

Nakulapitá and Nakulamátá

Nakulapitá Vagga

“Faithfully to End of Samsara”



A Gift of Dhamma

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How to live in Harmony

“Faithfully to the end of Samsara”

Introduction: Buddha teaching to the householder. Buddha teaches his past lives parents, **Nakulapati** and **Nakulamata** on how to live in harmony now, as man and wife and ever after in the future existences in the blissful abodes to the end of the Samsara (*Thantaya Sone Thine - in Burmese*).

Buddha said to the couple:

"In the human abode, if husband and wife are in harmony and willing to be together, if they have the same liberality (Saddha), morality (Sila), faith and confidence, they will be together in samsara like glorious devas and devis who are together in the heavenly abodes all along the cycle of rebirths."

This sutta offers a great lesson applicable to all couples living in this human world as man and wife. Buddha later taught them how to accumulate merits so they could live their next lives in the deva world as Deva and Devi. This is how one could accumulate merits by offering the four requisites to Sagas:

- a. Offering of Robes to Samghas order
- b. Offering of alms food to Samghas order
- c. Offering of shelter (monastery) to Samghas order charity
- d. Offering of medicines to Samghas.

Unwavering faith on the three jewels – Buddha, Dhamma ad Samghas. They will lead a happy life here and enjoy heavenly sensual bliss hereafter.

Nakulapita & Nakulamata

At the time of the Buddha, there lived a wealthy man, **Nakulapita** and his wife, **Nakulamata**. They had been together for many existences. They had become *Sotapannas* (Stream-winners) since they first paid homage to the Buddha. This couple had been the **parents, elder uncle and aunt, or uncle and aunt** of the

Bodhisatta in many previous existences. They were very fond of the Buddha as though he was their own son and were so intimate with him that they asked him any question.

Once, the wealthy man Nakulapati, said:

"Venerable Sir, I took Nakulamata as my wife since my youth. Since then I had not even thought of infidelity, let alone actually doing it. I had always wanted to be in the presence of Nakulamata in the present life and I always want to be so throughout the cycle of birth and rebirth, samsara."

On hearing the words of Nakulapati, his wife also said frankly,

"Venerable Sir, I came to his house since my youth. Since then I had not thought of anyone else. I had always wanted to be with him in the present life; and I always want to be with him throughout the samsara"

The Buddha said- "If man and wife, who are leading a harmonious life, wish to be together in the next existences, they should have the same faith (*saddha*) the same morality, *Precepts*, the same liberality, *caga* and the same level of knowledge, *panna*".

As the husband has pure faith, just so the wife should have the same. As he has pure morality, just so she should have. If one of them wishes to give charity, the other must comply. If she donates, he should encourage her. If he donates, she should be delighted. Their wisdom and knowledge must be the same too.

*"In the human abode, if husband and wife are in harmony and willing to be together, if they have the same liberality (*Saddha*), morality, faith and confidence, they will be together in samsara like glorious devas and devis who are together in the heavenly abodes all along the cycle of rebirths."*

Note on the Story

The two had already become Stream-winners (*Sotapannas*), and should consider for themselves first. As they loved each other sincerely enough, they did not think of being unfaithful. As their minds were, so pure they held each other in high esteem and did not want to be separated from each other. They always wanted to be together in *samsara*. Although such a wish to be together is based on *greed*, of these virtuous noble people would bind them to each other, and all their meritorious actions would lead them to a good destination.

A man and his wife, Nakulapati and Nakulamata, were the householder's couple of [Sumsumáragiri](#) in the Bhagga-country. When the Buddha visited the village and stayed at Bhesakálavana, they went to see him. They immediately fell at his feet, calling him

"Son"

And asking why he had been so long away. It is said that they had been the **Bodhisatta's parents for five hundred births** and his near relations for many more. The Buddha preached to them and they became **sotápannas**.

The Buddha visited their village once more when they were old. They entertained him, telling of their devotion to each other in this life and asking for a teaching which should keep them likewise together in after-life. The Buddha referred to this in the assembly of the Sangha, declaring them to be the **most intimate companions** (vissásiká) among his disciples.

Once, when Nakulapítá lay grievously ill, his wife noticed that he was fretful with anxiety. She assured him there **was no need for anxiety** on his part, either on behalf of her or his children. She spoke with such conviction that Nakulapítá regained his composure of mind and grew well. Later he visited the Buddha and told him of this, and was congratulated by the Buddha on having such an excellent wife.

The Samayutta Nikaya contains records of conversations between Nakulapítá and the Buddha. Both husband and wife are mentioned in lists of eminent disciples.

It is said that' Nakulapítá's desire for eminence was first conceived in the time of **Padamuttara Buddha**. He was then a householder of Hamsavati, and was present at an assembly where the Buddha declared someone to be chief of the vissásikas, the most intimate couple.



Nakulapitá Vagga

The first chapter of the Khandha Samyutta.

1. Nakulapitá Sutta

Nakulapitá visits the Buddha at Bhesakalávana and asks for a teaching to comfort him since he is now old and **always ailing**. The Buddha advises him to train his mind. Nakulapitá, then visits Sáiriputta and asks him to explain the Buddha's teaching on this point. Sáiriputta explains in detail that training of the mind implies the getting rid of thoughts of self with regard to the khandhas.

2. Nakulapitá Sutta

Nakulapitá visits the Buddha at Bhesakalávana and asks him why some beings are wholly set free in this very life, while others are not. This has to do with grasping, says the Buddha, and then proceeds to explain it.

Anguttara Nikàya

Overflows of merit.

1. The first on overflows of merit.

The origin is Savatthi.

Bhikkhus, these four are overflows of merit and right conduct, promoters of heavenly bliss and happiness and they bring worldly pleasure agreeability and charm. What four?

1. Bhikkhus, should the bhikkhu abide in timeless concentration of the mind, **wearing robes, offered by someone**, to the donor it brings overflows of merit and right conduct, promoting heavenly bliss and happiness and worldly pleasure, agreeability and charm.
2. Bhikkhus, should the bhikkhu abide in timeless concentration of the mind, **partaking whosoever morsel food**, it conduces to overflows of merit and right conduct, promoting heavenly bliss and happiness and worldly pleasure, agreeability and charm.

3. Bhikkhus, should the bhikkhu abide in timeless concentration of the mind, **in whosever dwelling**, it conduces to overflows of merit and right conduct, promoting heavenly bliss and happiness and worldly pleasure, agreeability and charm.
4. Bhikkhus, should the bhikkhu abide in timeless concentration of the mind, **partaking whosever medicinal requisites**, it conduces to overflows of merit and right conduct, promoting heavenly bliss and happiness and worldly pleasure, agreeability and charm.

Bhikkhus, it is not easy to measure the accumulation of merit of the noble disciple endowed with these four outflows of merit and right conduct, promotions of heavenly bliss, happiness and worldly pleasure, agreeability and charm-It becomes an immeasurable limitless mass of merit. .

Bhikkhus, just as it is difficult to measure the great ocean's water as the number of vessel full, is this much or this much In the same manner it is not easy to measure the accumulation of merit of the noble disciple endowed with these four outflows of merit and right conduct, promotions of heavenly bliss and happiness and worldly pleasure, agreeability and charm-It becomes an immeasurable limitless mass of merit.

- Limitless expanses of water, great lakes, the homes of fear, gems and crowds
- Rivers serving men women and all the community empty themselves into the ocean
- Even so the wise, giving gifts of eatables, drinks, clothes beds, seats and spreads
- Accumulate flows of merit like the rivers that empty themselves into the ocean.

B. The second on overflows of merit.

Bhikkhus, there are four more overflows of merit. Right conduct, promotions of heavenly bliss and happiness and the bringers of worldly pleasure agreeability and charm. What four?

Unwavering faith in the Enlightened One

Here, bhikkhus, the noble disciple is endowed with **unwavering faith** in the Enlightened One. -That Blessed One is worthy rightfully enlightened endowed with knowledge and conduct, well gone, knower of the worlds, the incomparable tamer of those to be tamed, teacher of gods and men, enlightened and blessed. Bhikkhus, this is the **first** overflow of merit and right conduct, the promotion of heavenly bliss and happiness and the bringer of worldly pleasure, agreeability and charm.

Unwavering faith in the Teaching, the Blessed One's

Again, bhikkhus, the noble disciple is endowed with **unwavering faith in the Teaching, the Blessed One's Teaching is well declared**, is here and now, not a matter of time, open to inspection, leading inwards and is to be realized by the wise by themselves. Bhikkhus, this is the **second** overflow of merit and right conduct, the promotion of heavenly bliss and happiness and the bringer of worldly pleasure, agreeability and charm.

Unwavering faith in the Community of bhikkhus.

Again, bhikkhus, the noble disciple is endowed with **unwavering faith in the Community of bhikkhus**. The disciples of the Blessed One have come to the right path, the straight path, the wise path, the path of mutual understanding. They are the four pairs of eight Great Men. They are suitable for hospitality, reverence, gifts and veneration with clasped hands. The noble field of merit for the world. Bhikkhus, this is the **third overflow of merit** and right conduct, the promotion of heavenly bliss and happiness and the bringer of worldly pleasure, agreeability and charm.

Endowed with the virtues favored by the noble ones

Again, bhikkhus, the noble disciple is endowed with the virtues favored by the noble ones. Virtues that are not broken, fissured, blemished or spotted and virtues praised by the wise as conducive to **concentration**.

Bhikkhus, this is the **fourth overflow** of merit and right conduct, the promotion of heavenly bliss and happiness and the bringer of worldly pleasure, agreeability and charm.

Bhikkhus, these are the **four overflows** of merit and right conduct, the promotions of heavenly bliss and happiness and the bringers of worldly pleasure, agreeability and charm.

If someone's unwavering faith is established in the Thus Gone One

And if virtues favored by the noble one's are his,

Establishing faith in the Community if he has rectified his view,

He is neither poor nor is his life useless

Therefore the wise gain right view, faith and virtues

And establish themselves in the dispensation of the Enlightened One.

C. The first on living together.

Once the Blessed One going from Madhura to Veranja had come to that path and many householders and their wives going from Madhura to Veranja were also on that path. The Blessed One deviating from the path sat on the prepared seat under a certain tree. The householders and their wives seeing the Blessed One seated under a tree approached the Blessed One, worshipped and sat on a side. The Blessed One addressed them.

Householders, there are four kinds of living together. What four?

A dead male lives with a dead female, a dead male lives with a goddess, a god lives with a dead female and a god lives with a goddess.

Householders, how does the dead male live with the dead female?

Here, householders the husband destroys living things, takes the not given, misbehaves in sexual desires, tells lies, takes intoxicant and brewed drinks, is unvirtuous with evil thoughts of miserliness and selfishness and abides scolding and abusing recluses and Brahmins. The wife too destroys living things, takes the not given, misbehaves in sexual desires, tells lies, takes intoxicant and brewed drinks, is unvirtuous with evil thoughts of miserliness and selfishness and abides scolding and abusing recluses and Brahmins. Householders, this is the dead male lives with a dead female. .

Householders, how does a dead male live with a goddess?

Here, householders the husband destroys living things, takes the not given, misbehaves in sexual desires, tells lies, takes intoxicant and brewed drinks, is unvirtuous with evil thoughts of miserliness and selfishness and abides scolding and abusing recluses and Brahmins. The wife abstains from destroying living things, taking the not given, misbehaving in sexual desires, telling lies, taking intoxicant and brewed drinks, is virtuous without evil thoughts of miserliness and selfishness and abides not scolding and abusing recluses and Brahmins. Householders, thus, dead male lives with a goddess

Householders, how does a god live with the dead female?

Here, householders the husband abstains from destroying living things, taking the not given, misbehaving in sexual desires, telling lies, taking intoxicant and brewed drinks, is virtuous without evil thoughts of miserliness and selfishness and abides not scolding and abusing recluses and Brahmins. The wife destroys living things, takes the not given, misbehaves in sexual desires, tells lies, takes intoxicant and brewed drinks, is unvirtuous with evil thoughts of miserliness and selfishness and

abides scolding and abusing recluses and Brahmins. Householders, thus, a god live with a dead female.

Householders, how does a god live with a goddess?

Here, householders the husband abstains from destroying living things, taking the not given, misbehaving in sexual desires, telling lies, taking intoxicant and brewed drinks, is virtuous without evil thoughts of miserliness and selfishness and abides not scolding and abusing recluses and Brahmins. The wife too abstains from destroying living things, taking the not given, misbehaving in sexual desires, telling lies, taking intoxicant and brewed drinks, is virtuous without evil thoughts of miserliness and selfishness and abides not scolding and abusing recluses and Brahmins. A householder, thus, a god lives with a goddess.

Householders, these are the four kinds of living together.

Both are unvirtuous, greedy and abusive, a dead husband living with a dead wife.

An unvirtuous greedy abusive husband lives with a generous not envying wife.

That's a goddess living with a dead husband. A generous not envying husband too

Lives with an unvirtuous, greedy, abusive wife; a god with a dead female

If both husband and wife are generous, restrained and live a righteous life

Are pleasant to each other it's for an abundance of good, they live together.

Seeing both are virtuous, their enemies will be unhappy

They will lead a happy life here and enjoy heavenly sensual bliss hereafter.

4. The second on living together.

Bhikkhus, there are four kinds of living together. What four?

A dead male lives with a dead female, a dead male lives with a goddess, a god lives with a dead female and a god lives with a goddess.

Bhikkhus, how does the dead male live with the dead female?

Here, bhikkhus the husband destroys living things, takes the not given, misbehaves in sexual desires, tells lies, takes intoxicant and brewed drinks, is unvirtuous with evil thoughts of miserliness and selfishness and abides scolding and abusing recluses and Brahmins. The wife too destroys living things, takes the not given, misbehaves

in sexual desires, tells lies, takes intoxicant and brewed drinks, is unvirtuous with evil thoughts of miserliness and selfishness and abides scolding and abusing recluses and Brahmins. Bhikkhus, thus a dead male lives with a dead female. .

Bhikkhus, how does a dead male live with a goddess?

Here, bhikkhus the husband destroys living things, takes the not given, misbehaves in sexual desires, tells lies, takes intoxicant and brewed drinks, is unvirtuous with evil thoughts of miserliness and selfishness and abides scolding and abusing recluses and Brahmins. The wife abstains from destroying living things, taking the not given, misbehaving in sexual desires, telling lies, taking intoxicant and brewed drinks, is virtuous without evil thoughts of miserliness and selfishness and abides not scolding and abusing recluses and Brahmins. Bhikkhus, thus a dead male lives with a goddess

Bhikkhus, how does a god live with the dead female?

Here, bhikkhus the husband abstains from destroying living things, taking the not given, misbehaving in sexual desires, telling lies, taking intoxicant and brewed drinks, is virtuous without evil thoughts of miserliness and selfishness and abides not scolding and abusing recluses and Brahmins. The wife destroys living things, takes the not given, misbehaves in sexual desires, tells lies, takes intoxicant and brewed drinks, is unvirtuous with evil thoughts of miserliness and selfishness and abides scolding and abusing recluses and Brahmins. Bhikkhus, thus a god lives with a dead female.

Bhikkhus, how does a god live with a goddess?

Here, bhikkhus the husband abstains from destroying living things, taking the not given, misbehaving in sexual desires, telling lies, taking intoxicant and brewed drinks, is virtuous without evil thoughts of miserliness and selfishness and abides not scolding and abusing recluses and Brahmins. The wife too abstains from destroying living things, taking the not given, misbehaving in sexual desires, telling lies, taking intoxicant and brewed drinks, is virtuous without evil thoughts of miserliness and selfishness and abides not scolding and abusing recluses and Brahmins. Bhikkhus, thus a god lives with a goddess.

Bhikkhus, these are the four kinds of living together.

Both are unvirtuous, greedy and abusive, a dead husband living with a dead wife.

An unvirtuous greedy abusive husband lives with a virtuous, generous wife not envying,

That's a goddess living with a dead male. A generous husband too lives not envying

With an unvirtuous, greedy, abusive wife; that's a god with a dead female

If both husband and wife are generous restrained and live a righteous life

Pleasant to each other it's for an abundance of good, they live together.

Seeing both are virtuous, their enemies will be unhappy

They will lead a happy life here and enjoy heavenly sensual bliss after death. .

5. The first on living, on equal status.

At one time the Blessed One was living in the deer park in the Besakala forest among the Sumsumara peaks in the Bhagga country. The Blessed One putting on robes in the morning and taking bowl and robes approached the home of the householder Nakulapita, and sat on the prepared seat. The householder Nakulapita and his wife approached the Blessed One, worshipped and sat on a side. Then the householder Nakulapita said thus to the Blessed One.

Venerable sir, from the day I brought Nakulamata in her childhood, even as a child, I do not know of her mind looking outside, and never desiring outside bodily contacts. Venerable sir, we desire to know each other here and now, so also here after.

Then the householder's wife, Nakulamata too said thus to the Blessed One.

Venerable sir, from the day I was brought by Nakulapita in my childhood, even as a child I do not know of his mind looking outside, and never desiring outside bodily contacts. Venerable sir, we desire to know each other here and now, so also here after.

Householders, if husband and wife wish to know each other here and now, both should be endowed with the same measure of **faith, virtues, benevolence, and wisdom**. Then they will know each other here after as well.

Both virtuous, generous, restrained and living righteously

They are the couple who speak to each other lovingly.

Results would be abundant, the living together will be meaningful.

Enemies, of the two with equal virtues, would be unhappy

The couple will lead a happy life here and now

And enjoy heavenly sensual bliss after death.

6. Second on living on equal status.

Bhikkhus, if husband and wife wish to know each other here and now, both should be endowed with the same measure of faith, virtues, benevolence, and wisdom. Then they will know each other here after as well.

Both virtuous, generous, restrained and living righteously

They are the couple who speak to each other lovingly.

Results would be abundant, the living together will be meaningful.

Enemies, of the two with equal virtues, would be unhappy

The couple will lead a happy life here and now

And enjoy heavenly sensual bliss after death.

7. To Suppavasa the daughter of the Koliyas.

At one time the Blessed One was living in the country of the Koliyas in a hamlet named Sajjana. The Blessed One putting on robes in the morning and taking bowl and robes approached the house of Suppavasa the daughter of the Koliyas and sat on the prepared seat. Suppavasa the daughter of the Koliyas with her own hands served the Blessed One with nourishing eatables and drinks. When the meal was over and the Blessed One had put the bowl aside, Suppavasa the daughter of the Koliyas sat on a side, the Blessed One said thus to her:

Suppavasa, she that gives nourishment to the noble disciples, gives four things to the one who accepts. What four?

She thus gives life span, beauty, pleasantness and power. Giving life span becomes a gainer of life span either heavenly or human. Giving beauty becomes a gainer of beauty either heavenly or human. Giving pleasantness becomes a gainer of pleasantness either heavenly or human. Giving power becomes a gainer of power either heavenly or human.

Offering tasty, well prepared, pure nourishments,

To the accomplished, one falls to the straight path,

The knower of the worlds praise it, as the highest overflow of merit

Recalling such feelings dispel selfishness and acquire a place in heaven.

8. To the householder Sudatta.

The householder Anathapindika approached the Blessed One, worshipped and sat on a side. The Blessed One said thus to him:-

Householder, he that gives nourishment to the noble disciples, gives four things to the one who accepts. What four?

He thus gives life span, beauty, pleasantness and power. Giving life span becomes a gainer of life span either heavenly or human. Giving beauty becomes a gainer of beauty either heavenly or human. Giving pleasantness becomes a gainer of pleasantness either heavenly or human. Giving power becomes a gainer of power either heavenly or human.

Those that follow up in their conscience,

Well prepared offerings made at the right time by others too,

Offer life span, beauty, pleasantness and power

And they are born with long life and fame wherever they are born.

9. Nourishments.

Bhikkhus, he that gives nourishments gives four things to the one who accepts. What four?

He thus gives life span, beauty, pleasantness and power. Giving life span becomes a gainer of life span either heavenly or human. Giving beauty becomes a gainer of beauty either heavenly or human. Giving pleasantness becomes a gainer of pleasantness either heavenly or human. Giving power becomes a gainer of power either heavenly or human.

Bhikkhus, he that gives nourishments gives four things to the one who accepts.

Those that follow up in their conscience,

Well prepared offerings made at the right time by others too,

Offer life span, beauty, pleasantness and power

And they are born with long life and fame wherever they are born.

10. The right course of action of laymen.

The householder Anathapindika approached the Blessed One, worshipped and sat on a side. The Blessed One said thus to him:-

Householder, the noble disciple endowed with four things falls to the right course of actions with laymen conducive to fame and a gain of heavenly bliss. What four?

Here, householder the noble disciple attends on the Community of bhikkhus with robes, morsel food, dwellings and requisites when ill.

Householder, the noble disciple endowed with these four things falls to the right course of actions with laymen conducive to fame and a gain of heavenly bliss.

The wise fall to the right course of action of laymen,

Offering robes, morsel food, beds and requisites when ill,

To the virtuous who have attained the highest.

Thus they increase their merit day and night

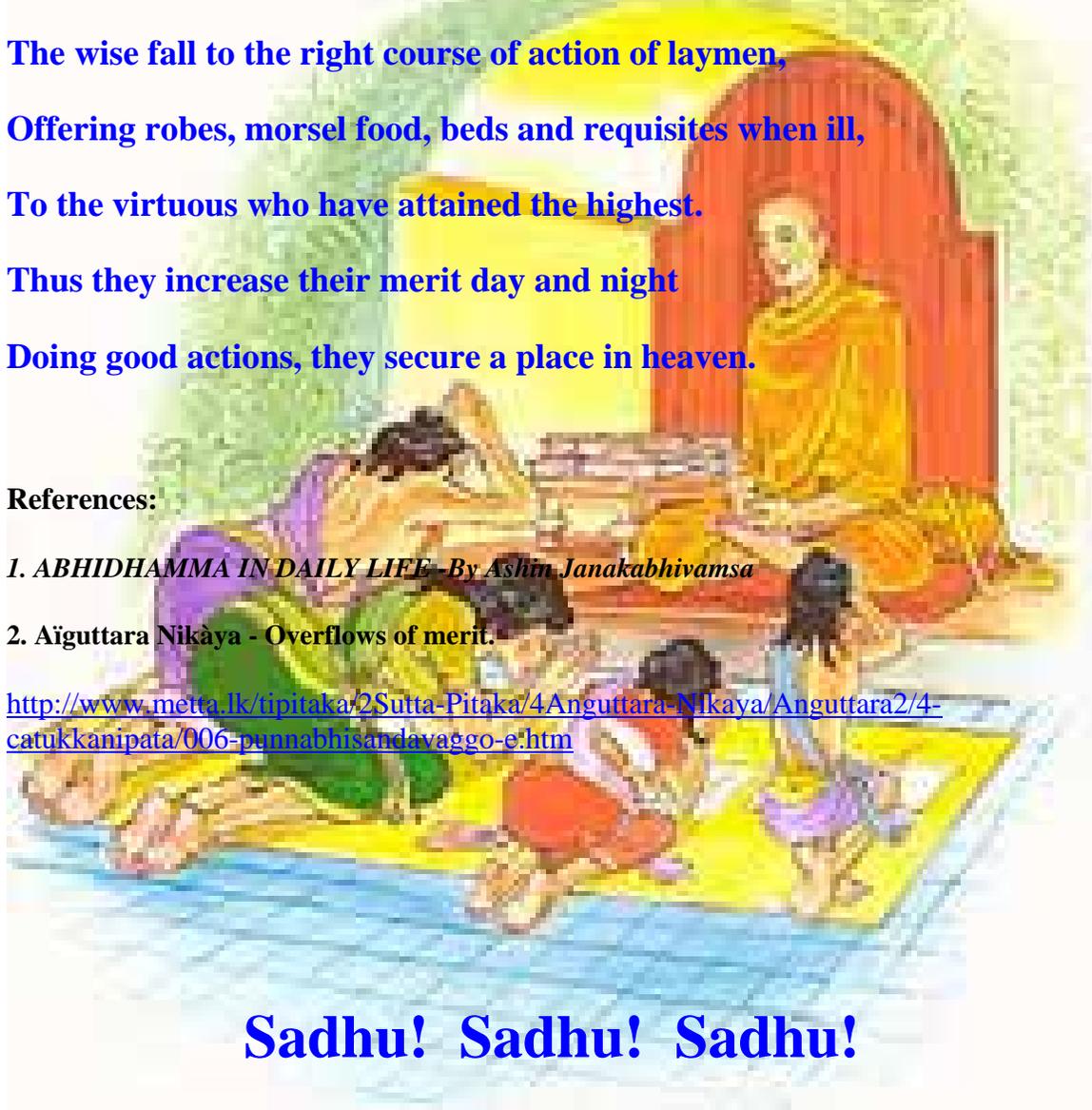
Doing good actions, they secure a place in heaven.

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Sadhu! Sadhu! Sadhu!