin,
here in Rājagaha
he, when Kassapa the Consummately Self-Awakened,
was the teacher,
invited the Bhikkhu-Saṅgha
to eat a bucket-full
saying to them:

'Ho then! Munch and crunch
as much as you like
and take the rest with you.'

He, as the result of this *kamma*,
spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya Hell*
then, as the residual power of this *kamma*
he has gained this form."

[1] "Eat as much as you want, boys! Plenny'nuf to go around!" — The Guards of the Mahā-Gutha Niraya Hell.

Sutta 13

Nicchavitti-Aticārini Suttaṃ

The Skinned Adulteress

Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.

Having drawn near to Old Man Lakkhaṇa
he said this:

"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."

"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.

There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna

went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw a skinned woman
going through the air
oppressed by
attacks of
vultures,
crows,
hawks,
one after the other
pecking it clean
causing her torment.

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life

should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,
is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or
will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was an adulteress,
here in Rājagaha.

She, as the result of this *kamma*,
spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya Hell*
then, as the residual power of this *kamma*
she has gained this form."

Sutta 14

Maṅgul'itthi Ikkhan'itthi Suttaṃ

The Sallow-complected, Foul Smelling Woman Fortune Teller

Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.

Having drawn near to Old Man Lakkhaṇa
he said this:

"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."

"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.

There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw foul smelling woman
going through the air
oppressed by
attacks of
vultures,
crows,
hawks,
one after the other
pecking it clean
causing her torment.

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,

that a ghost should come to such a form,
that one who has taken on life
should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,
is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or
will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was a fortune teller,
here in Rājagaha.

She, as the result of this *kamma*,
spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya* Hell
then, as the residual power of this *kamma*
she has gained this form."

Sutta 15

Okilini-Sapatt'Aṅārako-Kiri Suttaṃ

She Poured Burning Coals on a Rival to Get Rid of Her

**Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.**

**There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.**

**Having drawn near to Old Man Lakkhaṇa
he said this:**

**"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."**

**"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.**

**There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.**

**There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:**

**"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"**

**"It is not the time, friend Lakkhaṇa,
for this question,**

put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw a cast-off
down-cast
shrivvled up
tormented
woman
going through the air.

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life

should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,
is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or
will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was the chief queen of the Kalinga King.

She, by nature envious,
poured burning coals
over a rival
to get rid of her.

As the result of this *kamma*,
she spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya Hell*
then, as the residual power of this *kamma*
she has gained this form."

Sutta 16

Sīsa-Chinno-Cora-Ghātako Suttaṃ

The Headless Murdering Robber

Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.

Having drawn near to Old Man Lakkhaṇa
he said this:

"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."

"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.

There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna

went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw a headless body
going through the air
oppressed by
attacks of
vultures,
crows,
hawks,
one after the other
pecking it clean
causing it torment.

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life

should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,
is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or
will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was a murdering robber named Hārīka, here in Rājagaha.

As the result of this *kamma*,
he spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya* Hell
then, as the residual power of this *kamma*
he has gained this form."

Sutta 17

Bhikkhu Suttam

The *Bhikkhu*

Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.

Having drawn near to Old Man Lakkhaṇa
he said this:

"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."

"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.

There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna

went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw a bhikkhu flying through the air —
his outer robe was
on fire, ablaze, a glowing mass of flames
his bowl was
on fire, ablaze, a glowing mass of flames
his wasteband was
on fire, ablaze, a glowing mass of flames
his body was
on fire, ablaze, a glowing mass of flames
causing him torment.

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life

should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,
is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or
will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was a bad *bhikkhu*
when Kassapa, the Consummately Self-Awakened
was teaching.

As the result of this *kamma*,
he spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya Hell*
then, as the residual power of this *kamma*
he has gained this form."

Sutta 18

Bhikkhunī Suttam

The Beggar-Lady

Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.

Having drawn near to Old Man Lakkhaṇa
he said this:

"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."

"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.

There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna

went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw a beggar-lady flying through the air —
her outer robe was
on fire, ablaze, a glowing mass of flames
her bowl was
on fire, ablaze, a glowing mass of flames
her wasteband was
on fire, ablaze, a glowing mass of flames
her body was
on fire, ablaze, a glowing mass of flames
causing her torment.

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life

should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,
is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or
will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was a bad beggar-lady
when Kassapa, the Consummately Self-Awakened
was teaching.

As the result of this *kamma*,
she spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya Hell*
then, as the residual power of this *kamma*
she has gained this form."

Sutta 19

Sikkhamānā Suttaṃ

The Female Trainee

Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.

Having drawn near to Old Man Lakkhaṇa
he said this:

"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."

"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.

There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna

went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw a female trainee flying through the air —
her outer robe was
on fire, ablaze, a glowing mass of flames
her bowl was
on fire, ablaze, a glowing mass of flames
her wasteband was
on fire, ablaze, a glowing mass of flames
her body was
on fire, ablaze, a glowing mass of flames
causing her torment.

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life

should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,
is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or
will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was a bad female trainee
when Kassapa, the Consummately Self-Awakened
was teaching.

As the result of this *kamma*,
she spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya Hell*
then, as the residual power of this *kamma*
she has gained this form."

Sutta 20

Sāmaṇera Suttaṃ

The Apprentice Shaman

Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.

Having drawn near to Old Man Lakkhaṇa
he said this:

"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."

"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.

There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna

went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw an apprentice shaman flying through the air —
his outer robe was
on fire, ablaze, a glowing mass of flames
his bowl was
on fire, ablaze, a glowing mass of flames
his wasteband was
on fire, ablaze, a glowing mass of flames
his body was
on fire, ablaze, a glowing mass of flames
causing him torment.

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life

should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,
is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or
will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was a bad apprentice shaman
when Kassapa, the Consummately Self-Awakened
was teaching.

As the result of this *kamma*,
she spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya Hell*
then, as the residual power of this *kamma*
she has gained this form."

Sutta 21

Sāmaṇeriyo Suttaṃ

The Female Apprentice Shaman

Another time there Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna
were living on Vulture's Head Mountain.

There then Old Man Mahā-Moggallāna
having afore-time taken up his bowl and robes,
approached Old Man Lakkhaṇa
and drew near.

Having drawn near to Old Man Lakkhaṇa
he said this:

"Let us enter Rājagaha, friend Lakkhaṇa,
on our begging rounds."

"Let it be thus, friend"
replied Old Man Lakkhaṇa
to Old Man Mahā-Moggallāna.

There then Old Man Mahā-Moggallāna
while descending Vulture's Head Mountain and
reaching a certain place,
smiled.

There then Old Man Lakkhaṇa
said this to Old Man Mahā-Moggallāna:

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you go so far as to smile?"

"It is not the time, friend Lakkhaṇa,
for this question,
put this question to me
in the presence of The Lucky Man."

There then Old Man Lakkhaṇa and
Old Man Mahā-Moggallāna

went on their begging rounds in Rājagaha
ate their food
and after the meal
approached The Lucky Man
and drew near.

Having drawn near The Lucky Man,
and having exchanged polite salutations,
they took seats to one side.

Having taken a seat to one side, then,
Old Man Lakkhaṇa said this
to Old Man Mahā Moggallāna:

"Here, friend Mahā-Moggallāna while descending Vulture's Head
Mountain and
reaching a certain place,
smiled.

"What then friend Moggallāna,
is the driving force,
what then the reason,
that you went so far as to smile?"

Here friend,
as I was descending Vulture's Head Mountain and
reaching a certain place,
I saw a female apprentice shaman flying through the air —
her outer robe was
on fire, ablaze, a glowing mass of flames
her bowl was
on fire, ablaze, a glowing mass of flames
her wasteband was
on fire, ablaze, a glowing mass of flames
her body was
on fire, ablaze, a glowing mass of flames
causing her torment.

At this, friend, I thought:

How full of wonder,
how great is the marvel,
that a being should come to such a form,
that a ghost should come to such a form,
that one who has taken on life

should come to such a form."

At this, then, The Lucky Man
said this to the beggars:

"Eye-become, beggars,
is the living of the follower,
knowledge become, beggars,
is the living of the follower,
since such a one
will know, or
will see
the formation of such a thing
with his own eyes.

Before now, beggars,
I too saw this being
but I said nothing
for I predicted
that those in future
might not believe me.

Had they not believed me,
that would have been
for their disadvantage and pain
for many a long night.

This being, beggars,
was a bad female apprentice shaman
when Kassapa, the Consummately Self-Awakened
was teaching.

As the result of this *kamma*,
she spent
many rains
many hundreds of rains
many thousands of rains
many hundreds of thousands of rains
boiling in *Niraya Hell*
then, as the residual power of this *kamma*
she has gained this form."



BuddhaDust Publications
Los Altos
2022