

### 0.0.1 III

1. At one time the Auspicious One resided at the Sakkian [town of] kapilavatthu in Nigrodha's park. At that time, many bhikkhus were engaged in robe making for the Auspicious One, [with the expectation:] "With the passing away of three months, the Auspicious One will set out wondering when the robe is finished." Mahanama the Sakkian heard: apparently many bhikkhus are engaged in robe making for the Auspicious One, [with the expectation:] "With the passing away of three months, the Auspicious One will set out wondering when the robe is finished." So then, Mahanama the Sakkian visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, Mahanama the Sakkian said this to the Auspicious One: O Bhante, I have heard that, apparently many bhikkhus are engaged in robe making for the Auspicious One, [with the expectation:] "With the passing away of three months, the Auspicious One will set out wondering when the robe is finished." [I have] not heard, O Bhante, in the presence of the Auspicious One, not received this in his presence, "the means by which a wise male lay disciple who is afflicted, in pain, severely ill, should be advised by a wise male lay disciple."

2. Mahanama, a wise male lay disciple who is afflicted, in pain, severely ill, should be consoled by a wise male lay disciple with four consoling dhammas. Let the venerable one be consoled. There exists in the venerable

one confirmed faith in the Buddha [thus:] “Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious.” Let the venerable one be consoled. There exists in the venerable one confirmed faith in the Dhamma [thus:] “The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onward, to be comprehended by the wise, each one for one’s self.” Let the venerable one be consoled. There exists in the venerable one confirmed faith in the Sangha [thus:] “The Sangha of the Auspicious One’s disciples have entered upon the good path, the Sangha of the Auspicious One’s disciples have entered upon the straight path, the Sangha of the Auspicious One’s disciples have entered upon the true path, the Sangha of the Auspicious One’s disciples have entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One’s disciples are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.” Let the venerable one be consoled. There exists in the venerable one the virtues dear to the noble ones: “Unbroken, untorn, unmottled, unspeckled, freeing, praised by the wise, unadhered to, leading to samadhi.”

3. Mahanama, a wise male lay disciple who is afflicted, in pain, severely ill, having been consoled by a wise male lay disciple with these four consoling dhammas, for him thus should be said. “Is there concern for the venerable one in mother and father?” If he would say yes. “There is for me a concern in mother and father,” for him thus should be said. “Indeed, good sir, the venerable one is liable to death. If the venerable one will create concern in mother and father, he will still die. If the venerable one will not create concern in mother and father he will also die. Please, let the venerable one abandon that concern in mother and father.” If he would say yes. “That concern in mother and father has been abandoned by me,” for him thus should be said. “But is there concern for the venerable one in children and wife?” If he would say yes. “There is for me a concern in children and wife,” for him thus should be said. “Indeed, good sir, the venerable one is liable to death. If the venerable one will create concern in children and wife, he will still die. If the venerable one will not create concern in children and wife he will also die. Please, let the venerable one abandon that concern in children and wife.”

4. If he would say yes. “That concern in children and wife has been abandoned by me,” for him thus should be said. “But is there concern for the venerable one in the five cords of human sensual pleasure?” If he would say yes. “There is for me a concern in the five cords of human sensual pleasure,” for him thus should be said.

“Indeed friend, divine sensual pleasures are more brilliant and more excellent than human sensual pleasures. Please, having turned the mind away from human sensual pleasures, let the venerable one set the mind on the devas of the Four Great Kings.”

5. If he would say yes. “The mind has been turned away from human sensual pleasures by me. The mind is set on the devas of the Four Great Kings,” for him thus should be said. “Indeed friend, the Tavatimsa devas are more brilliant and more excellent than the devas of the Four Great Kings. Please, having turned the mind away from the devas of the Four Great Kings, let the venerable one set the mind on the Tavatimsa devas.”

6. If he would say yes. “The mind has been turned away from the devas of the Four Great Kings. The mind is set on the Tavatimsa devas,” for him thus should be said. “Indeed friend, the Yama devas are more brilliant and more excellent than the Tavatimsa devas. Please, having turned the mind away from the Tavatimsa devas, let the venerable one set the mind on the Yama devas.”

7. If he would say yes. “The mind has been turned away from the Tavatimsa devas. The mind is set on the Yama devas,” for him thus should be said. “Indeed friend, the Tusita devas are more brilliant and more excellent than the Yama devas. Please, having turned the mind away

from the Yama devas, let the venerable one set the mind on the Tusita devas.”

8. If he would say yes. “The mind has been turned away from the Yama devas. The mind is set on the Tusita devas,” for him thus should be said. “Indeed friend, the Nimmanarati devas are more brilliant and more excellent than the Tusita devas. Please, having turned the mind away from the Tusita devas, let the venerable one set the mind on the Nimmanarati devas.”

9. If he would say yes. “The mind has been turned away from the Tusita devas. The mind is set on the Nimmanarati devas,” for him thus should be said. “Indeed friend, the Paranimmitavasavatti devas are more brilliant and more excellent than the Nimmanarati devas. Please, having turned the mind away from the Nimmanarati devas, let the venerable one set the mind on the Paranimmitavasavatti devas.”

10. If he would say yes. “The mind has been turned away from the Nimmanarati devas. The mind is set on the Paranimmitavasavatti devas,” for him thus should be said. “Indeed friend, the devas of the Brahma world are more brilliant and more excellent than the Paranimmitavasavatti devas. Please, having turned the mind away from the Paranimmitavasavatti devas, let the venerable one set the mind on the devas of the Brahma world.”

11. If he would say yes. “The mind has been turned away from the Paranimmitavasavatti devas. The mind is set on the devas of the Brahma world,” for him thus should be said. “Indeed friend, even the Brahma world is impermanent, unstable, included in self-affirmation. Please, having turned the mind away from the Brahma world, let the venerable one bring the mind near the cessation of self-affirmation.”

12. If he would say yes. “The mind has been turned away from the Brahma world. The mind has been brought near the cessation of self-affirmation,” [then] indeed Mahanama, there is not any difference between a male lay disciple thus liberated in mind and a bhikkhu who is liberated in mind for a hundred years, I say. That is, liberation to liberation.