

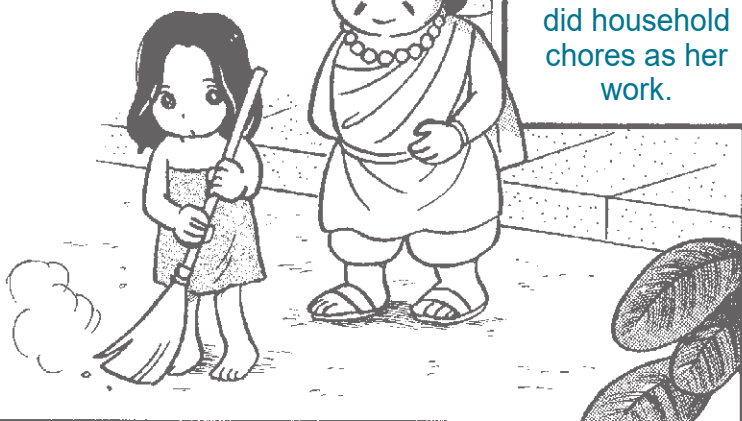
# Saya the Orphan and the Rich Man, Anathapindada

1

The now-orphaned Saya was adopted into the mansion of a wealthy man, Anathapindada, where she now did household chores as her work.

2

It was during this time that she encountered Buddhism.



4

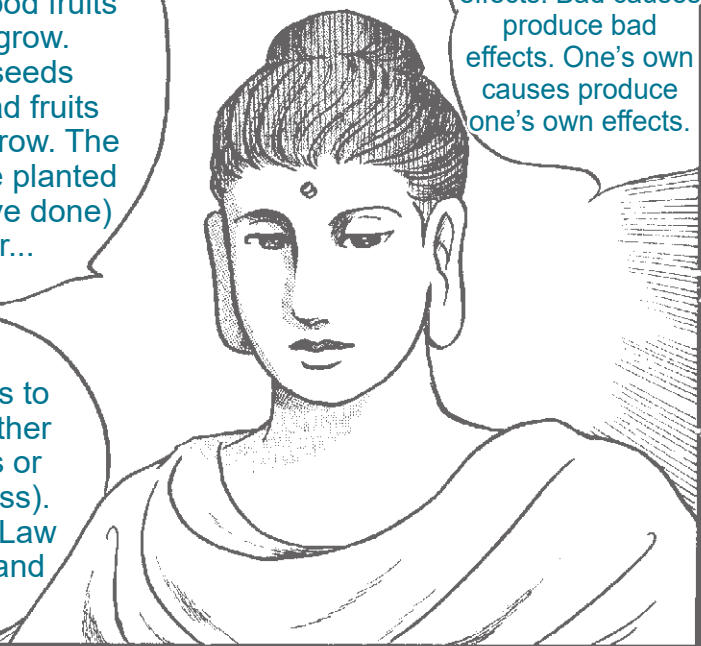
If you plant good seeds (do good deeds), good fruits (happiness) will grow.  
If you plant bad seeds (do bad deeds), bad fruits (unhappiness) will grow. The seeds that you have planted (deeds that you have done) will cause your...

3

Good causes produce good effects. Bad causes produce bad effects. One's own causes produce one's own effects.

5

...own fruits to grow (whether happiness or unhappiness). This is the Law of Cause and Effect.



6

Therefore do good every day —even if only a little.

7

Refrain from doing bad deeds.

8

Noble Shakya, there are various kinds of good deeds. What kind of good deeds should we do?

9

Among many good deeds, the most important one is giving.

10

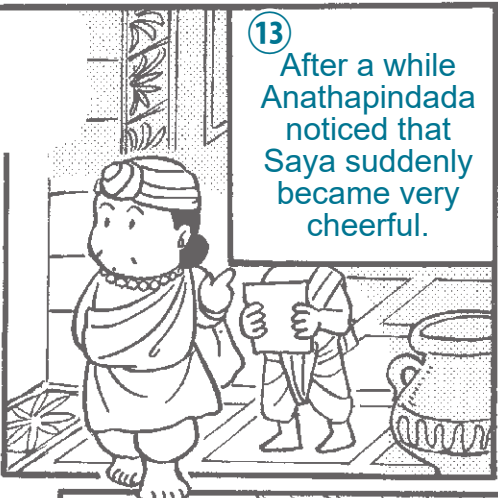
This is to give money or material things in order to help the less blessed and people in trouble.

12

Saya listened enthusiastically.

11

In addition, sharing Buddhism is also a noble act of giving.

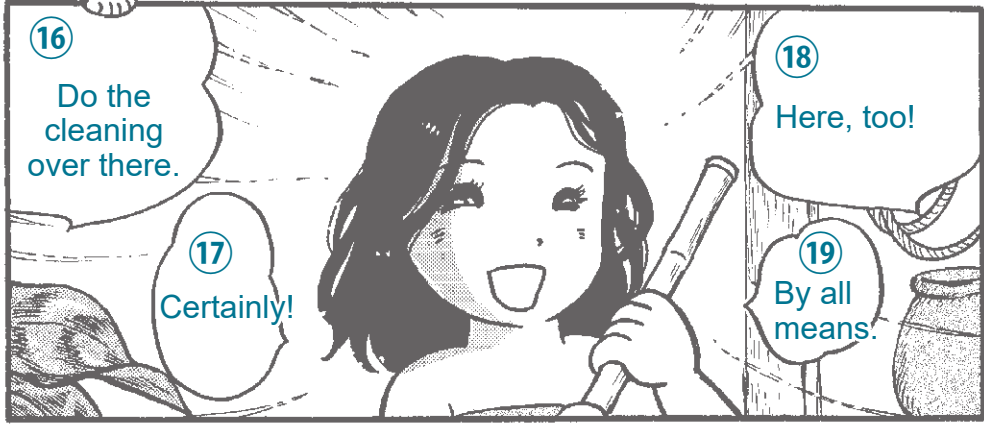


13 After a while Ananthapindada noticed that Saya suddenly became very cheerful.



15 Sure!

14 Saya, wash that!

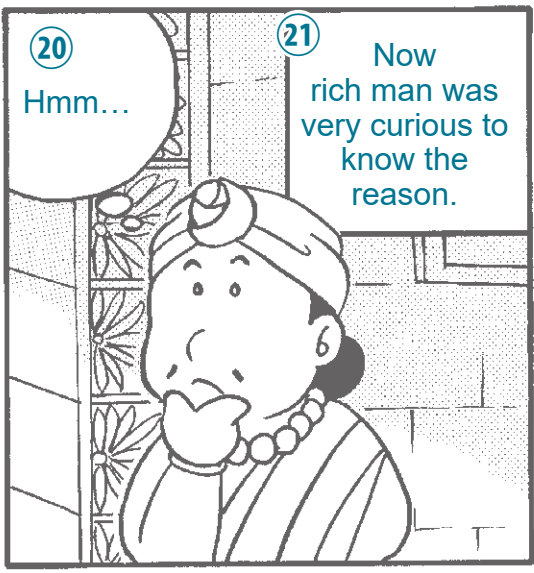


16 Do the cleaning over there.

17 Certainly!

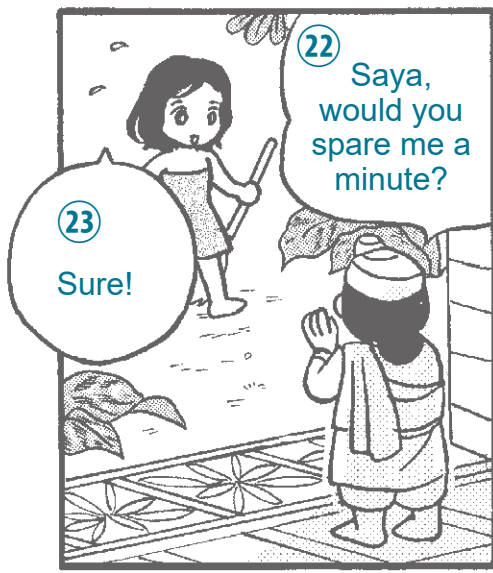
18 Here, too!

19 By all means.



20 Hmm...

21 Now rich man was very curious to know the reason.



23 Sure!

22 Saya, would you spare me a minute?

24

Saya, you are always smiling these days.

25

Did something good happen to you?

26

You used to look lonely.

27

Yes! Even someone that has no money or possessions like me...

28

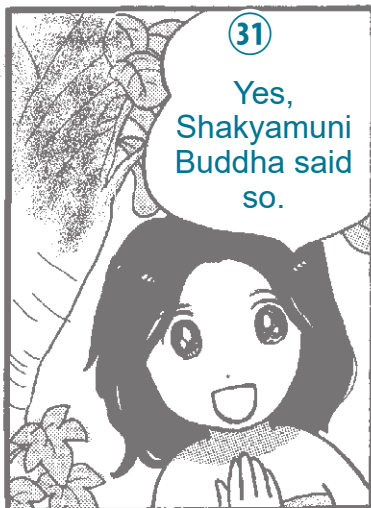
...can practice goodness if she only wills it, Shakyamuni Buddha taught.

29

I am so happy that I can practice kindness, too.

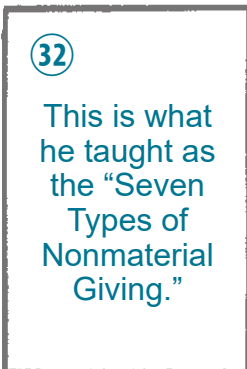
30

Hmm, is there a kind of giving that can be practiced by someone with no material things?



31

Yes,  
Shakyamuni  
Buddha said  
so.

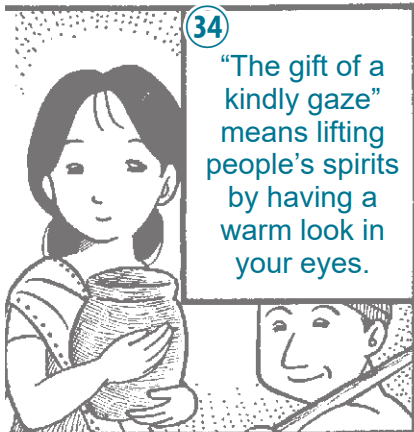
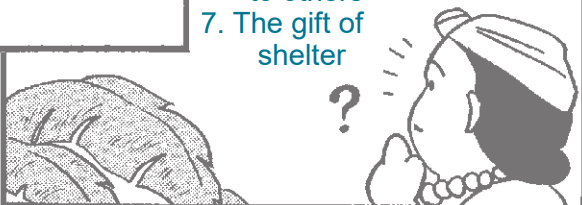


32

This is what  
he taught as  
the “Seven  
Types of  
Nonmaterial  
Giving.”

33

1. The gift of a kindly gaze
2. The gift of a peaceful,  
friendly look
3. The gift of kind speech
4. Giving through the body
5. The gift of the heart
6. Giving one's place  
to others
7. The gift of  
shelter



34

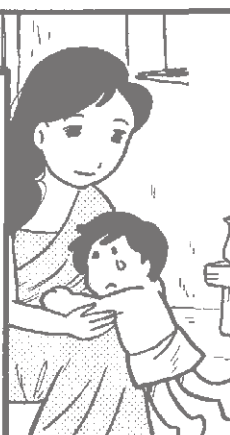
“The gift of a  
kindly gaze”  
means lifting  
people's spirits  
by having a  
warm look in  
your eyes.

35

It is said  
that the  
eyes are  
the mirror  
of the soul.

36

When others  
are down or  
distressed, a  
kind look can  
make all the  
difference for  
them.



37

“The gift of a  
peaceful, friendly  
look” means  
wearing a gentle  
smile when  
interacting with  
others.



39

Smiles have the  
power to calm the  
atmosphere and  
make it easier for  
everyone to get  
along.

38

A cheerful smile  
gives joy to others.





41 I appreciate your hard work, especially when it's so hot like this.

44 Thanks!

43 Have a good day!

40 "The gift of kind speech" means making an effort to say nice things to others.

42 You work so hard, too!

48 It can be rephrased as "volunteer work."

Oh, those look heavy! I'll carry them for you.

46 I will clean the street.

45 Fourth is "giving through the body." This means devoting oneself to serving others and society.

50 Here you are.

49 "The gift of the heart" means to offer words of sincere thanks.

I appreciate your kindness.

52 "Giving one's place to others" means being thoughtful enough to give up one's place or seat to others.

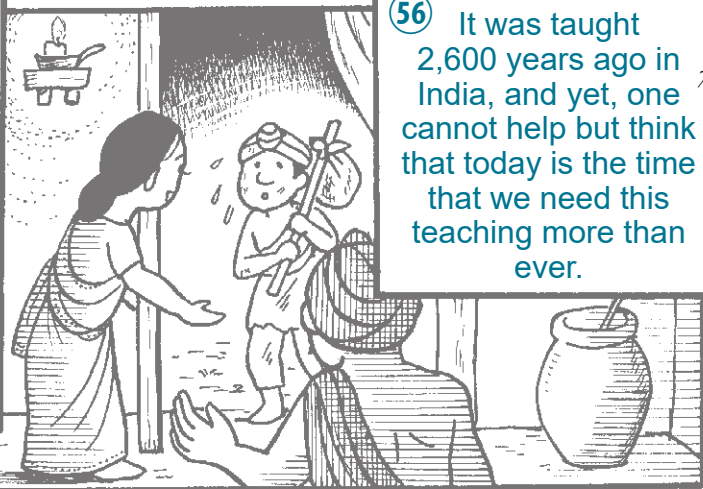
51 Thank you very much.

53 Please sit here!

54

55

"The gift of shelter" means if someone is in need or asks for it, you offer them a night's lodging and a meal in appreciation for all they have been through.

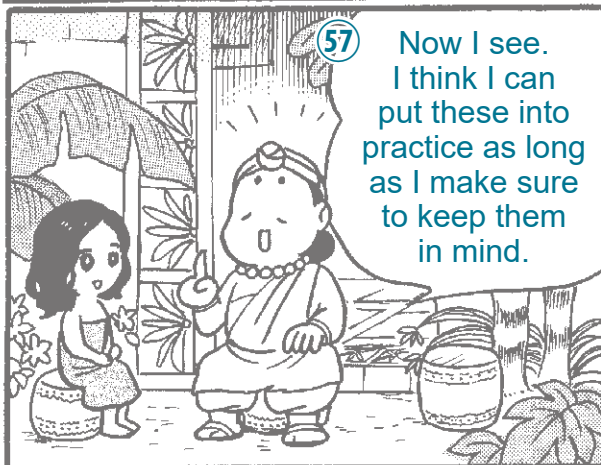


56

It was taught 2,600 years ago in India, and yet, one cannot help but think that today is the time that we need this teaching more than ever.

57

Now I see. I think I can put these into practice as long as I make sure to keep them in mind.



58

That's why I want to try my best to practice the second one, the gift of a peaceful, friendly look.



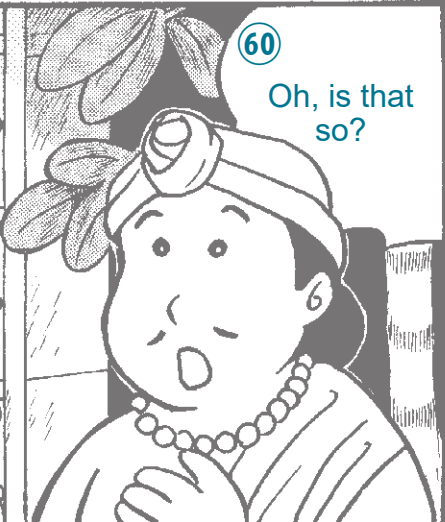
59

I am making sure to wear a gentle smile when I interact with people.



60

Oh, is that so?



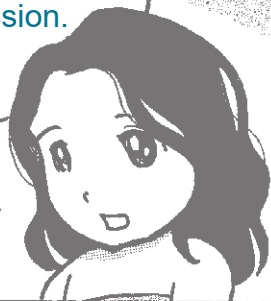
61

That's the reason why you have been smiling a lot these days.



62

Yes, I came to realize I used to wear a gloomy expression.



63

After all, I'm all alone.

64

I feel lonely.

66

If you make a sad and gloomy face, people around you will feel bad.

65

Everyone else has parents. I envy them.



68

She's crying again.

67

Poor you, Saya.



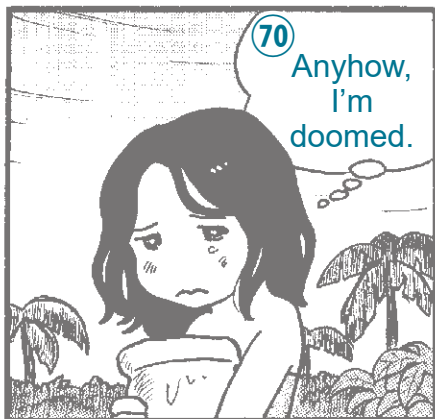
69

And you feel miserable, too.

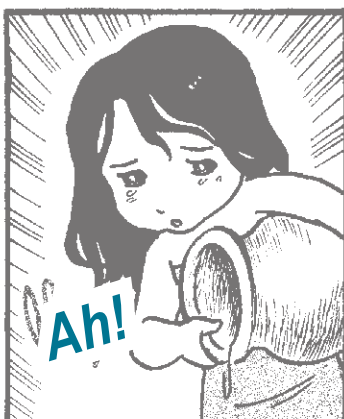




70  
Anyhow,  
I'm  
doomed.



Ah!

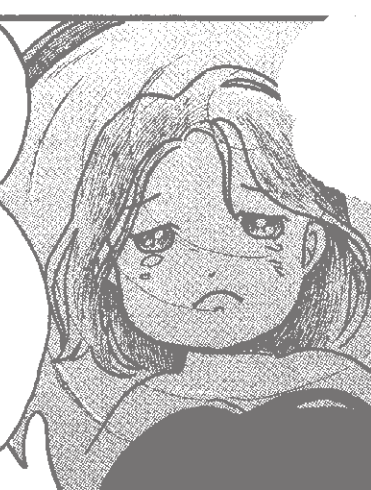


71  
Wow,  
what am  
I doing?

72  
What am I  
doing, making  
a face like  
this?

73  
I cannot  
attain  
happiness  
as I am.

I need to  
smile now. I  
think I'm going  
to practice the  
kindness of  
having a smile.



74  
I will wear a  
smile even  
when I feel  
lonely.





77  
People around me become cheerful, too.

76  
Saya, you're looking so cheerful these days.

75  
Even when I want to cry, I try to smile and then I feel much better.

78  
I decided to keep smiling all the time. Then, the pain gradually disappeared.

80  
I have friends.

79  
Ah! I'm not alone!

81  
I have co-workers.

82

Anathapindada  
is kind to me.

83

I've even  
encountered  
Buddhism.

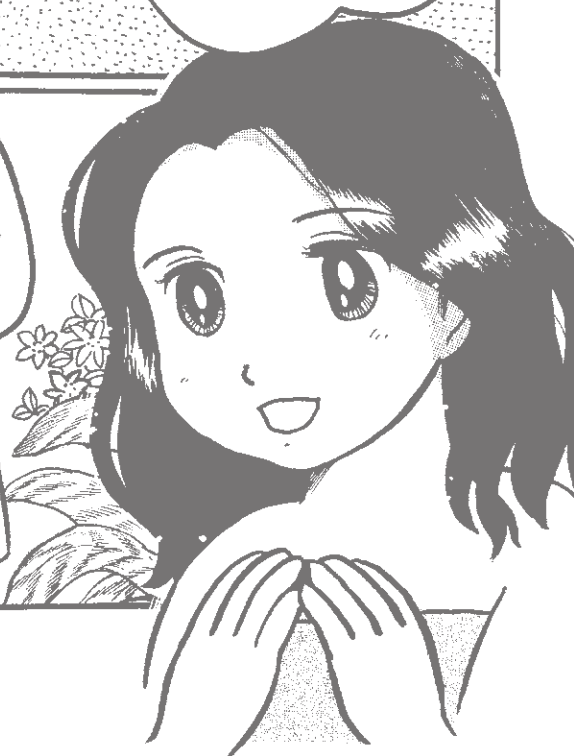
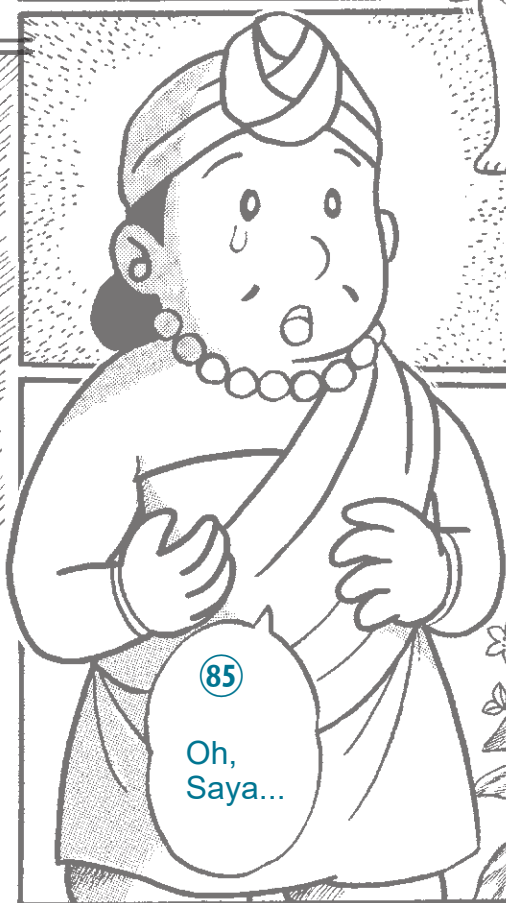


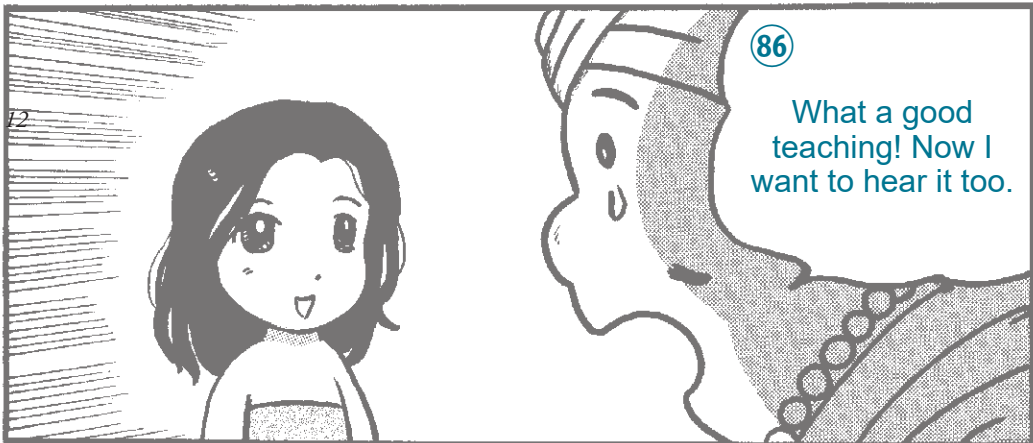
84

Even though I feel like  
crying, by smiling,  
I feel calm and don't  
want to cry anymore.

85

Oh,  
Saya...





86

What a good teaching! Now I want to hear it too.



87

In this way, the desire to listen to Buddhism arose in Anathapindada.

88

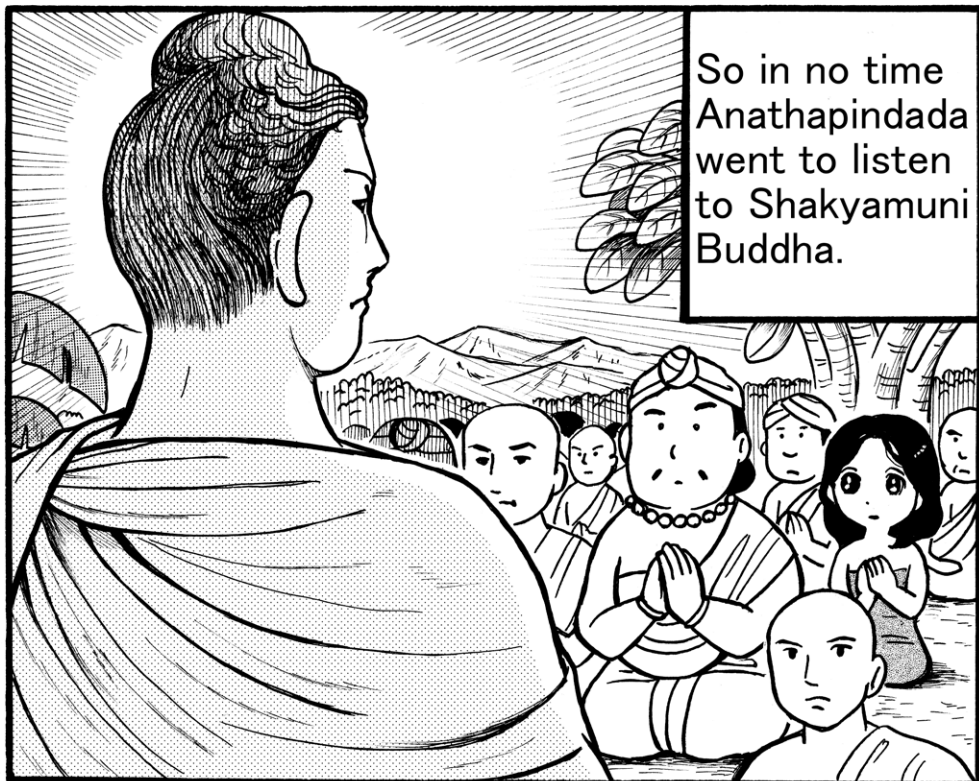
Please take me to Shakyamuni Buddha.



He also  
wanted to  
hear  
Shakyamuni  
Buddha's  
preaching.

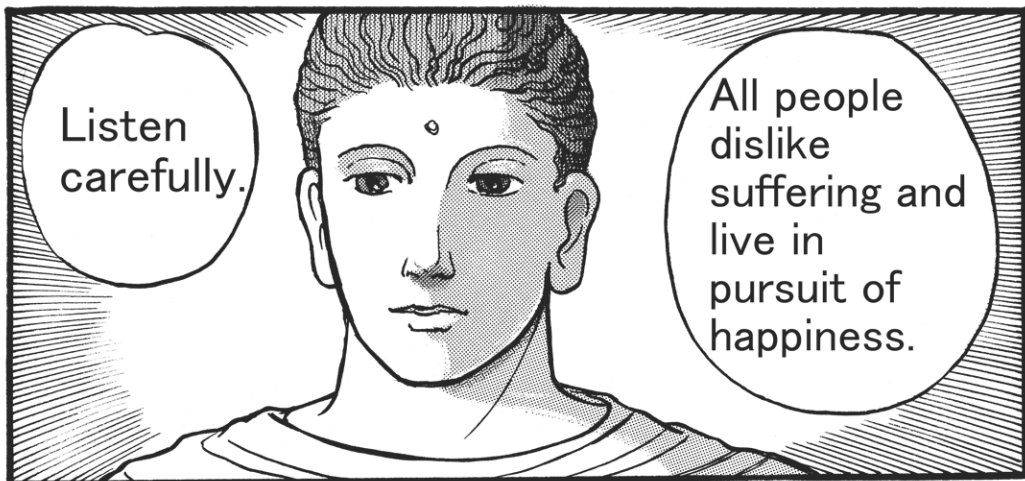
I too feel that  
I want to listen  
to the  
sermons of  
Shakyamuni  
Buddha.

The rich man  
Anathapindada  
was moved by  
how the orphan  
Saya had  
transformed  
thanks  
to Buddhism.



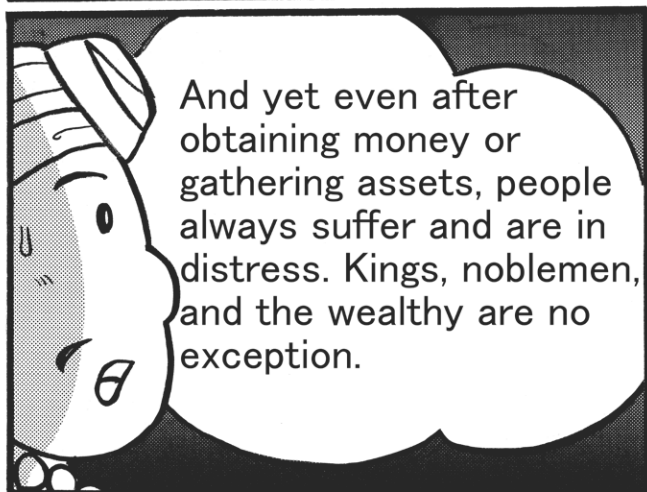
So in no time  
Anathapindada  
went to listen  
to Shakyamuni  
Buddha.



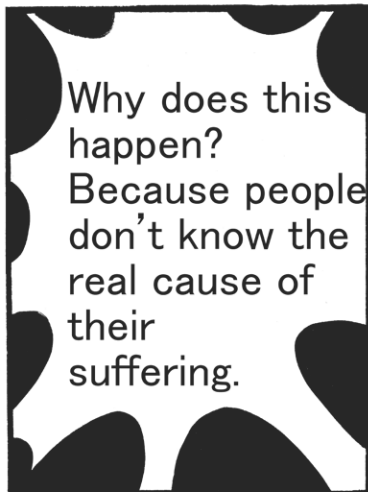


Listen carefully.

All people dislike suffering and live in pursuit of happiness.



And yet even after obtaining money or gathering assets, people always suffer and are in distress. Kings, noblemen, and the wealthy are no exception.




Why does this happen?  
Because people don't know the real cause of their suffering.




Suffering does not go away with money or power.


Those who lack them suffer, and those who have them also suffer. Thus having or not having makes no difference. In this way, people live without any peace of mind.



That's  
so  
true...

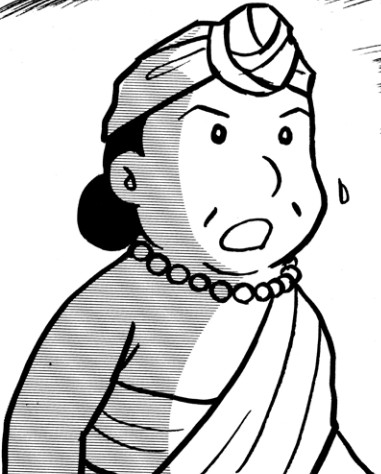


When people don't  
have money, they suffer  
because they lack money.  
But when they have money,  
they worry if their money will  
decrease or be stolen.  
Our minds can't be truly  
at ease, not even for  
a moment.



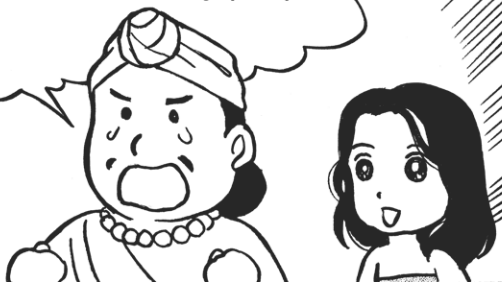
Similarly, a  
person with  
a dark mind  
cannot savor  
any happiness.

It is the dark  
mind. Even if  
you offer the  
tastiest good to a  
person who has a  
high fever, he can't  
enjoy a single bite.  
Similarly, a  
person with a  
dark mind



In order to solve  
your dark mind  
and do away with  
suffering, one must  
listen to Buddhism  
seriously.

Wow, Shakyamuni Buddha is a great person!  
Saya, I would like to share this happiness with as many people as I can!



In order to do that, we need a lecture hall where many people can gather and listen to Shakyamuni Buddha.



With his heart set on this goal, the wealthy man sought Buddha's permission, then started looking for land.

Too close to the town and the noise will bother us.

ノイズ  
ノイズ  
ノイズ



Too far away and reaching the place will be inconvenient.

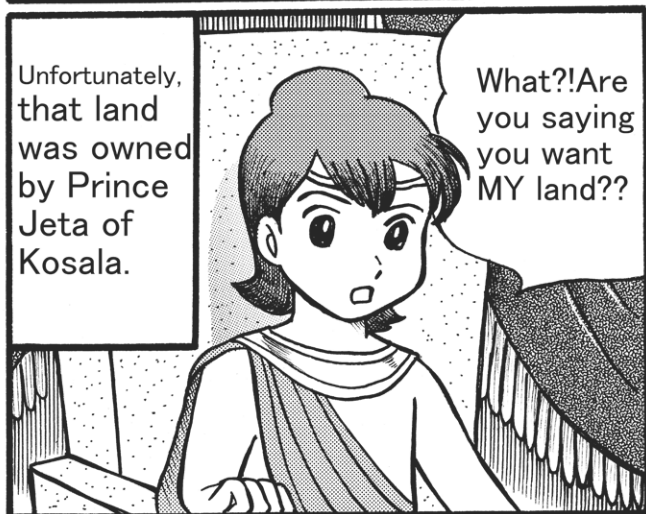


But then he found the best spot!



It's going to be right here!  
It's a nice distance from town!





Unfortunately, that land was owned by Prince Jeta of Kosala.



In spite of that,  
the wealthy man  
didn't give up.  
He kept on  
visiting the  
prince and  
asking him over  
and over again.



Oh, it's  
you  
again.

OK, then.  
How about  
this offer?



Spread gold  
coins over  
all the land  
you want  
from me.

I'll sell you the  
land in exchange  
for those gold  
coins.

Hah! With  
this outrageous  
offer, he'll give  
up for sure.



Thank you!

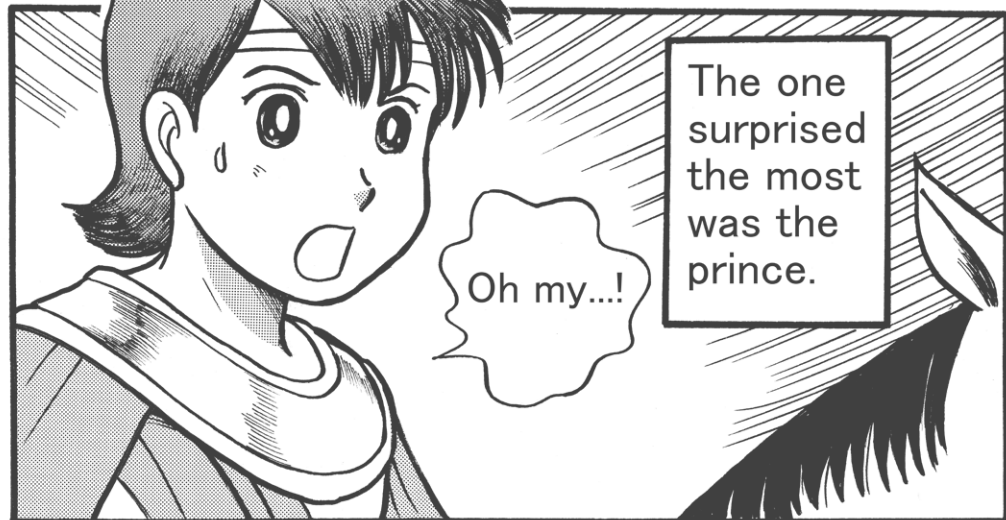
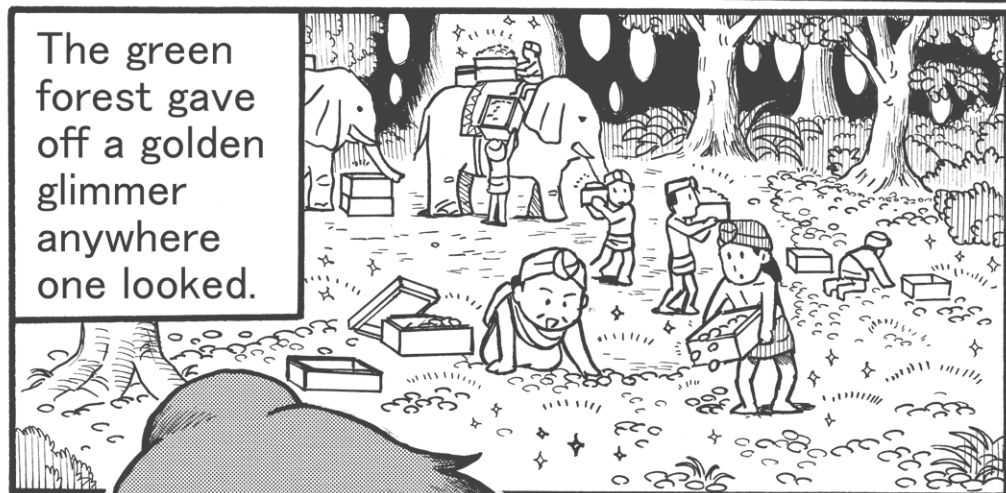
What?!?!

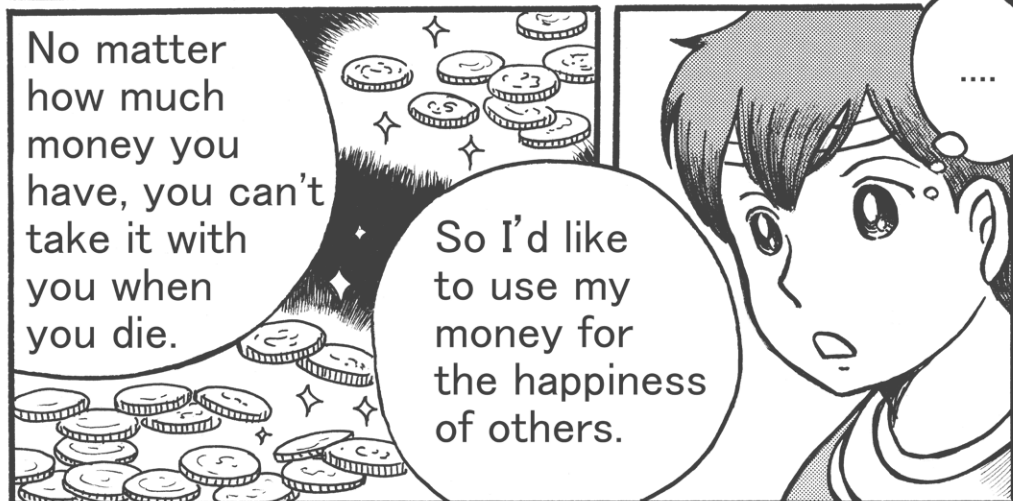


I'm off to  
get the  
gold coins.

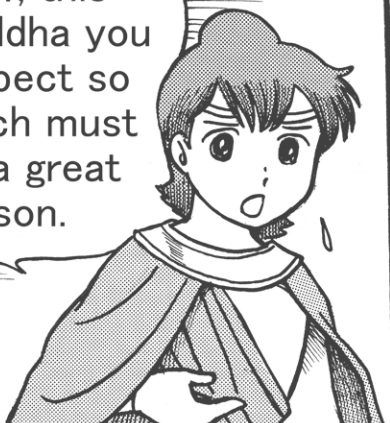








Wow, this Buddha you respect so much must be a great person.



You don't need to spread any more coins. I'll give you the land you want for free.



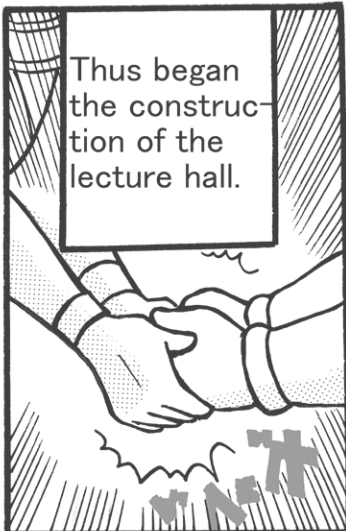
I also want to help out with the construction.



I'll donate all these trees you see here as lumber for building.



Thus began the construction of the lecture hall.

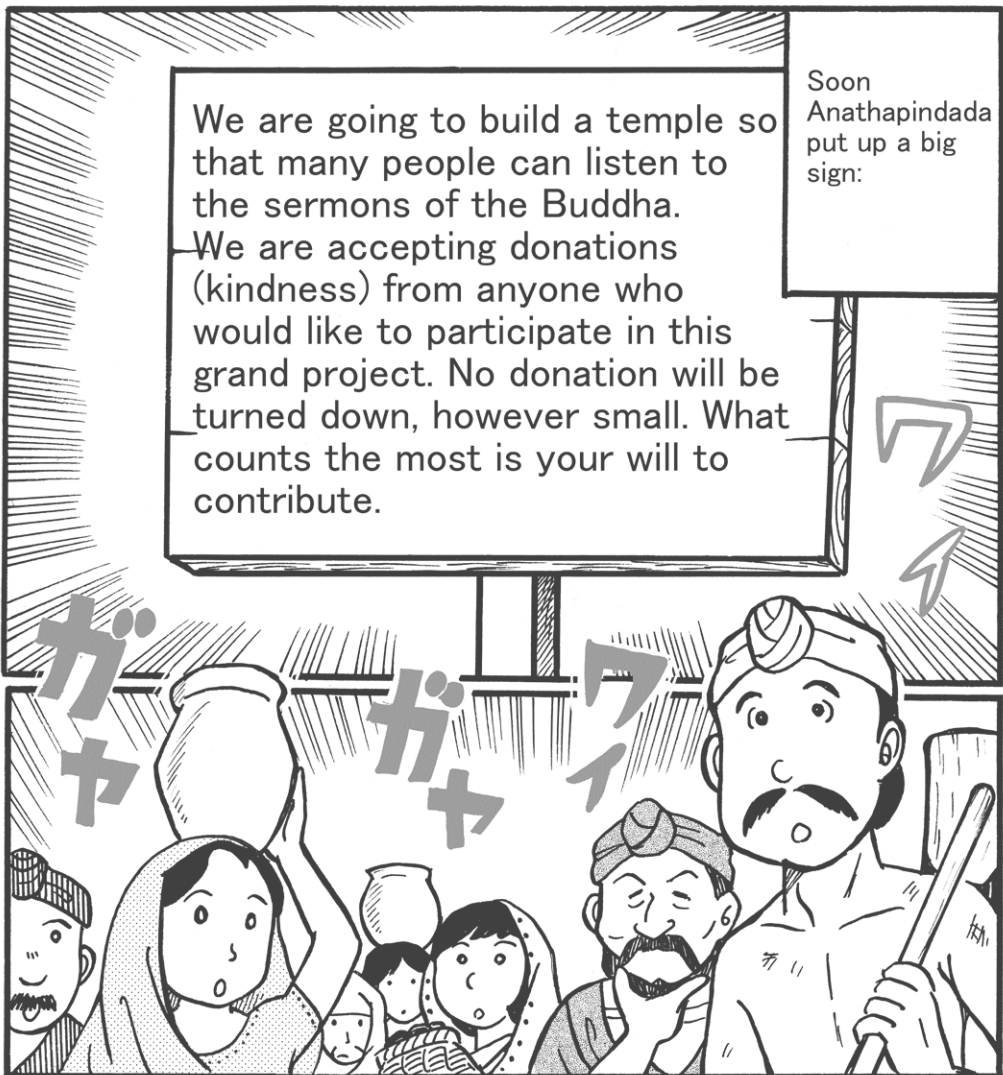
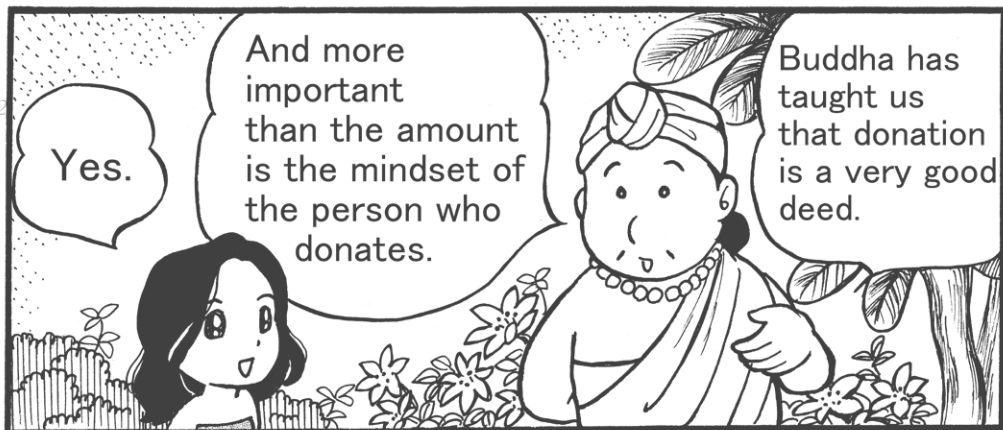


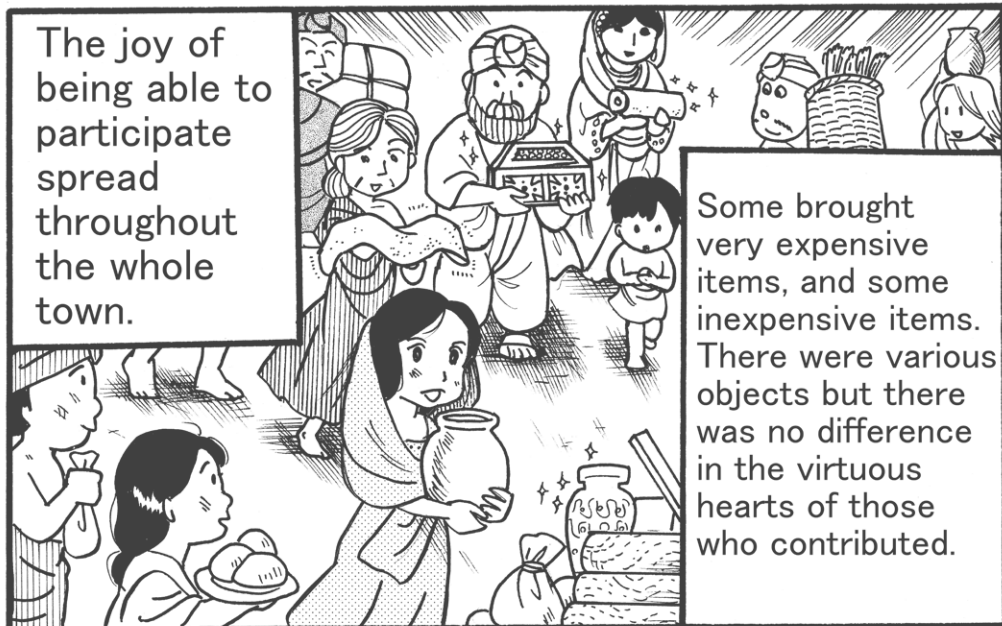
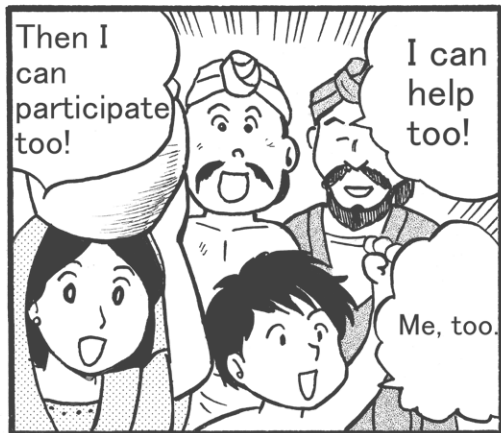
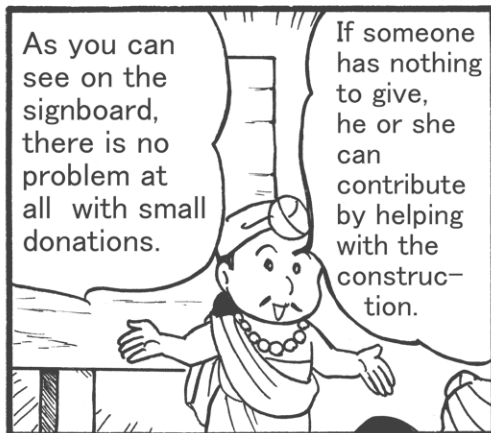
Then Anathapindada thought:

To complete construction is possible with my wealth alone, but isn't it better to have others participate too?











Let us name this temple Jetavane Anathapindadarama.

In this way, the magnificent temple's construction was completed.

"Jetavane" refers to the forest donated by Prince Jeta. "Anathapindadarama" refers to the land bought by Anathapindada, the philanthropist. Let us call it Jetavana Monastery for short.

And so as we have seen, Jetavana Monastery was made thanks to many people uniting their heartfelt efforts.

**The End**