



## THE 16 DREAMS OF KING PASENADI

Based on Jataka Tale No.77, Mahasupina-Jataka and  
adapted from Bhante Suvanno's cassette recordings  
from Malaysia

**A chilling premonition of the present era**

Compiled and presented by Mahinda Wijesinghe and  
Dr.Sarath Amerasekera to commemorate the 66th birth  
anniversary that fell on 26 January 2008  
of

**Venerable Kammatanachariya Meethalawe**

**Vineetha Thero**

residing

at

The Dikhena Meditation Centre,  
Polgasovita, Sri Lanka.

*Sabba dānaṃ dhammadānaṃ jināṭi*

The gift of Dhamma excels all other gifts - **Lord Buddha**



*Sabba pāpassa akaraṇaṃ*

*Kusalassa upasampadā*

*Saciṭṭa pariyodapanāṃ*

*Etaṃ Buddhānusāsaṃ*

The giving up of all evil;  
The cultivation of the good;  
The cleansing of one's mind;  
This is the teaching of all Buddhas.



***May All Beings Be Happy!***

The compilers have no objections if this booklet is  
reprinted so long as it is meant for free distribution.



## Foreword

Beginning with the Christian Crusades in the 11<sup>th</sup> century, the Spanish inquisition 4 centuries later, and the World Wars in the previous century including the so-called bloody ethnic cleansings by Hitler and Pol Pot, the Hiroshima and Nagasaki bombings, China's cultural revolution that destroyed thousands of ancient works of literature, *objets d'art* and artefacts and led to the killing of many literary giants, the destruction of giant Buddha statues by Taliban rulers in Afghanistan, the suicide bombers causing mayhem across the world, right down to the civil war on our own doorstep, these are all tragedies that have affected humanity adversely over centuries. In the past few decades man's inhumanity to man has been increasingly evident.

Deterioration of moral values, as a result of which, respect to elders and/or to clergy seems a thing of the past. In fact, clergy too has departed from their avowed role and is causing confusion in the minds of the laity. Materialism is the watchword of modern society where wealth accumulates and men decay. Sex, drugs and alcohol, play a prominent role in the lives of many. Most political leaders of countries, be it in the East or the West, are shrouded in corruption and, naturally, so are their cohorts. The qualified, capable and the upright are pushed into the background. The ancient Law of the Jungle prevails; it is a question of the survival of the fittest.

Along with these human problems we now see world's climatic conditions going crazy! Weather patterns have gone awry. Temperatures in many countries have undergone significant changes. Planet earth is facing an irreversible and a catastrophic problem of global warming. During the past century, it is reported "the atmospheric temperature has risen 1.1°F (0.6°C), and sea level has risen several inches. Some projected, longer-term results of global warming include melting of polar ice, with a resulting rise in sea level and coastal flooding; disruption of drinking water supplies dependent on snow melts; profound changes in agriculture due to climate change; extinction of species as ecological niches disappear; more frequent tropical storms; and an increased incidence of tropical diseases." When it rains it pours, resulting in floods, or droughts trigger bush fires causing loss to human lives, destruction of homes, agricultural crops, fauna and flora. Pollution in many countries

has become a health hazard and environmental degradation has cost the world billions of dollars. 1998-99 alone accounted for over 120,000 deaths and millions displaced. In the 10 months ended October 2005, as an aftermath of the tsunami, the earthquake in Pakistan, hurricane damage in the U.S., the perennial problem of flooding in Bangladesh, and other natural disasters – all of which hit the earth in rapid succession - the death toll has been estimated at around 600,000 while those displaced many times more, and damage to property practically inestimable.

The question now arises, is there a relationship between human atrocities and the changing weather patterns that have now clearly emerged? The short answer is, yes. Some 2,550 years ago, Lord Buddha clearly explained these events when interpreting the 16 dreams seen by King Pasenadi of Kosala, the titular head of a kingdom situated in eastern India.

King Pasenadi, was the son of King Maha Kosala. He was a just ruler respected by his subjects and was a supporter of Lord Buddha. Being of the same age, they knew each other when both were quite young. The King was most respectful to the Buddha and used to seek His counsel on various issues both personal as well as on affairs of state. One night, the King had a series of 16 dreams and woke up in great fright as to what these dreams might portend. Amazingly, the King could remember the details of the 16 dreams after awakening.

Fearing a great tragedy that the dreams may have foretold, the King summoned his advisors and asked for their advice. The crafty Brahmins realizing that here is an opportunity for them to make a 'killing', predicted - after listening to the King's dreams – that one of three calamities is about to happen: harm to the kingdom, danger to his life or his wealth.

“Is there a remedy?” asked the King.

“It is a very difficult task my Lord, but we shall try,” they all said collectively, hoping to create further fear in the mind of the King.

“My life is in your hands, make haste” pleaded the King.

The crafty and avaricious Brahmins informed the King that a large sum of money is necessary and a host of animals and birds would have to be sacrificed to overcome the imminent dangers. The King readily agreed.

Fortunately, his chief queen, Queen Mallika, a beautiful and a noble lady, enquired from the King what these preparations were in aid of. When the King explained his quandary, the wise queen suggested that they should first consult the Buddha before taking any further steps. Finally the King and his queen presented the problem to the Samma Sambuddha. Then the Buddha requested the King to relate his dreams.

*The footnotes are observations made by the compilers.*

## THE FIRST DREAM

*The King* said: “In my dream, I saw four black bulls coming to the Royal courtyard from the four cardinal points with the avowed intention of fighting and a great multitude of people flocked to watch. But the bulls only made a show of fighting, they roared and bellowed but finally went off without fighting.”

**The Buddha** gave the King the following interpretation:

“Sire, that dream has no bearing to the present time. However, in future times when kings are unrighteous, in days when people are unrighteous, when the world is perverted, when good is waning and evil is waxing, there shall fall no rain from the heavens. Crops shall wither and famine will affect the land. Clouds will gather as if for rains, thunder shall bellow, lightning will flash but even as the bulls in your dream that fought not, so shall the clouds flee without raining. But no harm shall come to you. What the Brahmins told you was merely to get themselves a livelihood.”




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From the beginning of time, man has lived as dictated by their emotions of greed, anger and delusion. Such powerfully energized emotions, within the immensity of timeless aeons, build and retain energies that are continuously renewed and remain in space. Eventually such energies will be the source that will upset the natural sequence of the weather patterns in the world. Rain clouds gather but no rains come. When it is time for dry weather, rains come down in torrents and ruin crops and produce, and vice versa. In time to come, the Buddha said the fire of its own creation would consume the world.

## THE SECOND DREAM

“Sir” said *the King*, “ in my second dream I saw many tiny trees and shrubs bursting through the soil and when they had grown scarce a span or two high, they flowered and bore fruits!

“Sire” **the Buddha** replied, this dream too would have its fulfillment in days when the world has fallen into decay and when men are short-lived. In time to come, passions shall be strong. Quite young girls will go and live with men and bear children. The flowers typify their issues, the fruits their offspring. But you Sire shall have nothing to fear therefrom.”




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Already the signs “that the world has fallen into decay” can be seen. Morality, honesty and integrity are fast becoming obsolete. Divorce, infidelity, marriages taking place with the offspring of each spouse from their earlier alliances participating in the ceremony, living-in with partners (“marriage is just a piece of paper” they claim), while incidents of incest in modern society are not uncommon. AIDS have claimed millions of lives and is still spreading across continents. Though not so dramatic but still as deadly, the scourge of diabetes, has assumed epidemic proportions around the world. Not too long ago, the marauding hoof-and-mouth disease resulted in millions of cattle being destroyed in some of the European countries, bird-flu is another problem humanity is currently facing. It has also been observed young girls attain puberty earlier than it used to be.

In observing the happenings around the world it would be easy to predict that unrest and unwholesome deeds will continue to rule the day. People will not have the tendency to do good as they do not see the benefit of so doing.

## THE THIRD DREAM

“My Lord”, said *the King* “I saw cows suckling the milk of calves which they had borne that selfsame day. What will come of it?”

**The Buddha** replied: “Here again you have nothing to worry because it will not happen during your reign. This dream would have its fulfillment when respect shall cease to be paid to elders. During that era, there will be no reverence shown to parents or parents-in-law. The young will administer the family estate themselves and deprive the elders of their ownership and only give them food and clothing. Then the old folks shall become destitute and dependent and would have to exist on the favour of their children, like big cows suckling calves a day old.”




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It is not uncommon in today’s society how aged parents – who have already bequeathed their property to their children – are languishing unattended at home or dumped into Old Folks Homes while the children are abroad earning big money. That is why parents-to-be should ensure their children are nurtured in proper values. How is that possible?

Young parents should adhere to the five precepts and adopt a wholesome life-style practising *dana, sila and bhavana* as much as possible. They must cherish family values and be respectful towards elders. Finally, the devotion and loyalty of the spouses to each other should be unquestionable. Thus should parents-to-be prepare themselves for their responsibilities.

## THE FOURTH DREAM

*The King* said: “I saw men unyoking a team of draught-oxen, sturdy and strong, and instead setting young steers to draw the load: and the steers proving unequal to the task laid on them, refused and stood stock still, so that the wagons did not move. What shall come of it?”

**The Buddha** replied: “ Here again this will not have any bearing on you. During the days of unrighteous rulers, wisemen and aged councillors skilled in the precedent, fertile in expedience and able to get through business, learned in the laws of the country, will not be honoured nor appointed to courts of law. Those appointed officials, ignorant alike of statecraft and of practical knowledge shall not be able to bear the burden of their honours or to govern, and because of their incompetence would not be able to discharge their duties. Whereupon the aged and wise lords shall keep in mind having been passed over earlier and shall decline to assist saying: “It is of no business of ours, we are outsiders. You were appointed, now you carry on.” Hence they shall stand aside and ruination will result just as the yoke that was laid on the young steers that were not strong enough to carry the wagons.




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Rulers will pick ministers whom they can manipulate and reject the older, more experienced and honest men. Such unsuitable ministers will not know how to deal with affairs of state to the benefit of the country as a result of which the people will suffer. Yet, the younger generation will continue to be picked and compound the situation further while the older generation would not be called upon to help, and, in any event, they would prefer to be out of the picture just as the draught-oxen stood aside and let the young steers attempt the impossible.

## THE FIFTH DREAM

*The King* said “Sir, I saw a horse with a mouth on either side, to which fodder was given on both sides and it ate with both mouths. This was my fifth dream. What shall come of it?”

**The Buddha** replied: “This dream too shall have its fulfillment only in the future, in the days of unrighteous and foolish rulers who shall appoint unrighteous and covetous men to be judges. These base ones, fools, despising the good, would take bribes from both sides as they sit in the seat of judgement and shall be filled with this two-fold corruption even as the horse that ate fodder with both mouths at once.”




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Here too this would happen in the future in times of unrighteous kings. Just as the horse with two heads gobbled up food with both mouths, the young and devious ones who wield power in future times, the Buddha prophesized, driven by greed and delusion will appoint ministers of their liking who offer them bribes, and it would not matter from whom they get such inducements, resulting in a corrupt rule. This scenario seems the rule rather than the exception currently prevailing across the globe.

## THE SIXTH DREAM

*The King* then related his sixth dream: “Sir, I saw people holding out a golden bowl worth a hundred thousand pieces of *kahavanu* and begging an old jackal to urinate therein. And I saw the beast doing so. What shall come of it?”

**The Buddha** replied: “This dream too shall come true in the future, in times of unrighteous rulers. Such rulers though being descendants of a race of nobility yet mistrusting the scions of their ancestors shall not honour them, instead appoint and exalt the lowborn and thus the lowborn shall be raised to lordship. As a result, the nobility by their need to live by dependence on such upstarts, shall offer them their daughters in marriage. And the union of the noble maidens with the low-born shall be like unto the urinating of the old jackal into the golden bowl.”




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The jackal urinating into a golden bowl symbolizes the degradation of established, competent and noble administrators who have been replaced by the young, low-quality types. Not only that but also the previous administrators will have their titles and properties stripped and taken away by the incoming ones. As a result, the older, nobler types have to fend for themselves. In order to survive they would even go to the extent of marrying off their daughters to the rulers drawn from the proletariat, and be assured of a living, thanks to their sons-in-law.

## THE SEVENTH DREAM

*The King* related: “Sir, a man was weaving rope and as he wove he threw it down at his feet. Under his bench lay a hungry she-jackal that kept eating the rope as he wove, but without the man knowing it. What shall come of it?”

**The Buddha** said: “This dream has no bearing during your reign but will prevail when the rulers of a country are unrighteous. In those days, women shall lust for men, strong drink, finery and gadding about. In their wickedness and abandonment to vices these women would indulge in strong drink with their paramours, flaunt in garlands and perfumes, and be heedless of their household duties. They shall keep watching for their paramours and even pound the very seed corn that should be sown on the morrow so as to provide good cheer. In all these ways shall they plunder the store filled by the hard work of their husbands, just as the hungry jackal under the bench ate up the rope made by the rope-maker as he wove it.”




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In future times when leaders of a country are unrighteous, their wives being full of greed and lust, will squander their earnings and property in wanton ways without the knowledge of the husbands. The wives desirous of sensuous pleasures will oppress men by neglecting them and their household duties completely and devote their time with their paramours.

## THE EIGHTH DREAM

“I saw at a palace gate” said *The King*, “a big pitcher full to the brim standing alongside a number of empty ones. From all directions there kept coming a constant stream of people carrying water and pouring it into the pitcher that was full and ignoring the empty ones. Naturally, the water from the full pitcher kept overflowing and ran away but still none bothered to even look at the empty ones.”

**The Buddha** said: “Here again Sire, this dream would not affect you but will take effect when the rulers of a country are unrighteous. During such times, rulers would be poor and have less money in their treasury, they (the rulers) will get the people to work for them to fill the coffers in their treasury. The ordinary folk will toil for the ruler neglecting their own sustenance. And as they work for the welfare of the rulers, the king’s treasury would be filled to overflowing – just as the pitcher in your dream – but their own barns would be empty, just as the pitchers that were neglected and empty.

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In the future, due to unrighteous rulers, the world would be in turmoil and countries poor and destitute due to bad governance by such administrators. These vile administrators will tax the people to the hilt to fill the coffers of the treasury. The burden of taxes would be so high that people will have no time to do anything for themselves. So, in these times the property and riches belong to the government and the rulers and all income would fill the government coffers, just like pouring water into one single pitcher which is overflowing and ignoring the rest that are empty.

A similar situation prevails where publicized places of worship continues to attract munificent patronage, political and otherwise, while others continue to survive a hand-to-mouth existence.

## THE NINTH DREAM

*The King* then related his ninth dream: “Sir, I saw a deep pool with shelving banks all round and overgrown with five kinds of lotuses. From every side two-footed and four-footed creatures flocked to drink of its waters. The water in the middle was muddy, but the water was clear and sparkling at the margin where the various creatures went down into the pool.”

**The Buddha** explained this dream as follows: “This dream too shall bear fruit in the future whenever the rulers are found wanting and rule their countries according to their whims and fancies without any regard to fairplay and justice. These rulers shall hunger after riches and wax fat on bribes and shall not show any mercy, love or compassion to the people. Due to insufferable taxes and the oppressive conditions in the country, people shall flee from the villages and towns and take refuge upon the borders of their realm. The heart of the land will then become a wilderness while the borders will teem with people even as the water was muddy in the middle of the pool and clear on the edges.”



When rulers, due to iniquitous governance and in their quest to amass wealth by foul means, levy heavy taxes and bring about difficult conditions to the citizenry while they themselves are above all. As a result of this situation people flee and seek new pastures. In modern terms, this is called brain drain, and Sri Lanka is one country that has had more than her fair share of this problem.

## THE TENTH DREAM

*The King* then related his next dream. “I saw rice boiling in a pot without getting done. I mean it looked as though it was sharply marked off and kept apart, so that the cooking seemed to go on in three distinct stages. One part was sodden, another hard and raw but the last part cooked to a nicety. What shall come off it, sir?”

**The Buddha** again said that this dream would have its fulfillment in the future when rulers are unrighteous. “Around such rulers” the Buddha commented “the people surrounding the kings too would be of the same ilk, as also Brahmins, householders, townsmen and country-folk. Next, their very guardian deities, the spirits to whom they offer sacrifices, the tree-spirits and spirits of the air shall become likewise. Rains will not fall in due season. When they fall, it falls not on the whole area that has been tilled but only on some. On some areas there will be heavy rains and spoil the crop and in other areas there will be no rain at all and the crop would be ruined due to drought and wither. In other words, crops sown within the same kingdom like the rice in the one pot shall have no uniform character.”

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Just as now, in the future, people will have different levels of economic prosperity, just as the poverty-stricken people in the back streets of Calcutta or the glitterati in their gilded mansions in Mayfair or Hollywood. It would be worse in times of unrighteous kings. There would be insufficient food to go round and people will be compelled to eat food meant for animals or those not fit for human consumption while in some other countries there would be more than plenty. All levels of society would be corrupt including the clergy. As the Buddha said even their guardian deities will be corrupt. Robbers and thieves will abound and shake the very foundations of the heavenly mansions. These inequities would become so strong they will unbalance the character of natural phenomena causing changing patterns of weather resulting in massive destruction of people and property. We have already experienced this haven't we?

## THE ELEVENTH DREAM

*The King* then related his next dream. “Sir, I saw sour buttermilk bartered for precious sandalwood worth 100,000 pieces of money. What shall come of it?”

**The Buddha** replied: “Here too Sire, this dream will not affect your reign. In the future the Dhamma will wane. This is because shameless brethren (monks) shall arise who for their bellies’ sake shall preach the very words I preached against. Their preaching will not lead to Nibbana. Nay, their only thought as they preach by fine words and sweet voices shall be to induce men to give them costly raiment and gifts. Others, seated in the highways, at street corners, at the doors of kings’ palaces, shall stoop to preach for money as they barter away for food, raiment or gifts, the doctrine the worth whereof is Nibbana. They shall be as those who barter away precious sandalwood worth 100,000 pieces of money for sour buttermilk.”




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This is very clearly observed today. Many monks are certainly not teaching the true Dhamma. Whereas the basic teaching of the Tathagathas is to subdue sensual pleasures, some monks are busy composing music and seen accepting awards, titles and prizes offered by the laity for their troubles! Instances of the Buddhist clergy accepting honours and investitures normally bestowed to laymen are fairly common. Some monks preach from book knowledge and not from the experience of practice and/or attainments. Thereby a poor example is set for young monks. The teaching of Samatha and Vipassana meditation as taught by the Tathagathas would be a thing of the past as the Sasana deteriorates rapidly. There would be hardly any inspiration for samaneras/learners to begin orthodox practice. Yet, as the Buddha preached in the Anguttara Nikaya in the Books of Ones:

“ Monks, those who point out what is not Dhamma as Dhamma, who point out what is not the Discipline as the Discipline, and what is the Discipline as not the Discipline, who point out what is not uttered by the Tathagatha as what is uttered by the Tathagatha....., the conduct of such monks cause loss to many folks, loss and injury and misery to *devas* and mankind. Moreover, such monks beget great demerit (to themselves) and cause the disappearance of the true Dhamma.”

## THE TWELFTH DREAM

*The King* said: “My Lord, I saw empty pumpkins sinking in the water. What will come of it?”

**The Buddha** replied: “Sire this dream too would not affect your reign. In the days when the world is perverted with unrighteous rulers, the kings will not show favour to the scions of nobility but to the lowborn and the latter will become great lords whilst the nobles sink to obscurity and poverty. Everywhere, it is the word of the lowborn that shall be established just as the empty pumpkins had sunk till they rested on the bottom. So too among the Sangha, in the greater and lesser conclaves and in enquiries regarding bowls, robes, lodgings and the like, the counsel of the wicked and the vile shall be considered, not that of the noble monks. Thus everywhere it shall be the same as when the pumpkins sank.”




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In the future (or are we already experiencing it?) those without experience whether it be in the laity or the clergy will hold sway. The nobility will wane and disappear from the scene. Many monks pay scant respect to the rules as specified in the *patimokkha* (code of conduct for monks). The future of the *Sasana* would be bleak if this trend continues. Now that we are in the human realm and being in a Buddha-era, we should strive hard to make maximum use of this rare opportunity to tread The Path leading to Nibbana. Should we pass away heedlessly it would be a matter for deep regret since we would never know what our next birth would be. We are standing at the edge of a great precipice. The choice is ours, whether to distance ourselves from it or be pushed over the edge.

## THE THIRTEENTH DREAM

*The King* said: “Sir, I saw huge blocks of solid rock, as big as houses, floating like ships upon the waters. What shall come of it?”

**The Buddha** explained: “Here too this dream will not affect your reign. In the days when unrighteous kings rule, they show honour only to the lowborn, and who shall be treated as great lords whilst the nobles sink into poverty and oblivion. Not to the nobles but to the upstarts shall respect be paid. In the royal presence or in the courts of justice the words of the nobles and the learned in the law (it is them the solid rocks signify) shall drift idly by and not sink deep into the hearts of men: when they speak the upstarts merely laugh. So too it is in the assemblies of the Sangha. The words of such worthies shall not sink deep but drift idly by even as the rocks floated upon the waters.




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This dream forewarns that the knowledgeable, wise and experienced people who are capable of ruling the country would be rejected and their places taken by philistines who only know how to enrich themselves and their minions. In the Sangha too a similar situation would prevail. Monks with *sila* would be driven away from temples and monasteries and in their place scheming monks who are good at raising money and using their influence to reap money for the temple would rule the roost.

## THE FOURTEENTH DREAM

“My Lord” said *the King*, “I saw tiny frogs, no bigger than tiny flowerets, swiftly pursuing huge black snakes, chopping them up like so many lotus-stalks and gobbling them up.”

**The Buddha** interpreted this dream as follows: “This dream too will not have any effect during your lifetime. When the world is decaying, men’s passions will be so strong and their lusts so hot that they will be in the very grip of the very youngest wife. At the beck and call of these young wives shall be slaves and hired servants, oxen, buffaloes, gold, silver and all valuables of the house. Should the unsuspecting husband ask for anything, the wife will order him to be silent. In short, the wife will dominate over the husband and the household staff. Thus like the tiny frogs who gobble up large snakes, wives will hold sway over their husbands when the world begins to decay and when men’s passion and lust predominates.




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Men’s lustful passions will increase and spell their ultimate downfall. Men will acquire young women to quench their lust but eventually the women will take advantage. This type of wife will not respect the man as husband and such viragos will spend the hard-earned moneys of their husbands without compunction and dominate them just as the minute frogs chased and gobbled the black snakes.

## THE FIFTEENTH DREAM

“My Lord”, said *the King*, I saw a village crow, in which dwelt the ten vices\* or immoral conduct, being escorted by a retinue of those birds, because of their golden sheen, are called Royal Golden Mallards. What does it signify?”

\*1. Killing or injuring living beings. 2. Taking or destroying what is not yours. 3. Indulging in sexual misconduct. 4. Telling lies. 5. Backbiting and spreading rumour. 6. Using abusive language 7. Taking part in frivolous language. 8. Covetousness 9. Malevolence & 10. Wrong views.

**The Buddha** replied: “Here too the dream would not have any effect during your reign. In future times weak kings will arise who are not adept in the skills of any art or skill that is necessary for a ruler and as a result are cowards. Fearing to be deposed and cast from the royal estate, these weak kings shall raise to power not their peers but their footmen, bath attendants, barbers and such-like. Thus shut out from royal favour and unable to support themselves, the nobles shall be reduced to dancing attendance on the upstarts as when the lowly crow had Royal Golden Mallards for a retinue.”




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In times to come, corrupt governments would select people of doubtful character to manage the country. Because of their ignorance they will seek counsel from their ownkind as they are afraid the wise may usurp their authority. These types of advisors will naturally bring the country to ruin while the wise would have to pay homage to such people to earn their living, and it is no secret they would descend to the lowest of depths to consolidate their ill-gotten places of power.

## THE SIXTEENTH DREAM

*The King* now related his final dream. “So far it used to be panthers who killed goats but I saw goats chasing panthers and devouring them. The bare sight of goats afar made wolves flee in terror and hid themselves in the thickets. Such was my dream.”

**The Buddha** interpreted this dream as follows: This dream too shall not have any effect now. In the days when the lowborn shall be made royal favourites and be raised to lordship the nobles would sink into obscurity and distress. Gaining influence in the courts of law because of their favour with the king, these upstarts shall claim the ancestral homes, the raiment and all the property of the old nobility. Pleading before courts of law by the nobles, will not help and the minions will threaten the old nobles with physical injury. Hereupon the terrified nobles shall affirm that the property really belongs to the overbearing upstarts. Likewise in the Sangha when the noble monks would be forced to flee to the jungle. And this oppression of the nobles and of the good monks by the low-born and evil monks respectively shall be like the scaring of panthers by goats.”

Finally, **The Buddha** advised the *King* as follows: “It was not the truth, it was not love for you that prompted the Brahmins to prophesy as they did. No, it was the greed for

gain and cunning bred of covetousness that shaped all their self-seeking utterances. You, sire, are not the first to have these dreams, they were dreamt by kings of bygone days also and then as now the Brahmins found in them a pretext for sacrifices whereupon at the advice of the wise and good, the Buddha was consulted and the dreams were explained in just the same manner as they have been now.”




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In the future when the rulers driven by greed, hatred and delusion, and only want to enrich themselves, the lowborn shall be made royal favourites while the nobles will sink to obscurity and distress. *Adhamma* will rule the land. Gaining influence in the courts of law, these plebian-types shall forcefully claim the ancestral estates of the nobles and deprive the latter of their rightful wealth. Through fear the nobles would be forced to relinquish their ownership. Similarly, in the Sangha, the evil monks would hold sway over the virtuous ones and force the latter to flee to the jungle just as the goats scared the panthers.

## CONCLUSION

Bhante Suvanno compares the interpretations given by the Buddha of King Pasenadi’s dreams, to modern life. The comparisons are startlingly, or may we say, chillingly accurate. It is also, by implication, clear that Lord Buddha was not referring to only the modern era but to any era when the rulers are unrighteous.



*May all beings be happy!*