

51 Kandaraka Sutta

To Kandaraka

[339] 1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Campā on the banks of the Gaggarā Lake with a large Sangha of bhikkhus. Then Pessa, the elephant driver's son, and Kandaraka the wanderer went to the Blessed One. Pessa, after paying homage to the Blessed One, sat down at one side, while Kandaraka exchanged greetings with the Blessed One, and when this courteous and amiable talk was finished, he stood at one side.⁵³⁸ Standing there, he surveyed the Sangha of bhikkhus sitting in complete silence,⁵³⁹ and then he said to the Blessed One:

2. "It is wonderful, Master Gotama, it is marvellous how the Sangha of bhikkhus has been led to practise the right way by Master Gotama. Those who were Blessed Ones, accomplished and fully enlightened in the past, at most only led the Sangha of bhikkhus to practise the right way as is done by Master Gotama now. And those who will be Blessed Ones, accomplished and fully enlightened in the future, at most will only lead the Sangha of bhikkhus to practise the right way as is done by Master Gotama now."⁵⁴⁰

3. "So it is, Kandaraka, so it is! Those who were Blessed Ones, accomplished and fully enlightened in the past, at most only led the Sangha of bhikkhus to practise the right way as is done by me now. And those who will be Blessed Ones, accomplished and fully enlightened in the future, at most will only lead the Sangha of bhikkhus to practise the right way as is done by me now.

"Kandaraka, in this Sangha of bhikkhus there are bhikkhus who are arahants with taints destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and who are completely liberated through final knowledge. In this

Sangha of bhikkhus there are bhikkhus in higher training, of constant virtue, living a life of constant virtue, sagacious, living a life of constant sagacity. They abide with their minds well established in the four foundations of mindfulness.⁵⁴¹ What four? Here, Kandaraka, [340] a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world."

4. When this was said, Pessa, the elephant driver's son, said: "It is wonderful, venerable sir, it is marvellous how well the four foundations of mindfulness have been made known by the Blessed One: for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realisation of Nibbāna. From time to time, venerable sir, we white-clothed lay people also abide with our minds well established in these four foundations of mindfulness.⁵⁴² Here, venerable sir, we abide contemplating the body as a body...feelings as feelings...mind as mind...mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world. It is wonderful, venerable sir, it is marvellous how amid man's tangle, corruption, and deceptions, the Blessed One knows the welfare and harm of beings. For humankind is a tangle but the animal is open enough. Venerable sir, I can drive an elephant to be tamed, and in the time it takes to make a trip back and forth in Campā, that elephant will show every kind of deception, duplicity, crookedness, and fraud [he is capable of].⁵⁴³ But those who are called our slaves, messengers, and servants behave in one way with the body, in another way by speech, while their minds work in still another way. It is wonderful, venerable sir, it is marvellous how amid man's tangle, corruption, and deceptions, the Blessed One knows the welfare and harm of beings. For humankind is a tangle but the animal is open enough."

5. "So it is, Pessa, so it is! [341] Humankind is a tangle but the animal is open enough. Pessa, there are four kinds of persons to be found existing in the world.⁵⁴⁴ What four? Here a certain kind of person torments himself and pursues the practice of torturing himself. Here a certain kind of person torments others and pursues the practice of torturing others. Here a certain kind of person torments himself and pursues the practice of torturing himself, and he also torments others and pursues the practice of torturing others. Here a certain kind of person does not torment himself or pursue the practice of torturing himself, and he does not torment others or pursue the practice of torturing others. Since he torments neither himself nor others, he is here and now hungerless, extinguished, and cooled, and he abides experiencing bliss, having himself become holy.⁵⁴⁵ Which of these four kinds of persons satisfies your mind, Pessa?"

"The first three do not satisfy my mind, venerable sir, but the last one satisfies my mind."

6. "But, Pessa, why don't the first three kinds of persons satisfy your mind?"

"Venerable sir, the kind of person who torments himself and pursues the practice of torturing himself, torments and tortures himself though he desires pleasure and recoils from pain; that is why this kind of person does not satisfy my mind. And the kind of person who torments others and pursues the practice of torturing others, torments and tortures others who desire pleasure and recoil from pain; that is why this kind of person does not satisfy my mind. And the kind of person who torments himself and pursues the practice of torturing himself, and who also torments others and pursues the practice of torturing others, torments and tortures himself and others, both of whom desire pleasure and recoil from pain; that is why this kind of person does not satisfy my mind. [342] But the kind of person who does not torment himself or pursue the practice of torturing himself and who does not torment others or pursue the practice of torturing others; who, since he torments neither himself nor others, is here and now hungerless, extinguished, and cooled, and abides experiencing bliss, having himself become holy – he does not torment and torture either himself or others, both of whom desire pleasure and recoil from pain. That is why this kind of

person satisfies my mind. And now, venerable sir, we depart. We are busy and have much to do."

"Now is the time, Pessa, to do as you think fit."

Then Pessa, the elephant driver's son, having delighted and rejoiced in the Blessed One's words, rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed.

7. Soon after he had left, the Blessed One addressed the bhikkhus thus: "Bhikkhus, Pessa, the elephant driver's son, is wise, he has great wisdom. If he had sat a while longer until I had expounded for him in detail these four kinds of persons, he would have greatly benefited. Still he has already greatly benefited even as it is."⁵⁴⁶

"This is the time, Blessed One, this is the time, Sublime One, for the Blessed One to expound in detail these four kinds of persons. Having heard it from the Blessed One, the bhikkhus will remember it."

"Then, bhikkhus, listen and attend closely to what I shall say."

"Yes, venerable sir," the bhikkhus replied. The Blessed One said this:

8. "Bhikkhus, what kind of person torments himself and pursues the practice of torturing himself?"⁵⁴⁷ Here a certain person goes naked, rejecting conventions, licking his hands, not coming when asked, not stopping when asked; he does not accept food brought or food specially made or an invitation to a meal; he receives nothing from a pot, from a bowl, across a threshold, across a stick, across a pestle, from two eating together, from a pregnant woman, from a woman giving suck, from a woman lying with a man, from where food is advertised to be distributed, from where a dog is waiting, from where flies are buzzing; he accepts no fish or meat, he drinks no liquor, wine, or fermented brew. He keeps to one house, to one morsel; he keeps to two houses to two morsels;...he keeps to seven houses, to seven morsels. He lives on one saucerful a day, on two saucerfuls a day...on seven saucerfuls a day. He takes food once a day, [343] once every two days...once every seven days, and so on up to once every fortnight; he dwells pursuing the practice of taking food at stated intervals. He is an eater of greens or millet or wild rice or hide-parings or moss or ricebran or rice-scum or sesamum flour or grass or cowdung. He lives on forest roots and fruits, he

feeds on fallen fruits. He clothes himself in hemp, in hemp-mixed cloth, in shrouds, in refuse rags, in tree bark, in antelope hide, in strips of antelope hide, in kusa-grass fabric, in bark fabric, in wood-shavings fabric, in head-hair wool, in animal wool, in owls' wings. He is one who pulls out hair and beard, pursuing the practice of pulling out hair and beard. He is one who stands continuously, rejecting seats. He is one who squats continuously, devoted to maintaining the squatting position. He is one who uses a mattress of spikes; he makes a mattress of spikes his bed. He dwells pursuing the practice of bathing in water three times daily including the evening. Thus in such a variety of ways he dwells pursuing the practice of tormenting and mortifying the body. This is called the kind of person who torments himself and pursues the practice of torturing himself.

9. "What kind of person, bhikkhus, torments others and pursues the practice of torturing others? Here a certain person is a butcher of sheep, a butcher of pigs, a fowler, a trapper of wild beasts, a hunter, a fisherman, a thief, an executioner, a prison warden, or one who follows any other such bloody occupation. This is called the kind of person who torments others and pursues the practice of torturing others.

10. "What kind of person, bhikkhus, torments himself and pursues the practice of torturing himself and also torments others and pursues the practice of torturing others? Here some person is a head-anointed noble king or a well-to-do brahmin.⁵⁴⁸ Having had a new sacrificial temple built to the east of the city, and having shaved off his hair and beard, dressed himself in rough hide, and greased his body with ghee and oil, scratching his back with a deer's horn, he enters the sacrificial temple together with his chief queen and his brahmin high priest. There he lies down on the bare ground with the grass on it. The king lives on the milk in the first teat of a cow with a calf of the same colour [344] while the chief queen lives on the milk in the second teat and the brahmin high priest lives on the milk in the third teat; the milk in the fourth teat they pour onto the fire, and the calf lives on what is left. He says thus: 'Let so many bulls be slaughtered for sacrifice, let so many bullocks be slaughtered for sacrifice, let so many heifers be slaughtered for sacrifice, let so many goats be slaughtered for sacrifice, let so many sheep be slaughtered for sacrifice, let so many trees be

felled for the sacrificial posts, let so much grass be cut for the sacrificial grass.' And then his slaves, messengers, and servants make preparations, weeping with tearful faces, being spurred on by threats of punishment and by fear. This is called the kind of person who torments himself and pursues the practice of torturing himself and who torments others and pursues the practice of torturing others.

11. "What kind of person, bhikkhus, does not torment himself or pursue the practice of torturing himself and does not torment others or pursue the practice of tormenting others – the one who, since he torments neither himself nor others, is here and now hungerless, extinguished, and cooled, and abides experiencing bliss, having himself become holy?"³⁴⁹

12. "Here, bhikkhus, a Tathāgata appears in the world, accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its princes and its people, which he has himself realised by direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.

13. "A householder or householder's son or one born in some other clan hears that Dhamma. On hearing the Dhamma he acquires faith in the Tathāgata. Possessing that faith, he considers thus: 'Household life is crowded and dusty; life gone forth is wide open. It is not easy, while living in a home, to lead the holy life utterly perfect and pure as a polished shell. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.' On a later occasion, abandoning a small or a large fortune, [345] abandoning a small or a large circle of relatives, he shaves off his hair and beard, puts on the yellow robe, and goes forth from the home life into homelessness.

14. "Having thus gone forth and possessing the bhikkhus' training and way of life, abandoning the killing of living beings, he abstains from killing living beings; with rod and weapon laid

aside, gentle and kindly, he abides compassionate to all living beings. Abandoning the taking of what is not given, he abstains from taking what is not given; taking only what is given, expecting only what is given, by not stealing he abides in purity. Abandoning incelibacy, he observes celibacy, living apart, abstaining from the vulgar practice of sexual intercourse.

"Abandoning false speech, he abstains from false speech; he speaks truth, adheres to truth, is trustworthy and reliable, one who is no deceiver of the world. Abandoning malicious speech, he abstains from malicious speech; he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these people what he has heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord. Abandoning harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, and lovable, as go to the heart, are courteous, desired by many and agreeable to many. Abandoning gossip, he abstains from gossip; he speaks at the right time, speaks what is fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are worth recording, reasonable, moderate, and beneficial.

"He abstains from injuring seeds and plants. He practises eating only in one part of the day, abstaining from eating at night and outside the proper time. He abstains from dancing, singing, music, and theatrical shows. He abstains from wearing garlands, smartening himself with scent, and embellishing himself with unguents. He abstains from high and large couches. He abstains from accepting gold and silver. He abstains from accepting raw grain. He abstains from accepting raw meat. He abstains from accepting women and girls. He abstains from accepting men and women slaves. He abstains from accepting goats and sheep. He abstains from accepting fowl and pigs. He abstains from accepting elephants, cattle, horses, and mares. He abstains from accepting fields and land. He abstains from going on errands and running messages. He abstains from buying and selling. He abstains from false weights, false metals, and false measures. [346] He

abstains from cheating, deceiving, defrauding, and trickery. He abstains from wounding, murdering, binding, brigandage, plunder, and violence.

15. "He becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes he sets out taking only these with him. Just as a bird, wherever it goes, flies with its wings as its only burden, so too, the bhikkhu becomes content with robes to protect his body and with almsfood to maintain his stomach, and wherever he goes he sets out taking only these with him. Possessing this aggregate of noble virtue, he experiences within himself a bliss that is blameless.

16. "On seeing a form with the eye, he does not grasp at its signs and features. Since, if he left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. On hearing a sound with the ear...On smelling an odour with the nose...On tasting a flavour with the tongue...On touching a tangible with the body...On cognizing a mind-object with the mind, he does not grasp at its signs and features. Since, if he left the mind faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty. Possessing this noble restraint of the faculties, he experiences within himself a bliss that is unsullied.

17. "He becomes one who acts in full awareness when going forward and returning; who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating and urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

18. "Possessing this aggregate of noble virtue, and this noble restraint of the faculties, and possessing this noble mindfulness and full awareness, he resorts to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.

19. "On returning from his almsround, after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him. [347] Abandoning covetousness for the world, he abides with a mind free from covetousness; he purifies his mind from covetousness. Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings; he purifies his mind from ill will and hatred. Abandoning sloth and torpor, he abides free from sloth and torpor, percipient of light, mindful and fully aware; he purifies his mind from sloth and torpor. Abandoning restlessness and remorse, he abides unagitated with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt.

20. "Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first *jhāna*, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

21. "Again, with the stilling of applied and sustained thought, he enters upon and abides in the second *jhāna*, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration.

22. "Again, with the fading away as well of rapture, he abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third *jhāna*, on account of which noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.'

23. "Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the fourth *jhāna*, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

24. "When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives. He recollects his manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty

births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: 'There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, [348] such my life-term; and passing away from there, I reappeared here.' Thus with their aspects and particulars he recollects his manifold past lives.

25. "When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. He understands how beings pass on according to their actions thus: 'These worthy beings who were ill-conducted in body, speech, and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well-conducted in body, speech, and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.' Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions.

26. "When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the destruction of the taints. He understands as it actually is: 'This is suffering'; he understands as it actually is: 'This is the origin of suffering'; he understands as it actually is: 'This is the cessation of suffering'; he understands as it actually is: 'This is the way leading to the cessation of suffering.' He understands as

it actually is: 'These are the taints'; he understands as it actually is: 'This is the origin of the taints'; he understands as it actually is: 'This is the cessation of the taints'; he understands as it actually is: 'This is the way leading to the cessation of the taints.'

27. "When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'

28. "This, bhikkhus, is called the kind of person who does not torment himself or pursue the practice of torturing himself and who does not torment others or pursue the practice of torturing others [349] – the one who, since he torments neither himself nor others, is here and now hungerless, extinguished, and cooled, and abides experiencing bliss, having himself become holy."

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

52 *Āṭṭhakanāgara Sutta*

The Man from Āṭṭhakanagara

1. **THUS HAVE I HEARD.** On one occasion the Venerable Ānanda was living at Beluvagāmaka near Vesālī.

2. Now on that occasion the householder Dasama of Āṭṭhakanagara had arrived at Pāṭaliputta for some business or other. Then he went to a certain bhikkhu in Kukkuṭa's Park, and after paying homage to him, he sat down at one side and asked him: "Where does the venerable Ānanda live now, venerable sir? I wish to see the venerable Ānanda."

"The venerable Ānanda is living at Beluvagāmaka near Vesālī, householder."

3. When the householder Dasama had completed his business at Pāṭaliputta, he went to the venerable Ānanda at Beluvagāmaka near Vesālī. After paying homage to him, he sat down at one side and asked him:

"Venerable Ānanda, has any one thing been proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened, wherein if a bhikkhu abides diligent, ardent, and resolute, his unliberated mind comes to be liberated, his undestroyed taints come to be destroyed, and he attains the supreme security from bondage that he had not attained before?"⁵⁵⁰

"Yes, householder, one such thing has been proclaimed by the Blessed One." [350]

"What is that one thing, venerable Ānanda?"

4. "Here, householder, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. He considers this and understands it thus: 'This first jhāna is conditioned and volitionally produced.'⁵⁵¹ But whatever is conditioned and volitionally produced is impermanent, subject to

cessation.' Standing upon that, he attains the destruction of the taints.⁵⁵² But if he does not attain the destruction of the taints, then because of that desire for the Dhamma, that delight in the Dhamma,⁵⁵³ with the destruction of the five lower fetters he becomes one due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna without ever returning from that world.

"This is one thing proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened, wherein if a bhikkhu abides diligent, ardent, and resolute, his unliberated mind comes to be liberated, his undestroyed taints come to be destroyed, and he attains the supreme security from bondage that he had not attained before.

5. "Again, with the stilling of applied and sustained thought, a bhikkhu enters and abides in the second jhāna...He considers this and understands it thus: 'This second jhāna is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.' Standing upon that, he attains the destruction of the taints. But if he does not attain the destruction of the taints...without ever returning from that world.

"This too is one thing proclaimed by the Blessed One [351]... wherein if a bhikkhu abides diligent, ardent, and resolute...he attains the supreme security from bondage that he had not attained before.

6. "Again, with the fading away as well of rapture, a bhikkhu...enters upon and abides in the third jhāna...He considers this and understands it thus: 'This third jhāna is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.' Standing upon that, he attains the destruction of the taints. But if he does not attain the destruction of the taints...without ever returning from that world.

"This too is one thing proclaimed by the Blessed One... wherein if a bhikkhu abides diligent, ardent, and resolute...he attains the supreme security from bondage that he had not attained before.

7. "Again, with the abandoning of pleasure and pain...a bhikkhu enters upon and abides in the fourth jhāna...He considers this and understands it thus: 'This fourth jhāna is conditioned

and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.' Standing upon that, he attains the destruction of the taints. But if he does not attain the destruction of the taints...without ever returning from that world.

"This too is one thing proclaimed by the Blessed One...wherein if a bhikkhu abides diligent, ardent, and resolute...he attains the supreme security from bondage that he had not attained before.

8. "Again, a bhikkhu abides pervading one quarter with a mind imbued with loving-kindness, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will. He considers this and understands it thus: 'This deliverance of mind through loving-kindness is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.' Standing upon that, he attains the destruction of the taints. But if he does not attain the destruction of the taints...without ever returning from that world.

"This too is one thing proclaimed by the Blessed One...wherein if a bhikkhu abides diligent, ardent, and resolute...he attains the supreme security from bondage that he had not attained before.

9. "Again, a bhikkhu abides pervading one quarter with a mind imbued with compassion...without ill will. He considers this and understands it thus: 'This deliverance of mind through compassion is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.' Standing upon that, he attains the destruction of the taints. But if he does not attain the destruction of the taints...without ever returning from that world.

"This too is one thing proclaimed by the Blessed One...wherein if a bhikkhu abides diligent, ardent, and resolute...he attains the supreme security from bondage that he had not attained before.

10. "Again, a bhikkhu abides pervading one quarter with a mind imbued with appreciative joy...without ill will. He

considers this and understands it thus: 'This deliverance of mind through appreciative joy is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.' Standing upon that, he attains the destruction of the taints. But if he does not attain the destruction of the taints...without ever returning from that world.

"This too is one thing proclaimed by the Blessed One...wherein if a bhikkhu abides diligent, ardent, and resolute...he attains the supreme security from bondage that he had not attained before.

11. "Again, a bhikkhu abides pervading one quarter with a mind imbued with equanimity...without ill will. He considers this and understands it thus: 'This deliverance of mind through equanimity is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, [352] subject to cessation.' Standing upon that, he attains the destruction of the taints. But if he does not attain the destruction of the taints...without ever returning from that world.

"This too is one thing proclaimed by the Blessed One...wherein if a bhikkhu abides diligent, ardent, and resolute...he attains the supreme security from bondage that he had not attained before.

12. "Again, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that 'space is infinite,' a bhikkhu enters upon and abides in the base of infinite space. He considers this and understands it thus: 'This attainment of the base of infinite space is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.' Standing upon that, he attains the destruction of the taints. But if he does not attain the destruction of the taints...without ever returning from that world.

"This too is one thing proclaimed by the Blessed One...wherein if a bhikkhu abides diligent, ardent, and resolute...he attains the supreme security from bondage that he had not attained before.

13. "Again, by completely surmounting the base of infinite space, aware that 'consciousness is infinite,' a bhikkhu enters upon and abides in the base of infinite consciousness. He considers

this and understands it thus: 'This attainment of the base of infinite consciousness is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.' Standing upon that, he attains the destruction of the taints. But if he does not attain the destruction of the taints...without ever returning from that world.

"This too is one thing proclaimed by the Blessed One...wherein if a bhikkhu abides diligent, ardent, and resolute...he attains the supreme security from bondage that he had not attained before.

14. "Again, by completely surmounting the base of infinite consciousness, aware that 'there is nothing,' a bhikkhu enters upon and abides in the base of nothingness. He considers this and understands it thus: 'This attainment of the base of nothingness is conditioned and volitionally produced. But whatever is conditioned and volitionally produced is impermanent, subject to cessation.' Standing upon that, he attains the destruction of the taints. But if he does not attain the destruction of the taints, then because of that desire for the Dhamma, that delight in the Dhamma, with the destruction of the five lower fetters he becomes one due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna without ever returning from that world.

"This too is one thing proclaimed by the Blessed One who knows and sees, accomplished and fully enlightened, wherein if a bhikkhu abides diligent, ardent, and resolute, his unliberated mind comes to be liberated, his undestroyed taints come to be destroyed, and he attains the supreme security from bondage that he had not attained before."⁵⁵⁴

15. When venerable Ānanda had spoken, the householder Dasama of Atthakanagara said to him: "Venerable Ānanda, just as if a man seeking one entrance to a hidden treasure came all at once upon eleven [353] entrances to a hidden treasure, so too, while I was seeking one door to the Deathless, I have come all at once to hear of eleven doors to the Deathless.⁵⁵⁵ Just as if a man had a house with eleven doors and when that house caught on fire, he could flee to safety by any one of these eleven doors, so I can flee to safety by any one of these eleven doors to the Deathless. Venerable sir, these sectarians will even seek a

teacher's fee for their teachers; why shouldn't I make an offering to the venerable Ānanda?"

16. Then the householder Dasama of Aṭṭhakanagara assembled the Sangha of bhikkhus from Pāṭaliputta and Vesālī, and with his own hands he served and satisfied them with various kinds of good food. He presented a pair of cloths to each bhikkhu, and he presented a triple robe to the venerable Ānanda, and he had a dwelling worth five hundred⁵⁵⁶ built for the venerable Ānanda.

53 *Sekha Sutta*

The Disciple in Higher Training

1. **TUJUH** **HAVE I HEARD.** On one occasion the Blessed One was living in the Sakyans country at Kapilavatthu in Nigrodha's Park.

2. Now on that occasion a new assembly hall had recently been built for the Sakyans of Kapilavatthu and it had not yet been inhabited by any recluse or brahmin or human being at all. Then the Sakyans of Kapilavatthu went to the Blessed One. After paying homage to him, they sat down at one side and said to him:

"Venerable sir, a new assembly hall has recently been built here for the Sakyans of Kapilavatthu and it has not yet been inhabited by any recluse or brahmin or human being at all. Venerable sir, let the Blessed One be the first to use it. When the Blessed One has used it first, then the Sakyans of Kapilavatthu will use it afterwards. That will lead to their welfare and happiness for a long time."⁵⁵⁷ [354]

3. The Blessed One consented in silence. Then, when they saw that he had consented, they got up from their seats, and after paying homage to him, keeping him on their right, they went to the assembly hall. They covered it completely with coverings and prepared seats, and they put out a large water jug and hung up an oil-lamp. Then they went to the Blessed One, and after paying homage to him, they stood at one side and said:

"Venerable sir, the assembly hall has been covered completely with coverings and seats have been prepared, a large water jug has been put out and an oil-lamp hung up. Now is the time for the Blessed One to do as he thinks fit."

4. Then the Blessed One dressed, and taking his bowl and outer robe, he went with the Sangha of bhikkhus to the assembly hall. When he arrived, he washed his feet and then entered the hall and sat down by the central pillar facing the east. And the bhikkhus washed their feet and then entered the hall and sat

down by the western wall facing the east, with the Blessed One before them. And the Sakyans of Kapilavatthu washed their feet and entered the hall and sat down by the eastern wall facing the west, with the Blessed One before them.

5. Then, when the Blessed One had instructed, urged, roused, and encouraged the Sakyans of Kapilavatthu with talk on the Dhamma for much of the night, he said to the venerable Ānanda:

“Ānanda, speak to the Sakyans of Kapilavatthu about the disciple in higher training who has entered upon the way.⁵⁵⁸ My back is uncomfortable. I will rest it.”

“Yes, venerable sir,” the venerable Ānanda replied.

Then the Blessed One prepared his patchwork cloak folded in four and lay down on his right side in the lion’s pose, with one foot overlapping the other, mindful and fully aware, after noting in his mind the time for rising.

6. Then the venerable Ānanda addressed Mahānāma the Sakyān thus:

“Mahānāma, here a noble disciple is possessed of virtue, guards the doors of his sense faculties, is moderate in eating, and devoted to wakefulness; he possesses seven good qualities; and he is one who obtains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now. [355]

7. “And how is a noble disciple possessed of virtue? Here a noble disciple is virtuous, he dwells restrained with the restraint of the Pātimokkha, he is perfect in conduct and resort, and seeing fear in the slightest fault, he trains by undertaking the training precepts. This is how a noble disciple is possessed of virtue.

8. “And how does a noble disciple guard the doors of his sense faculties? On seeing a form with the eye, a noble disciple does not grasp at its signs and features. Since, if he left the eye faculty unguarded, evil unwholesome states of covetousness and grief might invade him, he practises the way of its restraint, he guards the eye faculty, he undertakes the restraint of the eye faculty. On hearing a sound with the ear...On smelling an odour with the nose...On tasting a flavour with the tongue...On touching a tangible with the body...on cognizing a mind-object with the mind, a noble disciple does not grasp at its signs and features. Since, if he left the mind faculty unguarded, evil unwholesome states of covetousness and grief

might invade him, he practises the way of its restraint, he guards the mind faculty, he undertakes the restraint of the mind faculty. That is how a noble disciple guards the doors of his sense faculties.

9. "And how is a noble disciple moderate in eating? Here, reflecting wisely, a noble disciple takes food neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the endurance and continuance of this body, for ending discomfort, and for assisting the holy life, considering: 'Thus I shall terminate old feelings without arousing new feelings and I shall be healthy and blameless and shall live in comfort.' That is how a noble disciple is moderate in eating.

10. "And how is a noble disciple devoted to wakefulness? Here, during the day, while walking back and forth and sitting, a noble disciple purifies his mind of obstructive states. In the first watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. In the middle watch of the night he lies down on the right side in the lion's pose with one foot overlapping the other, mindful and fully aware, after noting in his mind the time for rising. After rising, in the third watch of the night, while walking back and forth and sitting, he purifies his mind of obstructive states. That is how a noble disciple is devoted to wakefulness. [356]

11. "And how does a noble disciple possess seven good qualities? Here a noble disciple has faith; he places his faith in the Tathāgata's enlightenment thus: 'The Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.'

12. "He has shame; he is ashamed of misconduct in body, speech, and mind, ashamed of engaging in evil unwholesome deeds.

13. "He has fear of wrongdoing; he is afraid of misconduct in body, speech, and mind, afraid of engaging in evil unwholesome deeds.⁵⁵⁹

14. "He has learned much, remembers what he has learned, and consolidates what he has learned. Such teachings as are good in the beginning, good in the middle, and good in the end,

with the right meaning and phrasing, and affirm a holy life that is utterly perfect and pure – such teachings as these he has learned much of, remembered, recited verbally, investigated with the mind and penetrated well by view.

15. "He is energetic in abandoning unwholesome states and in undertaking wholesome states; he is steadfast, firm in striving, not remiss in developing wholesome states.

16. "He has mindfulness; he possesses the highest mindfulness and skill; he recalls and recollects what was done long ago and spoken long ago.⁵⁶⁰

17. "He is wise; he possesses wisdom regarding rise and disappearance that is noble and penetrative and leads to the complete destruction of suffering.⁵⁶¹ That is how a noble disciple possesses seven good qualities.

18. "And how is a noble disciple one who obtains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now? Here, quite secluded from sensual pleasures, secluded from unwholesome states, a noble disciple enters upon and abides in the first jhāna...With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna...With the fading away as well of rapture...he enters upon and abides in the third jhāna...With the abandoning of pleasure and pain...he enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. That is how a noble disciple is one who obtains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now.

19. "When a noble disciple has thus become one who is possessed of virtue, who guards the doors of his sense faculties, who is moderate in eating, who is devoted to wakefulness, who possesses seven good qualities, [357] who obtains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now, he is called one in higher training who has entered upon the way. His eggs are unspoiled; he is capable of breaking out, capable of enlightenment, capable of attaining the supreme security from bondage.

"Suppose there were a hen with eight or ten or twelve eggs, which she had covered, incubated, and nurtured properly.⁵⁶²

Even though she did not wish: 'Oh, that my chicks might pierce their shells with the points of their claws and beaks and hatch out safely!' yet the chicks are capable of piercing their shells with the points of their claws and beaks and hatching out safely. So too, when a noble disciple has thus become one who is possessed of virtue...he is called one in higher training who has entered upon the way. His eggs are unspoiled; he is capable of breaking out, capable of enlightenment, capable of attaining the supreme security from bondage.

20. "Having arrived at that same supreme mindfulness whose purity is due to equanimity,⁵⁶³ this noble disciple recollects his manifold past lives...(as Sutta 51, §24)...Thus with their aspects and particulars he recollects his manifold past lives. This is his first breaking out like that of the hen's chicks from their shells.

21. "Having arrived at that same supreme mindfulness whose purity is due to equanimity, with the divine eye, which is purified and surpasses the human, this noble disciple sees beings passing away and reappearing...(as Sutta 51, §25)...he understands how beings pass on according to their actions. This is his second breaking out like that of the hen's chicks from their shells.

22. "Having arrived at that same supreme mindfulness whose purity is due to equanimity, by realising for himself with direct knowledge, this noble disciple here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. [358] This is his third breaking out like that of the hen's chicks from their shells.⁵⁶⁴

23. "When a noble disciple is possessed of virtue, that is his conduct. When he guards the doors of his sense faculties, that is his conduct. When he is moderate in eating, that is his conduct. When he is devoted to wakefulness, that is his conduct. When he possesses seven good qualities, that is his conduct. When he is one who obtains at will, without trouble or difficulty, the four jhānas that constitute the higher mind and provide a pleasant abiding here and now, that is his conduct.⁵⁶⁵

24. "When he recollects his manifold past lives...with their aspects and particulars, that is his true knowledge. When, with the divine eye...he sees beings passing away and reappearing and understands how beings pass on according to their actions, that is his true knowledge. When, by realising for himself with

direct knowledge, he here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints, that is his true knowledge.

25. "This noble disciple is thus said to be perfect in true knowledge, perfect in conduct, perfect in true knowledge and conduct. And this stanza was uttered by the Brahmā Sanankumāra:

'The noble clan is held to be
The best of people as to lineage;
But best of gods and humans is one
Perfect in true knowledge and conduct.'

"Now that stanza was well sung by the Brahmā Sanankumāra, not ill-sung; it was well spoken, not ill-spoken; it has a meaning, and is not meaningless; and it was approved by the Blessed One."⁵⁶⁶

26. Then the Blessed One rose and addressed the venerable Ānanda thus: "Good, good, Ānanda! It is good that you have spoken to the Sakyans of Kapilavatthu about the disciple in higher training who has entered upon the way." [359]

That is what the venerable Ānanda said. The Teacher approved. The Sakyans of Kapilavatthu were satisfied and delighted in the venerable Ānanda's words.

54 Potaliya Sutta

To Potaliya

1. THUS HAVE I HEARD. On one occasion the Blessed One was living in the country of the Anguttarāpans at a town of theirs named Āpaṇa.

2. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Āpaṇa for alms. When he had wandered for alms in Āpaṇa and had returned from his almsround, after his meal he went to a certain grove for the day's abiding. Having entered the grove, he sat down at the root of a tree.

3. Potaliya the householder, while walking and wandering for exercise, wearing full dress with parasol and sandals, also went to the grove, and having entered the grove, he went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he stood at one side. The Blessed One said to him: "There are seats, householder, sit down if you like."

When this was said, the householder Potaliya thought: "The recluse Gotama addresses me as 'householder,'" and angry and displeased, he remained silent.

A second time the Blessed One said to him: "There are seats, householder, sit down if you like." And a second time the householder Potaliya thought: "The recluse Gotama addresses me as 'householder,'" and angry and displeased, he remained silent.

A third time the Blessed One said to him: "There are seats, householder, sit down if you like." When this was said, the householder Potaliya thought: "The recluse Gotama addresses me as 'householder,'" and angry and displeased, he said to the Blessed One: [360] "Master Gotama, it is neither fitting nor proper that you address me as 'householder.'"

"Householder, you have the aspects, marks, and signs of a householder."

"Nevertheless, Master Gotama, I have given up all my works and cut off all my affairs."

"In what way have you given up all your works, householder, and cut off all your affairs?"

"Master Gotama, I have given all my wealth, grain, silver, and gold to my children as their inheritance. Without advising or admonishing them, I live merely on food and clothing. That is how I have given up all my works and cut off all my affairs."

"Householder, the cutting off of affairs as you describe it is one thing, but in the Noble One's Discipline the cutting off of affairs is different."

"What is the cutting off of affairs like in the Noble One's Discipline, venerable sir? It would be good, venerable sir, if the Blessed One would teach me the Dhamma, showing what the cutting off of affairs is like in the Noble One's Discipline."

"Then listen, householder, and attend closely to what I shall say."

"Yes, venerable sir," Potaliya the householder replied. The Blessed One said this:

4. "Householder, there are these eight things in the Noble One's Discipline that lead to the cutting off of affairs. What are the eight? With the support of the non-killing of living beings, the killing of living beings is to be abandoned. With the support of taking only what is given, the taking of what is not given is to be abandoned. With the support of truthful speech, false speech is to be abandoned. With the support of unmalicious speech, malicious speech is to be abandoned. With the support of refraining from rapacious greed,⁵⁶⁷ rapacious greed is to be abandoned. With the support of refraining from spiteful scolding, spiteful scolding is to be abandoned. With the support of refraining from angry despair, angry despair is to be abandoned. With the support of non-arrogance, arrogance is to be abandoned. These are the eight things, stated in brief without being expounded in detail, that lead to the cutting off of affairs in the Noble One's Discipline."

5. "Venerable sir, it would be good if, out of compassion, the Blessed One would expound to me in detail these eight things that lead to the cutting off of affairs in the Noble One's Discipline, which have been stated in brief by the Blessed One without being expounded in detail."

"Then listen, householder, and attend closely to what I shall say."

"Yes, venerable sir," Potaliya the householder replied. The Blessed One said this: [361]

6. "'With the support of the non-killing of living beings, the killing of living beings is to be abandoned.' So it was said. And with reference to what was this said? Here a noble disciple considers thus: 'I am practising the way to the abandoning and cutting off of those fetters because of which I might kill living beings. If I were to kill living beings, I would blame myself for doing so; the wise, having investigated, would censure me for doing so; and on the dissolution of the body, after death, because of killing living beings an unhappy destination would be expected. But this killing of living beings is itself a fetter and a hindrance.⁵⁶⁸ And while taints, vexation, and fever might arise through the killing of living beings, there are no taints, vexation, and fever in one who abstains from killing living beings.' So it is with reference to this that it was said: 'With the support of the non-killing of living beings, the killing of living beings is to be abandoned.'

7. "'With the support of taking only what is given, the taking of what is not given is to be abandoned.' So it was said...

8. "'With the support of truthful speech, false speech is to be abandoned.' So it was said...[362]

9. "'With the support of unmalicious speech, malicious speech is to be abandoned.' So it was said...

10. "'With the support of refraining from rapacious greed, rapacious greed is to be abandoned.' So it was said...

11. "'With the support of refraining from spiteful scolding, spiteful scolding is to be abandoned.' So it was said...[363]

12. "'With the support of refraining from angry despair, angry despair is to be abandoned.' So it was said...

13. "'With the support of non-arrogance, arrogance is to be abandoned.' So it was said. And with reference to what was this said? Here a noble disciple considers thus: 'I am practising the way to the abandoning and cutting off of those fetters because of which I might be arrogant. If I were to be arrogant, I would blame myself for this; the wise, having investigated, would censure me for this; and on the dissolution of the body, after death, because of being arrogant an unhappy destination would be expected. But this arrogance is itself a fetter and a hindrance. And while taints, vexation, and fever might arise through arro-

gance, there are no taints, vexation, and fever for one who is not arrogant.' So it is with reference to this that it was said: 'With the support of non-arrogance, arrogance is to be abandoned.'⁵⁶⁹ [364]

14. "These eight things that lead to the cutting off of affairs in the Noble One's Discipline have now been expounded in detail. But the cutting off of affairs in the Noble One's Discipline has not yet been achieved entirely and in all ways."

"Venerable sir, how is the cutting off of affairs in the Noble One's Discipline achieved entirely and in all ways? It would be good, venerable sir, if the Blessed One would teach me the Dhamma, showing me how the cutting off of affairs in the Noble One's Discipline is achieved entirely and in all ways."

"Then listen, householder, and attend closely to what I shall say."

"Yes, venerable sir," Potaliya the householder replied. The Blessed One said this:

15. "Householder, suppose a dog, overcome by hunger and weakness, was waiting by a butcher's shop.⁵⁷⁰ Then a skilled butcher or his apprentice would cut out a skeleton of meatless bones smeared with blood and toss it to the dog. What do you think, householder? Would that dog get rid of his hunger and weakness by gnawing such a skeleton of meatless bones smeared with blood?"

"No, venerable sir. Why is that? Because that skeleton consisted only of meatless bones smeared with blood. Eventually that dog would reap weariness and disappointment."

"So too, householder, a noble disciple considers thus: 'Sensual pleasures have been compared to a skeleton by the Blessed One; they provide much suffering and much despair, while the danger in them is great.' Having seen this thus as it actually is with proper wisdom, he avoids the equanimity that is diversified, based on diversity, and develops the equanimity that is unified, based on unity,⁵⁷¹ where clinging to the material things of the world utterly ceases without remainder.

16. "Householder, suppose a vulture, a crow, or a hawk seized a piece of meat and flew away, and then vultures, crows, and hawks flew up and pecked and clawed it. What do you think, householder? If that vulture, crow, or hawk does not quickly let go of that piece of meat, wouldn't it incur death or deadly suffering because of that?"

"Yes, venerable sir."

"So too, householder, a noble disciple considers thus: 'Sensual pleasures have been compared to a piece of meat by the Blessed One; they provide much suffering and much despair, while the danger in them is great.' [365] Having seen this thus as it actually is with proper wisdom...clinging to the material things of the world utterly ceases without remainder.

17. "Householder, suppose a man took a blazing grass torch and went against the wind. What do you think, householder? If that man does not quickly let go of that blazing grass torch, wouldn't that blazing grass torch burn his hand or his arm or some other part of his body, so that he might incur death or deadly suffering because of that?"

"Yes, venerable sir."

"So too, householder, a noble disciple considers thus: 'Sensual pleasures have been compared to a grass torch by the Blessed One; they provide much suffering and much despair, while the danger in them is great.' Having seen this thus as it actually is with proper wisdom...clinging to the material things of the world utterly ceases without remainder.

18. "Householder, suppose there were a charcoal pit deeper than a man's height full of glowing coals without flame or smoke. Then a man came who wanted to live and not to die, who wanted pleasure and recoiled from pain, and two strong men seized him by both arms and dragged him towards that charcoal pit. What do you think, householder? Would that man twist his body this way and that?"

"Yes, venerable sir. Why is that? Because that man knows that if he falls into that charcoal pit, he will incur death or deadly suffering because of that."

"So too, householder, a noble disciple considers thus: 'Sensual pleasures have been compared to a charcoal pit by the Blessed One; they provide much suffering and much despair, while the danger in them is great.' Having seen this thus as it actually is with proper wisdom...clinging to the material things of the world utterly ceases without remainder.

19. "Householder, suppose a man dreamt about lovely parks, lovely groves, lovely meadows, and lovely lakes, and on waking he saw nothing of it. So too, householder, a noble disciple considers thus: 'Sensual pleasures have been compared to a dream

by the Blessed One; they provide much suffering and much despair, while the danger in them is great.' Having seen this thus as it actually is with proper wisdom...clinging to the material things of the world utterly ceases without remainder.

20. "Householder, suppose a man borrowed goods on loan [366] – a fancy carriage and fine-jewelled earrings – and preceded and surrounded by those borrowed goods he went to the marketplace. Then people, seeing him, would say: 'Sirs, that is a rich man! That is how the rich enjoy their wealth!' Then the owners, whenever they saw him, would take back their things. What do you think, householder? Would that be enough for that man to become dejected?"

"Yes, venerable sir. Why is that? Because the owners took back their things."

"So too, householder, a noble disciple considers thus: 'Sensual pleasures have been compared to borrowed goods by the Blessed One; they provide much suffering and much despair, while the danger in them is great.' Having seen this thus as it actually is with proper wisdom...clinging to material things of the world utterly ceases without remainder.

21. "Householder, suppose there were a dense grove not far from some village or town, within which there was a tree laden with fruit but none of its fruit had fallen to the ground. Then a man came needing fruit, seeking fruit, wandering in search of fruit, and he entered the grove and saw the tree laden with fruit. Thereupon he thought: 'This tree is laden with fruit but none of its fruit has fallen to the ground. I know how to climb a tree, so let me climb this tree, eat as much fruit as I want, and fill my bag.' And he did so. Then a second man came needing fruit, seeking fruit, wandering in search of fruit, and taking a sharp axe, he too entered the grove and saw that tree laden with fruit. Thereupon he thought: 'This tree is laden with fruit but none of its fruit has fallen to the ground. I do not know how to climb a tree, so let me cut this tree down at its root, eat as much fruit as I want, and fill my bag.' And he did so. What do you think, householder? If that first man who had climbed the tree doesn't come down quickly, when the tree falls, wouldn't he break his hand or his foot or some other part of his body, [367] so that he might incur death or deadly suffering because of that?"

"Yes, venerable sir."

"So too, householder, a noble disciple considers thus: 'Sensual pleasures have been compared to a fruit tree by the Blessed One; they provide much suffering and much despair, while the danger in them is great.' Having seen this thus as it actually is with proper wisdom, he avoids the equanimity that is diversified, based on diversity, and develops the equanimity that is unified, based on unity, where clinging to the material things of the world utterly ceases without remainder.

22. "Having arrived at that same supreme mindfulness whose purity is due to equanimity, this noble disciple recollects his manifold past lives, that is, one birth, two births... (as *Sutta 51*, §24)... Thus with their aspects and particulars he recollects his manifold past lives.

23. "Having arrived at that same supreme mindfulness whose purity is due to equanimity, with the divine eye, which is purified and surpasses the human, this noble disciple sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate... (as *Sutta 51*, §25)... and he understands how beings pass on according to their actions.

24. "Having arrived at that same supreme mindfulness whose purity is due to equanimity, by realising for himself with direct knowledge, this noble disciple here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

25. "At this point, householder, the cutting off of affairs in the Noble One's Discipline has been achieved entirely and in all ways. What do you think, householder? Do you see in yourself any cutting off of affairs like this cutting off of affairs in the Noble One's Discipline when it is achieved entirely and in all ways?"

"Venerable sir, who am I that I should possess any cutting off of affairs entirely and in all ways like that in the Noble One's Discipline? I am far indeed, venerable sir, from that cutting off of affairs in the Noble One's Discipline when it has been achieved entirely and in all ways. For, venerable sir, though the wanderers of other sects are not thoroughbreds, we imagined that they are thoroughbreds,⁵⁷² though they are not thoroughbreds, we fed them the food of thoroughbreds; though they are not thoroughbreds, we set them in the place of thoroughbreds. But though the bhikkhus are thoroughbreds, we imagined that they are not thoroughbreds; though they are thoroughbreds, we

fed them the food of those who are not thoroughbreds; though they are thoroughbreds, we set them in the place of those who are not thoroughbreds. But now, venerable sir, [368] as the wanderers of other sects are not thoroughbreds, we shall understand that they are not thoroughbreds; as they are not thoroughbreds, we shall feed them the food of those who are not thoroughbreds; as they are not thoroughbreds, we shall set them in the place of those who are not thoroughbreds. But as the bhikkhus are thoroughbreds, we shall understand that they are thoroughbreds; as they are thoroughbreds, we shall feed them the food of thoroughbreds; as they are thoroughbreds, we shall set them in the place of those who are thoroughbreds. Venerable sir, the Blessed One has inspired in me love for recluses, confidence in recluses, reverence for recluses.

26. "Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life."

55 Jīvaka Sutta

To Jīvaka

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Rājagaha in the Mango Grove of Jīvaka Komārabhacca.⁵⁷³

2. Then Jīvaka Komārabhacca went to the Blessed One, and after paying homage to him, he sat down at one side and said to the Blessed One:

3. "Venerable sir, I have heard this: 'They slaughter living beings for the recluse Gotama; the recluse Gotama knowingly eats meat prepared for him from animals killed for his sake.' Venerable sir, do those who speak thus say what has been said by the Blessed One, and not misrepresent him with what is contrary to fact? Do they explain in accordance with the Dhamma in such a way that nothing which provides a ground for censure can be legitimately deduced from their assertions?" [369]

4. "Jīvaka, those who speak thus do not say what has been said by me, but misrepresent me with what is untrue and contrary to fact.

5. "Jīvaka, I say that there are three instances in which meat should not be eaten: when it is seen, heard, or suspected [that the living being has been slaughtered for the bhikkhu]. I say that meat should not be eaten in these three instances. I say that there are three instances in which meat may be eaten: when it is not seen, not heard, and not suspected [that the living being has been slaughtered for the bhikkhu]. I say that meat may be eaten in these three instances."⁵⁷⁴

6. "Here, Jīvaka, some bhikkhu lives in dependence upon a certain village or town. He abides pervading one quarter with a mind imbued with loving-kindness, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with loving-kindness,

abundant, exalted, immeasurable, without hostility and without ill will. Then a householder or a householder's son comes to him and invites him for the next day's meal. The bhikkhu accepts, if he likes. When the night is ended, in the morning he dresses, and taking his bowl and outer robe, goes to the house of that householder or householder's son and sits down on a seat made ready. Then the householder or householder's son serves him with good almsfood. He does not think: 'How good that the householder or householder's son serves me with good almsfood! If only a householder or householder's son might serve me with such good almsfood in the future!' He does not think thus. He eats that almsfood without being tied to it, infatuated with it, and utterly committed to it, seeing the danger in it and understanding the escape from it. What do you think, Jīvaka? Would that bhikkhu on such an occasion choose for his own affliction, or for another's affliction, or for the affliction of both?" – "No, venerable sir." – "Does not that bhikkhu sustain himself with blameless food on that occasion?"

7. "Yes, venerable sir. I have heard this, venerable sir: 'Brahmā abides in loving-kindness.' Venerable sir, the Blessed One is my visible witness to that; for the Blessed One abides in loving-kindness."

"Jīvaka, any lust, [370] any hate, any delusion whereby ill will might arise have been abandoned by the Tathāgata, cut off at the root, made like a palm stump, done away with so that they are no longer subject to future arising.⁵⁷⁵ If what you said referred to that, then I allow it to you."

"Venerable sir, what I said referred to precisely that."

8-10. "Here, Jīvaka, a bhikkhu lives in dependence upon a certain village or town. He abides pervading one quarter with a mind imbued with compassion...with a mind imbued with appreciative joy...with a mind imbued with equanimity, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with equanimity, abundant, exalted, immeasurable, without hostility and without ill will. Then a householder or a householder's son comes to him and invites him for the next day's meal. The bhikkhu accepts, if he likes...What do you think, Jīvaka? Would that bhikkhu on such an occasion choose

for his own affliction, or for another's affliction, or for the affliction of both?" – "No, venerable sir." – "Does not that bhikkhu sustain himself with blameless food on that occasion?"

11. "Yes, venerable sir. I have heard this, venerable sir: 'Brahmā abides in equanimity.' Venerable sir, the Blessed One is my visible witness to that; for the Blessed One abides in equanimity."

"Jivaka, any lust, any hate, any delusion whereby cruelty or discontent or aversion might arise have been abandoned by the Tathāgata, cut off at the root, made like a palm stump, done away with so that they are no longer subject to future arising.⁵⁷⁶ If what you said referred to that, then I allow it to you." [371]

"Venerable sir, what I said referred to precisely that."

12. "If anyone slaughters a living being for the Tathāgata or his disciple, he lays up much demerit in five instances. When he says: 'Go and fetch that living being,' this is the first instance in which he lays up much demerit. When that living being experiences pain and grief on being led along with a neck-halter, this is the second instance in which he lays up much demerit. When he says: 'Go and slaughter that living being,' this is the third instance in which he lays up much demerit. When that living being experiences pain and grief on being slaughtered, this is the fourth instance in which he lays up much demerit. When he provides the Tathāgata or his disciple with food that is not permissible, this is the fifth instance in which he lays up much demerit. Anyone who slaughters a living being for the Tathāgata or his disciple lays up much demerit in these five instances."

13. When this was said, Jivaka Komārabhacca said to the Blessed One: "It is wonderful, venerable sir, it is marvellous! The bhikkhus sustain themselves with permissible food. The bhikkhus sustain themselves with blameless food. Magnificent, venerable sir! Magnificent, venerable sir!...From today let the Blessed One remember me as a lay follower who has gone to him for refuge for life."⁵⁷⁷

56 *Upāli Sutta*

To Upāli

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Nālandā in Pāvārika's Mango Grove.

2. Now on that occasion the Nigaṇṭha Nātaputta was staying at Nālandā with a large assembly of Nigaṇṭhas. Then, when the Nigaṇṭha [named] Dīgha Tapassī⁵⁷⁸ had wandered for alms in Nālandā and had returned from his almsround, after his meal he went to Pāvārika's Mango Grove to see the Blessed One. [372] He exchanged greetings with the Blessed One, and when this courteous and amiable talk was finished, he stood at one side. As he stood there, the Blessed One said to him: "There are seats, Tapassī, sit down if you like."

3. When this was said, Dīgha Tapassī took a low seat and sat down at one side. Then the Blessed One asked him: "Tapassī, how many kinds of action does the Nigaṇṭha Nātaputta describe for the performance of evil action, for the perpetration of evil action?"

"Friend Gotama, the Nigaṇṭha Nātaputta is not accustomed to use the description 'action, action'; the Nigaṇṭha Nātaputta is accustomed to use the description 'rod, rod.'"⁵⁷⁹

"Then, Tapassī, how many kinds of rod does the Nigaṇṭha Nātaputta describe for the performance of evil action, for the perpetration of evil action?"

"Friend Gotama, the Nigaṇṭha Nātaputta describes three kinds of rod for the performance of evil action, for the perpetration of evil action; that is, the bodily rod, the verbal rod, and the mental rod."⁵⁸⁰

"How then, Tapassī, is the bodily rod one, the verbal rod another, and the mental rod still another?"

"The bodily rod is one, friend Gotama, the verbal rod is another, and the mental rod is still another."

"Of these three kinds of rod, Tapassī, thus analysed and distinguished, which kind of rod does the Nigaṇṭha Nātaputta describe as the most reprehensible for the performance of evil action, for the perpetration of evil action: the bodily rod or the verbal rod or the mental rod?"

"Of these three kinds of rod, friend Gotama, thus analysed and distinguished, the Nigaṇṭha Nātaputta describes the bodily rod as the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much the verbal rod and the mental rod."

"Do you say the bodily rod, Tapassī?"

"I say the bodily rod, friend Gotama."

"Do you say the bodily rod, Tapassī?"

"I say the bodily rod, friend Gotama."

"Do you say the bodily rod, Tapassī?"

"I say the bodily rod, friend Gotama."

Thus the Blessed One made the Nigaṇṭha Dīgha Tapassī maintain his statement up to the third time. [373]

4. Then the Nigaṇṭha Dīgha Tapassī asked the Blessed One: "And you, friend Gotama, how many kinds of rod do you describe for the performance of evil action, for the perpetration of evil action?"

"Tapassī, the Tathāgata is not accustomed to use the description 'rod, rod'; the Tathāgata is accustomed to use the description 'action, action.'"

"But, friend Gotama, how many kinds of action do you describe for the performance of evil action, for the perpetration of evil action?"

"Tapassī, I describe three kinds of action for the performance of evil action, for the perpetration of evil action: that is, bodily action, verbal action, and mental action."

"How then, friend Gotama, is bodily action one, verbal action another, and mental action still another?"

"Bodily action is one, Tapassī, verbal action is another, and mental action is still another."

"Of these three kinds of action, friend Gotama, thus analysed and distinguished, which kind of action do you describe as the most reprehensible for the performance of evil action, for the perpetration of evil action: bodily action or verbal action or mental action?"

"Of these three kinds of action, Tapassī, thus analysed and distinguished, I describe mental action as the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much bodily action and verbal action."⁵⁸¹

"Do you say mental action, friend Gotama?"

"I say mental action, Tapassī."

"Do you say mental action, friend Gotama?"

"I say mental action, Tapassī."

"Do you say mental action, friend Gotama?"

"I say mental action, Tapassī."

Thus the Nigaṇṭha Dīgha Tapassī made the Blessed One maintain his statement up to the third time, after which he rose from his seat and went to the Nigaṇṭha Nātaputta.

5. Now on that occasion the Nigaṇṭha Nātaputta was seated together with a very large assembly of laymen from Bālaka, most prominent among them being Upāli. The Nigaṇṭha Nātaputta saw the Nigaṇṭha Dīgha Tapassī coming in the distance and asked him: "Now where are you coming from in the middle of the day, Tapassī?"

"I am coming from the presence of the recluse Gotama, venerable sir."

"Did you have some conversation with the recluse Gotama, Tapassī?" [374]

"I had some conversation with the recluse Gotama, venerable sir."

"What was your conversation with him like, Tapassī?"

Then the Nigaṇṭha Dīgha Tapassī related to the Nigaṇṭha Nātaputta his entire conversation with the Blessed One.

6. When this was said, the Nigaṇṭha Nātaputta told him: "Good, good, Tapassī! The Nigaṇṭha Dīgha Tapassī has answered the recluse Gotama like a well-taught disciple who understands his teacher's dispensation rightly. What does the trivial mental rod count for in comparison with the gross bodily rod? On the contrary, the bodily rod is the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much the verbal rod and the mental rod."

7. When this was said, the householder Upāli said to the Nigaṇṭha Nātaputta: "Good, good, venerable sir, [on the part of] Dīgha Tapassī! The venerable Tapassī has answered the recluse Gotama like a well-taught disciple who understands his

teacher's dispensation rightly. What does the trivial mental rod count for in comparison with the gross bodily rod? On the contrary, the bodily rod is the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much the verbal rod and the mental rod. Now, venerable sir, I shall go and refute the recluse Gotama's doctrine on the basis of this statement. If the recluse Gotama maintains before me what the venerable Dīgha Tapassī made him maintain, then just as a strong man⁵⁸² might seize a long-haired ram by the hair and drag him to and drag him fro and drag him round about, so in debate I will drag the recluse Gotama to and drag him fro and drag him round about. Just as a strong brewer's workman might throw a big brewer's sieve into a deep water tank, and taking it by the corners, might drag it to and drag it fro and drag it round about, so in debate I will drag the recluse Gotama to and drag him fro and drag him round about. Just as a strong brewer's mixer might take a strainer by the corners and shake it down and shake it up and thump it about, so in debate I will shake the recluse Gotama down [375] and shake him up and thump him about. And just as a sixty-year-old elephant might plunge into a deep pond and enjoy playing the game of hemp-washing, so I shall enjoy playing the game of hemp-washing with the recluse Gotama. Venerable sir, I shall go and refute the recluse Gotama's doctrine on the basis of this statement."

"Go, householder, and refute the recluse Gotama's doctrine on the basis of this statement. For either I should refute the recluse Gotama's doctrine or else the Nigaṇṭha Dīgha Tapassī or you yourself."

8. When this was said, the Nigaṇṭha Dīgha Tapassī said to the Nigaṇṭha Nātaputta: "Venerable sir, I do not think that the householder Upāli should [try to] refute the recluse Gotama's doctrine. For the recluse Gotama is a magician and knows a converting magic by which he converts disciples of other sectarians."

"It is impossible, Tapassī, it cannot happen that the householder Upāli should go over to discipleship under the recluse Gotama; but it is possible, it can happen that the recluse Gotama might come over to discipleship under the householder Upāli. Go, householder, and refute the recluse Gotama's doctrine. For either I should refute the recluse Gotama's doctrine or else the Nigaṇṭha Dīgha Tapassī or you yourself."

For the second time...For the third time, the Niganṭha Dīgha Tapassī said to the Niganṭha Nātaputta: "Venerable sir, I do not think that the householder Upāli should [try to] refute the recluse Gotama's doctrine. For the recluse Gotama is a magician and knows a converting magic by which he converts disciples of other sectarians."

"It is impossible, Tapassī, it cannot happen that the householder Upāli should go over to discipleship under the recluse Gotama; but it is possible, it can happen that the recluse Gotama might come over to discipleship under the householder Upāli. Go, householder, and refute the recluse Gotama's doctrine. For either I should refute the recluse Gotama's doctrine or else the Niganṭha Dīgha Tapassī or you yourself."

9. "Yes, venerable sir," the householder Upāli replied, and he rose from his seat, and after paying homage to the Niganṭha Nātaputta, keeping him on his right, he left to go to the Blessed One in Pāvārika's Mango Grove. [376] There, after paying homage to the Blessed One, he sat down at one side and asked the Blessed One: "Venerable sir, did the Niganṭha Dīgha Tapassī come here?"

"The Niganṭha Dīgha Tapassī came here, householder."

"Venerable sir, did you have some conversation with him?"

"I had some conversation with him, householder."

"What was your conversation with him like, venerable sir?"

Then the Blessed One related to the householder Upāli his entire conversation with the Niganṭha Dīgha Tapassī.

10. When this was said, the householder Upāli said to the Blessed One: "Good, good, venerable sir, on the part of Tapassī! The Niganṭha Dīgha Tapassī has answered the Blessed One like a well-taught disciple who understands his teacher's dispensation rightly. What does the trivial mental rod count for in comparison with the gross bodily rod? On the contrary, the bodily rod is the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much the verbal rod and the mental rod."

"Householder, if you will debate on the basis of truth, we might have some conversation about this."

"I will debate on the basis of truth, venerable sir, so let us have some conversation about this."

11. "What do you think, householder? Here some Niganṭha might be afflicted, suffering, and gravely ill [with an illness

needing treatment by cold water, which his vows prohibit] and he might refuse cold water [though mentally longing for it] and use only [the permissible] hot water [thus keeping his vows bodily and verbally]. Because he does not get cold water he might die. Now, householder, where would the Nigaṇṭha Nātaputta describe his rebirth [as taking place]?"

"Venerable sir, there are gods called 'mind-bound'; he would be reborn there. Why is that? Because when he died he was still bound [by attachment] in the mind."⁵⁸³

"Householder, householder, pay attention how you reply! What you said before does not agree with what you said afterwards, nor does what you said afterwards agree with what you said before. Yet you made this statement: 'I will debate on the basis of truth, venerable sir, so let us have some conversation about this.'"

"Venerable sir, although the Blessed One has spoken thus, yet the bodily rod is the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much the verbal rod and the mental rod."⁵⁸⁴

12. "What do you think, [377] householder? Here some Nigaṇṭha might be restrained with four checks – curbed by all curbs, clamped by all curbs, cleansed by all curbs, and claimed by all curbs⁵⁸⁵ – and yet when going forward and returning he brings about the destruction of many small living beings. What result does the Nigaṇṭha Nātaputta describe for him?"

"Venerable sir, the Nigaṇṭha Nātaputta does not describe what is not willed as greatly reprehensible."

"But if one wills it, householder?"

"Then it is greatly reprehensible, venerable sir."

"But under which [of the three rods] does the Nigaṇṭha Nātaputta describe willing, householder?"

"Under the mental rod, venerable sir."⁵⁸⁶

"Householder, householder, pay attention how you reply! What you said before does not agree with what you said afterwards, nor does what you said afterwards agree with what you said before. Yet you made this statement: 'I will debate on the basis of truth, venerable sir, so let us have some conversation about this.'"

"Venerable sir, although the Blessed One has spoken thus, yet the bodily rod is the most reprehensible for the performance of

evil action, for the perpetration of evil action, and not so much the verbal rod and the mental rod."

13. "What do you think, householder? Is this town of Nālandā successful and prosperous, is it populous and crowded with people?"

"Yes, venerable sir, it is."

"What do you think, householder? Suppose a man came here brandishing a sword and spoke thus: 'In one moment, in one instant, I will make all the living beings in this town of Nālandā into one mass of flesh, into one heap of flesh.' What do you think, householder, would that man be able to do that?"

"Venerable sir, ten, twenty, thirty, forty, or even fifty men would not be able to make all the living beings in this town of Nālandā into one mass of flesh, into one heap of flesh in one moment or instant, so what does a single trivial man count for?"

"What do you think, householder? Suppose some recluse or brahmin came here possessed of supernormal power and attained to mastery of mind, and he spoke thus: 'I will reduce this town of Nālandā to ashes with one mental act of hate.' What do you think, householder, would such a recluse or brahmin be able to do that?" [378]

"Venerable sir, such a recluse or brahmin possessed of supernormal power and attained to mastery of mind would be able to reduce ten, twenty, thirty, forty, or even fifty Nālandās to ashes with one mental act of hate, so what does a single trivial Nālandā count for?"

"Householder, householder, pay attention how you reply! What you said before does not agree with what you said afterwards, nor does what you said afterwards agree with what you said before. Yet you made this statement: 'I will debate on the basis of truth, venerable sir, so let us have some conversation about this.'"

"Venerable sir, although the Blessed One has spoken thus, yet the bodily rod is the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much the verbal rod and the mental rod."

14. "What do you think, householder? Have you heard how the Dandaka, Kālinga, Mejha, and Mātanga forests became forests?"⁵⁸⁷ – "Yes, venerable sir." – "As you heard it, how did they become forests?" – "Venerable sir, I heard that they became forests by means of a mental act of hate on the part of the seers."

"Householder, householder, pay attention how you reply! What you said before does not agree with what you said afterwards, nor does what you said afterwards agree with what you said before. Yet you made this statement: 'I will debate on the basis of truth, venerable sir, so let us have some conversation about this.'"

15. "Venerable sir, I was satisfied and pleased by the Blessed One's very first simile. Nevertheless, I thought I would oppose the Blessed One thus since I desired to hear the Blessed One's varied solutions to the problem. Magnificent, venerable sir! Magnificent, venerable sir! The Blessed One has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. Venerable sir, I go to the Blessed One for refuge [379] and to the Dhamma and to the Sangha of bhikkhus. Let the Blessed One remember me as a lay follower who has gone to him for refuge for life."

16. "Investigate thoroughly, householder. It is good for such well-known people like you to investigate thoroughly."

"Venerable sir, I am even more satisfied and pleased with the Blessed One for telling me that. For the other sectarians, on acquiring me as their disciple, would carry a banner all over Nālandā announcing: 'The householder Upāli has come to discipleship under us.' But, on the contrary, the Blessed One tells me: 'Investigate thoroughly, householder. It is good for such well-known people like you to investigate thoroughly.' So for the second time, venerable sir, I go to the Blessed One for refuge and to the Dhamma and to the Sangha of bhikkhus. Let the Blessed One remember me as a lay follower who has gone to him for refuge for life."

17. "Householder, your family has long supported the Niganthas and you should consider that alms should be given to them when they come."

"Venerable sir, I am even more satisfied and pleased with the Blessed One for telling me that. Venerable sir, I have heard that the recluse Gotama says thus: 'Gifts should be given only to me; gifts should not be given to others. Gifts should be given only to my disciples; gifts should not be given to others' disciples. Only what is given to me is very fruitful, not what is given to others.'

Only what is given to my disciples is very fruitful, not what is given to others' disciples.' But, on the contrary, the Blessed One encourages me to give gifts to the Niganṭhas. Anyway we shall know the time for that, venerable sir. So for the third time, venerable sir, I go to the Blessed One for refuge and to the Dhamma and to the Sangha of bhikkhus. Let the Blessed One remember me as a lay follower who has gone to him for refuge for life."

18. Then the Blessed One gave the householder Upāli progressive instruction, that is, talk on giving, talk on virtue, talk on the heavens; he explained the danger, degradation, and defilement in sensual pleasures and the blessing of renunciation. When he knew that the householder Upāli's mind [380] was ready, receptive, free from hindrances, elated, and confident, he expounded to him the teaching special to the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth with all marks removed would take dye evenly, so too, while the householder Upāli sat there, the spotless immaculate vision of the Dhamma arose in him: "All that is subject to arising is subject to cessation."⁵⁸⁸ Then the householder Upāli saw the Dhamma, attained the Dhamma, understood the Dhamma, fathomed the Dhamma; he crossed beyond doubt, did away with perplexity, gained intrepidity, and became independent of others in the Teacher's Dispensation.⁵⁸⁹ Then he said to the Blessed One: "Now, venerable sir, we must go. We are busy and have much to do."

"Now is the time, householder, to do as you think fit."

19. Then the householder Upāli, having delighted and rejoiced in the Blessed One's words, rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he left to return to his own house. There he addressed the doorkeeper thus: "Good doorkeeper, from today on I close my door to the Niganṭhas and the Niganṭhis, and I open my door to the Blessed One's bhikkhus, bhikkhunīs, men lay followers, and women lay followers. If any Niganṭha comes, then tell him thus: 'Wait, venerable sir, do not enter. From today on the householder Upāli has gone over to discipleship under the recluse Gotama. He has closed his door to the Niganṭhas and Niganṭhis, and he has opened it to the Blessed One's bhikkhus, bhikkhunīs, men lay followers, and women lay followers. Venerable sir, if you need alms, wait here; they will bring it to you here.'" – "Yes, venerable sir," the doorkeeper replied.

20. The Nigaṇṭha Dīgha Tapassī heard: "The householder Upāli has gone over to discipleship under the recluse Gotama." Then he went to the Nigaṇṭha Nātaputta and told him: "Venerable sir, I have heard thus: 'The householder Upāli has gone over to discipleship under the recluse Gotama.'"

"It is impossible, Tapassī, it cannot happen that the householder Upāli should go over to discipleship under the recluse Gotama; but it is possible, it can happen that the recluse Gotama might come over to discipleship under the householder Upāli." [381]

A second time...And a third time the Nigaṇṭha Dīgha Tapassī told the Nigaṇṭha Nātaputta: "Venerable sir, I have heard thus: 'The householder Upāli has gone over to discipleship under the recluse Gotama.'"

"It is impossible, Tapassī, it cannot happen..."

"Venerable sir, shall I go and find out whether or not the householder Upāli has gone over to discipleship under the recluse Gotama?"

"Go, Tapassī, and find out whether or not he has gone over to discipleship under the recluse Gotama."

21. Then the Nigaṇṭha Dīgha Tapassī went to the householder Upāli's house. The doorkeeper saw him coming in the distance and told him: "Wait, venerable sir, do not enter. From today on the householder Upāli has gone over to discipleship under the recluse Gotama. He has closed his door to the Nigaṇṭhas and Nigaṇṭhīs, and he has opened it to the Blessed One's bhikkhus, bhikkhunīs, men lay followers, and women lay followers. Venerable sir, if you need alms, wait here; they will bring it to you here."

"I do not need alms, friend," he said, and he turned back and went to the Nigaṇṭha Nātaputta and told him: "Venerable sir, it is only too true that the householder Upāli has gone over to discipleship under the recluse Gotama. Venerable sir, I did not get your consent when I told you: 'Venerable sir, I do not think that the householder Upāli should [try to] refute the recluse Gotama's doctrine. For the recluse Gotama is a magician and knows a converting magic by which he converts disciples of other sectarians.' And now, venerable sir, your householder Upāli has been converted by the recluse Gotama with his converting magic!"

"It is impossible, Tapassī, it cannot happen that the householder Upāli should go over to discipleship under the recluse Gotama; but it is possible, it can happen that the recluse Gotama might come over to discipleship under the householder Upāli."

A second time...And a third time the Niganṭha Dīgha Tapassī told the Niganṭha Nātaputta: "Venerable sir, it is only too true that the householder Upāli has gone over to discipleship under the recluse Gotama [382]...with his converting magic!"

"It is impossible, Tapassī, it cannot happen...it can happen that the recluse Gotama might come over to discipleship under the householder Upāli. Now I shall go myself and find out whether or not he has gone over to discipleship under the recluse Gotama."

22. Then the Niganṭha Nātaputta went with a large assembly of Niganṭhas to the householder Upāli's house. The doorkeeper saw him coming in the distance and told him: "Wait, venerable sir, do not enter. From today on the householder Upāli has gone over to discipleship under the recluse Gotama. He has closed his door to the Niganṭhas and Niganṭhis, and he has opened his door to the Blessed One's bhikkhus, bhikkhunis, men lay followers, and women lay followers. Venerable sir, if you need alms, wait here; they will bring it to you here."

"Good doorkeeper, go to the householder Upāli and tell him: 'Venerable sir, the Niganṭha Nātaputta is standing at the outer gate with a large assembly of Niganṭhas; he wishes to see you.'"

"Yes, venerable sir," he replied, and he went to the householder Upāli and told him: "Venerable sir, the Niganṭha Nātaputta is standing at the outer gate with a large assembly of Niganṭhas; he wishes to see you."

"In that case, good doorkeeper, make seats ready in the hall of the central door."

"Yes, venerable sir," he replied, and after he had made seats ready in the hall of the central door, he returned to the householder Upāli and told him: "Venerable sir, the seats are made ready in the hall of the central door. Now it is time to do as you think fit."

23. Then the householder Upāli [383] went to the hall of the central door and sat down on the highest, best, chief, most excellent seat there. Then he told the doorkeeper: "Now, good doorkeeper, go to the Niganṭha Nātaputta and tell him:

'Venerable sir, the householder Upāli says: "Enter, venerable sir, if you wish.'"

"Yes, venerable sir," he replied, and he went to the Nigaṇṭha Nātaputta and told him: "Venerable sir, the householder Upāli says: 'Enter, venerable sir, if you wish.'"

Then the Nigaṇṭha Nātaputta went with the large assembly of Nigaṇṭhas to the hall of the central door.

24. Previously, when the householder Upāli saw the Nigaṇṭha Nātaputta coming in the distance, he used to go out to meet him, dust off the highest, best, chief, most excellent seat there with an upper robe, and having arranged it all around, have him seated on it. But now, while seated himself on the highest, best, chief, most excellent seat, he told Nigaṇṭha Nātaputta: "Venerable sir, there are seats; sit down if you wish."

25. When this was said, the Nigaṇṭha Nātaputta said: "Householder, you are mad, you are an imbecile. You went saying: 'Venerable sir, I shall refute the recluse Gotama's doctrine,' and you have come back all caught up in a vast net of doctrine. Just as if a man went to castrate someone and came back castrated on both sides, just as if a man went to put out someone's eyes and came back with both his eyes put out; so you too, householder, went saying: 'Venerable sir, I shall refute the recluse Gotama's doctrine,' and you have come back all caught up in a vast net of doctrine. Householder, you have been converted by the recluse Gotama with his converting magic!"

26. "Auspicious is that converting magic, venerable sir, good is that converting magic!¹⁵⁹⁰ Venerable sir, if my beloved kinsmen and relatives were to be converted by this conversion, it would lead to the welfare and happiness of my beloved kinsmen and relatives for a long time. If all nobles were to be converted by this conversion, it would lead to the welfare and happiness of the nobles for a long time. [384] If all brahmins...all merchants... all workers were to be converted by this conversion, it would lead to the welfare and happiness of the workers for a long time. If the world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its princes and its people, were to be converted by this conversion, it would lead to the welfare and happiness of the world for a long time. As to this, venerable sir, I shall give you a simile; for some wise men here understand the meaning of a statement by a simile.

27. "Venerable sir, there was once a brahmin who was old, aged, and burdened with years, and he had as a wife a young brahmin girl who was pregnant and near her confinement. Then she told him: 'Go, brahmin, buy a young monkey in the market and bring it back to me as a playmate for my child.' He replied: 'Wait, madam, till you have borne the child. If you bear a boy, then I will go to the market and buy a young male monkey and bring it back to you as a playmate for your little boy; but if you bear a girl, then I will go to the market and buy a young female monkey and bring it back to you as a playmate for your little girl.' For the second time she made the same request and received the same answer. For the third time she made the same request. Then, since his mind was bound to her with love, he went to the market, bought a young male monkey, brought it back, and told her: 'I have bought this young male monkey in the market [385] and brought it back to you as a playmate for your child.' Then she told him: 'Go, brahmin, take this young male monkey to Rattapāṇi the dyer's son and tell him: "Good Rattapāṇi, I want this young male monkey dyed the colour called yellow-unguent, pounded and re-pounded, and smoothened out on both sides."' Then, since his mind was bound to her with love, he took the young male monkey to Rattapāṇi the dyer's son and told him: 'Good Rattapāṇi, I want this young male monkey dyed the colour called yellow-unguent, pounded and re-pounded, and smoothened out on both sides.' Rattapāṇi the dyer's son told him: 'Venerable sir, this young male monkey will take a dyeing but not a pounding or a smoothening out.' So too, venerable sir, the doctrine of the foolish Nigaṇṭhas will give delight to fools but not to the wise, and it will not withstand testing or being smoothened out.

"Then, venerable sir, on another occasion that brahmin took a pair of new garments to Rattapāṇi the dyer's son and told him: 'Good Rattapāṇi, I want this pair of new garments dyed the colour called yellow-unguent, pounded and re-pounded, and smoothened out on both sides.' Rattapāṇi the dyer's son told him: 'Venerable sir, this pair of new garments will take a dyeing and a pounding and a smoothening out.' So too, venerable sir, the doctrine of that Blessed One, accomplished and fully enlightened, will give delight to the wise but not to fools, and it will withstand testing and being smoothened out."

28. "Householder, the assembly and the king know you thus:
 'The householder Upāli is a disciple of the Nigaṇṭha Nātaputta.'
 Whose disciple should we consider you to be?"

When this was said, the householder Upāli rose from his seat, and arranging his upper robe on one shoulder, [386] he extended his hands in reverential salutation in the direction of the Blessed One and told the Nigaṇṭha Nātaputta:

29. "In that case, venerable sir, hear whose disciple I am:

He is the Wise One who has cast off delusion,
 abandoned the heart's wilderness,⁵⁹¹ victor in battle;
 He knows no anguish, is perfectly even-minded,
 mature in virtue, of excellent wisdom;
 Beyond all temptations,⁵⁹² he is without stain:
 The Blessed One is he, and I am his disciple.

Free from perplexity, he abides contented,
 spurning worldly gains, a vessel of gladness;
 A human being who has done the recluse's duty,
 a man who bears his final body;
 He is utterly peerless and utterly spotless:
 The Blessed One is he, and I am his disciple.

He is free from doubt and skilful,
 the discipliner and excellent leader.
 None can surpass his resplendent qualities;
 without hesitation, he is the illuminator;
 Having severed conceit, he is the hero:
 The Blessed One is he, and I am his disciple.

The leader of the herd, he cannot be measured,
 his depths are unfathomed, he attained to the silence;⁵⁹³
 Provider of safety, possessor of knowledge,
 he stands in the Dhamma, inwardly restrained;
 Having overcome all bondage, he is liberated:
 The Blessed One is he, and I am his disciple.

The immaculate tusker, living in remoteness,
 with fetters all shattered, fully freed;
 Skilled in discussion, imbued with wisdom,

his banner lowered,⁵⁹⁴ he no longer lusts;
 Having tamed himself, he no more proliferates.⁵⁹⁵
 The Blessed One is he, and I am his disciple.

The best of seers,⁵⁹⁶ with no deceptive schemes,
 gained the triple knowledge, attained to holiness;
 His heart cleansed, a master of discourse,
 he lives ever tranquil, the finder of knowledge;
 The first of all givers, he is ever capable:
 The Blessed One is he, and I am his disciple.

He is the Noble One, developed in mind,
 who has gained the goal and expounds the truth;
 Endowed with mindfulness and penetrative insight,
 he leans neither forwards nor back;⁵⁹⁷
 Free from perturbation, attained to mastery:
 The Blessed One is he, and I am his disciple.

He has fared rightly and abides in meditation,
 inwardly undefiled, in purity perfect;
 He is independent and altogether fearless,⁵⁹⁸
 living secluded, attained to the summit;
 Having crossed over himself, he leads us across:
 The Blessed One is he, and I am his disciple.

Of supreme serenity, with extensive wisdom,
 a man of great wisdom, devoid of all greed;
 He is the Tathāgata, he is the Sublime One,
 the person unrivalled, the one without equal;
 He is intrepid, proficient in all:
 The Blessed One is he, and I am his disciple.

He has severed craving and become the Enlightened One,
 cleared of all clouds, completely untainted;
 Most worthy of gifts, most mighty of spirits,
 most perfect of persons, beyond estimation;
 The greatest in grandeur, attained the peak of glory:
 The Blessed One is he, and I am his disciple."

30. "When did you concoct that hymn of praise to the recluse Gotama, householder?"

"Venerable sir, suppose there were a great heap of many kinds of flowers, [387] and then a clever garland-maker or garland-maker's apprentice were to knot them into a multi-coloured garland; so too, venerable sir, the Blessed One has many praiseworthy qualities, many hundred praiseworthy qualities. Who, venerable sir, would not praise the praiseworthy?"

31. Then, since the Nigaṇṭha Nātaputta was unable to bear this honour done to the Blessed One, hot blood then and there gushed from his mouth.⁵⁹⁹

57 Kukkuravatika Sutta

The Dog-duty Ascetic

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living in the Koliyan country at a town of the Koliyans named Haliddavasana.

2. Then Puṇṇa, son of the Koliyans, an ox-duty ascetic, and also Seniya, a naked dog-duty ascetic, went to the Blessed One.⁶⁰⁰ Puṇṇa, the ox-duty ascetic, paid homage to the Blessed One and sat down at one side, while Seniya, the naked dog-duty ascetic, exchanged greetings with the Blessed One, and when this courteous and amiable talk was finished, he too sat down at one side curled up like a dog. Puṇṇa, the ox-duty ascetic, said to the Blessed One: "Venerable sir, this Seniya is a naked dog-duty ascetic who does what is hard to do: he eats his food when it is thrown to the ground. He has long taken up and practised that dog-duty. What will be his destination? What will be his future course?"

"Enough, Puṇṇa, let that be. Do not ask me that."

A second time...And a third time Puṇṇa, the ox-duty ascetic, said to the Blessed One: "Venerable sir, this Seniya is a naked dog-duty ascetic who does what is hard to do: he eats his food when it is thrown to the ground. He has long taken up and practised that dog-duty. What will be his destination? What will be his future course?"

"Well, Puṇṇa, since I certainly cannot persuade you when I say: 'Enough, Puṇṇa, let that be. Do not ask me that,' I shall therefore answer you.

3. "Here, Puṇṇa, someone develops the dog-duty fully and uninterruptedly; he develops the dog-habit fully and uninterruptedly; he develops the dog-mind fully [388] and uninterruptedly; he develops dog-behaviour fully and uninterruptedly. Having done so, on the dissolution of the body, after death, he

reappears in the company of dogs. But if he has such a view as this: 'By this virtue or observance or asceticism or holy life I shall become a [great] god or some [lesser] god,' that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal realm.⁶⁰¹ So, Punna, if his dog-duty succeeds, it will lead him to the company of dogs; if it fails, it will lead him to hell."

4. When this was said, Seniya the naked dog-duty ascetic cried out and burst into tears. Then the Blessed One told Punna, son of the Koliyans, the ox-duty ascetic: "Punna, I could not persuade you when I said: 'Enough, Punna, let that be. Do not ask me that.'"

[Then Seniya the naked dog-duty ascetic said:] "Venerable sir, I am not crying because the Blessed One has said this about me, but because I have long taken up and practised this dog-duty. Venerable sir, this Punna, son of the Koliyans, is an ox-duty ascetic. He has long taken up and practised that ox-duty. What will be his destination? What will be his future course?"

"Enough, Seniya, let that be. Do not ask me that."

A second time... And a third time Seniya the naked dog-duty ascetic asked the Blessed One: "Venerable sir, this Punna, son of the Koliyans, is an ox-duty ascetic. He has long taken up and practised that ox-duty. What will be his destination? What will be his future course?"

"Well, Seniya, since I certainly cannot persuade you when I say: 'Enough, Seniya, let that be. Do not ask me that,' I shall therefore answer you.

5. "Here, Seniya, someone develops the ox-duty fully and uninterruptedly; he develops the ox-habit fully and uninterruptedly; he develops the ox-mind fully and uninterruptedly; he develops ox-behaviour fully and uninterruptedly. Having done so, on the dissolution of the body, after death, he reappears in the company of oxen. [389] But if he has such a view as this: 'By this virtue or observance or asceticism or holy life I shall become a [great] god or some [lesser] god,' that is wrong view in his case. Now there are two destinations for one with wrong view, I say: hell or the animal realm. So, Seniya, if his ox-duty succeeds, it will lead him to the company of oxen; if it fails, it will lead him to hell."

6. When this was said, Punna, son of the Koliyans, the ox-duty ascetic cried out and burst into tears. Then the Blessed One told

Seniya the naked dog-duty ascetic: "Seniya, I could not persuade you when I said: 'Enough, Seniya, let that be. Do not ask me that.'"

[Then Puṇṇa the ox-duty ascetic said:] "Venerable sir, I am not crying because the Blessed One has said this about me, but because I have long taken up and practised this ox-duty. Venerable sir, I have confidence in the Blessed One thus: 'The Blessed One is capable of teaching me the Dhamma in such a way that I can abandon this ox-duty and that this Seniya the naked dog-duty ascetic can abandon that dog-duty.'"

"Then, Puṇṇa, listen and attend closely to what I shall say." – "Yes, venerable sir," he replied. The Blessed One said this:

7. "Puṇṇa, there are four kinds of action proclaimed by me after realising them for myself with direct knowledge. What are the four? There is dark action with dark result; there is bright action with bright result; there is dark-and-bright action with dark-and-bright result; and there is action that is neither dark nor bright with neither-dark-nor-bright result, action that leads to the destruction of action.

8. "And what, Puṇṇa, is dark action with dark result? Here someone generates an afflictive bodily formation, an afflictive verbal formation, an afflictive mental formation.⁶⁰² Having generated an afflictive bodily formation, an afflictive verbal formation, an afflictive mental formation, he reappears in an afflictive world.⁶⁰³ When he has reappeared in an afflictive world, afflictive contacts touch him. Being touched by afflictive contacts, he feels afflictive feelings, extremely painful, as in the case of the beings in [390] hell. Thus a being's reappearance is due to a being.⁶⁰⁴ one reappears through the actions one has performed. When one has reappeared, contacts touch one. Thus I say beings are the heirs of their actions. This is called dark action with dark result.

9. "And what, Puṇṇa, is bright action with bright result? Here someone generates an unafflictive bodily formation, an unafflictive verbal formation, an unafflictive mental formation.⁶⁰⁵ Having generated an unafflictive bodily formation, an unafflictive verbal formation, an unafflictive mental formation, he reappears in an unafflictive world.⁶⁰⁶ When he has reappeared in an unafflictive world, unafflictive contacts touch him. Being touched by unafflictive contacts, he feels unafflictive feelings, extremely pleasant, as in the case of the gods of Refulgent Glory. Thus a being's reappearance is due to a being; one reappears through

the actions one has performed. When one has reappeared, contacts touch one. Thus I say beings are the heirs of their actions. This is called bright action with bright result.

10. "And what, Puṇṇa, is dark-and-bright action with dark-and-bright result? Here someone generates a bodily formation that is both afflictive and unafflictive, a verbal formation that is both afflictive and unafflictive, a mental formation that is both afflictive and unafflictive.⁶⁰⁷ Having generated a bodily formation, a verbal formation, a mental formation that is both afflictive and unafflictive, he reappears in a world that is both afflictive and unafflictive. When he has reappeared in a world that is both afflictive and unafflictive, both afflictive and unafflictive contacts touch him. Being touched by both afflictive and unafflictive contacts, he feels both afflictive and unafflictive feelings, mingled pleasure and pain, as in the case of human beings and some gods and some beings in the lower worlds. Thus a being's reappearance is due to a being: one reappears through the actions one has performed. When one has reappeared, contacts touch one. Thus I say beings are the heirs to their actions. This is called dark-and-bright action with dark-and-bright result. [391]

11. "And what, Puṇṇa, is action that is neither dark nor bright with neither-dark-nor-bright result, action that leads to the destruction of action? Therein, the volition in abandoning the kind of action that is dark with dark result, and the volition in abandoning the kind of action that is bright with bright result, and the volition in abandoning the kind of action that is dark and bright with dark-and-bright result: this is called action that is neither dark nor bright with neither-dark-nor-bright result, action that leads to the destruction of action.⁶⁰⁸ These are the four kinds of action proclaimed by me after realising them for myself with direct knowledge."

12. When this was said, Punna, son of the Koliyans, the ox-duty ascetic said to the Blessed One: "Magnificent, venerable sir! Magnificent, venerable sir! The Blessed One has made the Dhamma clear in many ways...From today let the Blessed One remember me as a lay follower who has gone to him for refuge for life."

13. But Seniya the naked dog-duty ascetic said to the Blessed One: "Magnificent, venerable sir! Magnificent, venerable sir! The Blessed One has made the Dhamma clear in many ways, as

though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to the Blessed One for refuge and to the Dhamma and to the Sangha of bhikkhus. I would receive the going forth under the Blessed One, I would receive the full admission."

14. "Seniya, one who formerly belonged to another sect and desires the going forth and the full admission in this Dhamma and Discipline lives on probation for four months.⁶⁰⁹ At the end of four months, if the bhikkhus are satisfied with him, they give him the going forth and the full admission to the bhikkhus' state. But I recognise individual differences in this matter."⁶¹⁰

"Venerable sir, if those who formerly belonged to another sect and desire the going forth and the full admission in this Dhamma and Discipline live on probation for four months, and if at the end of the four months the bhikkhus being satisfied with them give them the going forth and the full admission to the bhikkhus' state, then I will live on probation for four years. At the end of the four years if the bhikkhus are satisfied with me, let them give me the going forth and the full admission to the bhikkhus' state."

15. Then Seniya the naked dog-duty ascetic received the going forth under the Blessed One, and he received the full admission. And soon, not long after his full admission, dwelling alone, withdrawn, [392] diligent, ardent, and resolute, the venerable Seniya, by realising for himself with direct knowledge, here and now entered upon and abided in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. He directly knew: "Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being." And the venerable Seniya became one of the arahants.

58 *Abhayarājakumāra Sutta*

To Prince Abhaya

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary.

2. Then Prince Abhaya⁶¹¹ went to the Nigaṇṭha Nātaputta, and after paying homage to him, sat down at one side. Thereupon the Nigaṇṭha Nātaputta said to him:

3. "Come, prince, refute the recluse Gotama's doctrine, and a good report of you will be spread to this effect: 'Prince Abhaya has refuted the doctrine of the recluse Gotama, who is so powerful and mighty.'"

"But how, venerable sir, shall I refute his doctrine?"

"Come, prince, go to the recluse Gotama and say: 'Venerable sir, would the Tathāgata utter speech that would be unwelcome and disagreeable to others?' If the recluse Gotama, on being asked thus, answers: 'The Tathāgata, prince, would utter speech that would be unwelcome and disagreeable to others,' then say to him: 'Then, venerable sir, what is the difference between you and an ordinary person? For an ordinary person also would utter speech that would be unwelcome and disagreeable to others.' But if the recluse Gotama, on being asked thus, answers: 'The Tathāgata, prince, would not utter speech [393] that would be unwelcome and disagreeable to others,' then say to him: 'Then, venerable sir, why have you declared of Devadatta: "Devadatta is destined for the states of deprivation, Devadatta is destined for hell, Devadatta will remain [in hell] for the aeon, Devadatta is incorrigible"? Devadatta was angry and dissatisfied with that speech of yours.' When the recluse Gotama is posed this two-horned question by you, he will not be able either to gulp it down or to throw it up. If an iron spike were stuck in a man's throat, he would not be able either to gulp it down or to throw it up; so too, prince, when the

recluse Gotama is posed this two-horned question by you, he will not be able either to gulp it down or to throw it up."

4. "Yes, venerable sir," Prince Abhaya replied. Then he rose from his seat, and after paying homage to the Nigaṇṭha Nāṭaputta, keeping him on his right, he left and went to the Blessed One. After paying homage to the Blessed One, he sat down at one side, looked at the sun, and thought: "It is too late today to refute the Blessed One's doctrine. I shall refute the Blessed One's doctrine in my own house tomorrow." Then he said to the Blessed One: "Venerable sir, let the Blessed One with three others consent to accept tomorrow's meal from me." The Blessed One consented in silence.

5. Then, knowing that the Blessed One had consented, Prince Abhaya rose from his seat, and after paying homage to him, keeping him on his right, he departed. Then, when the night had ended, it being morning, the Blessed One dressed, and taking his bowl and outer robe, he went to Prince Abhaya's house and sat down on the seat made ready. Then, with his own hands, Prince Abhaya served and satisfied the Blessed One with various kinds of good food. When the Blessed One had eaten and had withdrawn his hand from the bowl, Prince Abhaya took a low seat, sat down at one side, and said to the Blessed One:

6. "Venerable sir, would a Tathāgata utter such speech as would be unwelcome and disagreeable to others?"

"There is no one-sided answer to that, prince."

"Then, venerable sir, the Nigaṇṭhas have lost in this."

"Why do you say this, prince: [394] 'Then, venerable sir, the Nigaṇṭhas have lost in this'?"⁶¹²

Prince Abhaya then reported to the Blessed One his entire conversation with the Nigaṇṭha Nāṭaputta.

7. Now on that occasion a young tender infant was lying prone on Prince Abhaya's lap. Then the Blessed One said to Prince Abhaya: [395] "What do you think, prince? If, while you or your nurse were not attending to him, this child were to put a stick or a pebble in his mouth, what would you do to him?"

"Venerable sir, I would take it out. If I could not take it out at once, I would take his head in my left hand, and crooking a finger of my right hand, I would take it out even if it meant drawing blood. Why is that? Because I have compassion for the child."

8. "So too, prince, such speech as the Tathāgata knows to be untrue, incorrect, and unbeneficial, and which is also unwelcome and disagreeable to others: such speech the Tathāgata does not utter. Such speech as the Tathāgata knows to be true and correct but unbeneficial, and which is also unwelcome and disagreeable to others: such speech the Tathāgata does not utter. Such speech as the Tathāgata knows to be true, correct, and beneficial, but which is unwelcome and disagreeable to others: the Tathāgata knows the time to use such speech.⁶¹³ Such speech as the Tathāgata knows to be untrue, incorrect, and unbeneficial, but which is welcome and agreeable to others: such speech the Tathāgata does not utter. Such speech as the Tathāgata knows to be true and correct but unbeneficial, and which is welcome and agreeable to others: such speech the Tathāgata does not utter. Such speech as the Tathāgata knows to be true, correct, and beneficial, and which is welcome and agreeable to others: the Tathāgata knows the time to use such speech. Why is that? Because the Tathāgata has compassion for beings."

9. "Venerable sir, when learned nobles, learned brahmins, learned householders, and learned recluses, after formulating a question, then go to the Blessed One and pose it, has there already been in the Blessed One's mind the thought: 'If they come to me and ask me thus, I shall answer thus'? Or does that answer occur to the Tathāgata on the spot?"

10. "As to that, prince, I shall ask you a question in return. Answer it as you choose. What do you think, prince? Are you skilled in the parts of a chariot?"

"Yes, venerable sir, I am."

"What do you think, prince? When people come to you and ask: 'What is the name of this part of the chariot?' has there already been in your mind the thought: [396] 'If they come to me and ask me thus, I shall answer them thus'? Or does that answer occur to you on the spot?"

"Venerable sir, I am well known as a charioteer skilled in the parts of a chariot. All the parts of a chariot are well known to me. That answer would occur to me on the spot."

11. "So too, prince, when learned nobles, learned brahmins, learned householders, and learned recluses, after formulating a question, then come to the Tathāgata and pose it, the answer occurs to the Tathāgata on the spot. Why is that? That element

of things has been fully penetrated by the Tathāgata, through the full penetration of which the answer occurs to the Tathāgata on the spot.”⁶¹⁴

12. When this was said, Prince Abhaya said: “Magnificent, venerable sir! Magnificent, venerable sir! The Blessed One has made the Dhamma clear in many ways...From today let the Blessed One remember me as a lay follower who has gone to him for refuge for life.”

59 *Bahuvedanīya Sutta* The Many Kinds of Feeling

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.

2. Then the carpenter Pañcakanga⁶¹⁵ went to the venerable Udāyin, and after paying homage to him, he sat down at one side and asked him:

3. "Venerable sir, how many kinds of feeling have been stated by the Blessed One?"

"Three kinds of feeling have been stated by the Blessed One, householder: pleasant feeling, painful feeling, and neither-painful-nor-pleasant feeling. [397] These three kinds of feeling have been stated by the Blessed One."

"Not three kinds of feeling have been stated by the Blessed One, venerable Udāyin; two kinds of feeling have been stated by the Blessed One: pleasant feeling and painful feeling. This neither-painful-nor-pleasant feeling has been stated by the Blessed One as a peaceful and sublime kind of pleasure."

A second time and a third time the venerable Udāyin stated his position, and a second time and a third time the carpenter Pañcakanga stated his. But the venerable Udāyin could not convince the carpenter Pañcakanga nor could the carpenter Pañcakanga convince the venerable Udāyin.

4. The venerable Ānanda heard their conversation. Then he went to the Blessed One, and after paying homage to him, he sat down at one side and reported to the Blessed One the entire conversation between the venerable Udāyin and the carpenter Pañcakanga. When he had finished, the Blessed One told the venerable Ānanda:

5. "Ānanda, it was actually a true presentation that the carpenter Pañcakanga would not accept from Udāyin, and it was actually a true presentation that Udāyin would not accept from

the carpenter Pañcakanga. I have stated two kinds of feeling in one presentation; [398] I have stated three kinds of feeling in another presentation; I have stated five kinds of feeling in another presentation; I have stated six kinds of feeling in another presentation; I have stated eighteen kinds of feeling in another presentation; I have stated thirty-six kinds of feeling in another presentation; I have stated one hundred and eight kinds of feeling in another presentation.⁶¹⁶ That is how the Dhamma has been shown by me in [different] presentations.

"When the Dhamma has thus been shown by me in [different] presentations, it may be expected of those who will not concede, allow, and accept what is well stated and well spoken by others that they will take to quarreling, brawling, and disputing, stabbing each other with verbal daggers. But it may be expected of those who concede, allow, and accept what is well stated and well spoken by others that they will live in concord, with mutual appreciation, without disputing, blending like milk and water, viewing each other with kindly eyes.

6. "Ānanda, there are these five cords of sensual pleasure. What are the five? Forms cognizable by the eye that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. Sounds cognizable by the ear... Odours cognizable by the nose...Flavours cognizable by the tongue...Tangibles cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. These are the five cords of sensual pleasure. Now the pleasure and joy that arise dependent on these five cords of sensual pleasure are called sensual pleasure.

7. "Should anyone say: 'That is the utmost pleasure and joy that beings experience,' I would not concede that to him. Why is that? Because there is another kind of pleasure loftier and more sublime than that pleasure. And what is that other kind of pleasure? Here, Ānanda, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. This is that other kind of pleasure loftier and more sublime than the previous pleasure.

8. "Should anyone say: 'That is the utmost pleasure and joy that beings experience,' I would not concede that to him. [399]

Why is that? Because there is another kind of pleasure loftier and more sublime than that pleasure. And what is that other kind of pleasure? Here, Ānanda, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. This is that other kind of pleasure loftier and more sublime than the previous pleasure.

9. "Should anyone say...And what is that other kind of pleasure? Here, Ānanda, with the fading away as well of rapture, a bhikkhu abides in equanimity, mindful and fully aware, and still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.' This is that other kind of pleasure loftier and more sublime than the previous pleasure.

10. "Should anyone say...And what is that other kind of pleasure? Here, Ānanda, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. This is that other kind of pleasure loftier and more sublime than the previous pleasure.⁶¹⁷

11. "Should anyone say...And what is that other kind of pleasure? Here, Ānanda, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that 'space is infinite,' a bhikkhu enters upon and abides in the base of infinite space. This is that other kind of pleasure loftier and more sublime than the previous pleasure.

12. "Should anyone say...And what is that other kind of pleasure? Here, Ānanda, by completely surmounting the base of infinite space, aware that 'consciousness is infinite,' a bhikkhu enters upon and abides in the base of infinite consciousness. This is that other kind of pleasure loftier and more sublime than the previous pleasure.

13. "Should anyone say...And what is that other kind of pleasure? Here, Ānanda, by completely surmounting the base of infinite consciousness, aware that 'there is nothing,' a bhikkhu enters upon and abides in the base of nothingness.

This is that other kind of pleasure loftier and more sublime than the previous pleasure. [400]

14. "Should anyone say...And what is that other kind of pleasure? Here, Ānanda, by completely surmounting the base of nothingness, a bhikkhu enters upon and abides in the base of neither-perception-nor-non-perception. This is that other kind of pleasure loftier and more sublime than the previous pleasure.

15. "Should anyone say: 'That is the utmost pleasure and joy that beings experience,' I would not concede that to him. Why is that? Because there is another kind of pleasure loftier and more sublime than that pleasure. And what is that other kind of pleasure? Here, Ānanda, by completely surmounting the base of neither-perception-nor-non-perception, a bhikkhu enters upon and abides in the cessation of perception and feeling. This is that other kind of pleasure loftier and more sublime than the previous pleasure.

16. "It is possible, Ānanda, that wanderers of other sects might speak thus: 'The recluse Gotama speaks of the cessation of perception and feeling and he describes that as pleasure. What is this, and how is this?' Wanderers of other sects who speak thus should be told: 'Friends, the Blessed One describes pleasure not only with reference to pleasant feeling; rather, friends, the Tathāgata describes as pleasure any kind of pleasure wherever and in whatever way it is found.'"⁶¹⁸

That is what the Blessed One said. The venerable Ānanda was satisfied and delighted in the Blessed One's words.

60 Apannaka Sutta

The Incontrovertible Teaching

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was wandering in the Kosalan country with a large Sangha of bhikkhus, and eventually he arrived at a Kosalan brahmin village named Sālā.

2. The brahmin householders of Sālā heard: "The recluse Gotama, the son of the Sakyans who went forth from a Sakyā clan, has been wandering in the Kosalan country [401] with a large Sangha of bhikkhus and has come to Sālā. Now a good report of Master Gotama has been spread to this effect: 'That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its princes and its people, which he has himself realised with direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.' Now it is good to see such arahants."

3. Then the brahmin householders of Sālā went to the Blessed One. Some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when this courteous and amiable talk was finished, sat down at one side; some extended their hands in reverential salutation towards the Blessed One and sat down at one side; some pronounced their name and clan in the Blessed One's presence and sat down at one side; some kept silent and sat down at one side.

4. When they were seated, the Blessed One asked them: "Householders, is there any teacher agreeable to you in whom you have acquired faith supported by reasons?"⁶¹⁹

"No, venerable sir, there is no teacher agreeable to us in whom we have acquired faith supported by reasons."

"Since, householders, you have not found an agreeable teacher, you may undertake and practise this incontrovertible teaching;⁶²⁰ for when the incontrovertible teaching is accepted and undertaken, it will lead to your welfare and happiness for a long time. And what is the incontrovertible teaching?⁶²¹

(I. THE DOCTRINE OF NIHILISM)

5. (A) "Householders, there are some recluses and brahmins whose doctrine and view is this: 'There is nothing given, nothing offered, nothing sacrificed; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world.'⁶²² [402]

6. (B) "Now there are some recluses and brahmins whose doctrine is directly opposed to that of those recluses and brahmins, and they say thus: 'There is what is given and what is offered and what is sacrificed; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world.' What do you think, householders? Don't these recluses and brahmins hold doctrines directly opposed to each other?" – "Yes, venerable sir."

7. (A.i) "Now, householders, of those recluses and brahmins whose doctrine and view is this: 'There is nothing given...no good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world,' it is to be expected that they will avoid these three wholesome states, namely, good bodily conduct, good verbal conduct, and good mental conduct, and that they will undertake and practise these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct. Why is that? Because those good recluses and brahmins do not see in unwholesome states the danger,

degradation, and defilement, nor do they see in wholesome states the blessing of renunciation, the aspect of cleansing.

8. (A.ii) "Since there actually is another world, one who holds the view 'there is no other world' has wrong view. Since there actually is another world, one who intends 'there is no other world' has wrong intention. Since there actually is another world, one who makes the statement 'there is no other world' has wrong speech. Since there actually is another world, one who says 'there is no other world' is opposed to those arahants who know the other world. Since there actually is another world, one who convinces another 'there is no other world' convinces him to accept an untrue Dhamma; and because he convinces another to accept an untrue Dhamma, he praises himself and disparages others. Thus any pure virtue that he formerly had is abandoned and corrupt conduct is substituted.⁶²³ And this wrong view, wrong intention, wrong speech, opposition to noble ones, convincing another to accept an untrue Dhamma, and self-praise and disparagement of others – these several evil unwholesome states thus come into being with wrong view as their condition. [403]

9. (A.iii) "About this a wise man considers thus: 'If there is no other world, then on the dissolution of the body this good person will have made himself safe enough.'⁶²⁴ But if there is another world, then on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. Now whether or not the word of those good recluses and brahmins is true, let me assume that there is no other world: still this good person is here and now censured by the wise as an immoral person, one of wrong view who holds the doctrine of nihilism.⁶²⁵ But on the other hand, if there is another world, then this good person has made an unlucky throw on both counts: since he is censured by the wise here and now, and since on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. He has wrongly accepted and undertaken this incontrovertible teaching in such a way that it extends only to one side and excludes the wholesome alternative."⁶²⁶

10. (B.i) "Now, householders, of those recluses and brahmins whose doctrine and view is this: 'There is what is given...there are good and virtuous recluses and brahmins in the world who

have themselves realised by direct knowledge and declare this world and the other world,' it is to be expected that they will avoid these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct, and that they will undertake and practise these three wholesome states, namely, good bodily conduct, good verbal conduct, and good mental conduct. Why is that? Because those good recluses and brahmins see in unwholesome states the danger, degradation, and defilement, and they see in wholesome states the blessing of renunciation, the aspect of cleansing.

11. (B.ii) "Since there actually is another world, one who holds the view 'there is another world' has right view. Since there actually is another world, one who intends 'there is another world' has right intention. Since there actually is another world, one who makes the statement 'there is another world' has right speech. Since there actually is another world, one who says 'there is another world' is not opposed to those arahants who know the other world. Since there actually is another world, one who convinces another 'there is another world' [404] convinces him to accept true Dhamma; and because he convinces another to accept true Dhamma, he does not praise himself and disparage others. Thus any corrupt conduct that he formerly had is abandoned and pure virtue is substituted. And this right view, right intention, right speech, non-opposition to noble ones, convincing another to accept true Dhamma, and avoidance of self-praise and disparagement of others – these several wholesome states thus come into being with right view as their condition.

12. (B.iii) "About this a wise man considers thus: 'If there is another world, then on the dissolution of the body, after death, this good person will reappear in a happy destination, even in the heavenly world. Now whether or not the word of those good recluses and brahmins is true, let me assume that there is no other world: still this good person is here and now praised by the wise as a virtuous person, one with right view who holds the doctrine of affirmation.⁶²⁷ And on the other hand, if there is another world, then this good person has made a lucky throw on both counts: since he is praised by the wise here and now, and since on the dissolution of the body, after death, he will reappear in a happy destination, even in the heavenly world. He has rightly accepted and undertaken this incontrovertible

teaching in such a way that it extends to both sides and excludes the unwholesome alternative.⁶²⁸

(II. THE DOCTRINE OF NON-DOING)

13. (A) "Householders, there are some recluses and brahmins whose doctrine and view is this:⁶²⁹ 'When one acts or makes others act, when one mutilates or makes others mutilate, when one tortures or makes others inflict torture, when one inflicts sorrow or makes others inflict sorrow, when one oppresses or makes others inflict oppression, when one intimidates or makes others inflict intimidation, when one kills living beings, takes what is not given, breaks into houses, plunders wealth, commits burglary, ambushes highways, seduces another's wife, utters falsehood – no evil is done by the doer. If, with a razor-rimmed wheel, one were to make the living beings on this earth into one mass of flesh, into one heap of flesh, because of this there would be no evil and no outcome of evil. If one were to go along the south bank of the Ganges killing and slaughtering, mutilating and making others mutilate, torturing and making others inflict torture, because of this there would be no evil and no outcome of evil. If one were to go along the north bank of the Ganges giving gifts and making others give gifts, making offerings and making others make offerings, because of this there would be no merit and no outcome of merit. By giving, by taming oneself, by restraint, by speaking truth, there is no merit and no outcome of merit.'

14. (B) "Now there are some recluses and brahmins [405] whose doctrine is directly opposed to that of those recluses and brahmins, and they say thus: 'When one acts or makes others act, when one mutilates or makes others mutilate...utters falsehood – evil is done by the doer. If, with a razor-rimmed wheel, one were to make the living beings on this earth into one mass of flesh, into one heap of flesh, because of this there would be evil and the outcome of evil. If one were to go along the south bank of the Ganges killing and slaughtering, mutilating and making others mutilate, torturing and making others inflict torture, because of this there would be evil and the outcome of evil. If one were to go along the north bank of the Ganges giving gifts and making others give gifts, making offerings and

making others make offerings, because of this there would be merit and the outcome of merit. By giving, by taming oneself, by restraint, by speaking truth, there is merit and the outcome of merit.' What do you think, householders? Don't these recluses and brahmans hold doctrines directly opposed to each other?" – "Yes, venerable sir."

15. (A.i) "Now, householders, of those recluses and brahmans whose doctrine and view is this: 'When one acts or makes others act...there is no merit and no outcome of merit,' it is to be expected that they will avoid these three wholesome states, namely, good bodily conduct, good verbal conduct and good mental conduct, and that they will undertake and practise these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct. Why is that? Because those good recluses and brahmans do not see in unwholesome states the danger, degradation, and defilement, nor do they see in wholesome states the blessing of renunciation, the aspect of cleansing.

16. (A.ii) "Since there actually is doing, one who holds the view 'there is no doing' has wrong view. Since there actually is doing, one who intends 'there is no doing' has wrong intention. Since there actually is doing, one who makes the statement 'there is no doing' has wrong speech. Since there actually is doing, one who says 'there is no doing' is opposed to those arahants who hold the doctrine that there is doing. Since there actually is doing, one who convinces another 'there is no doing' convinces him to accept an untrue Dhamma; and because he convinces another to accept an untrue Dhamma, he praises himself and disparages others. Thus any pure virtue that he formerly had is abandoned and corrupt conduct is substituted. [406] And this wrong view, wrong intention, wrong speech, opposition to noble ones, convincing another to accept an untrue Dhamma, and self-praise and disparagement of others – these several evil unwholesome states thus come into being with wrong view as their condition.

17. (A.iii) "About this a wise man considers thus: 'If there is no doing, then on the dissolution of the body this good person will have made himself safe enough. But if there is doing, then on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. Now whether or not the word of those good recluses and

brahmins is true, let me assume that there is no doing: still this good person is here and now censured by the wise as an immoral person, one of wrong view who holds the doctrine of non-doing. But on the other hand, if there is doing, then this good person has made an unlucky throw on both counts: since he is censured by the wise here and now, and since on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. He has wrongly accepted and undertaken this incontrovertible teaching in such a way that it extends only to one side and excludes the wholesome alternative.'

18. (B.i) "Now, householders, of those recluses and brahmins whose doctrine and view is this: 'When one acts or makes others act...there is merit and outcome of merit,' it is to be expected that they will avoid these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct, and that they will undertake and practise these three wholesome states, namely, good bodily conduct, good verbal conduct, and good mental conduct. Why is that? Because those good recluses and brahmins see in unwholesome states the danger, degradation, and defilement, and they see in wholesome states the blessing of renunciation, the aspect of cleansing.

19. (B.ii) "Since there actually is doing, one who holds the view 'there is doing' has right view. Since there actually is doing, one who intends 'there is doing' has right intention. Since there actually is doing, one who makes the statement 'there is doing' has right speech. Since there actually is doing, one who says 'there is doing' is not opposed to those arahants who hold the doctrine that there is doing. Since there actually is doing, one who convinces another 'there is doing' convinces him to accept true Dhamma; [407] and because he convinces another to accept true Dhamma, he does not praise himself and disparage others. Thus any corrupt conduct that he formerly had is abandoned and pure virtue is substituted. And this right view, right intention, right speech, non-opposition to noble ones, convincing another to accept true Dhamma, and avoidance of self-praise and disparagement of others – these several wholesome states thus come into being with right view as their condition.

20. (B.iii) "About this a wise man considers thus: 'If there is doing, then on the dissolution of the body, after death, this good

person will reappear in a happy destination, even in the heavenly world. Now whether or not the word of those good recluses and brahmins is true, let me assume that there is no doing: still this good person is here and now praised by the wise as a virtuous person, one with right view who holds the doctrine of doing. And on the other hand, if there is doing, then this good person has made a lucky throw on both counts: since he is praised by the wise here and now, and since on the dissolution of the body, after death, he will reappear in a happy destination, even in the heavenly world. He has rightly accepted and undertaken this incontrovertible teaching in such a way that it extends to both sides and excludes the unwholesome alternative.'

(III. THE DOCTRINE OF NON-CAUSALITY)

21. (A) "Householders, there are some recluses and brahmins whose doctrine and view is this:⁶³⁰ 'There is no cause or condition for the defilement of beings; beings are defiled without cause or condition. There is no cause or condition for the purification of beings; beings are purified without cause or condition. There is no power, no energy, no manly strength, no manly endurance. All beings, all living things, all creatures, all souls are without mastery, power, and energy; moulded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes.'⁶³¹

22. (B) "Now there are some recluses and brahmins whose doctrine is directly opposed to that of those recluses and brahmins, and they say thus: 'There is a cause and condition for the defilement of beings; beings are defiled owing to a cause and condition. There is a cause and condition for the purification of beings; beings are purified owing to a cause and condition. There is power, energy, manly strength, manly endurance. It is not the case that all beings, all living things, all creatures, all souls are without mastery, power, and energy, or that moulded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes.' What do you think, householders? [408] Don't these recluses and brahmins hold doctrines directly opposed to each other?" – "Yes, venerable sir."

23. (A.i) "Now, householders, of those recluses and brahmins whose doctrine and view is this: 'There is no cause or condition

for the defilement of beings...they experience pleasure and pain in the six classes,' it is to be expected that they will avoid these three wholesome states, namely, good bodily conduct, good verbal conduct, and good mental conduct, and that they will undertake and practise these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct. Why is that? Because those good recluses and brahmins do not see in unwholesome states the danger, degradation, and defilement, nor do they see in wholesome states the blessing of renunciation, the aspect of cleansing.

24. (A.ii) "Since there actually is causality, one who holds the view 'there is no causality' has wrong view. Since there actually is causality, one who intends 'there is no causality' has wrong intention. Since there actually is causality, one who makes the statement 'there is no causality' has wrong speech. Since there actually is causality, one who says 'there is no causality' is opposed to those arahants who hold the doctrine of causality. Since there actually is causality, one who convinces another 'there is no causality' convinces him to accept an untrue Dhamma; and because he convinces another to accept an untrue Dhamma, he praises himself and disparages others. Thus any pure virtue that he formerly had is abandoned and corrupt conduct is substituted. And this wrong view, wrong intention, wrong speech, opposition to noble ones, convincing another to accept an untrue Dhamma, and self-praise and disparagement of others – these several evil unwholesome states thus come into being with wrong view as their condition.

25. (A.iii) "About this a wise man considers thus: 'If there is no causality, then on the dissolution of the body this good person will have made himself safe enough. But if there is causality, then on the dissolution of the body, after death, he will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. Now whether or not the word of those good recluses and brahmins is true, let me assume that there is no causality: still this good person is here and now censured by the wise as an immoral person, one of wrong view who holds the doctrine of non-causality. But on the other hand, if there is causality, then this good person has made an unlucky throw on both counts: [409] since he is censured by the wise here and now, and since on the dissolution of the body, after death, he

will reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. He has wrongly accepted and undertaken this incontrovertible teaching in such a way that it extends only to one side and excludes the wholesome alternative.'

26. (B.i) "Now, householders, of those recluses and brahmins whose doctrine and view is this: 'There is a cause and condition for the defilement of beings...they experience pleasure and pain in the six classes,' it is to be expected that they will avoid these three unwholesome states, namely, bodily misconduct, verbal misconduct, and mental misconduct, and that they will undertake and practise these three wholesome states, namely, good bodily conduct, good verbal conduct, and good mental conduct. Why is that? Because those good recluses and brahmins see in unwholesome states the danger, degradation, and defilement, and they see in wholesome states the blessing of renunciation, the aspect of cleansing.

27. (B.ii) "Since there actually is causality, one who holds the view 'there is causality' has right view. Since there actually is causality, one who intends 'there is causality' has right intention. Since there actually is causality, one who makes the statement 'there is causality' has right speech. Since there actually is causality, one who says 'there is causality' is not opposed to those arahants who hold the doctrine of causality. Since there actually is causality, one who convinces another 'there is causality' convinces him to accept true Dhamma; and because he convinces another to accept true Dhamma, he does not praise himself and disparage others. Thus any corrupt conduct that he formerly had is abandoned and pure virtue is substituted. And this right view, right intention, right speech, non-opposition to noble ones, convincing another to accept true Dhamma, and avoidance of self-praise and disparagement of others – these several wholesome states thus come into being with right view as their condition.

28. (B.iii) "About this a wise man considers thus: 'If there is causality, then on the dissolution of the body, after death, this good person will reappear in a happy destination, even in the heavenly world. Now whether or not the word of those good recluses and brahmins is true, let me assume that there is no causality: still this good person is here and now praised by the wise as a virtuous person, one with right view who holds the

doctrine of causality. And on the other hand, if there is [410] causality, then this good person has made a lucky throw on both counts: since he is praised by the wise here and now, and since on the dissolution of the body, after death, he will reappear in a happy destination, even in the heavenly world. He has rightly accepted and undertaken this incontrovertible teaching in such a way that it extends to both sides and excludes the unwholesome alternative.'

(IV. THERE ARE NO IMMATERIAL REALMS)

29. "Householders, there are some recluses and brahmins whose doctrine and view is this: 'There are definitely no immaterial realms.'⁶³²

30. "Now there are some recluses and brahmins whose doctrine is directly opposed to that of those recluses and brahmins, and they say thus: 'There definitely are immaterial realms.' What do you think, householders? Don't these recluses and brahmins hold doctrines directly opposed to each other?" – "Yes, venerable sir."

31. "About this a wise man considers thus: 'These good recluses and brahmins hold the doctrine and view "there are definitely no immaterial realms," but that has not been seen by me. And these other good recluses and brahmins hold the doctrine and view "there definitely are immaterial realms," but that has not been known by me. If, without knowing and seeing, I were to take one side and declare: "Only this is true, anything else is wrong," that would not be fitting for me. Now as to the recluses and brahmins who hold the doctrine and view "there definitely are no immaterial realms," if their word is true then it is certainly still possible that I might reappear [after death] among the gods of the fine-material realms who consist of mind.'⁶³³ But as to the recluses and brahmins who hold the doctrine and view "there definitely are immaterial realms," if their word is true then it is certainly possible that I might reappear [after death] among the gods of the immaterial realms who consist of perception. The taking up of rods and weapons, quarrels, brawls, disputes, recrimination, malice, and false speech are seen to occur based on material form, but this does not exist at all in the immaterial realms.' After reflecting thus, he practises the way to dispassion

towards material forms, to the fading away and cessation of material forms.⁶³⁴

(V. THERE IS NO CESSATION OF BEING)

32. "Householders, there are some recluses and brahmins whose doctrine and view is this: 'There is definitely no cessation of being.'"⁶³⁵

33. "Now there are some recluses and brahmins whose doctrine is directly opposed to that of those recluses and brahmins, and they say thus: 'There definitely [411] is a cessation of being.' What do you think, householders? Don't these recluses and brahmins hold doctrines directly opposed to each other?" – "Yes, venerable sir."

34. "About this a wise man considers thus: 'These good recluses and brahmins hold the doctrine and view "there is definitely no cessation of being," but that has not been seen by me. And these other good recluses and brahmins hold the doctrine and view "there definitely is a cessation of being," but that has not been known by me. If, without knowing and seeing, I were to take one side and declare: "Only this is true, anything else is wrong," that would not be fitting for me. Now as to the recluses and brahmins who hold the doctrine and view "there definitely is no cessation of being," if their word is true then it is certainly still possible that I might reappear [after death] among the gods of the immaterial realms who consist of perception. But as to the recluses and brahmins who hold the doctrine and view "there definitely is a cessation of being," if their word is true then it is possible that I might here and now attain final Nibbāna. The view of those good recluses and brahmins who hold the doctrine and view "there definitely is no cessation of being" is close to lust, close to bondage, close to delighting, close to holding, close to clinging; but the view of those good recluses and brahmins who hold the doctrine and view "there definitely is cessation of being" is close to non-lust, close to non-bondage, close to non-delighting, close to non-holding, close to non-clinging. After reflecting thus, he practises the way to dispassion towards being, to the fading away and cessation of being."⁶³⁶



(FOUR KINDS OF PERSONS)

35. "Householders, there are four kinds of persons to be found existing in the world. What four? Here a certain kind of person torments himself and pursues the practice of torturing himself. Here a certain kind of person torments others and pursues the practice of torturing others. Here a certain kind of person torments himself and pursues the practice of torturing himself, and he also torments others and pursues the practice of torturing others. Here a certain kind of person does not torment himself or pursue the practice of torturing himself, and he does not torment others or pursue the practice of torturing others. [412] Since he torments neither himself nor others, he is here and now hungerless, extinguished, and cooled, and he abides experiencing bliss, having himself become holy.

36. "What kind of person, householders, torments himself and pursues the practice of torturing himself? Here a certain person goes naked, rejecting conventions...(*as Sutta 51, §8*)...Thus in such a variety of ways he dwells pursuing the practice of tormenting and mortifying the body. This is called the kind of person who torments himself and pursues the practice of torturing himself.

37. "What kind of person, householders, torments others and pursues the practice of torturing others? Here a certain person is a butcher of sheep...(*as Sutta 51, §9*)...or one who follows any other such bloody occupation. This is called the kind of person who torments others and pursues the practice of torturing others.

38. "What kind of a person, householders, torments himself and pursues the practice of torturing himself and also torments others and pursues the practice of torturing others? Here some person is a head-anointed noble king or a well-to-do brahmin...(*as Sutta 51, §10*)...And then his slaves, messengers, and servants make preparations, weeping with tearful faces, being spurred on by threats of punishment and by fear. This is called the kind of person who torments himself and pursues the practice of torturing himself and who torments others and pursues the practice of torturing others.

39. "What kind of person, householders, does not torment himself or pursue the practice of torturing himself and does not torment others or pursue the practice of torturing others – the

one who, since he torments neither himself nor others, is here and now hungerless, extinguished, and cooled, and abides experiencing bliss, having himself become holy?

40–55. “Here, householders, a Tathāgata appears in the world... (as *Sutta 51*, §§12–27) [413]... He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’

56. “This, householders, is called the kind of person who does not torment himself or pursue the practice of torturing himself and who does not torment others or pursue the practice of torturing others – the one who, since he torments neither himself nor others, is here and now hungerless, extinguished, and cooled, and abides experiencing bliss, having himself become holy.”

57. When this was said, the brahmin householders of Sālā said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the darkness for those with eyesight to see forms. We go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama accept us as lay followers who have gone to him for refuge for life.”



2

The Division on Bhikkhus
(Bhikkhuvagga)



61 Ambalaṭṭhikārāhulovāda Sutta

Advice to Rāhula at Ambalaṭṭhikā

[414] 1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary.

2. Now on that occasion the venerable Rāhula was living at Ambalaṭṭhikā.⁶³⁷ Then, when it was evening, the Blessed One rose from meditation and went to the venerable Rāhula at Ambalaṭṭhikā. The venerable Rāhula saw the Blessed One coming in the distance and made a seat ready and set out water for washing the feet. The Blessed One sat down on the seat made ready and washed his feet. The venerable Rāhula paid homage to him and sat down at one side.

3. Then the Blessed One left a little water in the water vessel and asked the venerable Rāhula: "Rāhula, do you see this little water left in the water vessel?" – "Yes, venerable sir." – "Even so little, Rāhula, is the reclueship of those who are not ashamed to tell a deliberate lie."

4. Then the Blessed One threw away the little water that was left and asked the venerable Rāhula: "Rāhula, do you see that little water that was thrown away?" – "Yes, venerable sir." – "Even so, Rāhula, those who are not ashamed to tell a deliberate lie have thrown away their reclueship."

5. Then the Blessed One turned the water vessel upside down and asked the venerable Rāhula: "Rāhula, do you see this water vessel turned upside down?" – "Yes, venerable sir." – "Even so, Rāhula, those who are not ashamed to tell a deliberate lie have turned their reclueship upside down."

6. Then the Blessed One turned the water vessel right way up again and asked the venerable Rāhula: "Rāhula, do you see this hollow, empty water vessel?" – "Yes, venerable sir." – "Even so

hollow and empty, Rāhula, is the recluseship of those who are not ashamed to tell a deliberate lie."

7. "Suppose, Rāhula, there were a royal tusker elephant with tusks as long as chariot poles, full-grown in stature, high-bred, and accustomed to battle. In battle he would perform his task with his forefeet and his hindfeet, with his forequarters and his hindquarters, with his head and his ears, with his tusks and his tail, [415] yet he would keep back his trunk. Then his rider would think: 'This royal tusker elephant with tusks as long as chariot poles...performs his task in battle with his forefeet and his hindfeet...yet he keeps back his trunk. He has not yet given up his life.' But when the royal tusker elephant...performs his task in battle with his forefeet and his hindfeet, with his forequarters and his hindquarters, with his head and his ears, with his tusks and his tail, and also with his trunk, then his rider would think: 'This royal tusker elephant with tusks as long as chariot poles...performs his task in battle with his forefeet and his hindfeet...and also with his trunk. He has given up his life. Now there is nothing this royal tusker elephant would not do.' So too, Rāhula, when one is not ashamed to tell a deliberate lie, there is no evil, I say, that one would not do. Therefore, Rāhula, you should train thus: 'I will not utter a falsehood even as a joke.'

8. "What do you think, Rāhula? What is the purpose of a mirror?"

"For the purpose of reflection, venerable sir."

"So too, Rāhula, an action with the body should be done after repeated reflection; an action by speech should be done after repeated reflection; an action by mind should be done after repeated reflection.

9. "Rāhula, when you wish to do an action with the body, you should reflect upon that same bodily action thus: 'Would this action that I wish to do with the body lead to my own affliction, or to the affliction of others, or to the affliction of both? Is it an unwholesome bodily action with painful consequences, with painful results?' When you reflect, if you know: 'This action that I wish to do with the body would lead to my own affliction, or to the affliction of others, or to the affliction of both; it is an unwholesome bodily action with painful consequences, with painful results,' then you definitely should not do such an action with the body. [416] But when you reflect, if you know: 'This action that I wish to do with the body would

not lead to my own affliction, or to the affliction of others, or to the affliction of both; it is a wholesome bodily action with pleasant consequences, with pleasant results,' then you may do such an action with the body.

10. "Also, Rāhula, while you are doing an action with the body, you should reflect upon that same bodily action thus: 'Does this action that I am doing with the body lead to my own affliction, or to the affliction of others, or to the affliction of both? Is it an unwholesome bodily action with painful consequences, with painful results?' When you reflect, if you know: 'This action that I am doing with the body leads to my own affliction, or to the affliction of others, or to the affliction of both; it is an unwholesome bodily action with painful consequences, with painful results,' then you should suspend such a bodily action. But when you reflect, if you know: 'This action that I am doing with the body does not lead to my own affliction, or to the affliction of others, or to the affliction of both; it is a wholesome bodily action with pleasant consequences, with pleasant results,' then you may continue in such a bodily action.

11. "Also, Rāhula, after you have done an action with the body, you should reflect upon that same bodily action thus: 'Does this action that I have done with the body lead to my own affliction, or to the affliction of others, or to the affliction of both? Was it an unwholesome bodily action with painful consequences, with painful results?' When you reflect, if you know: 'This action that I have done with the body leads to my own affliction, or to the affliction of others, or to the affliction of both; it was an unwholesome bodily action with painful consequences, with painful results,' then you should confess such a bodily action, reveal it, and lay it open to the Teacher or to your wise companions in the holy life. Having confessed it, revealed it, and laid it open, [417] you should undertake restraint for the future.⁶³⁸ But when you reflect, if you know: 'This action that I have done with the body does not lead to my own affliction, or to the affliction of others, or to the affliction of both; it was a wholesome bodily action with pleasant consequences, pleasant results,' you can abide happy and glad, training day and night in wholesome states.

12. "Rāhula, when you wish to do an action by speech... (complete as in §9, substituting "speech" for "body")...you may do

such an action by speech.

13. "Also, Rāhula, while you are doing an action by speech... (*complete as in §10, substituting "speech" for "body"*) [418]...you may continue in such an action by speech.

14. "Also, Rāhula, after you have done an action by speech... (*complete as in §11, substituting "speech" for "body"*)...you can abide happy and glad, training day and night in wholesome states.

15. "Rāhula, when you wish to do an action by mind... (*complete as in §9, substituting "mind" for "body"*) [419]...you may do such an action by mind.

16. "Also, Rāhula, while you are doing an action by mind... (*complete as in §10, substituting "mind" for "body"*)...you may continue in such a mental action.

17. "Also, Rāhula, after you have done an action by mind... (*complete as in §11, substituting "mind" for "body"*⁶³⁹)...you can abide happy and glad, training day and night in wholesome states. [420]

18. "Rāhula, whatever recluses and brahmins in the past purified their bodily action, their verbal action, and their mental action, all did so by repeatedly reflecting thus. Whatever recluses and brahmins in the future will purify their bodily action, their verbal action, and their mental action, all will do so by repeatedly reflecting thus. Whatever recluses and brahmins in the present are purifying their bodily action, their verbal action, and their mental action, all are doing so by repeatedly reflecting thus. Therefore, Rāhula, you should train thus: 'We will purify our bodily action, our verbal action, and our mental action by repeatedly reflecting upon them.'"

That is what the Blessed One said. The venerable Rāhula was satisfied and delighted in the Blessed One's words.

62 *Mahārāhulovāda Sutta* The Greater Discourse of Advice to Rāhula

1. **THUS HAVE I HEARD.**⁶⁴⁰ On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapindika's Park.

2. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Sāvatthī for alms. The venerable Rāhula also [421] dressed, and taking his bowl and outer robe, followed close behind the Blessed One.

3. Then the Blessed One looked back and addressed the venerable Rāhula thus:⁶⁴¹ "Rāhula, any kind of material form whatever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all material form should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.'"

"Only material form, Blessed One? Only material form, Sublime One?"

"Material form, Rāhula, and feeling, perception, formations, and consciousness."

4. Then the venerable Rāhula considered thus: "Who would go into the town for alms today when personally admonished by the Blessed One?" Thus he turned back and sat down at the root of a tree, folding his legs crosswise, setting his body erect, and establishing mindfulness in front of him.

5. The venerable Sāriputta saw him sitting there and addressed him thus: "Rāhula, develop mindfulness of breathing. When mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit."⁶⁴²

6. Then, when it was evening, the venerable Rāhula rose from meditation and went to the Blessed One. After paying homage to him, he sat down at one side and asked the Blessed One:

7. "Venerable sir, how is mindfulness of breathing developed and cultivated, so that it is of great fruit and great benefit?"

(THE FOUR GREAT ELEMENTS)

8. "Rāhula,⁶⁴³ whatever internally, belonging to oneself, is solid, solidified, and clung-to; that is, head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, or whatever else internally, belonging to oneself, is solid, solidified, and clung-to: this is called the internal earth element. Now both the internal earth element and the external earth element are simply earth element. And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' [422] When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the earth element and makes the mind dispassionate towards the earth element.

9. "What, Rāhula, is the water element? The water element may be either internal or external. What is the internal water element? Whatever internally, belonging to oneself, is water, watery, and clung-to, that is, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil-of-the-joints, urine, or whatever else internally, belonging to oneself, is water, watery, and clung-to: this is called the internal water element. Now both the internal water element and the external water element are simply water element. And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the water element and makes the mind dispassionate towards the water element.

10. "What, Rāhula, is the fire element? The fire element may be either internal or external. What is the internal fire element? Whatever internally, belonging to oneself, is fire, fiery, and clung-to, that is, that by which one is warmed, ages, and is consumed, and that by which what is eaten, drunk, consumed, and tasted gets completely digested, or whatever else internally, belonging to oneself, is fire, fiery, and clung-to: this is called the internal fire element. Now both the internal fire element and the external fire element are simply fire element. And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees it thus as it

actually is with proper wisdom, one becomes disenchanted with the fire element and makes the mind dispassionate towards the fire element.

11. "What, Rāhula, is the air element? The air element may be either internal or external. What is the internal air element? Whatever internally, belonging to oneself, is air, airy, and clung-to, that is, up-going winds, down-going winds, winds in the belly, winds in the bowels, winds that course through the limbs, in-breath and out-breath, or whatever else internally, belonging to oneself, is air, airy, and clung-to: this is called the internal air element. Now both the internal air element and the external air element are simply air element. And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' [423] When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the air element and makes the mind dispassionate towards the air element.

12. "What, Rāhula, is the space element?⁶⁴⁴ The space element may be either internal or external. What is the internal space element? Whatever internally, belonging to oneself, is space, spatial, and clung-to, that is, the holes of the ears, the nostrils, the door of the mouth, and that [aperture] whereby what is eaten, drunk, consumed, and tasted gets swallowed, and where it collects, and whereby it is excreted from below, or whatever else internally, belonging to oneself, is space, spatial, and clung-to: this is called the internal space element. Now both the internal space element and the external space element are simply space element. And that should be seen as it actually is with proper wisdom thus: 'This is not mine, this I am not, this is not my self.' When one sees it thus as it actually is with proper wisdom, one becomes disenchanted with the space element and makes the mind dispassionate towards the space element.

13. "Rāhula, develop meditation that is like the earth; for when you develop meditation that is like the earth, arisen agreeable and disagreeable contacts will not invade your mind and remain.⁶⁴⁵ Just as people throw clean things and dirty things, excrement, urine, spittle, pus, and blood on the earth, and the earth is not horrified, humiliated, and disgusted because of that, so too, Rāhula, develop meditation that is like the earth; for when

you develop meditation that is like the earth, arisen agreeable and disagreeable contacts will not invade your mind and remain.

14. "Rāhula, develop meditation that is like water; for when you develop meditation that is like water, arisen agreeable and disagreeable contacts will not invade your mind and remain. Just as people wash clean things and dirty things, excrement, urine, spittle, pus, and blood in water, and the water is not horrified, humiliated, and disgusted because of that, so too, [424] Rāhula, develop meditation that is like water; for when you develop meditation that is like water, arisen agreeable and disagreeable contacts will not invade your mind and remain.

15. "Rāhula, develop meditation that is like fire; for when you develop meditation that is like fire, arisen agreeable and disagreeable contacts will not invade your mind and remain. Just as people burn clean things and dirty things, excrement, urine, spittle, pus, and blood in fire, and the fire is not horrified, humiliated, and disgusted because of that, so too, Rāhula, develop meditation that is like fire; for when you develop meditation that is like fire, arisen agreeable and disagreeable contacts will not invade your mind and remain.

16. "Rāhula, develop meditation that is like air; for when you develop meditation that is like air, arisen agreeable and disagreeable contacts will not invade your mind and remain. Just as the air blows on clean things and dirty things, on excrement, urine, spittle, pus, and blood, and the air is not horrified, humiliated, and disgusted because of that, so too, Rāhula, develop meditation that is like air; for when you develop meditation that is like air, arisen agreeable and disagreeable contacts will not invade your mind and remain.

17. "Rāhula, develop meditation that is like space; for when you develop meditation that is like space, arisen agreeable and disagreeable contacts will not invade your mind and remain. Just as space is not established anywhere, so too, Rāhula, develop meditation that is like space; for when you develop meditation that is like space, arisen agreeable and disagreeable contacts will not invade your mind and remain.

18. "Rāhula, develop meditation on loving-kindness; for when you develop meditation on loving-kindness, any ill will will be abandoned.

19. "Rāhula, develop meditation on compassion; for when

you develop meditation on compassion, any cruelty will be abandoned.

20. "Rāhula, develop meditation on appreciative joy; for when you develop meditation on appreciative joy, any discontent will be abandoned.

21. "Rāhula, develop meditation on equanimity; for when you develop meditation on equanimity, any aversion will be abandoned.

22. "Rāhula, develop meditation on foulness; for when you develop meditation on foulness, any lust will be abandoned.

23. "Rāhula, develop meditation on the perception of impermanence; [425] for when you develop meditation on the perception of impermanence, the conceit 'I am' will be abandoned.

24. "Rāhula, develop meditation on mindfulness of breathing. When mindfulness of breathing is developed and cultivated, it is of great fruit and great benefit. And how is mindfulness of breathing developed and cultivated, so that it is of great fruit and great benefit?

25. "Here, Rāhula, a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs cross-wise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out.⁶⁴⁶

26. "Breathing in long, he understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long.' Breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short.' He trains thus: 'I shall breathe in experiencing the whole body [of breath]'; he trains thus: 'I shall breathe out experiencing the whole body [of breath].'⁶⁴⁷ He trains thus: 'I shall breathe in tranquillising the bodily formation'; he trains thus: 'I shall breathe out tranquillising the bodily formation.'

27. "He trains thus: 'I shall breathe in experiencing rapture'; he trains thus: 'I shall breathe out experiencing rapture.' He trains thus: 'I shall breathe in experiencing pleasure'; he trains thus: 'I shall breathe out experiencing pleasure.' He trains thus: 'I shall breathe in experiencing the mental formation'; he trains thus: 'I shall breathe out experiencing the mental formation.'⁶⁴⁸ He trains thus: 'I shall breathe in tranquillising the mental formation'; he trains thus: 'I shall breathe out tranquillising the mental formation.'

28. "He trains thus: 'I shall breathe in experiencing the mind'; he trains thus: 'I shall breathe out experiencing the mind.' He trains thus: 'I shall breathe in gladdening the mind'; he trains thus: 'I shall breathe out gladdening the mind.' He trains thus: 'I shall breathe in concentrating the mind'; he trains thus: 'I shall breathe out concentrating the mind.' He trains thus: 'I shall breathe in liberating the mind'; he trains thus: 'I shall breathe out liberating the mind.'

29. "He trains thus: 'I shall breathe in contemplating impermanence'; he trains thus: 'I shall breathe out contemplating impermanence.' He trains thus: 'I shall breathe in contemplating fading away'; he trains thus: 'I shall breathe out contemplating fading away.' He trains thus: 'I shall breathe in contemplating cessation'; he trains thus: 'I shall breathe out contemplating cessation.' He trains thus: 'I shall breathe in contemplating relinquishment'; he trains thus: 'I shall breathe out contemplating relinquishment.'

30. "Rāhula, that is how mindfulness of breathing is developed and cultivated, so that it is of great fruit and great benefit. When mindfulness of breathing is developed and cultivated in this way, [426] even the final in-breaths and out-breaths are known as they cease, not unknown."⁶⁴⁷

That is what the Blessed One said. The venerable Rāhula was satisfied and delighted in the Blessed One's words.

63 Cūlamālunkya Sutta

The Shorter Discourse to Mālunkyāputta

1. **TUH HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.

2. Then, while the venerable Mālunkyāputta was alone in meditation, the following thought arose in his mind:

"These speculative views have been undeclared by the Blessed One, set aside and rejected by him, namely: 'the world is eternal' and 'the world is not eternal'; 'the world is finite' and 'the world is infinite'; 'the soul is the same as the body' and 'the soul is one thing and the body another'; and 'after death a Tathāgata exists' and 'after death a Tathāgata does not exist' and 'after death a Tathāgata both exists and does not exist' and 'after death a Tathāgata neither exists nor does not exist.' The Blessed One does not declare these to me, and I do not approve of and accept the fact that he does not declare these to me, so I shall go to the Blessed One and ask him the meaning of this. If he declares to me either 'the world is eternal' or 'the world is not eternal'...or 'after death a Tathāgata neither exists nor does not exist,' then I will lead the holy life under him; if he does not declare these to me, then I will abandon the training and return to the low life." [427]

3. Then, when it was evening, the venerable Mālunkyāputta rose from meditation and went to the Blessed One. After paying homage to him, he sat down at one side and told him:

"Here, venerable sir, while I was alone in meditation, the following thought arose in my mind: 'These speculative views have been undeclared by the Blessed One...If he does not declare these to me, then I will abandon the training and return to the low life.' If the Blessed One knows 'the world is eternal,' let the Blessed One declare to me 'the world is eternal'; if the

Blessed One knows ‘the world is not eternal,’ let the Blessed One declare to me ‘the world is not eternal.’ If the Blessed One does not know either ‘the world is eternal’ or ‘the world is not eternal,’ then it is straightforward for one who does not know and does not see to say: ‘I do not know, I do not see.’

“If the Blessed One knows ‘the world is finite,’...‘the world is infinite,’...‘the soul is the same as the body,’...‘the soul is one thing and the body another,’...‘after death a Tathāgata exists,’ [428]...‘after death a Tathāgata does not exist,’...If the Blessed One knows ‘after death a Tathāgata both exists and does not exist,’ let the Blessed One declare that to me; if the Blessed One knows ‘after death a Tathāgata neither exists nor does not exist,’ let the Blessed One declare that to me. If the Blessed One does not know either ‘after death a Tathāgata both exists and does not exist’ or ‘after death a Tathāgata neither exists nor does not exist,’ then it is straightforward for one who does not know and does not see to say: ‘I do not know, I do not see.’”

4. “How then, Mālunkyāputta, did I ever say to you: ‘Come, Mālunkyāputta, lead the holy life under me and I will declare to you “the world is eternal”...or “after death a Tathāgata neither exists nor does not exist”?’? – “No, venerable sir.” – “Did you ever tell me: ‘I will lead the holy life under the Blessed One, and the Blessed One will declare to me “the world is eternal”...or “after death a Tathāgata neither exists nor does not exist”?’? – “No, venerable sir.” – “That being so, misguided man, who are you and what are you abandoning?”

5. “If anyone should say thus: ‘I will not lead the holy life under the Blessed One until the Blessed One declares to me “the world is eternal”...or “after death a Tathāgata neither exists nor does not exist,”’ [429] that would still remain undeclared by the Tathāgata and meanwhile that person would die. Suppose, Mālunkyāputta, a man were wounded by an arrow thickly smeared with poison, and his friends and companions, his kinsmen and relatives, brought a surgeon to treat him. The man would say: ‘I will not let the surgeon pull out this arrow until I know whether the man who wounded me was a noble or a brahmin or a merchant or a worker.’ And he would say: ‘I will not let the surgeon pull out this arrow until I know the name and clan of the man who wounded me;...until I know whether the

man who wounded me was tall or short or of middle height;... until I know whether the man who wounded me was dark or brown or golden-skinned;...until I know whether the man who wounded me lives in such a village or town or city;...until I know whether the bow that wounded me was a long bow or a crossbow;...until I know whether the bowstring that wounded me was fibre or reed or sinew or hemp or bark;...until I know whether the shaft that wounded me was wild or cultivated;... until I know with what kind of feathers the shaft that wounded me was fitted – whether those of a vulture or a crow or a hawk or a peacock or a stork;...until I know with what kind of sinew the shaft that wounded me was bound – whether that of an ox or a buffalo or a lion or a monkey;...until I know what kind of arrow it was that wounded me – whether it was hoof-tipped or curved or barbed or calf-toothed or oleander.' [430]

"All this would still not be known to that man and meanwhile he would die. So too, Mālunkyāputta, if anyone should say thus: 'I will not lead the holy life under the Blessed One until the Blessed One declares to me: "the world is eternal"...or "after death a Tathāgata neither exists nor does not exist,"' that would still remain undeclared by the Tathāgata and meanwhile that person would die.

6. "Mālunkyāputta, if there is the view 'the world is eternal,' the holy life cannot be lived; and if there is the view 'the world is not eternal,' the holy life cannot be lived. Whether there is the view 'the world is eternal' or the view 'the world is not eternal,' there is birth, there is ageing, there is death, there are sorrow, lamentation, pain, grief, and despair, the destruction of which I prescribe here and now.

"If there is the view 'the world is finite,'..."the world is infinite,'..."the soul is the same as the body,'..."the soul is one thing and the body another,'..."after death a Tathāgata exists,'..."after death a Tathāgata does not exist,' the holy life cannot be lived... [431] If there is the view 'after death a Tathāgata both exists and does not exist,' the holy life cannot be lived; and if there is the view 'after death a Tathāgata neither exists nor does not exist,' the holy life cannot be lived. Whether there is the view 'after death a Tathāgata both exists and does not exist' or the view 'after death a Tathāgata neither exists nor does not exist,' there

is birth, there is ageing, there is death, there are sorrow, lamentation, pain, grief, and despair, the destruction of which I prescribe here and now.

7. "Therefore, Mālunkyāputta, remember what I have left undeclared as undeclared, and remember what I have declared as declared. And what have I left undeclared? 'The world is eternal' – I have left undeclared. 'The world is not eternal' – I have left undeclared. 'The world is finite' – I have left undeclared. 'The world is infinite' – I have left undeclared. 'The soul is the same as the body' – I have left undeclared. 'The soul is one thing and the body another' – I have left undeclared. 'After death a Tathāgata exists' – I have left undeclared. 'After death a Tathāgata does not exist' – I have left undeclared. 'After death a Tathāgata both exists and does not exist' – I have left undeclared. 'After death a Tathāgata neither exists nor does not exist' – I have left undeclared.

8. "Why have I left that undeclared? Because it is unbeneficial, it does not belong to the fundamentals of the holy life, it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. That is why I have left it undeclared.

9. "And what have I declared? 'This is suffering' – I have declared. 'This is the origin of suffering' – I have declared. 'This is the cessation of suffering' – I have declared. 'This is the way leading to the cessation of suffering' – I have declared.

10. "Why have I declared that? Because it is beneficial, it belongs to the fundamentals of the holy life, it leads to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. That is why I have declared it.

"Therefore, Mālunkyāputta, [432] remember what I have left undeclared as undeclared, and remember what I have declared as declared."

That is what the Blessed One said. The venerable Mālunkyāputta was satisfied and delighted in the Blessed One's words.⁶⁴⁸

64 *Mahāmālunkya Sutta*

The Greater Discourse to Mālunkyāputta

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapindīka's Park. There he addressed the bhikkhus thus: "Bhikkhus." – "Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, do you remember the five lower fetters as taught by me?"

When this was said, the venerable Mālunkyāputta replied: "Venerable sir, I remember the five lower fetters as taught by the Blessed One."⁶⁴⁹

"But, Mālunkyāputta, in what way do you remember the five lower fetters as taught by me?"

"Venerable sir, I remember personality view as a lower fetter taught by the Blessed One. I remember doubt as a lower fetter taught by the Blessed One. I remember adherence to rules and observances as a lower fetter taught by the Blessed One. I remember sensual desire as a lower fetter taught by the Blessed One. I remember ill will as a lower fetter taught by the Blessed One. It is in this way, venerable sir, that I remember the five lower fetters as taught by the Blessed One."

3. "Mālunkyāputta, to whom do you remember my having taught these five lower fetters in that way?"⁶⁵⁰ Would not the wanderers of other sects confute you with the simile of the infant? For a young tender infant lying prone does not even have the notion 'personality,' [433] so how could personality view arise in him? Yet the underlying tendency to personality view lies within him.⁶⁵¹ A young tender infant lying prone does not even have the notion 'teachings,'⁶⁵² so how could doubt about teachings arise in him? Yet the underlying tendency to doubt lies within him. A young tender infant lying prone does

not even have the notion 'rules,' so how could adherence to rules and observances arise in him? Yet the underlying tendency to adhere to rules and observances lies within him. A young tender infant lying prone does not even have the notion 'sensual pleasures,' so how could sensual desire arise in him? Yet the underlying tendency to sensual lust lies within him. A young tender infant lying prone does not even have the notion 'beings,' so how could ill will towards beings arise in him? Yet the underlying tendency to ill will lies within him. Would not the wanderers of other sects confute you with this simile of the infant?"

4. Thereupon, the venerable Ānanda said: "It is the time, Blessed One, it is the time, Sublime One, for the Blessed One to teach the five lower fetters. Having heard it from the Blessed One, the bhikkhus will remember it."

"Then listen, Ānanda, and attend closely to what I shall say."

"Yes, venerable sir," the venerable Ānanda replied.

The Blessed One said this:

5. "Here, Ānanda, an untaught ordinary person who has no regard for noble ones and is unskilled and undisciplined in their Dhamma, who has no regard for true men and is unskilled and undisciplined in their Dhamma, abides with a mind obsessed and enslaved by personality view, and he does not understand as it actually is the escape from the arisen personality view; and when that personality view has become habitual and is uneradicated in him, it is a lower fetter. He abides with a mind obsessed and enslaved by doubt...by adherence to rules and observances...by sensual lust [434]...by ill will, and he does not understand as it actually is the escape from arisen ill will; and when that ill will has become habitual and is uneradicated in him, it is a lower fetter.

6. "A well-taught noble disciple who has regard for noble ones and is skilled and disciplined in their Dhamma, who has regard for true men and is skilled and disciplined in their Dhamma, does not abide with a mind obsessed and enslaved by personality view; he understands as it actually is the escape from the arisen personality view, and personality view together with the underlying tendency to it is abandoned in him.⁶⁵³ He does not abide with a mind obsessed and enslaved by doubt...by adherence to rules and observances...by sensual lust...by ill will; he understands as it actually is the escape from the arisen ill will,

and ill will together with the underlying tendency to it is abandoned in him.

7. "There is a path, Ānanda, a way to the abandoning of the five lower fetters; that anyone, without coming to that path, to that way, shall know or see or abandon the five lower fetters – this is not possible. Just as when there is a great tree standing possessed of heartwood, it is not possible that anyone shall cut out its heartwood without cutting through its bark and sapwood, so too, there is a path...this is not possible.

"There is a path, Ānanda, a way to the abandoning of the five lower fetters; [435] that someone, by coming to that path, to that way, shall know and see and abandon the five lower fetters – this is possible. Just as, when there is a great tree standing possessed of heartwood, it is possible that someone shall cut out its heartwood by cutting through its bark and sapwood, so too, there is a path...this is possible.

8. "Suppose, Ānanda, the river Ganges were full of water right up to the brim so that crows could drink from it, and then a feeble man came thinking: 'By swimming across the stream with my arms, I shall get safely across to the further shore of this river Ganges'; yet he would not be able to get safely across. So too, when the Dhamma is being taught to someone for the cessation of personality, if his mind does not enter into it and acquire confidence, steadiness, and decision, then he can be regarded as like the feeble man.

"Suppose, Ānanda, the river Ganges were full of water right up to the brim so that crows could drink from it, and then a strong man came thinking: 'By swimming across the stream with my arms, I shall get safely across to the further shore of this river Ganges'; and he would be able to get safely across. So too, when the Dhamma is being taught to someone for the cessation of personality, if his mind enters into it and acquires confidence, steadiness, and decision, then he can be regarded as like the strong man.

9. "And what, Ānanda, is the path, the way to the abandoning of the five lower fetters? Here, with seclusion from objects of attachment,⁶⁵⁴ with the abandoning of unwholesome states, with the complete tranquillization of bodily inertia, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture

and pleasure born of seclusion.

"Whatever exists therein of material form, feeling, perception, formations, and consciousness, he sees those states as impermanent, as suffering, as a disease, as a tumour, as a barb, as a calamity, as an affliction, as alien, as disintegrating, as void, as not self.⁶⁵⁵ He turns his mind away from those states [436] and directs it towards the deathless element thus: 'This is the peaceful, this is the sublime, that is, the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, Nibbāna.'⁶⁵⁶ Standing upon that, he attains the destruction of the taints. But if he does not attain the destruction of the taints, then because of that desire for the Dhamma, that delight in the Dhamma,⁶⁵⁷ with the destruction of the five lower fetters he becomes one due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna without ever returning from that world. This is the path, the way to the abandoning of the five lower fetters.

10-12. "Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna...Again, with the fading away as well of rapture, a bhikkhu...enters upon and abides in the third jhāna...Again, with the abandoning of pleasure and pain...a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.

"Whatever exists therein of material form, feeling, perception, formations, and consciousness, he sees those states as impermanent...as not self. He turns his mind away from those states and directs it towards the deathless element...This is the path, the way to the abandoning of the five lower fetters.

13. "Again, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that 'space is infinite,' a bhikkhu enters upon and abides in the base of infinite space.

"Whatever exists therein of feeling, perception, formations, and consciousness,⁶⁵⁸ he sees those states as impermanent...as not self. He turns his mind away from those states and directs it towards the deathless element...This is the path, the way to the abandoning of the five lower fetters.

14. "Again, by completely surmounting the base of infinite

space, aware that 'consciousness is infinite,' a bhikkhu enters upon and abides in the base of infinite consciousness.

"Whatever exists therein of feeling, perception, formations, and consciousness, he sees those states as impermanent...as not self. He turns his mind away from those states and directs it towards the deathless element...This is the path, the way to the abandoning of the five lower fetters.

15. "Again, by completely surmounting the base of infinite consciousness, aware that 'there is nothing,' a bhikkhu enters upon and abides in the base of nothingness.

"Whatever exists therein of feeling, perception, formations, and consciousness, he sees those states as impermanent, as suffering, as a disease, as a tumour, as a barb, as a calamity, as an affliction, as alien, as disintegrating, as void, as not self. He turns his mind away from those states and directs it towards the deathless element thus: 'This is the peaceful, this is the sublime, that is, the stilling of all formations, the relinquishing of all attachments, the destruction of craving, dispassion, cessation, Nibbāna.' Standing upon that, [437] he attains the destruction of the taints. But if he does not attain the destruction of the taints, then because of that desire for the Dhamma, that delight in the Dhamma, with the destruction of the five lower fetters he becomes one due to reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna without ever returning from that world. This is the path, the way to the abandoning of the five lower fetters."

16. "Venerable sir, if this is the path, the way to the abandoning of the five lower fetters, then how is it that some bhikkhus here [are said to] gain deliverance of mind and some [are said to] gain deliverance by wisdom?"

"The difference here, Ānanda, is in their faculties, I say."⁶⁵⁹

That is what the Blessed One said. The venerable Ānanda was satisfied and delighted in the Blessed One's words.

65 Bhaddāli Sutta

To Bhaddāli

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. There he addressed the bhikkhus thus: "Bhikkhus." – "Venerable sir," they replied. The Blessed One said this:

2. "Bhikkhus, I eat at a single session. By so doing, I am free from illness and affliction, and I enjoy health, strength, and a comfortable abiding.⁶⁶⁰ Come, bhikkhus, eat at a single session. By so doing, you too will be free from illness and affliction, and you will enjoy health, strength, and a comfortable abiding."

3. When this was said, the venerable Bhaddāli told the Blessed One: "Venerable sir, I am not willing to eat at a single session; for if I were to do so, I might have worry and anxiety about it."⁶⁶¹

"Then, Bhaddāli, eat one part there where you are invited and bring away one part to eat. By eating in that way, [438] you will maintain yourself."

"Venerable sir, I am not willing to eat in that way either; for if I were to do so, I might also have worry and anxiety about it."⁶⁶²

4. Then, when this training precept was being made known by the Blessed One,⁶⁶³ the venerable Bhaddāli publicly declared in the Sangha of bhikkhus his unwillingness to undertake the training. Then the venerable Bhaddāli did not present himself to the Blessed One for the whole of that three-month period [of the Rains], as he did not fulfil the training in the Teacher's Dispensation.

5. Now on that occasion a number of bhikkhus were engaged in making up a robe for the Blessed One, thinking: "With his robe completed, at the end of the three months [of the Rains], the Blessed One will set out wandering."

6. Then the venerable Bhaddāli went to those bhikkhus and exchanged greetings with them, and when this courteous and

amiable talk was finished, he sat down at one side. When he had done so, they said to him: "Friend Bhaddāli, this robe is being made up for the Blessed One. With his robe completed, at the end of the three months [of the Rains], the Blessed One will set out wandering. Please, friend Bhaddāli, give proper attention to your declaration. Do not let it become more difficult for you later on."

7. "Yes, friends," he replied, and he went to the Blessed One, and after paying homage to him, he sat down at one side and said: "Venerable sir, a transgression overcame me, in that like a fool, confused and blundering, when a training precept was being made known by the Blessed One, I publicly declared in the Sangha of bhikkhus my unwillingness to undertake the training. Venerable sir, may the Blessed One forgive my transgression seen as such for the sake of restraint in the future."

8. "Surely, Bhaddāli, a transgression overcame you, in that like a fool, confused and blundering, when a training precept was being made known by me, you publicly declared in the Sangha of bhikkhus your unwillingness to undertake the training.

9. "Bhaddāli, this circumstance was not recognised by you: 'The Blessed One is living at Sāvatthī, and the Blessed One will know me thus: "The bhikkhu named Bhaddāli is one who does not fulfil the training in the Teacher's Dispensation.'" This circumstance was not recognised by you.

"Also, this circumstance was not recognised by you: 'Many [439] bhikkhus have taken up residence at Sāvatthī for the Rains, and they too will know me thus: "The bhikkhu named Bhaddāli is one who does not fulfil the training in the Teacher's Dispensation.'" This circumstance too was not recognised by you.

"Also, this circumstance was not recognised by you: 'Many bhikkhunīs have taken up residence at Sāvatthī for the Rains, and they too will know me thus: "The bhikkhu named Bhaddāli is one who does not fulfil the training in the Teacher's Dispensation.'" This circumstance too was not recognised by you.

"Also, this circumstance was not recognised by you: 'Many men lay followers...Many women lay followers are staying at Sāvatthī, and they too will know me thus: "The bhikkhu named Bhaddāli is one who does not fulfil the training in the Teacher's Dispensation.'" This circumstance too was not recognised by you.

"Also, this circumstance was not recognised by you: 'Many recluses and brahmins of other sects have taken up residence

at Sāvatthī for the Rains, and they too will know me thus: "The bhikkhu named Bhaddāli, an elder disciple of the recluse Gotama, is one who does not fulfil the training in the Teacher's Dispensation." This circumstance too was not recognised by you."

10. "Venerable sir, a transgression overcame me, in that like a fool, confused and blundering, when a training precept was being made known by the Blessed One, I publicly declared in the Sangha of bhikkhus my unwillingness to undertake the training. Venerable sir, may the Blessed One forgive my transgression seen as such for the sake of restraint in the future."

"Surely, Bhaddāli, a transgression overcame you, in that like a fool, confused and blundering, when a training precept was being made known by me, you publicly declared in the Sangha of bhikkhus your unwillingness to undertake the training.

11. "What do you think, Bhaddāli? Suppose a bhikkhu here were one liberated-in-both-ways,⁶⁶⁴ and I told him: 'Come, bhikkhu, be a plank for me to walk across the mud.' Would he walk across himself,⁶⁶⁵ or would he dispose his body otherwise, or would he say 'No'?"

"No, venerable sir."

"What do you think, Bhaddāli? Suppose a bhikkhu here were one liberated-by-wisdom...a body-witness...one attained-to-view...one liberated-by-faith...a Dhamma-follower...a faith-follower, and I told him: 'Come, bhikkhu, be a plank for me to walk across the mud.' Would he walk across himself, or would he dispose his body otherwise, or would he say 'No'?"

"No, venerable sir."

12. "What do you think, Bhaddāli? Were you on that occasion one liberated-in-both-ways or [440] one liberated-by-wisdom or a body-witness or one attained-to-view or one liberated-by-faith or a Dhamma-follower or a faith-follower?"

"No, venerable sir."

"Bhaddāli, on that occasion were you not an empty, hollow wrong-doer?"

13. "Yes, venerable sir. Venerable sir, a transgression overcame me, in that like a fool, confused and blundering, when a training precept was being made known by the Blessed One, I publicly declared in the Sangha of bhikkhus my unwillingness to undertake the training. Venerable sir, may the Blessed One

forgive my transgression seen as such for the sake of restraint in the future."

"Surely, Bhaddāli, a transgression overcame you, in that like a fool, confused and blundering, when a training precept was being made known by me, you publicly declared in the Sangha of bhikkhus your unwillingness to undertake the training. But since you see your transgression as such and make amends in accordance with the Dhamma, we forgive you; for it is growth in the Noble One's Discipline when one sees one's transgression as such and makes amends in accordance with the Dhamma by undertaking restraint for the future.

14. "Here, Bhaddāli, some bhikkhu does not fulfil the training in the Teacher's Dispensation. He considers thus: 'Suppose I were to resort to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw – perhaps I might realise a superhuman state, a distinction in knowledge and vision worthy of the noble ones.' He resorts to some such secluded resting-place. While he lives thus withdrawn, the Teacher censures him, wise companions in the holy life who have made investigation censure him, gods censure him, and he censures himself. Being censured in this way by the Teacher, by wise companions in the holy life, by gods, and by himself, he realises no superhuman state, no distinction in knowledge and vision worthy of the noble ones. Why is that? That is how it is with one who does not fulfil the training in the Teacher's Dispensation.

15. "Here, Bhaddāli, some bhikkhu does fulfil the training in the Teacher's Dispensation. He considers thus: 'Suppose I were to resort to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, [441] an open space, a heap of straw – perhaps I might realise a superhuman state, a distinction in knowledge and vision worthy of the noble ones.' He resorts to some such secluded resting-place. While he lives thus withdrawn, the Teacher does not censure him, wise companions in the holy life who have made investigation do not censure him, gods do not censure him, and he does not censure himself. Being uncensured in this way by the Teacher, by wise companions in the holy life, by gods, and by himself, he realises a superhuman

state, a distinction in knowledge and vision worthy of the noble ones.

16. "Quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. Why is that? That is how it is with one who fulfils the training in the Teacher's Dispensation.

17. "With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna...With the fading away as well of rapture...he enters upon and abides in the third jhāna...With the abandoning of pleasure and pain...he enters upon and abides in the fourth jhāna...Why is that? That is how it is with one who fulfils the training in the Teacher's Dispensation.

18. "When his concentrated mind is thus purified and bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives...(as *Sutta 51*, §24)...Thus with their aspects and particulars he recollects his manifold past lives. Why is that? That is how [442] it is with one who fulfils the training in the Teacher's Dispensation.

19. "When his concentrated mind is thus purified and bright...attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings...(as *Sutta 51*, §25)...Thus with the divine eye, which is purified and surpasses the human, he understands how beings pass on according to their actions. Why is that? That is how it is with one who fulfils the training in the Teacher's Dispensation.

20. "When his concentrated mind is thus purified and bright...attained to imperturbability, he directs it to knowledge of the destruction of the taints. He understands as it actually is: 'This is suffering'...(as *Sutta 51*, §26)...He understands as it actually is: 'This is the way leading to the cessation of the taints.'

21. "When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.' Why is that? That

is how it is with one who fulfils the training in the Teacher's Dispensation."

22. Thereupon the venerable Bhaddāli asked: "Venerable sir, what is the cause, what is the reason, why they take action against some bhikkhu here by repeatedly admonishing him? What is the cause, what is the reason, why they do not take such action against some bhikkhu here by repeatedly admonishing him?"

23. "Here, Bhaddāli, some bhikkhu is a constant offender with many offences. When he is corrected by the bhikkhus, he prevaricates, leads the talk aside, shows disturbance, hate, and bitterness; he does not proceed rightly, he does not comply, he does not clear himself, he does not say: 'Let me so act that the Sangha will be satisfied.' [443] Bhikkhus, taking account of this matter, think: 'It would be good if the venerable ones examine this bhikkhu in such a way that this litigation against him is not settled too quickly.' And the bhikkhus examine that bhikkhu in such a way that the litigation against him is not settled too quickly.

24. "But here some bhikkhu is a constant offender with many offences. When he is corrected by the bhikkhus, he does not prevaricate, lead the talk aside, or show disturbance, hate, and bitterness; he proceeds rightly, he complies, he clears himself, he says: 'Let me so act that the Sangha will be satisfied.' Bhikkhus, taking account of this matter, think: 'It would be good if the venerable ones examine this bhikkhu in such a way that this litigation against him is settled quickly.' And the bhikkhus examine that bhikkhu in such a way that the litigation against him is settled quickly.

25. "Here some bhikkhu is a chance offender without many offences. When he is corrected by the bhikkhus, he prevaricates...*(repeat rest of §23)*...And the bhikkhus examine that bhikkhu in such a way that [444] the litigation against him is not settled too quickly.

26. "But here some bhikkhu is a chance offender without many offences. When he is corrected by the bhikkhus, he does not prevaricate...*(repeat rest of §24)*...And the bhikkhus examine that bhikkhu in such a way that the litigation against him is settled quickly.

27. "Here some bhikkhu progresses by a measure of faith and love."⁶⁶ In this case bhikkhus consider thus: 'Friends, this

bhikkhu progresses by a measure of faith and love. Let him not lose that measure of faith and love, as he may if we take action against him by repeatedly admonishing him.' Suppose a man had only one eye; then his friends and companions, his kinsmen and relatives, would guard his eye, thinking: 'Let him not lose his one eye.' So too, some bhikkhu progresses by a measure of faith and love... 'Let him not lose that measure of faith and love, as he may if we take action against him by repeatedly admonishing him.'

28. "This is the cause, this is the reason, why they take action against some bhikkhu here by repeatedly admonishing him; this is the cause, this is the reason, why they do not take such action against some bhikkhu here by repeatedly admonishing him."

29. "Venerable sir, what is the cause, what is the reason, why there were previously [445] fewer training rules and more bhikkhus became established in final knowledge? What is the cause, what is the reason, why there are now more training rules and fewer bhikkhus become established in final knowledge?"

30. "That is how it is, Bhaddāli. When beings are deteriorating and the true Dhamma is disappearing, then there are more training rules and fewer bhikkhus become established in final knowledge. The Teacher does not make known the training rule for disciples until certain things that are the basis for taints become manifest here in the Sangha;⁶⁶⁷ but when certain things that are the basis for taints become manifest here in the Sangha, then the Teacher makes known the training rule for disciples in order to ward off those things that are the basis for taints.

31. "Those things that are the basis for taints do not become manifest here in the Sangha until the Sangha has reached greatness; but when the Sangha has reached greatness, then those things that are the basis for taints become manifest here in the Sangha, and then the Teacher makes known the training rule for disciples in order to ward off those things that are the basis for taints. Those things that are the basis for taints do not become manifest here in the Sangha until the Sangha has reached the acme of worldly gain...the acme of fame...the acme of great learning...the acme of long-standing renown; but when the Sangha has reached the acme of long-standing renown, then those things that are the basis for taints become manifest here in the Sangha, and then the Teacher makes known the training rule

for disciples in order to ward off those things that are the basis for taints.

32. "There were few of you, Bhaddāli, when I taught the Dhamma through the simile of the young thoroughbred colt. Do you remember that, Bhaddāli?"

"No, venerable sir."

"To what reason do you attribute that?"

"Venerable sir, I have long been one who did not fulfil the training in the Teacher's Dispensation."

"That is not the only cause or the only reason. But rather, by encompassing your mind with my mind, I have long known you thus: 'When I am teaching the Dhamma, this misguided man does not heed it, does not give it attention, does not engage it with all his mind, does not hear the Dhamma with eager ears.' Still, Bhaddāli, I will teach you the Dhamma through the simile of the young thoroughbred colt. Listen and attend closely [446] to what I shall say."

"Yes, venerable sir," the venerable Bhaddāli replied.

The Blessed One said this:

33. "Bhaddāli, suppose a clever horse-trainer obtains a fine thoroughbred colt. He first makes him get used to wearing the bit. While the colt is being made to get used to wearing the bit, because he is doing something that he has never done before, he displays some contortion, writhing, and vacillation, but through constant repetition and gradual practice, he becomes peaceful in that action.⁶⁶⁸

"When the colt has become peaceful in that action, the horse-trainer further makes him get used to wearing the harness. While the colt is being made to get used to wearing the harness, because he is doing something that he has never done before, he displays some contortion, writhing, and vacillation, but through constant repetition and gradual practice, he becomes peaceful in that action.

"When the colt has become peaceful in that action, the horse-trainer further makes him act in keeping in step, in running in a circle, in prancing, in galloping, in charging, in the kingly qualities, in the kingly heritage, in the highest speed, in the highest fleetness, in the highest gentleness. While the colt is being made to get used to doing these things, because he is doing something that he has never done before, he displays some contortion,

writhing, and vacillation, but through constant repetition and gradual practice, he becomes peaceful in those actions.

"When the colt has become peaceful in these actions, the horse-trainer further rewards him with a rubbing down and a grooming. When a fine thoroughbred colt possesses these ten factors, he is worthy of the king, in the king's service, and considered one of the factors of a king.

34. "So too, Bhaddāli, when a bhikkhu possesses ten qualities, he is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world. What are the ten? Here, Bhaddāli, a bhikkhu possesses the right view of one beyond training,⁶⁶⁹ the right intention of one beyond training, the right speech of one beyond training, the right action of one beyond training, the right livelihood of one beyond training, the right effort of one beyond training, [447] the right mindfulness of one beyond training, the right concentration of one beyond training, the right knowledge of one beyond training, and the right deliverance of one beyond training.⁶⁷⁰ When a bhikkhu possesses these ten qualities, he is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, an unsurpassed field of merit for the world."

That is what the Blessed One said. The venerable Bhaddāli was satisfied and delighted in the Blessed One's words.

66 *Laṭukikopama Sutta* The Simile of the Quail

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living in the country of the Anguttarāpans at a town of theirs named Āpaṇa.

2. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Āpaṇa for alms. When he had wandered for alms in Āpaṇa and had returned from his almsround, after his meal he went to a certain grove for the day's abiding. Having entered the grove, he sat down at the root of a tree for the day's abiding.

3. When it was morning, the venerable Udāyin dressed, and taking his bowl and outer robe, he too went into Āpaṇa for alms. When he had wandered for alms in Āpaṇa and had returned from his almsround, after his meal he went to that same grove for the day's abiding. Having entered the grove, he sat down at the root of a tree for the day's abiding.

4. Then, while the venerable Udāyin was alone in meditation, the following thought arose in his mind: "How many painful states has the Blessed One rid us of! How many pleasant states has the Blessed One brought us! How many unwholesome states has the Blessed One rid us of! How many wholesome states has the Blessed One brought us!"

5. Then, when it was evening, the venerable Udāyin rose from meditation, went to the Blessed One, and after paying homage to him, he sat down at one side [448] and told him:

6. "Here, venerable sir, while I was alone in meditation, the following thought arose in my mind: 'How many painful states has the Blessed One rid us of!...How many wholesome states has the Blessed One brought us!' Venerable sir, formerly we used to eat in the evening, in the morning, and during the day outside the proper time. Then there was an occasion when the

Blessed One addressed the bhikkhus thus: 'Bhikkhus, please abandon that daytime meal outside the proper time.'⁶⁷¹ Venerable sir, I was upset and sad, thinking: 'Faithful householders give us good food of various kinds during the day outside the proper time, yet the Blessed One tells us to abandon it, the Sublime One tells us to relinquish it.' Out of our love and respect for the Blessed One, and out of shame and fear of wrongdoing, we abandoned that daytime meal outside the proper time.

"Then we ate only in the evening and in the morning. Then there was an occasion when the Blessed One addressed the bhikkhus thus: 'Bhikkhus, please abandon that night meal, which is outside the proper time.' Venerable sir, I was upset and sad, thinking: 'The Blessed One tells us to abandon the more sumptuous of our two meals, the Sublime One tells us to relinquish it.' Once, venerable sir, a certain man had obtained some soup during the day and he said: 'Put that aside and we will all eat it together in the evening.' [Nearly] all cooking is done at night, little by day. Out of our love and respect for the Blessed One, and out of shame and fear of wrongdoing, we abandoned that night meal, which was outside the proper time.

"It has happened, venerable sir, that bhikkhus wandering for alms in the thick darkness of the night have walked into a cesspit, fallen into a sewer, walked into a thornbush, and fallen over a sleeping cow; they have met hoodlums who had already committed a crime and those planning one, and they have been sexually enticed by women. Once, venerable sir, I went wandering for alms in the thick darkness of the night. A woman washing a pot saw me by a flash of lightning and screamed out in terror: 'Mercy me, a devil has come for me!' I told her: 'Sister, I am no devil, I am a bhikkhu [449] waiting for alms.' – 'Then it's a bhikkhu whose ma's died and whose pa's died!'⁶⁷² Better, bhikkhu, that you get your belly cut open with a sharp butcher's knife than this prowling for alms for your belly's sake in the thick darkness of the night! Venerable sir, when I recollected that I thought: 'How many painful states has the Blessed One rid us of! How many pleasant states has the Blessed One brought us! How many unwholesome states has the Blessed One rid us of! How many wholesome states has the Blessed One brought us!'"

7. "So too, Udāyin, there are certain misguided men here who, when told by me 'Abandon this,' say: 'What, such a mere trifle, such a little thing as this? This recluse is much too exacting!' And they do not abandon that and they show courtesy towards me as well as towards those bhikkhus desirous of training. For them that thing becomes a strong, stout, tough, unrotting tether and a thick yoke.

8. "Suppose, Udāyin, a quail were tethered by a rotting creeper and would thereby expect injury, captivity, or death. Now suppose someone said: 'The rotting creeper by which that quail is tethered and thereby expects injury, captivity, or death, is for her a feeble, weak, rotting, coreless tether.' Would he be speaking rightly?"

"No, venerable sir. For that quail the rotting creeper by which she is tethered and thereby expects injury, captivity, or death, is a strong, stout, tough, unrotting tether and a thick yoke."

"So too, Udāyin there are certain misguided men here who, when told by me 'Abandon this'...do not abandon that and they show courtesy towards me as well as towards those bhikkhus desirous of training. For them that thing becomes a strong, stout, tough, unrotting tether and a thick yoke.

9. "Udāyin, there are certain clansmen here who, [450] when told by me 'Abandon this,' say: 'What, such a mere trifle, such a little thing to be abandoned as this, the Blessed One tells us to abandon, the Sublime One tells us to relinquish.' Yet they abandon that and do not show courtesy towards me or towards those bhikkhus desirous of training. Having abandoned it, they live at ease, unruffled, subsisting on others' gifts, with mind [as aloof] as a wild deer's. For them that thing becomes a feeble, weak, rotting, coreless tether.

10. "Suppose, Udāyin, a royal tusker elephant with tusks as long as chariot-poles, full-grown in stature, high-bred and accustomed to battle, were tethered by stout leather thongs, but by simply twisting his body a little he could break and burst the thongs and then go where he likes. Now suppose someone said: 'The stout leather thongs by which this royal tusker elephant is tethered...are for him a strong, stout, tough, unrotting tether and a thick yoke.' Would he be speaking rightly?"

"No, venerable sir. The stout leather thongs by which that royal tusker elephant is tethered, which by simply twisting his

body a little he could break and burst and then go where he likes, are for him a feeble, weak, rotting, coreless tether."

"So too, Udāyin, there are certain clansmen here who, when told by me 'Abandon this'...abandon that and do not show dis-courtesy towards me or towards those bhikkhus desirous of training. Having abandoned it, they live at ease, unruffled, subsisting on others' gifts, with mind [as aloof] as a wild deer's. For them that thing becomes a feeble, weak, rotting, coreless tether.

11. "Suppose, Udāyin, there were a poor, penniless, destitute man, and he had one dilapidated hovel open to the crows, not the best kind, and one dilapidated wicker bedstead, not the best kind, [451] and some grain and pumpkin seeds in a pot, not the best kind, and one hag of a wife, not the best kind. He might see a bhikkhu in a monastery park sitting in the shade of a tree, his hands and feet well washed after he had eaten a delicious meal, devoting himself to the higher mind. He might think: 'How pleasant the recluse's state is! How healthy the recluse's state is! If only I could shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness!' But being unable to abandon his one dilapidated hovel open to the crows, not the best kind, and his one dilapidated wicker bedstead, not the best kind, and his grain and pumpkin seeds in a pot, not the best kind, and his hag of a wife, not the best kind, he is unable to shave off his hair and beard, put on the yellow robe, and go forth from the home life into homelessness. Now suppose someone said: 'The tethers by which that man is tethered so that he cannot abandon his one dilapidated hovel...and his hag of a wife, not the best kind, and shave off his hair and beard, put on the yellow robe, and go forth from the home life into homelessness – for him those are a feeble, weak, rotting, coreless tether.' Would he be speaking rightly?"

"No, venerable sir. The tethers by which that man is tethered so that he cannot abandon his one dilapidated hovel...and his hag of a wife, not the best kind, and shave off his hair and beard, put on the yellow robe, and go forth from the home life into homelessness – for him those are a strong, stout, tough, unrotting tether and a thick yoke."

"So too, Udāyin, there are certain misguided men here who, when told by me 'Abandon this'...do not abandon that and they show courtesy towards me as well as towards those bhikkhus

desirous of training. For them that thing becomes a strong, stout, tough, unrotting tether and a thick yoke.

12. "Suppose, Udāyin, there were a rich householder or a householder's son, [452] with great wealth and property, with a vast number of gold ingots, a vast number of granaries, a vast number of fields, a vast amount of land, a vast number of wives, and a vast number of men and women slaves. He might see a bhikkhu in a monastery park sitting in the shade of a tree, his hands and feet well washed after he had eaten a delicious meal, devoting himself to the higher mind. He might think: 'How pleasant the recluse's state is! How healthy the recluse's state is! If only I could shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness!' And being able to abandon his vast number of gold ingots, his vast number of granaries, his vast number of fields, his vast amount of land, his vast number of wives, and his vast number of men and women slaves, he is able to shave off his hair and beard, put on the yellow robe, and go forth from the home life into homelessness. Now suppose someone said: 'The tethers by which that householder or householder's son is tethered so that he can abandon his vast number of gold ingots...his vast number of men and women slaves, and shave off his hair and beard, put on the yellow robe, and go forth from the home life into homelessness – for him those are a strong, stout, tough, unrotting tether.' Would he be speaking rightly?"

"No, venerable sir. The tethers by which that householder or householder's son is tethered so that he can abandon his vast number of gold ingots...his vast number of men and women slaves, and shave off his hair and beard, put on the yellow robe, and go forth from the home life into homelessness – for him those are a feeble, weak, rotting, coreless tether."

"So too, Udāyin, there are certain clansmen here who, when told by me 'Abandon this'...abandon that and do not show dis-courtesy towards me or towards those bhikkhus desirous of training. [453] Having abandoned it, they live at ease, unruffled, subsisting on others' gifts, with mind [as aloof] as a wild deer's. For them that thing becomes a feeble, weak, rotting, coreless tether.

13. "Udāyin, there are four kinds of persons to be found existing in the world. What are the four?"⁶⁷³

14. "Here, Udayin, some person practises the way to the abandoning of attachment, to the relinquishing of attachment.⁶⁷⁴ When he is practising the way, memories and intentions associated with attachment beset him. He tolerates them; he does not abandon them, remove them, do away with them, and annihilate them. Such a person I call fettered, not unfettered. Why is that? Because I have known the particular diversity of faculties in this person.

15. "Here, Udayin, some person practises the way to the abandoning of attachment, to the relinquishing of attachment. When he is practising the way, memories and intentions associated with attachment beset him. He does not tolerate them; he abandons them, removes them, does away with them, and annihilates them. Such a person too I call fettered, not unfettered. Why is that? Because I have known the particular diversity of faculties in this person.⁶⁷⁵

16. "Here, Udayin, some person practises the way to the abandoning of attachment, to the relinquishing of attachment. When he is practising the way, memories and intentions associated with attachment beset him now and then through lapses of mindfulness. His mindfulness may be slow in arising, but he quickly abandons them, removes them, does away with them, and annihilates them.⁶⁷⁶ Just as if a man were to let two or three drops of water fall onto an iron plate heated for a whole day, the falling of the water drops might be slow but they would quickly vaporise and vanish. So too, here some person practises the way...His mindfulness may be slow in arising, but he quickly abandons them, removes them, does away with them, and annihilates them. Such a person too I call fettered, not unfettered. [454] Why is that? Because I have known the particular diversity of faculties in this person.

17. "Here, Udayin, some person, having understood that attachment is the root of suffering, divests himself of attachment and is liberated with the destruction of attachment. Such a person I call unfettered, not fettered.⁶⁷⁷ Why is that? Because I have known the particular diversity of faculties in this person.

18. "There are, Udayin, five cords of sensual pleasure. What are the five? Forms cognizable by the eye that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. Sounds cognizable by the ear...Odours

cognizable by the nose...Flavours cognizable by the tongue...Tangibles cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. These are the five cords of sensual pleasure.

19. "Now, Udāyin, the pleasure and joy that arise dependent on these five cords of sensual pleasure are called sensual pleasure – a filthy pleasure, a coarse pleasure, an ignoble pleasure. I say of this kind of pleasure that it should not be pursued, that it should not be developed, that it should not be cultivated, that it should be feared.

20. "Here, Udāyin, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna...With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna...With the fading away as well of rapture...he enters upon and abides in the third jhāna...With the abandoning of pleasure and pain...he enters upon and abides in the fourth jhāna..."

21. "This is called the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of enlightenment.⁶⁷⁸ I say of this kind of pleasure that it should be pursued, that it should be developed, that it should be cultivated, that it should not be feared.

22. "Here, Udāyin, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna...Now this, I say, belongs to the perturbable.⁶⁷⁹ And what therein belongs to the perturbable? The applied thought and sustained thought that have not ceased therein, that is what belongs to the perturbable.

23. "Here, Udāyin, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna...Now this, I say, also belongs to the perturbable. And what therein belongs to the perturbable? The rapture and pleasure that have not ceased therein, that is what belongs to the perturbable.

24. "Here, Udāyin, with the fading away as well of rapture...a bhikkhu enters upon and abides in the third jhāna...Now this, I say, also belongs to the perturbable. And what therein belongs to the perturbable? The equanimity [455] and pleasure that have not ceased therein, that is what belongs to the perturbable.

25. "Here, Udāyin, with the abandoning of pleasure and pain...a bhikkhu enters upon and abides in the fourth jhāna...Now this, I say, belongs to the imperturbable.

26. "Here, Udāyin, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna...That, I say, is not enough.⁶⁸⁰ Abandon it, I say; surmount it, I say. And what surmounts it?

27. "Here, Udāyin, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna...That surmounts it. But that too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

28. "Here, Udāyin, with the fading away as well of rapture...a bhikkhu enters upon and abides in the third jhāna...That surmounts it. But that too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

29. "Here, Udāyin, with the abandoning of pleasure and pain...a bhikkhu enters upon and abides in the fourth jhāna...That surmounts it. But that too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

30. "Here, Udāyin, with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that 'space is infinite,' a bhikkhu enters upon and abides in the base of infinite space. That surmounts it. But that too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

31. "Here, Udāyin, by completely surmounting the base of infinite space, aware that 'consciousness is infinite,' a bhikkhu enters upon and abides in the base of infinite consciousness. That surmounts it. But that too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

32. "Here, Udāyin, by completely surmounting the base of infinite consciousness, aware that 'there is nothing,' a bhikkhu enters upon and abides in the base of nothingness. That surmounts it. But that too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

33. "Here, Udāyin, by completely surmounting the base of nothingness, a bhikkhu enters upon and abides in the base of neither-perception-nor-non-perception. [456] That surmounts it. But that too, I say, is not enough. Abandon it, I say; surmount it, I say. And what surmounts it?

34. "Here, Udāyin, by completely surmounting the base of neither-perception-nor-non-perception, a bhikkhu enters upon

and abides in the cessation of perception and feeling.⁶⁸¹ That surmounts it. Thus I speak of the abandoning even of the base of neither-perception-nor-non-perception. Do you see, Udāyin, any fetter, small or great, of whose abandoning I do not speak?"

"No, venerable sir."

That is what the Blessed One said. The venerable Udāyin was satisfied and delighted in the Blessed One's words.

67 Cātumā Sutta

At Cātumā

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Cātumā in a myrobalan grove.

2. Now on that occasion five hundred bhikkhus headed by the venerable Sāriputta and the venerable Mahā Moggallāna had come to Cātumā to see the Blessed One. While the visiting bhikkhus were exchanging greetings with the resident bhikkhus, and were preparing resting places and putting away their bowls and outer robes, they were very loud and noisy.

3. Then the Blessed One addressed the venerable Ānanda thus: "Ānanda, who are these loud noisy people? One would think they were fishermen hawking fish."⁶⁸²

"Venerable sir, they are five hundred bhikkhus headed by Sāriputta and Moggallāna who have come to Cātumā to see the Blessed One. And while the visiting bhikkhus were exchanging greetings with the resident bhikkhus, and were preparing resting places and putting away their bowls and outer robes, they have been very loud and noisy."

4. "Then, Ānanda, tell those bhikkhus in my name that the Teacher calls the venerable ones."

"Yes, venerable sir," he replied, and he went to those bhikkhus and told them: "The Teacher calls the venerable ones."

"Yes, friend," they [457] replied, and they went to the Blessed One, and after paying homage to him, sat down at one side. When they had done so, the Blessed One asked them: "Bhikkhus, why are you so loud and noisy? One would think you were fishermen hawking fish."

"Venerable sir, we are five hundred bhikkhus headed by Sāriputta and Moggallāna who have come to Cātumā to see the Blessed One. And it was while we visiting bhikkhus were exchanging greetings with the resident bhikkhus, and were

preparing resting places and putting away our bowls and outer robes, that we were very loud and noisy."

5. "Go, bhikkhus, I dismiss you. You cannot live with me."

"Yes, venerable sir," they replied, and they rose from their seats, and after paying homage to the Blessed One, keeping him on their right, they put away the things in their resting places, and taking their bowls and outer robes, they departed.

6. Now on that occasion the Sakyans of Cātumā had met together in their assembly hall for some business or other. Seeing the bhikkhus coming in the distance, they went to them and asked: "Where are you going, venerable sirs?"

"Friends, the Sangha of bhikkhus has been dismissed by the Blessed One."

"Then let the venerable ones be seated awhile. Perhaps we shall be able to restore his confidence."

"Yes, friends," they replied.

7. Then the Sakyans of Cātumā went to the Blessed One, and after paying homage to him, they sat down at one side and said:

"Venerable sir, let the Blessed One delight in the Sangha of bhikkhus; venerable sir, let the Blessed One welcome the Sangha of bhikkhus; venerable sir, let the Blessed One show compassion towards the Sangha of bhikkhus now as he used to show compassion towards it in the past. Venerable sir, there are new bhikkhus here, just gone forth, recently come to this Dhamma and Discipline. If they get no opportunity to see the Blessed One, there may take place in them some change or alteration. Venerable sir, just as when young seedlings get no water there may take place in them some change or alteration, so too, venerable sir, there are [458] new bhikkhus here, just gone forth, recently come to this Dhamma and Discipline. If they get no opportunity to see the Blessed One, there may take place in them some change or alteration. Venerable sir, just as when a young calf does not see its mother there may take place in it some change or alteration, so too, venerable sir, there are new bhikkhus here, just gone forth, recently come to this Dhamma and Discipline. If they get no opportunity to see the Blessed One, there may take place in them some change or alteration. Venerable sir, let the Blessed One delight in the Sangha of the bhikkhus; venerable sir, let the Blessed One welcome the Sangha of bhikkhus; venerable sir, let the Blessed One show compassion

towards the Sangha of bhikkhus now as he used to show compassion towards it in the past."

8. Then the Brahmā Sahampati⁶⁸³ knew with his mind the thought in the Blessed One's mind, so just as quickly as a strong man might extend his flexed arm or flex his extended arm, he vanished in the Brahma-world and appeared before the Blessed One. Then he arranged his upper robe on one shoulder, and extending his hands in reverential salutation towards the Blessed One, he said:

9. "Venerable sir, let the Blessed One delight in the Sangha of bhikkhus; venerable sir, let the Blessed One welcome the Sangha of bhikkhus;... (as in §7)...[459] now as he used to show compassion towards it in the past."

10. The Sakyans of Cātumā and the Brahmā Sahampati were able to restore the Blessed One's confidence with the similes of the seedlings and the young calf.

11. Then the venerable Mahā Moggallāna addressed the bhikkhus thus: "Get up, friends, take your bowls and outer robes. The Blessed One's confidence has been restored by the Sakyans of Cātumā and the Brahmā Sahampati with the similes of the seedlings and the young calf."

12. "Yes, friend," they replied, and taking their bowls and outer robes, they went to the Blessed One, and after paying homage to him, sat down at one side. When they had done so, the Blessed One asked the venerable Sāriputta: "What did you think, Sāriputta, when the Sangha of bhikkhus was dismissed by me?"

"Venerable sir, I thought thus: 'The Sangha of bhikkhus has been dismissed by the Blessed One. The Blessed One will now abide inactive, devoted to pleasant abiding here and now; and we too shall now abide inactive, devoted to pleasant abiding here and now.'"

"Stop, Sāriputta, stop! Such a thought should not be entertained by you again."⁶⁸⁴

13. Then the Blessed One addressed the venerable Mahā Moggallāna: "What did you think, Moggallāna, when the Sangha of bhikkhus was dismissed by me?"

"Venerable sir, I thought thus: 'The Sangha of bhikkhus has been dismissed by the Blessed One. The Blessed One will now abide inactive, devoted to pleasant abiding here and now. Now the venerable Sāriputta and I shall lead the Sangha of bhikkhus.'"

"Good, good, Moggallāna! Either I shall lead the Sangha of bhikkhus or else Sāriputta and Moggallāna shall lead it."

14. Then the Blessed One addressed the bhikkhus thus:

"Bhikkhus, there are these four kinds of fears to be expected by those who go down to the water.⁶⁸⁵ What are the four? They are: fear of waves, fear of crocodiles, fear of whirlpools, and fear of sharks. These are the four kinds of fears to be expected by those who go down to the water.

15. "So too, bhikkhus, there are four kinds of fears to be expected by certain persons who have gone forth from the home life into homelessness in this Dhamma and Discipline. What are [460] the four? They are: fear of waves, fear of crocodiles, fear of whirlpools, and fear of sharks.

16. "What, bhikkhus, is fear of waves? Here some clansman goes forth out of faith from the home life into homelessness, considering: 'I am a victim of birth, ageing, and death, of sorrow, lamentation, pain, grief, and despair; I am a victim of suffering, a prey to suffering. Surely an ending of this whole mass of suffering can be known.' Then, after he has gone forth thus, his companions in the holy life advise and instruct him thus: 'You should move to and fro thus; you should look ahead and look away thus; you should flex and extend the limbs thus; you should wear the patched cloak, bowl, and robes thus.' Then he thinks: 'Formerly, when we were in the home life, we advised and instructed others, and now these [bhikkhus], who seem like they might be our sons or our grandsons, think that they can advise and instruct us.' And so he forsakes the training and reverts to the low life. He is called one who has forsaken the training and reverted to the low life because he was frightened by the fear of waves. Now 'waves' is a term for angry despair.

17. "What, bhikkhus, is fear of crocodiles? Here some clansman goes forth out of faith from the home life into homelessness, considering: 'I am a victim of birth, ageing, and death, of sorrow, lamentation, pain, grief, and despair; I am a victim of suffering, a prey to suffering. Surely an ending of this whole mass of suffering can be known.' Then, after he has gone forth thus, his companions in the holy life advise and instruct him thus: 'This can be consumed by you, this cannot be consumed by you; this can be eaten by you, this cannot be eaten by you; this can be tasted by you, this cannot be tasted by you; this can be drunk by you, this

cannot be drunk by you.⁶⁸⁶ You can consume what is allowable, you cannot consume what is not allowable; you can eat what is allowable, you cannot eat what is not allowable; you can taste what is allowable, you cannot taste what is not allowable; you can drink what is allowable, you cannot drink what is not allowable. You can consume food within the proper time, you cannot consume food outside the proper time; you can eat within the proper time, you cannot eat outside the proper time; you can taste food within the proper time, you cannot taste food outside the proper time; you can drink within the proper time, you cannot drink outside the proper time.⁶⁸⁷ [461]

"Then he thinks: 'Formerly, when we were in the home life, we consumed what we liked and did not consume what we did not like; we ate what we liked and did not eat what we did not like; we tasted what we liked and did not taste what we did not like; we drank what we liked and did not drink what we did not like. We consumed what was allowable and what was not allowable; we ate what was allowable and what was not allowable; we tasted what was allowable and what was not allowable; we drank what was allowable and what was not allowable. We consumed food within the proper time and outside the proper time; we ate within the proper time and outside the proper time; we tasted food within the proper time and outside the proper time; we drank within the proper time and outside the proper time. Now, when faithful householders give us good food of various kinds during the day outside the proper time, it seems these [bhikkhus] put a muzzle on our mouths.' And so he forsakes the training and reverts to the low life. He is called one who has forsaken the training and reverted to the low life because he was frightened by the fear of crocodiles. Now 'crocodiles' is a term for gluttony.

18. "What, bhikkhus, is fear of whirlpools? Here some clansman goes forth out of faith from the home life into homelessness, considering: 'I am a victim of birth, ageing, and death, of sorrow, lamentation, pain, grief, and despair; I am a victim of suffering, a prey to suffering. Surely an ending of this whole mass of suffering can be known.' Then, after he has gone forth thus, when it is morning he dresses, and taking his bowl and outer robe, he goes into a village or town for alms with his body unguarded, with his speech unguarded, with mindfulness

unestablished, and with sense faculties unrestrained. He sees some householder there or householder's son furnished and endowed with the five cords of sensual pleasure enjoying himself with them. He considers thus: 'Formerly, when we were in the home life, we were furnished and endowed with the five cords of sensual pleasure and we enjoyed ourselves with them. My family has wealth; I can both enjoy wealth and make merit.' And so he forsakes the training and reverts to the low life. He is called one who has forsaken the training and reverted to the low life because he was frightened by the fear of whirlpools. Now 'whirlpools' is a term for the five cords of sensual pleasure.

19. "What, bhikkhus, is fear of sharks? Here [462] some clansman goes forth out of faith from the home life into homelessness, considering: 'I am a victim of birth, ageing, and death, of sorrow, lamentation, pain, grief, and despair; I am a victim of suffering, a prey to suffering. Surely an ending of this whole mass of suffering can be known.' Then, after he has gone forth thus, when it is morning he dresses, and taking his bowl and outer robe, he goes into a village or town for alms with his body unguarded, with his speech unguarded, with mindfulness unestablished, and with sense faculties unrestrained. He sees a woman there lightly clothed, lightly dressed. When he sees such a woman, lust infects his mind. Because his mind has been infected by lust, he forsakes the training and reverts to the low life. He is called one who has forsaken the training and reverted to the low life because he was frightened by the fear of sharks. Now 'sharks' is a term for women.

20. "Bhikkhus, these are the four kinds of fears to be expected by certain persons who have gone forth from the home life into homelessness in this Dhamma and Discipline."

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

68 *Nālakapāna Sutta* At Nālakapāna

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living in the Kosalan country at Nālakapāna in the Palāsa Grove.

2. Now on that occasion many very well-known clansmen had gone forth out of faith from the home life into homelessness under the Blessed One – the venerable Anuruddha, the venerable Nandiya, the venerable Kimbila, the venerable Bhagu, the venerable Kuṇḍadhāna, the venerable Revata, the venerable Ānanda, and other very well-known clansmen.

3. And on that occasion the Blessed One was [463] seated in the open surrounded by the Sangha of bhikkhus. Then, referring to those clansmen, he addressed the bhikkhus thus: "Bhikkhus, those clansmen who have gone forth out of faith from the home life into homelessness under me – do they delight in the holy life?"

When this was said, those bhikkhus were silent.

A second and a third time, referring to those clansmen, he addressed the bhikkhus thus: "Bhikkhus, those clansmen who have gone forth out of faith from the home life into homelessness under me – do they delight in the holy life?"

For a second and third time, those bhikkhus were silent.

4. Then the Blessed One considered thus: "Suppose I question those clansmen?"

Then he addressed the venerable Anuruddha thus: "Anuruddha, do you all delight in the holy life?"

"Surely, venerable sir, we delight in the holy life."

5. "Good, good, Anuruddha! It is proper for all you clansmen who have gone forth out of faith from the home life into homelessness to delight in the holy life. As you are still endowed with the blessing of youth, black-haired young men in the prime of life, you could have indulged in sensual pleasures, yet you have gone forth from the home life into homelessness. It is not because

you have been driven by kings that you have gone forth from the home life into homelessness, or because you have been driven by thieves, or owing to debt, fear, or want of a livelihood. Rather, did you not go forth out of faith from the home life into homelessness after considering thus: 'I am a victim of birth, ageing, and death, of sorrow, lamentation, pain, grief, and despair; I am a victim of suffering, a prey to suffering. Surely an ending of this whole mass of suffering can be known?'" — "Yes, venerable sir."

6. "What should be done, Anuruddha, by a clansman who has gone forth thus? While he still does not attain to the rapture and pleasure that are secluded from sensual pleasures and secluded from unwholesome states, or to something more peaceful than that,⁶⁸⁸ covetousness invades his mind and remains, ill will invades his mind and remains, sloth and torpor invade his mind and remain, restlessness and remorse invade his mind and remain, doubt invades [464] his mind and remains, discontent invades his mind and remains, weariness invades his mind and remains. That is so while he still does not attain to the rapture and pleasure that are secluded from sensual pleasures and secluded from unwholesome states, or to something more peaceful than that. When he attains to the rapture and pleasure that are secluded from sensual pleasures and secluded from unwholesome states, or to something more peaceful than that, covetousness does not invade his mind and remain, ill will... sloth and torpor...restlessness and remorse...doubt...discontent...weariness does not invade his mind and remain. That is so when he attains to the rapture and pleasure that are secluded from sensual pleasures and secluded from unwholesome states, or to something more peaceful than that.

7. "How then, Anuruddha, do you all think of me in this way: 'The Tathāgata has not abandoned the taints that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death. That is why the Tathāgata uses one thing after reflecting, endures another thing after reflecting, avoids another thing after reflecting, and removes another thing after reflecting'?"⁶⁸⁹

"No, venerable sir, we do not think of the Blessed One in that way. We think of the Blessed One in this way: 'The Tathāgata has abandoned the taints that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and

death. That is why the Tathāgata uses one thing after reflecting, endures another thing after reflecting, avoids another thing after reflecting, and removes another thing after reflecting."

"Good, good, Anuruddha! The Tathāgata has abandoned the taints that defile, bring renewal of being, give trouble, ripen in suffering, and lead to future birth, ageing, and death; he has cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Just as a palm tree whose crown is cut off is incapable of further growth, so too, the Tathāgata has abandoned the taints that defile...cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising.

8. "What do you think, Anuruddha? What purpose does the Tathāgata see that when a disciple has died, he declares his reappearance thus: 'So-and-so has reappeared in such-and-such a place; so-and-so has reappeared in such-and-such a place'?"⁶⁹⁰ [465]

"Venerable sir, our teachings are rooted in the Blessed One, guided by the Blessed One, have the Blessed One as their resort. It would be good if the Blessed One would explain the meaning of these words. Having heard it from the Blessed One, the bhikkhus will remember it."

9. "Anuruddha, it is not for the purpose of scheming to deceive people or for the purpose of flattering people or for the purpose of gain, honour, or renown, or with the thought, 'Let people know me to be thus,' that when a disciple has died, the Tathāgata declares his reappearance thus: 'So-and-so has reappeared in such-and-such a place; so-and-so has reappeared in such-and-such a place.' Rather, it is because there are faithful clansmen inspired and gladdened by what is lofty, who when they hear that, direct their minds to such a state, and that leads to their welfare and happiness for a long time.

10. "Here a bhikkhu hears thus: 'The bhikkhu named so-and-so has died; the Blessed One has declared of him: "He was established in final knowledge."'⁶⁹¹ And he has either seen that venerable one for himself or heard it said of him: 'That venerable one's virtue was thus, his state [of concentration] was thus, his wisdom was thus, his abiding [in attainments] was thus, his deliverance was thus.' Recollecting his faith, virtue, learning, generosity, and wisdom, he directs his mind to such a state. In this way a bhikkhu has a comfortable abiding.

11. "Here a bhikkhu hears thus: 'The bhikkhu named so-and-so has died; the Blessed One has declared of him: "With the destruction of the five lower fetters he has reappeared spontaneously [in the Pure Abodes] and there will attain final Nibbāna without ever returning from that world."'" And he has either seen that venerable one for himself...he directs his mind to such a state. In this way too a bhikkhu has a comfortable abiding.

12. "Here a bhikkhu hears thus: 'The bhikkhu named so-and-so has died; the Blessed One has declared of him: "With the destruction of three fetters and with the attenuation of lust, hate, and delusion, he has become a once-returner, returning once to this world to make an end of suffering."'" And he has either seen that venerable one for himself...[466] he directs his mind to such a state. In this way too a bhikkhu has a comfortable abiding.

13. "Here a bhikkhu hears thus: 'The bhikkhu named so-and-so has died; the Blessed One has declared of him: "With the destruction of three fetters he has become a stream-enterer, no longer subject to perdition, bound [for deliverance], headed for enlightenment."'" And he has either seen that venerable one for himself...he directs his mind to such a state. In this way too a bhikkhu has a comfortable abiding.

14. "Here a bhikkhunī hears thus: 'The bhikkhunī named so-and-so has died; the Blessed One has declared of her: "She was established in final knowledge."'" And she has either seen that sister for herself or heard it said of her: 'That sister's virtue was thus, her state [of concentration] was thus, her wisdom was thus, her abiding [in attainments] was thus, her deliverance was thus.' Recollecting her faith, virtue, learning, generosity, and wisdom, she directs her mind to such a state. In this way a bhikkhunī has a comfortable abiding.

15. "Here a bhikkhunī hears thus: 'The bhikkhunī named so-and-so has died; the Blessed One has declared of her: "With the destruction of the five lower fetters she has reappeared spontaneously [in the Pure Abodes] and will there attain final Nibbāna without ever returning from that world."'"...

16. "'He has declared of her: "With the destruction of three fetters and with the attenuation of lust, hate, and delusion, she has become a once-returner, returning once to this world to make an end of suffering."'"...

17. "He has declared of her: "With the destruction of three fetters she has become a stream-enterer, no longer subject to perdition, bound [for deliverance], headed for enlightenment." [467] And she has either seen that sister for herself...she directs her mind to such a state. In this way too a bhikkhunī has a comfortable abiding.

18. "Here a man lay follower hears thus: 'The man lay follower named so-and-so has died; the Blessed One has declared of him: "With the destruction of the five lower fetters he has reappeared spontaneously [in the Pure Abodes] and will there attain final Nibbāna without ever returning from that world."...

19. "He has declared of him: "With the destruction of three fetters and with the attenuation of lust, hate, and delusion, he has become a once-returner, returning once to this world to make an end of suffering."...

20. "He has declared of him: "With the destruction of three fetters he has become a stream-enterer, no longer subject to perdition, bound [for deliverance], headed for enlightenment." And he has either seen that venerable one for himself or heard it said of him: 'That venerable one's virtue was thus, his state [of concentration] was thus, his wisdom was thus, his abiding [in attainments] was thus, his deliverance was thus.' Recollecting his faith, virtue, learning, generosity, and wisdom, he directs his mind to such a state. In this way too a man lay follower has a comfortable abiding.

21. "Here a woman lay follower hears thus: 'The woman lay follower named so-and-so has died; the Blessed One has declared of her: "With the destruction of the five lower fetters she has reappeared spontaneously [in the Pure Abodes] and will there attain final Nibbāna without ever returning from that world." [468]..."

22. "He has declared of her: "With the destruction of three fetters and with the attenuation of lust, hate, and delusion, she has become a once-returner, returning once to this world to make an end of suffering."...

23. "He has declared of her: "With the destruction of three fetters she has become a stream-enterer, no longer subject to perdition, bound [for deliverance], headed for enlightenment." And she has either seen that sister for herself or heard it said of her: 'That sister's virtue was thus, her state [of concentration]

was thus, her wisdom was thus, her abiding [in attainments] was thus, her deliverance was thus.' Recollecting her faith, virtue, learning, generosity, and wisdom, she directs her mind to such a state. In this way too a woman lay follower has a comfortable abiding.

24. "So, Anuruddha, it is not for the purpose of scheming to deceive people or for the purpose of flattering people or for the purpose of gain, honour, and renown, or with the thought, 'Let people know me to be thus,' that when a disciple has died, the Tathāgata declares his reappearance thus: 'So-and-so has reappeared in such-and-such a place; so-and-so has reappeared in such-and-such a place.' Rather, it is because there are faithful clansmen inspired and gladdened by what is lofty, who when they hear that, direct their minds to such a state, and that leads to their welfare and happiness for a long time."

That is what the Blessed One said. The venerable Anuruddha was satisfied and delighted in the Blessed One's words.

69 *Gulissāni Sutta*

Gulissāni

[469] 1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary.

2. Now on that occasion a bhikkhu named Gulissāni, a forest-dweller of lax behaviour, had come on a visit to stay in the midst of the Sangha for some business or other. The venerable Sāriputta addressed the bhikkhus with reference to the bhikkhu Gulissāni thus:

3. "Friends, when a forest-dwelling bhikkhu comes to the Sangha and is living in the Sangha, he should be respectful and deferential towards his companions in the holy life. If he is disrespectful and undifferential towards his companions in the holy life, there will be those who would say of him: 'What has this venerable forest-dweller gained by his dwelling alone in the forest, doing as he likes, since he is disrespectful and undifferential towards his companions in the holy life?' Since there would be those who would say this of him, a forest-dwelling bhikkhu who has come to the Sangha and is living in the Sangha should be respectful and deferential towards his companions in the holy life.

4. "When a forest-dwelling bhikkhu comes to the Sangha and is living in the Sangha, he should be skilled in good behaviour regarding seats thus: 'I shall sit down in such a way that I do not encroach upon elder bhikkhus and do not deny new bhikkhus a seat.' If he is not skilled in good behaviour regarding seats, there will be those who would say of him: 'What has this venerable forest-dweller gained by his dwelling alone in the forest, doing as he likes, since he does not even know what pertains to good behaviour?' Since there would be those who would say this of him, a forest-dwelling bhikkhu who has come to the Sangha and

is living in the Sangha should be skilled in good behaviour regarding seats.

5. "When a forest-dwelling bhikkhu comes to the Sangha and is living in the Sangha, he should not enter the village too early or return late in the day. If he enters the village too early and returns late in the day, there will be those who would say of him: 'What has this venerable forest-dweller gained by his dwelling alone in the forest, doing as he likes, since he enters the village too early and returns late in the day?' Since there would be those who would say this of him, a forest-dwelling bhikkhu who has come to the Sangha and is living in the Sangha should not enter the village too early or return late in the day.

6. "When a forest-dwelling bhikkhu comes to the Sangha and is living in the Sangha, [470] he should not go before the meal or after the meal to visit families.⁶⁹² If he goes before the meal or after the meal to visit families, there will be those who would say of him: 'Surely this venerable forest-dweller, while dwelling alone in the forest, doing as he likes, must be used to making untimely visits, since he behaves thus when he has come to the Sangha.' Since there would be those who would say this of him, a forest-dwelling bhikkhu who has come to the Sangha and is living in the Sangha should not go before the meal or after the meal to visit families.

7. "When a forest-dwelling bhikkhu comes to the Sangha and is living in the Sangha, he should not be haughty and personally vain. If he is haughty and personally vain, there will be those who would say of him: 'Surely this venerable forest-dweller, while dwelling alone in the forest, doing as he likes, must generally be haughty and personally vain, since he behaves thus when he has come to the Sangha.' Since there would be those who would say this of him, a forest-dwelling bhikkhu who has come to the Sangha and is living in the Sangha should not be haughty and personally vain.

8. "When a forest-dwelling bhikkhu comes to the Sangha and is living in the Sangha, he should not be rough-tongued and loose-spoken. If he is rough-tongued and loose-spoken, there will be those who would say of him: 'What has this venerable forest-dweller gained by his dwelling alone in the forest, doing as he likes, since he is rough-tongued and loose-spoken?' Since there would be those who would say this of him, a forest-dwelling

bhikkhu who has come to the Sangha and is living in the Sangha should not be rough-tongued and loose-spoken.

9. "When a forest-dwelling bhikkhu comes to the Sangha and is living in the Sangha, he should be easy to correct and should associate with good friends. If he is difficult to correct and associates with bad friends, there will be those who would say of him: 'What has this venerable forest-dweller gained by his dwelling alone in the forest, doing as he likes, since he is difficult to correct and associates with bad friends?' Since there would be those who would say this of him, a forest-dwelling bhikkhu who has come to the Sangha and is living in the Sangha should be easy to correct and should associate with good friends.

10. "A forest-dwelling bhikkhu should guard the doors of his sense faculties. If he does not guard the doors of his sense faculties, there will be those who would say of him: 'What has this venerable forest-dweller gained by his dwelling alone in the forest, doing as he likes, since [471] he does not guard the doors of his sense faculties?' Since there would be those who would say this of him, a forest-dwelling bhikkhu should guard the doors of his sense faculties.

11. "A forest-dwelling bhikkhu should be moderate in eating. If he is not moderate in eating, there will be those who would say of him: 'What has this venerable forest-dweller gained by his dwelling alone in the forest, doing as he likes, since he is not moderate in eating?' Since there would be those who would say this of him, a forest-dwelling bhikkhu should be moderate in eating.

12. "A forest-dwelling bhikkhu should be devoted to wakefulness. If he is not devoted to wakefulness, there will be those who would say of him: 'What has this venerable forest-dweller gained by his dwelling alone in the forest, doing as he likes, since he is not devoted to wakefulness?' Since there would be those who would say this of him, a forest-dwelling bhikkhu should be devoted to wakefulness.

13. "A forest-dwelling bhikkhu should be energetic. If he is not energetic, there will be those who would say of him: 'What has this venerable forest-dweller gained by his dwelling alone in the forest, doing as he likes, since he is lazy?' Since there would be those who would say this of him, a forest-dwelling bhikkhu should be energetic.

14. "A forest-dwelling bhikkhu should be established in mindfulness. If he is unmindful, there will be those who would say of him: 'What has this venerable forest-dweller gained by his dwelling alone in the forest, doing as he likes, since he is unmindful?' Since there would be those who would say this of him, a forest-dwelling bhikkhu should be established in mindfulness.

15. "A forest-dwelling bhikkhu should be concentrated. If he is not concentrated, there will be those who would say of him: 'What has this venerable forest-dweller gained by his dwelling alone in the forest, doing as he likes, since he is not concentrated?' Since there would be those who would say this of him, a forest-dwelling bhikkhu should be concentrated.

16. "A forest-dwelling bhikkhu should be wise. If he is not wise, there will be [472] those who would say of him: 'What has this venerable forest-dweller gained by his dwelling alone in the forest, doing as he likes, since he is not wise?' Since there would be those who would say this of him, a forest-dwelling bhikkhu should be wise.

17. "A forest-dwelling bhikkhu should apply himself to the higher Dhamma and the higher Discipline.⁶⁹³ If he does not apply himself to the higher Dhamma and the higher Discipline, there will be those who would say of him: 'What has this venerable forest-dweller gained by his dwelling alone in the forest, doing as he likes, since he does not apply himself to the higher Dhamma and the higher Discipline?' Since there would be those who would say this of him, a forest-dwelling bhikkhu should apply himself to the higher Dhamma and the higher Discipline.

18. "A forest-dwelling bhikkhu should apply himself to those liberations that are peaceful and immaterial, transcending forms;⁶⁹⁴ for there are those who ask a forest-dwelling bhikkhu questions on the liberations that are peaceful and immaterial, transcending forms. If he does not apply himself to those liberations, there will be those who would say of him: 'What has this venerable forest-dweller gained by his dwelling alone in the forest, doing as he likes, since he does not apply himself to those liberations that are peaceful and immaterial, transcending forms?' Since there would be those who would say this of him, a forest-dwelling bhikkhu should apply himself to those liberations that are peaceful and immaterial, transcending forms.

19. "A forest-dwelling bhikkhu should apply himself to superhuman states, for there are those who ask a forest-dwelling bhikkhu questions on the superhuman states."⁶⁹⁵ If he does not apply himself to those states, there will be those who would say of him: 'What has this venerable forest-dweller gained by his dwelling alone in the forest, doing as he likes, since he does not apply himself to superhuman states?' Since there would be those who would say this of him, a forest-dwelling bhikkhu should apply himself to superhuman states."

20. When this was said, the venerable Mahā Moggallāna asked the venerable Sāriputta: "Friend Sāriputta, should these things be undertaken and practised only by a forest-dwelling bhikkhu or [473] by a town-dwelling bhikkhu as well?"

"Friend Moggallāna, these things should be undertaken and practised not only by a forest-dwelling bhikkhu, but by a town-dwelling bhikkhu as well."

70 *Kīṭāgiri Sutta*

At Kīṭāgiri

1. **TUH HAVE I HEARD.** On one occasion the Blessed One was wandering in the Kāsi country together with a large Sangha of bhikkhus. There he addressed the bhikkhus thus:

2. "Bhikkhus, I abstain from eating at night. By so doing, I am free from illness and affliction, and I enjoy health, strength, and a comfortable abiding. Come, bhikkhus, abstain from eating at night. By so doing, you too will be free from illness and affliction, and you will enjoy health, strength, and a comfortable abiding."⁶⁹⁶

"Yes, venerable sir," they replied.

3. Then, as the Blessed One was wandering by stages in the Kāsi country, he eventually arrived at a Kāsi town called Kīṭāgiri. There he lived in this Kāsi town, Kīṭāgiri.

4. Now on that occasion the bhikkhus named Assaji and Punabbasuka were residing at Kīṭāgiri.⁶⁹⁷ Then a number of bhikkhus went and told them: "Friends, the Blessed One and the Sangha of bhikkhus now abstain from eating at night. By so doing, they are free from illness and affliction, and they enjoy health, strength, and a comfortable abiding. Come, friends, abstain from eating at night. By so doing, you too will be free from illness and affliction, and you will enjoy health, strength, and a comfortable abiding." [474] When this was said, the bhikkhus Assaji and Punabbasuka told those bhikkhus: "Friends, we eat in the evening, in the morning, and in the day outside the proper time. By so doing, we are free from illness and affliction, and we enjoy health, strength, and a comfortable abiding. Why should we abandon [a benefit] visible here and now to pursue [a benefit to be achieved] at a future time? We shall eat in the evening, in the morning, and in the day outside the proper time."

5. Since the bhikkhus were unable to convince the bhikkhus Assaji and Punabbasuka, they went to the Blessed One. After paying homage to him, they sat down at one side and told him all that had occurred, adding: "Venerable sir, since we were unable to convince the bhikkhus Assaji and Punabbasuka, we have reported this matter to the Blessed One."

6. Then the Blessed One addressed a certain bhikkhu thus: "Come, bhikkhu, tell the bhikkhus Assaji and Punabbasuka in my name that the Teacher calls them."

"Yes, venerable sir," he replied, and he went to the bhikkhus Assaji and Punabbasuka and told them: "The Teacher calls you, friends."

"Yes, friend," they replied, and they went to the Blessed One, and after paying homage to him, sat down at one side. The Blessed One then said: "Bhikkhus, is it true that when a number of bhikkhus went and told you: 'Friends, the Blessed One and the Sangha now abstain from eating at night...Come, friends, abstain from eating at night [475]...', you told those bhikkhus: 'Friends, we eat in the evening...Why should we abandon [a benefit] visible here and now to pursue [a benefit to be achieved] at a future time? We shall eat in the evening, in the morning, and in the day outside the proper time'?" – "Yes, venerable sir."

"Bhikkhus, have you known me to teach the Dhamma in such a way as this: 'Whatever this person experiences, whether pleasant or painful or neither-painful-nor-pleasant, unwholesome states diminish in him and wholesome states increase'?"⁶⁹⁸ – "No, venerable sir."

7. "Bhikkhus, have you not known me to teach the Dhamma in such a way as this: 'Here, when someone feels a certain kind of pleasant feeling, unwholesome states increase in him and wholesome states diminish; but when someone feels another kind of pleasant feeling, unwholesome states diminish in him and wholesome states increase.'⁶⁹⁹ Here, when someone feels a certain kind of painful feeling, unwholesome states increase in him and wholesome states diminish; but when someone feels another kind of painful feeling, unwholesome states diminish in him and wholesome states increase. Here, when someone feels a certain kind of neither-painful-nor-pleasant feeling, unwholesome states increase in him and wholesome states diminish; but when someone feels another kind of neither-painful-nor-pleasant

feeling, unwholesome states diminish in him and wholesome states increase?" – "Yes, venerable sir."

8. "Good, bhikkhus.⁷⁰⁰ And if it were unknown by me, unseen, unfound, unrealised, uncontacted by wisdom thus: 'Here, when someone feels a certain kind of pleasant feeling, unwholesome states increase in him and wholesome states diminish,' would it be fitting for me, not knowing that, to say: 'Abandon such a kind of pleasant feeling'?" – "No, venerable sir."

"But because it is known by me, seen, found, realised, contacted by wisdom thus: 'Here, when someone feels a certain kind of pleasant feeling [476], unwholesome states increase in him and wholesome states diminish,' that I therefore say: 'Abandon such a kind of pleasant feeling.'

"If it were unknown by me, unseen, unfound, unrealised, uncontacted by wisdom thus: 'Here, when someone feels another kind of pleasant feeling, unwholesome states diminish in him and wholesome states increase,' would it be fitting for me, not knowing that, to say: 'Enter upon and abide in such a kind of pleasant feeling'?" – "No, venerable sir."

"But because it is known by me, seen, found, realised, contacted by wisdom thus: 'Here, when someone feels another kind of pleasant feeling, unwholesome states diminish in him and wholesome states increase,' that I therefore say: 'Enter upon and abide in such a kind of pleasant feeling.'

9. "If it were unknown by me...But because it is known by me...contacted by wisdom thus: 'Here, when someone feels a certain kind of painful feeling, unwholesome states increase in him and wholesome states diminish,' that I therefore say: 'Abandon such a kind of painful feeling.'

"If it were unknown by me...But because it is known by me...contacted by wisdom thus: 'Here, when someone feels another kind of painful feeling, unwholesome states diminish in him and wholesome states increase,' that I therefore say: 'Enter upon and abide in such a kind of painful feeling.'

10. "If it were unknown by me...But because it is known by me...contacted by wisdom thus: 'Here, when someone feels a certain kind of neither-painful-nor-pleasant feeling, unwholesome states increase in him and wholesome states diminish,' that I therefore say: 'Abandon such a kind of neither-painful-nor-pleasant feeling.'

"If it were unknown by me...But because it is known by me...contacted by wisdom thus: 'Here, when someone feels another kind of neither-painful-nor-pleasant feeling, unwholesome states diminish in him and wholesome states increase,' that I therefore say: [477] 'Enter upon and abide in such a kind of neither-painful-nor-pleasant feeling.'

11. "Bhikkhus, I do not say of all bhikkhus that they still have work to do with diligence; nor do I say of all bhikkhus that they have no more work to do with diligence.

12. "I do not say of those bhikkhus who are arahants with taints destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and are completely liberated through final knowledge, that they still have work to do with diligence. Why is that? They have done their work with diligence; they are no more capable of being negligent.

13. "I say of such bhikkhus who are in higher training, whose minds have not yet reached the goal, and who are still aspiring to the supreme security from bondage, that they still have work to do with diligence. Why is that? Because when those venerable ones make use of suitable resting places and associate with good friends and balance their spiritual faculties, they may by realising for themselves with direct knowledge here and now enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. Seeing this fruit of diligence for these bhikkhus, I say that they still have work to do with diligence.

14. "Bhikkhus, there are seven kinds of persons to be found existing in the world.⁷⁰¹ What seven? They are: one liberated-in-both ways, one liberated-by-wisdom, a body-witness, one attained-to-view, one liberated-by-faith, a Dhamma-follower, and a faith-follower.

15. "What kind of person is one liberated-in-both-ways? Here some person contacts with the body and abides in those liberations that are peaceful and immaterial, transcending forms, and his taints are destroyed by his seeing with wisdom. This kind of person is called one liberated-in-both-ways.⁷⁰² I do not say of such a bhikkhu that he still has work to do with diligence. Why is that? He has done his work with diligence; he is no more capable of being negligent.

16. "What kind of person is one liberated-by-wisdom? Here some person does not contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms, but his taints are destroyed by his seeing with wisdom. This kind of person is called one liberated-by-wisdom.⁷⁰³ [478] I do not say of such a bhikkhu that he still has work to do with diligence. Why is that? He has done his work with diligence; he is no more capable of being negligent.

17. "What kind of person is a body-witness? Here some person contacts with the body and abides in those liberations that are peaceful and immaterial, transcending forms, and some of his taints are destroyed by his seeing with wisdom. This kind of person is called a body-witness.⁷⁰⁴ I say of such a bhikkhu that he still has work to do with diligence. Why is that? Because when that venerable one makes use of suitable resting places and associates with good friends and balances his spiritual faculties, he may by realising for himself with direct knowledge here and now enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. Seeing this fruit of diligence for such a bhikkhu, I say that he still has work to do with diligence.

18. "What kind of person is one attained-to-view? Here some person does not contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms, but some of his taints are destroyed by his seeing with wisdom, and he has reviewed and examined with wisdom the teachings proclaimed by the Tathāgata. This kind of person is called one attained-to-view.⁷⁰⁵ I say of such a bhikkhu that he still has work to do with diligence. Why is that? Because when that venerable one...into homelessness. Seeing this fruit of diligence for such a bhikkhu, I say that he still has work to do with diligence.

19. "What kind of person is one liberated-by-faith? Here some person does not contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms, but some of his taints are destroyed by his seeing with wisdom, and his faith is planted, rooted, and established in the Tathāgata.⁷⁰⁶ This kind of person is called one liberated-by-faith. I say of such a bhikkhu that he still has work to do with diligence. Why is that? Because when that venerable one [479]...into homelessness.

Seeing this fruit of diligence for such a bhikkhu, I say that he still has work to do with diligence.

20. "What kind of person is a Dhamma-follower? Here some person does not contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms, and his taints are not yet destroyed by his seeing with wisdom, but with wisdom he has sufficiently gained a reflective acceptance of those teachings proclaimed by the Tathāgata. Furthermore, he has these qualities: the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, and the wisdom faculty. This kind of person is called a Dhamma-follower.⁷⁰⁷ I say of such a bhikkhu that he still has work to do with diligence. Why is that? Because when that venerable one...into homelessness. Seeing this fruit of diligence for such a bhikkhu, I say that he still has work to do with diligence.

21. "What kind of person is a faith-follower? Here some person does not contact with the body and abide in those liberations that are peaceful and immaterial, transcending forms, and his taints are not yet destroyed by his seeing with wisdom, yet he has sufficient faith in and love for the Tathāgata. Furthermore, he has these qualities: the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, and the wisdom faculty. This kind of person is called a faith-follower. I say of such a bhikkhu that he still has work to do with diligence. Why is that? Because when that venerable one makes use of suitable resting places and associates with good friends and balances his spiritual faculties, he may by realising for himself with direct knowledge here and now enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. Seeing this fruit of diligence for such a bhikkhu, I say that he still has work to do with diligence.

22. "Bhikkhus, I do not say that final knowledge is achieved all at once. On the contrary, final knowledge is achieved by gradual training, by gradual practice, by gradual progress. [480]

23. "And how does there come to be gradual training, gradual practice, gradual progress? Here one who has faith [in a teacher] visits him; when he visits him, he pays respect to him; when he pays respect to him, he gives ear; one who gives ear hears the Dhamma; having heard the Dhamma, he memorises it; he

examines the meaning of the teachings he has memorised; when he examines their meaning, he gains a reflective acceptance of those teachings; when he has gained a reflective acceptance of those teachings, zeal springs up in him; when zeal has sprung up, he applies his will; having applied his will, he scrutinises; having scrutinised, he strives; resolutely striving, he realises with the body the ultimate truth and sees it by penetrating it with wisdom.⁷⁰⁸

24. "There has not been that faith,⁷⁰⁹ bhikkhus, and there has not been that visiting, and there has not been that paying of respect, and there has not been that giving ear, and there has not been that hearing of the Dhamma, and there has not been that memorising of the Dhamma, and there has not been that examination of the meaning, and there has not been that reflective acceptance of the teachings, and there has not been that zeal, and there has not been that application of will, and there has not been that scrutiny, and there has not been that striving. Bhikkhus, you have lost your way; bhikkhus, you have been practising the wrong way. How far you have strayed, misguided men, from this Dhamma and Discipline!"

25. "Bhikkhus, there is a four-phrased statement, and when it is recited a wise man would quickly understand it.⁷¹⁰ I shall recite it to you, bhikkhus. Try to understand it."

"Venerable sir, who are we that we should understand the Dhamma?"

26. "Bhikkhus, even with a teacher who is concerned with material things, an heir to material things, attached to material things, such haggling [by his disciples] would not be proper: 'If we get this, we will do it; if we don't get this, we won't do it'; so what [should be said when the teacher is] the Tathāgata, who is utterly detached from material things?"

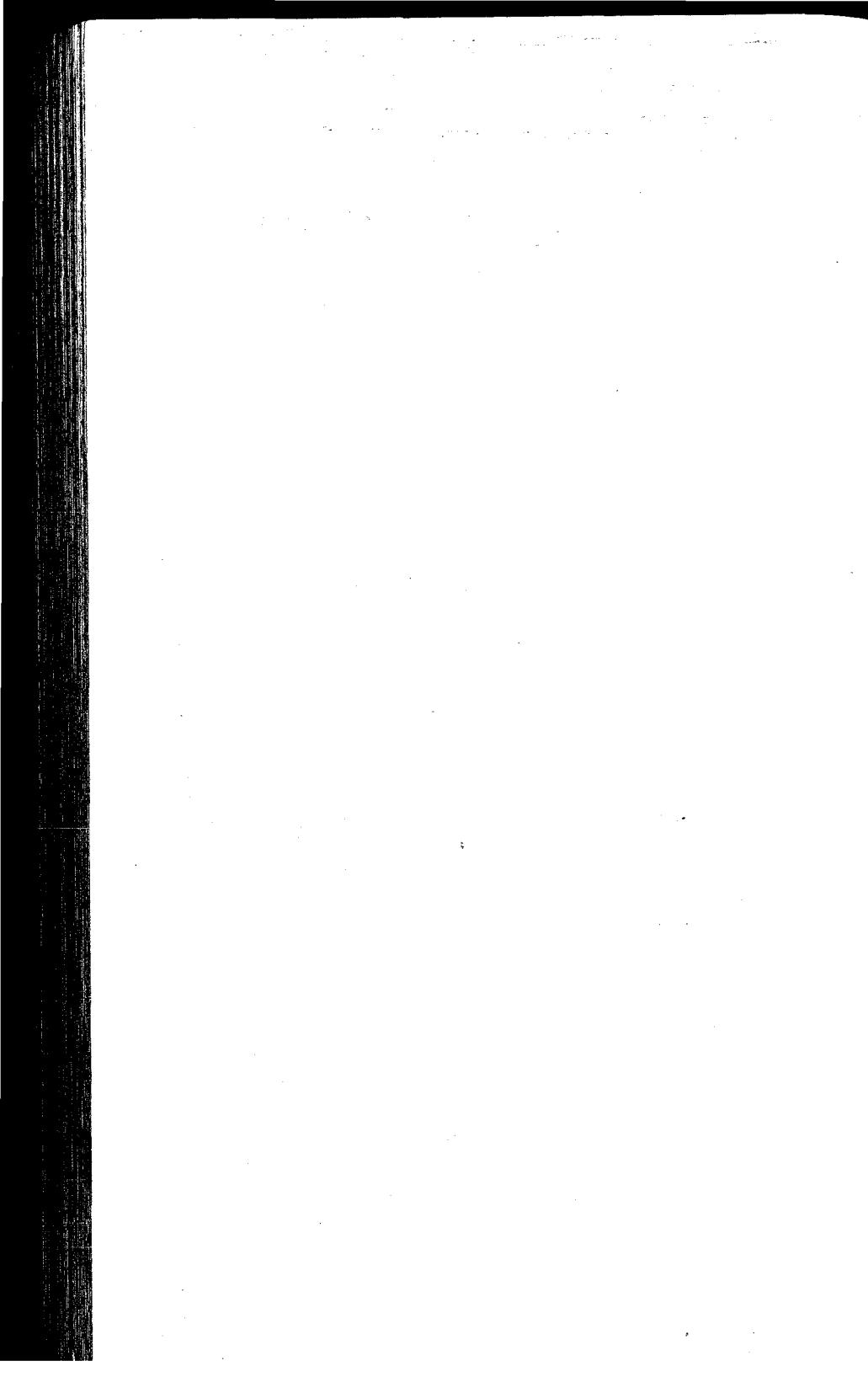
27. "Bhikkhus, for a faithful disciple who is intent on fathoming the Teacher's Dispensation, it is proper that he conduct himself thus: 'The Blessed One is the Teacher, I am a disciple; the Blessed One knows, I do not know.' For a faithful disciple who is intent on fathoming the Teacher's Dispensation, the Teacher's Dispensation is nourishing and refreshing. For a faithful disciple who is intent on fathoming the Teacher's Dispensation, [481] it is proper that he conduct himself thus: 'Willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry

up on my body, but my energy shall not be relaxed so long as I have not attained what can be attained by manly strength, manly energy, and manly persistence.⁷¹¹ For a faithful disciple who is intent on fathoming the Teacher's Dispensation, one of two fruits may be expected: either final knowledge here and now or, if there is a trace of clinging left, non-return."

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

3

The Division on Wanderers
(Paribbājakavagga)



71 *Tevijjavacchagotta Sutta* To Vacchagotta on the Threefold True Knowledge

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Vesālī in the Great Wood in the Hall with the Peaked Roof.

2. Now on that occasion the wanderer Vacchagotta was staying in the Wanderers' Park of the Single White-lotus Mango Tree.⁷¹²

3. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Vesālī for alms. Then the Blessed One thought: "It is still too early to wander for alms in Vesālī. Suppose I went to the wanderer Vacchagotta in the Wanderers' Park of the Single White-lotus Mango Tree."

4. Then the Blessed One went to the wanderer Vacchagotta in the Wanderers' Park of the Single White-lotus Mango Tree. The wanderer Vacchagotta saw the Blessed One coming in the distance and said to him: "Let the Blessed One come, venerable sir! Welcome to the Blessed One! It is long since the Blessed One found an opportunity to come here. Let the Blessed One be seated; this seat is ready." The Blessed One sat down on the seat made ready, and the wanderer Vacchagotta [482] took a low seat, sat down at one side, and said to the Blessed One:

5. "Venerable sir, I have heard this: 'The recluse Gotama claims to be omniscient and all-seeing, to have complete knowledge and vision thus: "Whether I am walking or standing or sleeping or awake, knowledge and vision are continuously and uninterruptedly present to me.'"⁷¹³ Venerable sir, do those who speak thus say what has been said by the Blessed One, and not misrepresent him with what is contrary to fact? Do they explain in accordance with the Dhamma in such a way that nothing which provides a ground for censure can be legitimately deduced from their assertion?"

"Vaccha, those who say thus do not say what has been said

by me, but misrepresent me with what is untrue and contrary to fact.”⁷¹⁴ ✓

6. “Venerable sir, how should I answer that I may say what has been said by the Blessed One and not misrepresent him with what is contrary to fact? How may I explain in accordance with the Dhamma in such a way that nothing which provides a ground for censure can be legitimately deduced from my assertion?”

“Vaccha, if you answer thus: ‘The recluse Gotama has the threefold true knowledge,’ you will be saying what has been said by me and will not misrepresent me with what is contrary to fact. You will explain in accordance with the Dhamma in such a way that nothing which provides a ground for censure can be legitimately deduced from your assertion.)

7. “For in so far as I wish, I recollect my manifold past lives, that is, one birth, two births... (as *Sutta 51, §24*)... Thus with their aspects and particulars I recollect my manifold past lives.

8. “And in so far as I wish, with the divine eye, which is purified and surpasses the human, I see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and I understand how beings pass on according to their actions... (as *Sutta 51, §25*)...

9. “And by realising for myself with direct knowledge, I here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.

10. “If you answer thus: ‘The recluse Gotama has the threefold true knowledge,’ [483] you will be saying what has been said by me and will not misrepresent me with what is contrary to fact. You will explain in accordance with the Dhamma in such a way that nothing which provides a ground for censure can be legitimately deduced from your assertion.”

11. When this was said, the wanderer Vacchagotta asked the Blessed One: “Master Gotama, is there any householder who, without abandoning the fetter of householdership, on the dissolution of the body has made an end of suffering?”⁷¹⁵

“Vaccha, there is no householder who, without abandoning the fetter of householdership, on the dissolution of the body has made an end of suffering.”

12. "Master Gotama, is there any householder who, without abandoning the fetter of householdership, on the dissolution of the body has gone to heaven?"

"Vaccha, there are not only one hundred or two or three or four or five hundred, but far more householders who, without abandoning the fetter of householdership, on the dissolution of the body have gone to heaven."

13. "Master Gotama, is there any Ājīvaka who, on the dissolution of the body, has made an end of suffering?"⁷¹⁶

"Vaccha, there is no Ājīvaka who, on the dissolution of the body, has made an end of suffering."

14. "Master Gotama, is there any Ājīvaka who, on the dissolution of the body, has gone to heaven?"

"When I recollect the past ninety-one aeons, Vaccha, I do not recall any Ājīvaka who, on the dissolution of the body, went to heaven, with one exception, and he held the doctrine of the moral efficacy of action, the doctrine of the moral efficacy of deeds."⁷¹⁷

15. "That being so, Master Gotama, this fold of other sectarians is empty even of [a chance of] going to heaven."

"That being so, Vaccha, this fold of other sectarians is empty even of [a chance of] going to heaven."

That is what the Blessed One said. The wanderer Vacchagotta was satisfied and delighted in the Blessed One's words.

72 *Aggivacchagotta Sutta* To Vacchagotta on Fire

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.

2. Then the wanderer Vacchagotta went to the Blessed One [484] and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and asked the Blessed One:

[3.] "How is it, Master Gotama, does Master Gotama hold the view: 'The world is eternal: only this is true, anything else is wrong'?"

"Vaccha, I do not hold the view: 'The world is eternal: only this is true, anything else is wrong.'"

4. "How then, does Master Gotama hold the view: 'The world is not eternal: only this is true, anything else is wrong'?"

"Vaccha, I do not hold the view: 'The world is not eternal: only this is true, anything else is wrong.'"

5. "How is it, Master Gotama, does Master Gotama hold the view: 'The world is finite: only this is true, anything else is wrong'?"

"Vaccha, I do not hold the view: 'The world is finite: only this is true, anything else is wrong.'"

6. "How then, does Master Gotama hold the view: 'The world is infinite: only this is true, anything else is wrong'?"

"Vaccha, I do not hold the view: 'The world is infinite: only this is true, anything else is wrong.'"

7. "How is it, Master Gotama, does Master Gotama hold the view: 'The soul and the body are the same: only this is true, anything else is wrong'?"⁷¹⁸

"Vaccha, I do not hold the view: 'The soul and the body are the same: only this is true, anything else is wrong.'"

8. "How then, does Master Gotama hold the view: 'The soul is one thing and the body another: only this is true, anything else is wrong'?"

"Vaccha, I do not hold the view: 'The soul is one thing and the body another: only this is true, anything else is wrong.'"

9. "How is it, Master Gotama, does Master Gotama hold the view: 'After death a Tathāgata exists: only this is true, anything else is wrong'?"⁷¹⁹

"Vaccha, I do not hold the view: 'After death a Tathāgata exists: only this is true, anything else is wrong.'"

10. "How then, does Master Gotama hold the view: 'After death a Tathāgata does not exist: only this is true, anything else is wrong'?"

"Vaccha, I do not hold the view: 'After death a Tathāgata does not exist: only this is true, anything else is wrong.'"

11. "How is it, Master Gotama, does Master Gotama hold the view: 'After death a Tathāgata both exists and does not exist: only this is true, anything else is wrong'?" [485]

"Vaccha, I do not hold the view: 'After death a Tathāgata both exists and does not exist: only this is true, anything else is wrong.'"

12. "How then, does Master Gotama hold the view: 'After death a Tathāgata neither exists nor does not exist: only this is true, anything else is wrong'?"

"Vaccha, I do not hold the view: 'After death a Tathāgata neither exists nor does not exist: only this is true, anything else is wrong.'"

13. "How is it then, Master Gotama? When Master Gotama is asked each of these ten questions, he replies: 'I do not hold that view.' What danger does Master Gotama see that he does not take up any of these speculative views?"

14. "Vaccha, the speculative view that the world is eternal is a thicket of views, a wilderness of views, a contortion of views, a vacillation of views, a fetter of views. It is beset by suffering, by vexation, by despair, and by fever, and it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"The speculative view that the world is not eternal...that the world is finite...that the world is infinite...that the soul and the body are the same...that the soul is one thing and the body another...that after death a Tathāgata exists [486]...that after death a Tathāgata does not exist...that after death a Tathāgata both exists and does not exist...that after death a Tathāgata neither exists nor does not exist is a thicket of views, a wilderness of views, a contortion of views, a vacillation of views, a fetter of

views. It is beset by suffering, by vexation, by despair, and by fever, and it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Seeing this danger, I do not take up any of these speculative views."

15. "Then does Master Gotama hold any speculative view at all?"

"Vaccha, 'speculative view' is something that the Tathāgata has put away. For the Tathāgata, Vaccha, has seen⁷²⁰ this: 'Such is material form, such its origin, such its disappearance; such is feeling, such its origin, such its disappearance; such is perception, such its origin, such its disappearance; such are formations, such their origin, such their disappearance; such is consciousness, such its origin, such its disappearance.' Therefore, I say, with the destruction, fading away, cessation, giving up, and relinquishing of all conceivings, all excogitations, all I-making, mine-making, and the underlying tendency to conceit, the Tathāgata is liberated through not clinging."

16. "When a bhikkhu's mind is liberated thus, Master Gotama, where does he reappear [after death]?"

"The term 'reappears' does not apply, Vaccha."⁷²¹

"Then he does not reappear, Master Gotama?"

"The term 'does not reappear' does not apply, Vaccha."

"Then he both reappears and does not reappear, Master Gotama?"

"The term 'both reappears and does not reappear' does not apply, Vaccha."

"Then he neither reappears nor does not reappear, Master Gotama?"

"The term 'neither reappears nor does not reappear' does not apply, Vaccha."

17. "When Master Gotama is asked these four questions, he replies: 'The term 'reappears' does not apply, Vaccha; the term 'does not reappear' does not apply, Vaccha; the term 'both reappears and does not reappear' does not apply, Vaccha; the term 'neither reappears nor [487] does not reappear' does not apply, Vaccha.' Here I have fallen into bewilderment, Master Gotama, here I have fallen into confusion, and the measure of confidence I had gained through previous conversation with Master Gotama has now disappeared."

18. "It is enough to cause you bewilderment, Vaccha, enough to cause you confusion. For this Dhamma, Vaccha, is profound, hard to see and hard to understand, peaceful and sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. It is hard for you to understand it when you hold another view, accept another teaching, approve of another teaching, pursue a different training, and follow a different teacher. So I shall question you about this in return, Vaccha. Answer as you choose.

19. "What do you think, Vaccha? Suppose a fire were burning before you. Would you know: 'This fire is burning before me'?"

"I would, Master Gotama."

"If someone were to ask you, Vaccha: 'What does this fire burning before you burn in dependence on?' – being asked thus, what would you answer?"

"Being asked thus, Master Gotama, I would answer: 'This fire burning before me burns in dependence on grass and sticks.'"

"If that fire before you were to be extinguished, would you know: 'This fire before me has been extinguished'?"

"I would, Master Gotama."

"If someone were to ask you, Vaccha: 'When that fire before you was extinguished, to which direction did it go: to the east, the west, the north, or the south?' – being asked thus, what would you answer?"

"That does not apply, Master Gotama. The fire burned in dependence on its fuel of grass and sticks. When that is used up, if it does not get any more fuel, being without fuel, it is reckoned as extinguished."

20. "So too, Vaccha, the Tathāgata has abandoned that material form by which one describing the Tathāgata might describe him,"⁷²² he has cut it off at the root, made it like a palm stump, done away with it so that it is no longer subject to future arising. The Tathāgata is liberated from reckoning in terms of material form, Vaccha, he is profound, immeasurable, unfathomable like the ocean. The term 'reappears' does not apply, the term 'does not reappear' does not apply, [488] the term 'both reappears and does not reappear' does not apply, the term 'neither reappears nor does not reappear' does not apply.⁷²³ The Tathāgata has abandoned that feeling by which one describing the Tathāgata might describe him...has abandoned that perception by which

one describing the Tathāgata might describe him...has abandoned those formations by which one describing the Tathāgata might describe him...has abandoned that consciousness by which one describing the Tathāgata might describe him; he has cut it off at the root, made it like a palm stump, done away with it so that it is no longer subject to future arising. The Tathāgata is liberated from reckoning in terms of consciousness, Vaccha; he is profound, immeasurable, unfathomable like the ocean. The term 'reappears' does not apply, the term 'does not reappear' does not apply, the term 'both reappears and does not reappear' does not apply, the term 'neither appears nor does not appear' does not apply."

21. When this was said, the wanderer Vacchagotta said to the Blessed One: "Master Gotama, suppose there were a great sāla tree not far from a village or town, and impermanence wore away its branches and foliage, its bark and sapwood, so that on a later occasion, being divested of branches and foliage, divested of bark and sapwood, it became pure, consisting entirely of heartwood; so too, this discourse of Master Gotama's is divested of branches and foliage, divested of bark and sapwood, and is pure, consisting entirely of heartwood.

22. "Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark [489] for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life."

73 *Mahāvacchagotta Sutta*

The Greater Discourse to Vacchagotta

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary.

2. Then the wanderer Vacchagotta went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and said to the Blessed One:

3. "I have had conversations with Master Gotama for a long time. It would be good if Master Gotama would teach me in brief the wholesome and the unwholesome."

"I can teach you the wholesome and the unwholesome in brief, Vaccha, and I can teach you the wholesome and the unwholesome at length. Still I will teach you the wholesome and the unwholesome in brief. Listen and attend closely to what I shall say."

"Yes, sir," he replied. The Blessed One said this:

4. "Vaccha, greed is unwholesome, non-greed is wholesome; hate is unwholesome, non-hate is wholesome; delusion is unwholesome, non-delusion is wholesome. In this way three things are unwholesome and the other three things are wholesome.

5. "Killing living beings is unwholesome, abstention from killing living beings is wholesome; taking what is not given is unwholesome, abstention from taking what is not given is wholesome; misconduct in sensual pleasures is unwholesome, abstention from misconduct in sensual pleasures is wholesome; false speech is unwholesome, abstention from false speech is wholesome; malicious speech [490] is unwholesome, abstention from malicious speech is wholesome; harsh speech is unwholesome, abstention from harsh speech is wholesome; gossip is unwholesome, abstention from gossip is wholesome; covetousness is unwholesome, uncovetousness is wholesome; ill will is unwholesome, non-ill will is wholesome; wrong view is

unwholesome, right view is wholesome. In this way ten things are unwholesome and the other ten things are wholesome.

6. "When a bhikkhu has abandoned craving, cut it off at the root, made it like a palm stump, done away with it so that it is no longer subject to future arising, then that bhikkhu is an arahant with taints destroyed, one who has lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and is completely liberated through final knowledge."

7. "Apart from Master Gotama, is there any one bhikkhu, Master Gotama's disciple, who by realising for himself with direct knowledge here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints?"⁷²⁴

"There are not only one hundred, Vaccha, or two or three or four or five hundred, but far more bhikkhus, my disciples, who by realising for themselves with direct knowledge here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints."

8. "Apart from Master Gotama and the bhikkhus, is there any one bhikkhunī, Master Gotama's disciple, who by realising for herself with direct knowledge here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints?"

"There are not only one hundred...or five hundred, but far more bhikkhunīs, my disciples, who by realising for themselves with direct knowledge here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints."

9. "Apart from Master Gotama and the bhikkhus and bhikkhunīs, is there any one man lay follower, Master Gotama's disciple, clothed in white leading a life of celibacy who, with the destruction of the five lower fetters, will reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna without ever returning from that world?"⁷²⁵

"There are not only one hundred...or five hundred, but far more men lay followers, my disciples, clothed in white leading lives of celibacy who, with the destruction of the five lower fetters, [491] will reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna without ever returning from that world."

10. "Apart from Master Gotama, the bhikkhus and bhikkhunīs, and the men lay followers clothed in white leading lives of celibacy, is there any one man lay follower, Master Gotama's disciple, clothed in white enjoying sensual pleasures, who carries out his instruction, responds to his advice, has gone beyond doubt, become free from perplexity, gained intrepidity, and become independent of others in the Teacher's Dispensation?"⁷²⁶

"There are not only one hundred...or five hundred, but far more men lay followers, my disciples, clothed in white enjoying sensual pleasures, who carry out my instruction, respond to my advice, have gone beyond doubt, become free from perplexity, gained intrepidity, and become independent of others in the Teacher's Dispensation."

11. "Apart from Master Gotama, the bhikkhus and bhikkhunīs, and the men lay followers clothed in white, both those leading lives of celibacy and those enjoying sensual pleasures, is there any one woman lay follower, Master Gotama's disciple, clothed in white leading a life of celibacy who, with the destruction of the five lower fetters, will reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna without ever returning from that world?"

"There are not only one hundred...or five hundred, but far more women lay followers, my disciples, clothed in white leading lives of celibacy who, with the destruction of the five lower fetters, will reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna without ever returning from that world."

12. "Apart from Master Gotama, the bhikkhus and bhikkhunīs, and the men lay followers clothed in white, both those leading lives of celibacy and those enjoying sensual pleasures, and the women lay followers clothed in white leading lives of celibacy, is there any one woman lay follower, Master Gotama's disciple, clothed in white enjoying sensual pleasures, who carries out his instruction, responds to his advice, has gone beyond doubt, become free from perplexity, gained intrepidity, and become independent of others in the Teacher's Dispensation?"

"There are not only one hundred...or five hundred, but far more women lay followers, my disciples, clothed in white enjoying sensual pleasures, who carry out my instruction, respond to my advice, have gone beyond doubt, become free of perplexity,

gained intrepidity, and become independent of others in the Teacher's Dispensation."

13. "Master Gotama, if only Master Gotama were accomplished in this Dhamma, but no bhikkhus were accomplished, [492] then this holy life would be deficient in that respect; but because Master Gotama and bhikkhus are accomplished in this Dhamma, this holy life is thus complete in that respect. If only Master Gotama and bhikkhus were accomplished in this Dhamma, but no bhikkhunīs were accomplished, then this holy life would be deficient in that respect; but because Master Gotama, bhikkhus, and bhikkhunīs are accomplished in this Dhamma, this holy life is thus complete in that respect. If only Master Gotama, bhikkhus, and bhikkhunīs were accomplished in this Dhamma, but no men lay followers clothed in white leading lives of celibacy were accomplished, then this holy life would be deficient in that respect; but because Master Gotama, bhikkhus and bhikkhunīs, and men lay followers clothed in white leading lives of celibacy are accomplished in this Dhamma, this holy life is thus complete in that respect. If only Master Gotama, bhikkhus and bhikkhunīs, and men lay followers clothed in white leading lives of celibacy were accomplished in this Dhamma, but no men lay followers clothed in white enjoying sensual pleasures were accomplished, then this holy life would be deficient in that respect; but because Master Gotama, bhikkhus and bhikkhunīs, and men lay followers clothed in white, both those leading lives of celibacy and those enjoying sensual pleasures, are accomplished in this Dhamma, this holy life is thus complete in that respect. If only Master Gotama, bhikkhus and bhikkhunīs, and men lay followers clothed in white...were accomplished in this Dhamma, but no women lay followers clothed in white [493] leading lives of celibacy were accomplished, then this holy life would be deficient in that respect; but because Master Gotama, bhikkhus and bhikkhunīs, men lay followers clothed in white...and women lay followers clothed in white leading lives of celibacy are accomplished in this Dhamma, this holy life is thus complete in that respect. If only Master Gotama, bhikkhus and bhikkhunīs, men lay followers clothed in white...and women lay followers clothed in white leading lives of celibacy were accomplished in this Dhamma, but no women lay followers clothed in white enjoying sensual pleasures were accomplished,

then this holy life would be deficient in that respect; but because Master Gotama, bhikkhus and bhikkhunīs, men lay followers clothed in white, both those leading lives of celibacy and those enjoying sensual pleasures, and women lay followers clothed in white, both those leading lives of celibacy and those enjoying sensual pleasures, are accomplished in this Dhamma, this holy life is thus complete in that respect.

14. "Just as the river Ganges inclines towards the sea, slopes towards the sea, flows towards the sea, and merges with the sea, so too Master Gotama's assembly with its homeless ones and its householders inclines towards Nibbāna, slopes towards Nibbāna, flows towards Nibbāna, and merges with Nibbāna.

15. "Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. I would receive the going forth under Master Gotama, I would receive the full admission." [494]

16. "Vaccha, one who formerly belonged to another sect and desires the going forth and the full admission in this Dhamma and Discipline lives on probation for four months. At the end of four months, if the bhikkhus are satisfied with him, they give him the going forth and the full admission to the bhikkhus' state. But I recognise individual differences in this matter."

"Venerable sir, if those who formerly belonged to another sect and desire the going forth and the full admission in this Dhamma and Discipline live on probation for four months, and, if at the end of the four months the bhikkhus being satisfied with them give them the going forth and the full admission to the bhikkhus' state, then I will live on probation for four years. At the end of the four years if the bhikkhus are satisfied with me, let them give me the going forth and the full admission to the bhikkhus' state."

17. Then the wanderer Vacchagotta received the going forth under the Blessed One, and he received the full admission. Not long after his full admission, a half-month after his full admission, the venerable Vacchagotta went to the Blessed One, and

after paying homage to him, he sat down at one side and told the Blessed One: "Venerable sir, I have attained whatever can be attained by the knowledge of a disciple in higher training, by the true knowledge of a disciple in higher training. Let the Blessed One teach me the Dhamma further."⁷²⁷

18. "In that case, Vaccha, develop further two things: serenity and insight. When these two things are developed further, they will lead to the penetration of many elements.

19. "To the extent that you may wish: 'May I wield the various kinds of supernormal power: having been one, may I become many; having been many, may I become one; may I appear and vanish; may I go unhindered through a wall, through an enclosure, through a mountain, as though through space; may I dive in and out of the earth as though it were water; may I walk on water without sinking as though it were earth; seated cross-legged, may I travel in space like a bird; with my hand may I touch and stroke the moon and sun so powerful and mighty; may I wield bodily mastery even as far as the Brahma-world' – you will attain the ability to witness any aspect therein, there being a suitable basis."⁷²⁸

20. "To the extent that you may wish: 'May I, with the divine ear element, [495] which is purified and surpasses the human, hear both kinds of sounds, the divine and the human, those that are far as well as near' – you will attain the ability to witness any aspect therein, there being a suitable basis.

21. "To the extent that you may wish: 'May I understand the minds of other beings, of other persons, having encompassed them with my own mind. May I understand a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; may I understand a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; may I understand a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; may I understand a contracted mind as contracted and a distracted mind as distracted; may I understand an exalted mind as exalted and an unexalted mind as unexalted; may I understand a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; may I understand a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; may I understand a liberated mind as

liberated and an unliberated mind as unliberated' – you will attain the ability to witness any aspect therein, there being a suitable basis.

22. "To the extent that you may wish: 'May I recollect my manifold past lives, that is, one birth, two births...*(as Sutta 51, §24)*...Thus with their aspects and particulars may I recollect my manifold past lives' – you will attain the ability to witness any aspect therein, there being a suitable basis. [496]

23. "To the extent that you may wish: 'May I, with the divine eye, which is purified and surpasses the human, see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate...*(as Sutta 51, §25)*...and may I understand how beings pass on according to their actions' – you will attain the ability to witness any aspect therein, there being a suitable basis.

24. "To the extent that you may wish: 'May I, by realising for myself with direct knowledge, here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints' – you will attain the ability to witness any aspect therein, there being a suitable basis."

25. Then the venerable Vacchagotta, having delighted and rejoiced in the Blessed One's words, rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed.

26. Before long, dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Vacchagotta, by realising for himself with direct knowledge, here and now entered upon and abided in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. He directly knew: "Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being." And the venerable Vacchagotta became one of the arahants.

27. Now on that occasion a number of bhikkhus were going to see the Blessed One. The venerable Vacchagotta saw them coming in the distance. Seeing them, he went to them and asked them: [497] "Where are the venerable ones going?"

"We are going to see the Blessed One, friend."

"In that case, may the venerable ones pay homage in my

name with their heads at the Blessed One's feet, saying: 'Venerable sir, the bhikkhu Vacchagotta pays homage with his head at the Blessed One's feet.' Then say: 'The Blessed One has been worshipped by me, the Sublime One has been worshipped by me.'"⁷²⁹

"Yes, friend," those bhikkhus replied. Then they went to the Blessed One, and after paying homage to him, they sat down at one side and told the Blessed One: "Venerable sir, the venerable Vacchagotta pays homage with his head at the Blessed One's feet, and he says: 'The Blessed One has been worshipped by me, the Sublime One has been worshipped by me.'"'

28. "Bhikkhus, having encompassed his mind with my own mind, I already knew of the bhikkhu Vacchagotta: 'The bhikkhu Vacchagotta has attained the threefold true knowledge and has great supernormal power and might.' And deities also told me this: 'The bhikkhu Vacchagotta has attained the threefold true knowledge and has great supernormal power and might.'"

That is what the Blessed One said. Those bhikkhus were satisfied and delighted in the Blessed One's words.

74 Dīghanakha Sutta

To Dīghanakha

1. **TUH HAVE I HEARD.** On one occasion the Blessed One was living at Rājagaha in the Boar's Cave on the mountain Vulture Peak.

2. Then the wanderer Dīghanakha went to the Blessed One and exchanged greetings with him.⁷³⁰ When this courteous and amiable talk was finished, he stood at one side and said to the Blessed One: "Master Gotama, my doctrine and view is this: 'Nothing is acceptable to me.'"⁷³¹

"This view of yours, Aggivessana, 'Nothing is acceptable to me' – is not at least that view acceptable to you?"

"If this view of mine were acceptable to me, Master Gotama, it too would be the same, it too [498] would be the same."⁷³²

3. "Well, Aggivessana, there are plenty in the world who say: 'It too would be the same, it too would be the same,' yet they do not abandon that view and they take up still some other view. Those are few in the world who say: 'It too would be the same, it too would be the same,' and who abandon that view and do not take up some other view."⁷³³

4. "Aggivessana, there are some recluses and brahmins whose doctrine and view is this: 'Everything is acceptable to me.' There are some recluses and brahmins whose doctrine and view is this: 'Nothing is acceptable to me.' And there are some recluses and brahmins whose doctrine and view is this: 'Something is acceptable to me, something is not acceptable to me.'⁷³⁴ Among these, the view of those recluses and brahmins who hold the doctrine and view 'Everything is acceptable to me' is close to lust, close to bondage, close to delighting, close to holding, close to clinging. The view of those recluses and brahmins who hold the doctrine and view 'Nothing is acceptable to me' is close to non-lust, close to non-bondage, close to non-delighting, close to non-holding, close to non-clinging."

5. When this was said, the wanderer Dīghanakha remarked: "Master Gotama commends my point of view, Master Gotama recommends my point of view."

"Aggivessana, as to those recluses and brahmins who hold the doctrine and view 'Something is acceptable to me, something is not acceptable to me' – the view of theirs as to what is acceptable is close to lust, close to bondage, close to delighting, close to holding, close to clinging, while the view of theirs as to what is not acceptable is close to non-lust, close to non-bondage, close to non-delighting, close to non-holding, close to non-clinging.

6. "Now, Aggivessana, a wise man among those recluses and brahmins who hold the doctrine and view 'Everything is acceptable to me' considers thus:⁷³⁵ 'If I obstinately adhere to my view "Everything is acceptable to me" and declare: "Only this is true, anything else is wrong," then I may clash with the two others: with a recluse or brahmin who holds the doctrine [499] and view "Nothing is acceptable to me" and with a recluse or brahmin who holds the doctrine and view "Something is acceptable to me, something is not acceptable to me." I may clash with these two, and when there is a clash, there are disputes; when there are disputes, there are quarrels; when there are quarrels, there is vexation.' Foreseeing for himself clashes, disputes, quarrels, and vexation, he abandons that view and does not take up some other view. This is how there comes to be the abandoning of these views; this is how there comes to be the relinquishing of these views.

7. "A wise man among those recluses and brahmins who hold the doctrine and view 'Nothing is acceptable to me' considers thus: 'If I obstinately adhere to my view "Nothing is acceptable to me" and declare: "Only this is true, anything else is wrong," then I may clash with the two others: with a recluse or brahmin who holds the doctrine and view "Everything is acceptable to me" and with a recluse or brahmin who holds the doctrine and view "Something is acceptable to me, something is not acceptable to me." I may clash with these two, and when there is a clash, there are disputes; when there are disputes, there are quarrels; when there are quarrels, there is vexation.' Foreseeing for himself clashes, disputes, quarrels, and vexation, he abandons that view and does not take up some other view. This is how there comes to be

the abandoning of these views; this is how there comes to be the relinquishing of these views.

8. "A wise man among those recluses and brahmins who hold the doctrine and view 'Something is acceptable to me, something is not acceptable to me' considers thus: 'If I obstinately adhere to my view "Something is acceptable to me, something is not acceptable to me" and declare: "Only this is true, anything else is wrong," then I may clash with the two others: with a recluse or brahmin who holds the doctrine and view "Everything is acceptable to me" and with a recluse or brahmin who holds the doctrine and view "Nothing is acceptable to me." I may clash with these two, and when there is a clash, there are disputes; when there are disputes, there are quarrels; when there are quarrels, there is vexation.' Foreseeing for himself clashes, disputes, quarrels, and vexation, he abandons that view and does not take up some other view. This is how there comes to be the abandoning of these views; this is how there comes to be the relinquishing of these views. [500]

9. "Now, Aggivessana,⁷³⁶ this body made of material form, consisting of the four great elements, procreated by a mother and father, and built up out of boiled rice and porridge, is subject to impermanence, to being worn and rubbed away, to dissolution and disintegration. It should be regarded as impermanent, as suffering, as a disease, as a tumour, as a dart, as a calamity, as an affliction, as alien, as disintegrating, as void, as not self. When one regards this body thus, one abandons desire for the body, affection for the body, subservience to the body.

10. "There are, Aggivessana, three kinds of feeling: pleasant feeling, painful feeling, and neither-painful-nor-pleasant feeling. On the occasion when one feels pleasant feeling, one does not feel painful feeling or neither-painful-nor-pleasant feeling; on that occasion one feels only pleasant feeling. On the occasion when one feels painful feeling, one does not feel pleasant feeling or neither-painful-nor-pleasant feeling; on that occasion one feels only painful feeling. On the occasion when one feels neither-painful-nor-pleasant feeling, one does not feel pleasant feeling or painful feeling; on that occasion one feels only neither-painful-nor-pleasant feeling.

11. "Pleasant feeling, Aggivessana, is impermanent, conditioned, dependently arisen, subject to destruction, vanishing,

fading away, and ceasing. Painful feeling too is impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away, and ceasing. Neither-painful-nor-pleasant feeling too is impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away, and ceasing.

12. "Seeing thus, a well-taught noble disciple becomes disenchanted with pleasant feeling, disenchanted with painful feeling, disenchanted with neither-painful-nor-pleasant feeling. Being disenchanted, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.'

13. "A bhikkhu whose mind is liberated thus, Aggivessana, sides with none and disputes with none; he employs the speech currently used in the world without adhering to it."⁷³⁷

14. Now on that occasion the venerable Sāriputta was standing behind the Blessed One, [501] fanning him. Then he thought: "The Blessed One, indeed, speaks of the abandoning of these things through direct knowledge; the Sublime One, indeed, speaks of the relinquishing of these things through direct knowledge." As the venerable Sāriputta considered this, through not clinging his mind was liberated from the taints.⁷³⁸

15. But in the wanderer Dīghanakha the spotless immaculate vision of the Dhamma arose: "All that is subject to arising is subject to cessation." The wanderer Dīghanakha saw the Dhamma, attained the Dhamma, understood the Dhamma, fathomed the Dhamma; he crossed beyond doubt, did away with perplexity, gained intrepidity, and became independent of others in the Teacher's Dispensation.⁷³⁹

16. Then he said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life."

75 Māgandiya Sutta

To Māgandiya

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living in the Kuru country at a town of the Kurus named Kammāsadhamma, on a spread of grass in the fire chamber of a brahmin belonging to the Bhāradvāja clan.

2. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Kammāsadhamma for alms. When he had wandered for alms in Kammāsadhamma and had returned from his almsround, after his meal he went to a certain grove for the day's abiding. Having entered the grove, he sat down at the root of a tree for the day's abiding. [502]

3. Then the wanderer Māgandiya, while walking and wandering for exercise, went to the fire chamber of the brahmin belonging to the Bhāradvāja clan. There he saw a spread of grass prepared and asked the brahmin: "For whom has this spread of grass been prepared in Master Bhāradvāja's fire chamber? It seems like a recluse's bed."

4. "Master Māgandiya, there is the recluse Gotama, the son of the Sakyans, who went forth from a Sakyan clan. Now a good report of Master Gotama has been spread to this effect: 'That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.' This bed has been prepared for that Master Gotama."

5. "Indeed, Master Bhāradvāja, it is an ill sight we see when we see the bed of that destroyer of growth,⁷⁴⁰ Master Gotama."

"Be careful what you say, Māgandiya, be careful what you say! Many learned nobles, learned brahmins, learned householders, and learned recluses have full confidence in Master

Gotama, and have been disciplined by him in the noble true way, in the Dhamma that is wholesome."

"Master Bhāradvāja, even if we saw that Master Gotama face to face, we would tell him to his face: 'The recluse Gotama is a destroyer of growth.' Why is that? Because that is recorded in our scriptures."

"If Master Māgandiya has no objection, may I tell this to Master Gotama?"

"Let Master Bhāradvāja be at ease. Tell him just what I have said."

6. Meanwhile, with the divine ear, which is purified and surpasses the human, the Blessed One heard this conversation between the brahmin of the Bhāradvāja clan and the wanderer Māgandiya. Then, when it was evening, the Blessed One rose from meditation, went to the brahmin's fire chamber, and sat down on the spread of grass made ready. Then the brahmin of the Bhāradvāja clan went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side. The Blessed One asked him: "Bhāradvāja, did you have any conversation with the wanderer Māgandiya [503] about this spread of grass?"

When this was said, the brahmin, awestruck and with his hair standing on end, replied: "We wanted to tell Master Gotama about that very thing, but Master Gotama has anticipated us."

7. But this discussion between the Blessed One and the brahmin of the Bhāradvāja clan was left unfinished, for then the wanderer Māgandiya, while walking and wandering for exercise, came to the brahmin's fire chamber and went up to the Blessed One. He exchanged greetings with the Blessed One, and when this courteous and amiable talk was finished, he sat down at one side. The Blessed One said to him:

8. "Māgandiya, the eye delights in forms, takes delight in forms, rejoices in forms; that has been tamed by the Tathāgata, guarded, protected, and restrained, and he teaches the Dhamma for its restraint. Was it with reference to this that you said: 'The recluse Gotama is a destroyer of growth'?"

"It was with reference to this, Master Gotama, that I said: 'The recluse Gotama is a destroyer of growth.' Why is that? Because that is recorded in our scriptures."

"The ear delights in sound...The nose delights in odours...The tongue delights in flavours...The body delights in

tangibles...The mind delights in mind-objects, takes delight in mind-objects, rejoices in mind-objects; that has been tamed by the Tathāgata, guarded, protected, and restrained, and he teaches the Dhamma for its restraint. Was it with reference to this that you said: 'The recluse Gotama is a destroyer of growth'?"

"It was with reference to this, Master Gotama, that I said: 'The recluse Gotama is a destroyer of growth.' Why is that? Because that is recorded in our scriptures."

9. "What do you think, Māgandiya? Here someone [504] may have formerly enjoyed himself with forms cognizable by the eye that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. On a later occasion, having understood as they actually are the origin, the disappearance, the gratification, the danger, and the escape in the case of forms, he might abandon craving for forms, remove fever for forms, and abide without thirst, with a mind inwardly at peace. What would you say to him, Māgandiya?" – "Nothing, Master Gotama."

"What do you think, Māgandiya? Here someone may have formerly enjoyed himself with sounds cognizable by the ear...with odours cognizable by the nose...with flavours cognizable by the tongue...with tangibles cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. On a later occasion, having understood as they actually are the origin, the disappearance, the gratification, the danger, and the escape in the case of tangibles, he might abandon craving for tangibles, remove fever for tangibles, and abide without thirst, with a mind inwardly at peace. What would you say to him, Māgandiya?" – "Nothing, Master Gotama."

10. "Māgandiya, formerly when I lived the home life, I enjoyed myself, provided and endowed with the five cords of sensual pleasure: with forms cognizable by the eye...with sounds cognizable by the ear...with odours cognizable by the nose...with flavours cognizable by the tongue...with tangibles cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. I had three palaces, one for the rainy season, one for the winter, and one for the summer. I lived in the rains' palace for the four months of the rainy season, enjoying myself with musicians who were all female, and I did not go down to the lower palace."⁷⁴¹

"On a later occasion, having understood as they actually are the origin, the disappearance, the gratification, the danger, and the escape in the case of sensual pleasures, I abandoned craving for sensual pleasures, I removed fever for sensual pleasures, and I abide without thirst, with a mind inwardly at peace. I see other beings who are not free from lust for sensual pleasures being devoured by craving for sensual pleasures, burning with fever for sensual pleasures, indulging in sensual pleasures, and I do not envy them, nor do I delight therein. Why is that? Because there is, Māgandiya, a delight apart from sensual pleasures, apart from unwholesome states, [505] which surpasses divine bliss.⁷⁴² Since I take delight in that, I do not envy what is inferior, nor do I delight therein.

11. "Suppose, Māgandiya, a householder or a householder's son was rich, with great wealth and property, and being provided and endowed with the five cords of sensual pleasure, he might enjoy himself with forms cognizable by the eye...with sounds cognizable by the ear...with odours cognizable by the nose...with flavours cognizable by the tongue...with tangibles cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. Having conducted himself well in body, speech, and mind, on the dissolution of the body, after death, he might reappear in a happy destination, in the heavenly world in the retinue of the gods of the Thirty-three; and there, surrounded by a group of nymphs in the Nandana Grove, he would enjoy himself, provided and endowed with the five cords of divine sensual pleasure. Suppose he saw a householder or a householder's son enjoying himself, provided and endowed with the five cords of [human] sensual pleasure. What do you think, Māgandiya? Would that young god surrounded by the group of nymphs in the Nandana Grove, enjoying himself, provided and endowed with the five cords of divine sensual pleasure, envy the householder or the householder's son for the five cords of human sensual pleasure or would he return to human sensual pleasures?"

"No, Master Gotama. Why not? Because heavenly sensual pleasures are more excellent and sublime than human sensual pleasures."

12. "So too, Māgandiya, formerly when I lived the home life, I enjoyed myself, provided and endowed with the five cords of

sensual pleasure: with forms cognizable by the eye...with tangibles cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. On a later occasion, having understood as they actually are the gratification, the danger, and the escape in the case of sensual pleasures, I abandoned craving for sensual pleasures, I removed fever for sensual pleasures, and I abide without thirst, with a mind inwardly at peace. I see other beings who are not free from lust for sensual pleasures being devoured by craving for sensual pleasures, burning with fever for sensual pleasures, [506] indulging in sensual pleasures, and I do not envy them nor do I delight therein. Why is that? Because there is, Māgandiya, a delight apart from sensual pleasures, apart from unwholesome states, which surpasses divine bliss. Since I take delight in that, I do not envy what is inferior, nor do I delight therein.

13. "Suppose, Māgandiya, there was a leper with sores and blisters on his limbs, being devoured by worms, scratching the scabs off the openings of his wounds with his nails, cauterising his body over a burning charcoal pit. Then his friends and companions, his kinsmen and relatives, would bring a physician to treat him. The physician would make medicine for him, and by means of that medicine the man would be cured of his leprosy and would become well and happy, independent, master of himself, able to go where he likes. Then he might see another leper with sores and blisters on his limbs, being devoured by worms, scratching the scabs off the openings of his wounds with his nails, cauterising his body over a burning charcoal pit. What do you think, Māgandiya? Would that man envy that leper for his burning charcoal pit or his use of medicine?"

"No, Master Gotama. Why is that? Because when there is sickness, medicine has to be made, and when there is no sickness medicine does not have to be made."

14. "So too, Māgandiya, formerly when I lived the home life...(as in §12)...Since I take delight in that, I do not envy what is inferior, nor do I delight therein. [507]

15. "Suppose, Māgandiya, there was a leper with sores and blisters on his limbs, being devoured by worms, scratching the scabs off the openings of his wounds with his nails, cauterising his body over a burning charcoal pit. Then his friends and companions, his kinsmen and relatives, brought a physician to treat

him. The physician would make medicine for him, and by means of that medicine the man would be cured of his leprosy and would become well and happy, independent, master of himself, able to go where he likes. Then two strong men would seize him by both arms and drag him towards a burning charcoal pit. What do you think, Māgandiya? Would that man twist his body this way and that?"

"Yes, Master Gotama. Why is that? Because that fire is indeed painful to touch, hot, and scorching."

"What do you think, Māgandiya? Is it only now that that fire is painful to touch, hot, and scorching, or previously too was that fire painful to touch, hot, and scorching?"

"Master Gotama, that fire is now painful to touch, hot, and scorching, and previously too that fire was painful to touch, hot, and scorching. For when that man was a leper with sores and blisters on his limbs, being devoured by worms, scratching the scabs off the openings of his wounds with his nails, his faculties were impaired; thus, though the fire was actually painful to touch, he mistakenly perceived it as pleasant."

16. "So too, Māgandiya, in the past sensual pleasures were painful to touch, hot, and scorching; in the future sensual pleasures will be painful to touch, hot, and scorching; and now at present sensual pleasures are painful to touch, hot, and scorching. But these beings who are not free from lust for sensual pleasures, who are devoured by craving for sensual pleasures, who burn with fever for sensual pleasures, have faculties that are impaired; thus, though sensual pleasures are actually painful to touch, they acquire a mistaken perception of them as pleasant.⁷⁴³

17. "Suppose, Māgandiya, there was a leper with sores and blisters on his limbs, being devoured by worms, scratching the scabs off the openings of his wounds with his nails, cauterising his body over a burning charcoal pit; the more he scratches the scabs and cauterises his body, [508] the fouler, more evil-smelling and more infected the openings of his wounds would become, yet he would find a certain measure of satisfaction and enjoyment in scratching the openings of his wounds. So too, Māgandiya, beings who are not free from lust for sensual pleasures, who are devoured by craving for sensual pleasures, who burn with fever for sensual pleasures, still indulge in sensual

pleasures; the more such beings indulge in sensual pleasures, the more their craving for sensual pleasures increases and the more they are burned by their fever for sensual pleasures, yet they find a certain measure of satisfaction and enjoyment in dependence on the five cords of sensual pleasure.

18. "What do you think, Māgandiya? Have you ever seen or heard of a king or a king's minister enjoying himself, provided and endowed with the five cords of sensual pleasure who, without abandoning craving for sensual pleasures, without removing fever for sensual pleasures, was able to abide free from thirst, with a mind inwardly at peace, or who is able or who will be able to so abide?" – "No, Master Gotama."

"Good, Māgandiya. I too have never seen or heard of a king or a king's minister enjoying himself, provided and endowed with the five cords of sensual pleasure who, without abandoning craving for sensual pleasures, without removing fever for sensual pleasures, was able to abide free from thirst, with a mind inwardly at peace, or who is able or who will be able to so abide. On the contrary, Māgandiya, those recluses or brahmins who abided or abide or will abide free from thirst, with a mind inwardly at peace, all do so after having understood as they actually are the origin, the disappearance, the gratification, the danger, and the escape in the case of sensual pleasures, and it is after abandoning craving for sensual pleasures and removing fever for sensual pleasures that they abided or abide or will abide free from thirst, with a mind inwardly at peace."

19. Then at that point the Blessed One uttered this exclamation:

"The greatest of all gains is health,
Nibbāna is the greatest bliss,
The eightfold path is the best of paths
For it leads safely to the Deathless."

When this was said, the wanderer Māgandiya said to the Blessed One: "It is wonderful, Master Gotama, it is marvellous how well that has been expressed by Master Gotama: [509]

'The greatest of all gains is health,
Nibbāna is the greatest bliss.'

We too have heard this said by earlier wanderers in the tradition of the teachers, and it agrees, Master Gotama."

"But, Māgandiya, when you heard that said by earlier wanderers in the tradition of the teachers, what is that health, what is that Nibbāna?"

When this was said, the wanderer Māgandiya rubbed his limbs with his hands and said: "This is that health, Master Gotama, this is that Nibbāna; for I am now healthy and happy and nothing afflicts me."⁷⁴⁴

20. "Māgandiya, suppose there was a man born blind who could not see dark and light forms, who could not see blue, yellow, red, or pink forms, who could not see what was even and uneven, who could not see the stars or the sun and moon. He might hear a man with good eyesight saying: 'Good indeed, sirs, is a white cloth, beautiful, spotless, and clean!' and he would go in search of a white cloth. Then a man would cheat him with a dirty soiled garment thus: 'Good man, here is a white cloth for you, beautiful, spotless, and clean.' And he would accept it and put it on, and being satisfied with it, he would utter words of satisfaction thus: 'Good indeed, sirs, is a white cloth, beautiful, spotless, and clean!' What do you think, Māgandiya? When that man born blind accepted that dirty soiled garment, put it on, and being satisfied with it, uttered words of satisfaction thus: 'Good indeed, sirs, is a white cloth, beautiful, spotless, and clean!' – did he do so knowing and seeing, or out of faith in the man with good eyesight?"

"Venerable sir, he would have done so unknowing and unseeing, [510] out of faith in the man with good eyesight."

21. "So too, Māgandiya, the wanderers of other sects are blind and visionless. They do not know health, they do not see Nibbāna, yet they utter this stanza thus:

'The greatest of all gains is health,
Nibbāna is the greatest bliss.'

This stanza was uttered by the earlier Accomplished Ones, Fully Enlightened Ones, thus:

'The greatest of all gains is health,
Nibbāna is the greatest bliss,

The eightfold path is the best of paths
For it leads safely to the Deathless.'

Now it has gradually become current among ordinary people.⁷⁴⁵ And although this body, Māgandiya, is a disease, a tumour, a dart, a calamity, and an affliction, referring to this body you say: 'This is that health, Master Gotama, this is that Nibbāna.' You do not have that noble vision, Māgandiya, by means of which you might know health and see Nibbāna."

22. "I have confidence in Master Gotama thus: 'Master Gotama is capable of teaching me the Dhamma in such a way that I can come to know health and to see Nibbāna.'"

"Māgandiya, suppose there was a man born blind who could not see dark and light forms...or the sun and moon. Then his friends and companions, his kinsmen and relatives, would bring a physician to treat him. The physician would make a medicine for him, yet by means of that medicine the man's vision would not arise or be purified. What do you think, Māgandiya, would that doctor reap weariness and disappointment?" – "Yes, Master Gotama." – "So too, Māgandiya, if I were to teach you the Dhamma thus: 'This is that health, this is that Nibbāna,' you might not know health or see Nibbāna, and that would be wearisome and troublesome for me." [511]

23. "I have confidence in Master Gotama thus: 'Master Gotama is capable of teaching me the Dhamma in such a way that I can come to know health and to see Nibbāna.'"

"Māgandiya, suppose there was a man born blind who could not see dark and light forms...or the sun and moon. He might hear a man with good eyesight saying: 'Good indeed, sirs, is a white cloth, beautiful, spotless, and clean!' and he would go in search of a white cloth. Then a man would cheat him with a dirty soiled garment thus: 'Good man, here is a white cloth for you, beautiful, spotless, and clean.' And he would accept it and put it on. Then his friends and companions, his kinsmen and relatives, would bring a physician to treat him. The physician would make medicine – emetics and purgatives, ointments and counter-ointments and nasal treatment – and by means of that medicine the man's vision would arise and be purified. Together with the arising of his vision, his desire and liking for that dirty soiled garment would be abandoned; then he might burn with

indignation and enmity towards that man and might think that he ought to be killed thus: 'Indeed, I have long been tricked, cheated, and defrauded by this man with this dirty soiled garment when he told me: "Good man, here is a white cloth for you, beautiful, spotless, and clean."

24. "So too, Māgandiya, if I were to teach you the Dhamma thus: 'This is that health, this is that Nibbāna,' you might know health and see Nibbāna. Together with the arising of your vision, your desire and lust for the five aggregates affected by clinging might be abandoned. Then perhaps you might think: 'Indeed, I have long been tricked, cheated, and defrauded by this mind. For when clinging, I have been clinging just to material form, I have been clinging just to feeling, I have been clinging just to perception, I have been clinging just to formations, I have been clinging just to consciousness.'⁷⁴⁶ With my clinging as condition, being [comes to be]; with being as condition, birth; with birth as condition, ageing and death, sorrow, lamentation, pain, grief, [512] and despair come to be. Such is the origin of this whole mass of suffering."

25. "I have confidence in Master Gotama thus: 'Master Gotama is capable of teaching me the Dhamma in such a way that I might rise up from this seat cured of my blindness.'"

"Then, Māgandiya, associate with true men. When you associate with true men, you will hear the true Dhamma. When you hear the true Dhamma, you will practise in accordance with the true Dhamma. When you practise in accordance with the true Dhamma, you will know and see for yourself thus: 'These are diseases, tumours, and darts; but here these diseases, tumours, and darts cease without remainder.'⁷⁴⁷ With the cessation of my clinging comes cessation of being; with the cessation of being, cessation of birth; with the cessation of birth, ageing and death, sorrow, lamentation, pain, grief, and despair cease. Such is the cessation of this whole mass of suffering."

26. When this was said, the wanderer Māgandiya said: "Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma

and to the Sangha of bhikkhus. I would receive the going forth under Master Gotama. I would receive the full admission."

27. "Māgandiya, one who formerly belonged to another sect and desires the going forth and the full admission in this Dhamma and Discipline lives on probation for four months. At the end of four months, if the bhikkhus are satisfied with him, they give him the going forth and the full admission to the bhikkhus' state. But I recognise individual differences in this matter."

"Venerable sir, if those who formerly belonged to another sect and desire the going forth and the full admission in this Dhamma and Discipline live on probation for four months, and if at the end of the four months the bhikkhus being satisfied with them give them the going forth and the full admission to the bhikkhus' state, then I will live on probation for four years. At the end of the four years if the bhikkhus are satisfied with me, let them give me the going forth and the full admission to the bhikkhus' state." [513]

28. Then the wanderer Māgandiya received the going forth under the Blessed One, and he received the full admission. And soon, not long after his full admission, dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Māgandiya, by realising for himself with direct knowledge, here and now entered upon and abided in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. He directly knew: "Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being." And the venerable Māgandiya became one of the arahants.

76 *Sandaka Sutta* To Sandaka

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Kosambī in Ghosita's Park.

2. Now on that occasion the wanderer Sandaka was staying in the Pilakkha-tree Cave with a large assembly of wanderers.

3. Then, when it was evening, the venerable Ānanda rose from meditation and addressed the bhikkhus thus: "Come, friends, let us go to the Devakaṭa Pool to see the cave." – "Yes, friend," those bhikkhus replied. Then the venerable Ānanda went to the Devakaṭa Pool together with a number of bhikkhus.

4. Now on that occasion the wanderer Sandaka was seated with a large assembly of wanderers who were making an uproar, loudly and noisily talking many kinds of pointless talk,⁷⁴⁸ such as talk of kings, robbers, ministers, armies, dangers, battles, food, drink, clothing, beds, garlands, perfumes, relatives, vehicles, villages, towns, cities, countries, women, heroes, streets, wells, the dead, trifles, the origin of the world, the origin of the sea, [514] whether things are so or are not so. Then the wanderer Sandaka saw the venerable Ānanda coming in the distance. Seeing him, he quieted his own assembly thus: "Sirs, be quiet; sirs, make no noise. Here comes the recluse Ānanda, a disciple of the recluse Gotama, one of the recluse Gotama's disciples staying in Kosambi. These venerable ones like quiet; they are disciplined in quiet; they commend quiet. Perhaps if he finds our assembly a quiet one, he will think to join us." Then the wanderers became silent.

5. The venerable Ānanda went to the wanderer Sandaka who said to him: "Let Master Ānanda come! Welcome to Master Ānanda! It is long since Master Ānanda found an opportunity to come here. Let Master Ānanda be seated; this seat is ready."

The venerable Ānanda sat down on the seat made ready, and the wanderer Sandaka took a low seat and sat down at one side. When he had done so, the venerable Ānanda asked him: "For what discussion are you sitting together here now, Sandaka? And what was your discussion that was left unfinished?"

"Master Ānanda, let be the discussion for which we are now sitting together here. Master Ānanda can well hear about it later. It would be good if Master Ānanda would give a talk on his own teacher's Dhamma."

"Then, Sandaka, listen and attend closely to what I shall say."

"Yes, sir," he replied. The venerable Ānanda said this:

6. "Sandaka, these four ways that negate the living of the holy life have been declared by the Blessed One who knows and sees, accomplished and fully enlightened, and also these four kinds of holy life without consolation have been declared, wherein a wise man certainly would not live the holy life, or if he should live it, would not attain the true way, the Dhamma that is wholesome."⁷⁴⁹

"But, Master Ānanda, what are those four ways that negate the living of the holy life that have been declared by the Blessed One who knows and sees, accomplished and fully enlightened, wherein [515] a wise man certainly would not live the holy life, or if he should live it, would not attain the true way, the Dhamma that is wholesome?"

7. "Here, Sandaka, some teacher holds such a doctrine and view as this: 'There is nothing given, nothing offered, nothing sacrificed; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world. A person consists of the four great elements.'⁷⁵⁰ When he dies, earth returns and goes back to the body of earth, water returns and goes back to the body of water, fire returns and goes back to the body of fire, air returns and goes back to the body of air; the faculties are transferred to space. [Four] men with the bier as fifth carry away the corpse. The funeral orations last as far as the charnel ground; the bones whiten; burnt offerings end with ashes. Giving is a doctrine of fools. When anyone asserts the

doctrine that there is [giving and the like], it is empty, false prattle. Fools and the wise are alike cut off and annihilated with the dissolution of the body; after death they do not exist.'

8. "About this a wise man considers thus: 'This good teacher holds this doctrine and view: "There is nothing given...after death they do not exist." If this good teacher's words are true, then here [in this teaching] I have done [my duty] by not doing [it], here I have lived [the holy life] by not living [it].'⁷⁵¹ Both of us are exactly equal here [in this teaching], both have arrived at equality, yet I do not say that both of us are cut off and annihilated with the dissolution of the body, that after death we shall not exist. But it is superfluous for this good teacher to go about naked, to be shaven, to exert himself in the squatting posture, and to pull out his hair and beard, since I, who live in a house crowded with children, who use Benares sandalwood, who wear garlands, scents, and unguents, and accept gold and silver, shall reap exactly the same destination, the same future course, as this good teacher. What do I know and see that I should lead the holy life under this teacher?' So when he finds that this way negates the living of the holy life, he turns away from it and leaves it.

9. "This is the first way that negates the living of the holy life that has been declared by the Blessed One who knows and sees, accomplished and fully enlightened, wherein a wise man certainly would not live the holy life, [516] or if he should live it, would not attain the true way, the Dhamma that is wholesome.

10. "Again, Sandaka, here some teacher holds such a doctrine and view as this: 'When one acts or makes others act, when one mutilates or makes others mutilate, when one tortures or makes others inflict torture, when one inflicts sorrow or makes others inflict sorrow, when one oppresses or makes others inflict oppression, when one intimidates or makes others inflict intimidation, when one kills living beings, takes what is not given, breaks into houses, plunders wealth, commits burglary, ambushes highways, seduces another's wife, utters falsehood – no evil is done by the doer. If, with a razor-rimmed wheel, one were to make the living beings on this earth into one mass of flesh, into one heap of flesh, because of this there would be no evil and no outcome of evil. If one were to go along the south bank of the Ganges killing and slaughtering, mutilating and

making others mutilate, torturing and making others inflict torture, because of this there would be no evil and no outcome of evil. If one were to go along the north bank of the Ganges giving gifts and making others give gifts, making offerings and making others make offerings, because of this there would be no merit and no outcome of merit. By giving, by taming oneself, by restraint, by speaking truth, there is no merit and no outcome of merit.'

11. "About this a wise man considers thus: 'This good teacher holds this doctrine and view: "When one acts...there is no merit and no outcome of merit." If this good teacher's words are true, then here [in this teaching] I have done [my duty] by not doing [it], here I have lived [the holy life] by not living [it]. Both of us are exactly equal here [in this teaching], both have arrived at equality, yet I do not say that whatever both [of us] do, no evil is done. But it is superfluous for this good teacher...What do I know and see that I should lead the holy life under this teacher?' So when he finds that this way negates the living of the holy life, he turns away from it and leaves it.

12. "This is the second way that negates the living of the holy life that has been declared by the Blessed One who knows and sees, accomplished and fully enlightened..."

13. "Again, Sandaka, here some teacher holds such a doctrine and view as this: 'There is no cause or condition for the defilement of beings; beings are defiled without cause or condition. There is no cause or condition for the purification of beings; beings are purified without cause or condition. There is no power, no energy, no manly [517] strength, no manly endurance. All beings, all living things, all creatures, all souls are without mastery, power, and energy; moulded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes.'

14. "About this a wise man considers thus: 'This good teacher holds this doctrine and view: "There is no cause...in the six classes." If this good teacher's words are true, then here [in this teaching] I have done [my duty] by not doing [it], here I have lived [the holy life] by not living [it]. Both of us are exactly equal here [in this teaching], both have arrived at equality, yet I do not say that both [of us] will be purified without cause or condition. But it is superfluous for this good teacher...What do I know and

see that I should lead the holy life under this teacher?' So when he finds that this way negates the living of the holy life, he turns away from it and leaves it.

15. "This is the third way that negates the living of the holy life that has been declared by the Blessed One who knows and sees, accomplished and fully enlightened..."

16. "Again, Sandaka, here some teacher holds such a doctrine and view as this:⁷⁵² 'There are these seven bodies that are unmade, not brought forth, uncreated, without a creator, barren, standing like mountain peaks, standing like pillars. They do not move or change or obstruct each other. None is able [to arouse] pleasure or pain or pleasure-and-pain in another. What are the seven? They are the earth-body, the water-body, the fire-body, the air-body, pleasure, pain, and the soul as the seventh. These seven bodies are unmade...Herein, there is no killer, no slaughterer, no hearer, no speaker, no cognizer, no intimater. Even those who cut off someone's head with a sharp sword do not deprive anyone of life; the sword merely passes through the space between the seven bodies. There are these fourteen hundred thousand principal kinds of generation, and sixty hundred kinds, and six hundred kinds; there are five hundred kinds of action, and five kinds of action, and three kinds of action, and action and half-action; there are sixty-two ways, sixty-two subaeons, six classes, eight planes of man, forty-nine hundred kinds of livelihood, forty-nine kinds of wanderers, forty-nine hundred [518] abodes of serpents, twenty hundred faculties, thirty hundred hells, thirty-six elements of dust, seven percipient breeds, seven non-percipient breeds, seven sheathless breeds, seven kinds of gods, seven kinds of men, seven kinds of demons, seven lakes, seven knots, seven kinds of chasms, seven hundred kinds of chasms, seven kinds of dreams, seven hundred kinds of dreams; and there are eighty-four hundred thousand great aeons wherein, by running and wandering through the round of rebirths, fools and the wise both will make an end of suffering. There is none of this: "By this virtue or observance or asceticism or holy life I shall make unripened action ripen or annihilate ripened action as it comes." Pleasure and pain are meted out. The round of rebirths is limited, there is no shortening or extending it, no increasing or decreasing it. Just as a ball of string when thrown goes as far as the string unwinds, so too, by

running and wandering through the round of rebirths, fools and the wise both will make an end of suffering.⁷⁵³

17. "About this a wise man considers thus: 'This good teacher holds this doctrine and view: 'There are these seven bodies... fools and the wise both will make an end of suffering.' If this good teacher's words are true, then here [in this teaching] I have done [my duty] by not doing [it], here I have lived [the holy life] by not living [it]. Both of us are exactly equal here [in this teaching], both have arrived at equality, yet I do not say that both of us will make an end of suffering by running and wandering through the round of rebirths. But it is superfluous for this good teacher to go about naked, to be shaven, to exert himself in the squatting position, and to pull out his hair and beard, since I, who live in a house crowded with children, who use Benares sandalwood, who wear garlands, scents, and unguents, and accept gold and silver, shall reap exactly the same destination, the same future course, as this good teacher. What do I know and see that I should lead the holy life under this teacher?' So when he finds that this way negates the living of the holy life, he turns away from it and leaves it.

18. "This is the fourth way that negates the living of the holy life that has been declared by the Blessed One who knows and sees, accomplished and fully enlightened..."

19. "These, Sandaka, are the four ways that negate the living of the holy life that have been declared by the Blessed One who knows and sees, accomplished and fully enlightened, [519] wherein a wise man certainly would not live the holy life, or if he should live it, would not attain the true way, the Dhamma that is wholesome."

20. "It is wonderful, Master Ānanda, it is marvellous, how the four ways that negate the living of the holy life have been declared by the Blessed One who knows and sees, accomplished and fully enlightened...But, Master Ānanda, what are those four kinds of holy life without consolation that have been declared by the Blessed One who knows and sees, accomplished and fully enlightened, wherein a wise man certainly would not live the holy life, or if he should live it, would not attain the true way, the Dhamma that is wholesome?"

21. "Here, Sandaka, some teacher claims to be omniscient and all-seeing, to have complete knowledge and vision thus:

'Whether I am walking or standing or sleeping or awake, knowledge and vision are continuously and uninterruptedly present to me.'⁷⁵⁴ He enters an empty house, he gets no alms-food, a dog bites him, he meets with a wild elephant, a wild horse, a wild bull, he asks the name and clan of a woman or a man, he asks the name of a village or a town, and the way to go there. When he is questioned: 'How is this?' he replies: 'I had to enter an empty house, that is why I entered it. I had to get no almsfood, that is why I did not get any. I had to be bitten by a dog, that is why I was bitten. I had to meet with a wild elephant, a wild horse, a wild bull, that is why I met with them. I had to ask the name and clan of a woman or a man, that is why I asked. I had to ask the name of a village or a town and the way to go there, that is why I asked.'

22. "About this a wise man considers thus: 'This good teacher claims to be omniscient and all-seeing, to have complete knowledge and vision...When he is questioned: "How is this?" he replies: "I had to...that is why I asked."' So when he finds that this holy life is without consolation, he turns away from it and leaves it.

23. "This is the first kind of holy life without consolation that has been declared by the Blessed One who knows and sees, accomplished and fully enlightened, [520] wherein a wise man certainly would not live the holy life, or if he should live it, would not attain the true way, the Dhamma that is wholesome.

24. "Again, Sandaka, here some teacher is a traditionalist, one who regards oral tradition as truth; he teaches a Dhamma by oral tradition, by legends handed down, by what has come down in scriptures. But when a teacher is a traditionalist, one who regards oral tradition as truth, some is well remembered and some is wrongly remembered, some is true and some is otherwise.

25. "About this a wise man considers thus: 'This good teacher is a traditionalist...some is true and some is otherwise.' So when he finds that this holy life is without consolation, he turns away from it and leaves it.

26. "This is the second kind of holy life without consolation that has been declared by the Blessed One who knows and sees, accomplished and fully enlightened...

27. "Again, Sandaka, here a certain teacher is a reasoner, an inquirer. He teaches a Dhamma hammered out by reasoning,

following a line of inquiry as it occurs to him. But when a teacher is a reasoner, an inquirer, some is well reasoned and some is wrongly reasoned, some is true and some is otherwise.

28. "About this a wise man considers thus: 'This good teacher is a reasoner...some is true and some is otherwise.' So when he finds that this holy life is without consolation, he turns away from it and leaves it.

29. "This is the third kind of holy life without consolation that has been declared by the Blessed One who knows and sees, accomplished and fully enlightened...

30. "Again, Sandaka, here a certain teacher is dull and confused. Because he is dull and confused, [521] when he is asked such and such a question, he engages in verbal wriggling, in eel-wriggling: 'I don't say it is like this. And I don't say it is like that. And I don't say it is otherwise. And I don't say it is not so. And I don't say it is not not so.'⁷⁵⁵

31. "About this a wise man considers thus: 'This good teacher is dull and confused...[thus] he engages in verbal wriggling, in eel-wriggling...' So when he finds that this holy life is without consolation, he turns away from it and leaves it.

32. "This is the fourth kind of holy life without consolation that has been declared by the Blessed One who knows and sees, accomplished and fully enlightened...

33. "These, Sandaka, are the four kinds of holy life without consolation that have been declared by the Blessed One who knows and sees, accomplished and fully enlightened, wherein a wise man certainly would not live the holy life, or if he should live it, would not attain the true way, the Dhamma that is wholesome."

34. "It is wonderful, Master Ānanda, it is marvellous, how the four kinds of holy life without consolation have been declared by the Blessed One who knows and sees, accomplished and fully enlightened...But, Master Ānanda, what does that teacher assert, what does he declare, wherein a wise man certainly would live the holy life, and while living it would attain the true way, the Dhamma that is wholesome?"

35-42. "Here, Sandaka, a Tathāgata appears in the world, accomplished, fully enlightened...(as *Sutta 51*, §§12-19)...he purifies his mind from doubt.

43. "Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from

sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. A wise man certainly would live the holy life with a teacher under whom a disciple attains such a lofty distinction, [522] and while living it he would attain the true way, the Dhamma that is wholesome.

44–46. "Again, with the stilling of applied and sustained thought, he enters upon and abides in the second jhāna...With the fading away as well of rapture...he enters upon and abides in the third jhāna...With the abandoning of pleasure and pain...he enters upon and abides in the fourth jhāna. A wise man certainly would live the holy life with a teacher under whom a disciple attains such a lofty distinction..."

47. "When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives. He recollects his manifold past lives, that is, one birth, two births...(as *Sutta 51, §24*)...Thus with their aspects and particulars he recollects his manifold past lives. A wise man certainly would live the holy life with a teacher under whom a disciple attains such a lofty distinction..."

48. "When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings...(as *Sutta 51, §25*)...Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. A wise man certainly would live the holy life with a teacher under whom a disciple attains such a lofty distinction..."

49. "When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the destruction of the taints. He understands as it actually is: 'This is suffering'...(as *Sutta 51, §26*)...He understands as it actually is: 'This is the way leading to the cessation of the taints.'

50. "When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the

taint of ignorance. When it is liberated there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.' A wise man certainly would live the holy life with a teacher under whom a disciple attains such a lofty distinction, and while living it he would attain the true way, the Dhamma that is wholesome."

51. "But, Master Ānanda, when a bhikkhu is an arahant with taints destroyed, one who has lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and is completely liberated through final knowledge, [523] could he enjoy sensual pleasures?"

"Sandaka, when a bhikkhu is an arahant with taints destroyed ...and is completely liberated through final knowledge, he is incapable of transgression in five cases. A bhikkhu whose taints are destroyed is incapable of deliberately depriving a living being of life; he is incapable of taking what is not given, that is, of stealing; he is incapable of indulging in sexual intercourse; he is incapable of knowingly speaking falsehood; he is incapable of enjoying sensual pleasures by storing them up as he did formerly in lay life.⁷⁵⁶ When a bhikkhu is an arahant with taints destroyed...he is incapable of transgression in these five cases."⁷⁵⁷

52. "But, Master Ānanda, when a bhikkhu is an arahant with taints destroyed...is his knowledge and vision that his taints are destroyed continuously and uninterruptedly present to him whether he is walking or standing or sleeping or awake?"

"As to that, Sandaka, I shall give you a simile, for some wise men here understand the meaning of a statement by means of a simile. Suppose a man's hands and feet were cut off. Would he know 'My hands and feet are cut off' continuously and uninterruptedly, whether he is walking or standing or sleeping or awake, or would he know 'My hands and feet are cut off' only when he reviews this fact?"

"The man, Master Ānanda, would not know 'My hands and feet are cut off' continuously and uninterruptedly; rather, he would know 'My hands and feet are cut off' only when he reviews this fact."

"So too, Sandaka, when a bhikkhu is an arahant with taints destroyed...his knowledge and vision that his taints are

destroyed is not continuously and uninterruptedly present to him whether he is walking or standing or sleeping or awake; rather, he knows 'My taints are destroyed' only when he reviews this fact."⁷⁵⁸

53. "How many emancipated ones⁷⁵⁹ are there in this Dhamma and Discipline, Master Ānanda?"

"There are not only one hundred, Sandaka, or two hundred, three hundred, four hundred or five hundred, but far more emancipated ones than that in this Dhamma and Discipline."

"It is wonderful, Master Ānanda, it is marvellous! There is no lauding of one's own Dhamma and no disparaging of the Dhamma of others; there is the teaching of the Dhamma in its full range, [524] and so many emancipated ones appear. But these Ājīvakas, those mothers' dead sons, laud themselves and disparage others, and they recognise only three emancipated ones, namely, Nanda Vaccha, Kisa Sankicca, and Makkhali Gosāla."⁷⁶⁰

54. Then the wanderer Sandaka addressed his own assembly: "Go, sirs. The holy life is to be lived under the recluse Gotama. It is not easy for us now to give up gain, honour, and renown."

That is how the wanderer Sandaka exhorted his own assembly to live the holy life under the Blessed One.

77 *Mahāsakuludāyi Sutta*

The Greater Discourse to Sakuludāyin

[1] 1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary.

2. Now on that occasion a number of well-known wanderers were staying at the Peacocks' Sanctuary, the wanderers' park – that is, Annabhāra, Varadhara, and the wanderer Sakuludāyin, as well as other well-known wanderers.

3. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Rājagaha for alms. Then he thought: "It is still too early to wander for alms in Rājagaha. Suppose I went to the wanderer Sakuludāyin in the Peacocks' Sanctuary, the wanderers' park."

4. Then the Blessed One went to the Peacocks' Sanctuary, the wanderers' park. Now on that occasion the wanderer Sakuludāyin was seated with a large assembly of wanderers who were making an uproar, loudly and noisily talking many kinds of pointless talk, such as talk of kings... (as *Sutta 76, §4*) [2]... whether things are so or are not so. Then the wanderer Sakuludāyin saw the Blessed One coming in the distance. Seeing him, he quieted his own assembly thus: "Sirs, be quiet; sirs, make no noise. Here comes the recluse Gotama. This venerable one likes quiet and commends quiet. Perhaps if he finds our assembly a quiet one, he will think to join us." Then the wanderers became silent.

5. The Blessed One went to the wanderer Sakuludāyin, who said to him: "Let the Blessed One come, venerable sir! Welcome to the Blessed One! It is long since the Blessed One found an opportunity to come here. Let the Blessed One be seated; this seat is ready."

The Blessed One sat down on the seat made ready, and the wanderer Sakuludāyin took a low seat and sat down at one side.

When he had done so, the Blessed One asked him: "For what discussion are you sitting together here now, Udāyin? And what was your discussion that was interrupted?"

6. "Venerable sir, let be the discussion for which we are now sitting together here. The Blessed One can well hear about it later. In recent days, venerable sir, when recluses and brahmins of various sects have been gathering together and sitting together in the debating hall, this topic has arisen: 'It is a gain for the people of Anga and Magadha, it is a great gain for the people of Anga and Magadha that these recluses and brahmins, heads of orders, heads of groups, teachers of groups, well-known and famous founders of sects regarded by many as saints, have come to spend the Rains at Rājagaha. There is this Pūraṇa Kassapa, the head of an order, the head of a group, the teacher of a group, the well-known and famous founder of a sect regarded by many as a saint: he has come to spend the Rains at Rājagaha. There is also this Makkhali Gosāla...this Ajita Kesakambalin...this Pakudha Kaccāyana...this Sañjaya Belatthiputta...this Nigaṇṭha Nātaputta, the head of an order, the head of a group, the teacher of a group, [3] the well-known and famous founder of a sect regarded by many as a saint: he too has come to spend the Rains at Rājagaha. There is also this recluse Gotama, the head of an order, the head of a group, the teacher of a group, the well-known and famous founder of a sect regarded by many as a saint: he too has come to spend the Rains at Rājagaha. Now among these worthy recluses and brahmins, heads of orders...regarded by many as saints, who is honoured, respected, revered, and venerated by his disciples? And how, honouring and respecting him, do they live in dependence on him?'

"Thereupon some said this: 'This Pūraṇa Kassapa is the head of an order...regarded by many as a saint, yet he is not honoured, respected, revered, and venerated by his disciples, nor do his disciples live in dependence on him, honouring and respecting him. Once Pūraṇa Kassapa was teaching his Dhamma to an assembly of several hundred followers. Then a certain disciple of his made a noise thus: "Sirs, do not ask Pūraṇa Kassapa this question. He does not know that. We know that. Ask us that question. We will answer that for you, sirs." It happened that Pūraṇa Kassapa did not get his way, though he waved his arms

and wailed: "Be quiet, sirs, make no noise, sirs. They are not asking you, sirs. They are asking us. We will answer them." Indeed, many of his disciples left him after refuting his doctrine thus: "You do not understand this Dhamma and Discipline. I understand this Dhamma and Discipline. How could you understand this Dhamma and Discipline? Your way is wrong. My way is right. I am consistent. You are inconsistent. What should have been said first, you said last. What should have been said last, you said first. What you had so carefully thought up has been turned inside out. Your doctrine is refuted. You are proved wrong. Go and learn better, or disentangle yourself if you can!" Thus Pūraṇa Kassapa is not honoured, respected, revered, and venerated by his disciples, nor do his disciples live in dependence on him, honouring and respecting him. Indeed, he is scorned by the scorn shown to his Dhamma.' [4]

"And some said this: 'This Makkhali Gosāla...this Ajita Kesakambalin...this Pakudha Kaccāyana...this Sañjaya Belatṭhi-putta...this Nigaṇṭha Nātaputta is the head of an order...[but he] is not honoured, respected, revered, and venerated by his disciples, nor do his disciples live in dependence on him, honouring and respecting him. Indeed, he is scorned by the scorn shown to his Dhamma.'

"And some said this: 'This recluse Gotama is the head of an order, the head of a group, the teacher of a group, the well-known and famous founder of a sect regarded by many as a saint. He is honoured, respected, revered, and venerated by his disciples, and his disciples live in dependence on him, honouring and respecting him. Once the recluse Gotama was teaching his Dhamma to an assembly of several hundred followers and there a certain disciple of his cleared his throat. Thereupon one of his companions in the holy life nudged him with his knee [to indicate]: [5] "Be quiet, venerable sir, make no noise; the Blessed One, the Teacher, is teaching us the Dhamma." When the recluse Gotama is teaching the Dhamma to an assembly of several hundred followers, on that occasion there is no sound of his disciples' coughing or clearing their throats. For then that large assembly is poised in expectancy: "Let us hear the Dhamma the Blessed One is about to teach." Just as though a man were at a crossroads pressing out pure honey and a large group of people were poised

in expectancy, so too, when the recluse Gotama is teaching the Dhamma to an assembly of several hundred followers, on that occasion there is no sound of his disciples' coughing or clearing their throats. For then that large assembly is poised in expectancy: "Let us hear the Dhamma the Blessed One is about to teach." And even those disciples of his who fall out with their companions in the holy life and abandon the training to return to the low life - even they praise the Master and the Dhamma and the Sangha; they blame themselves instead of others, saying: "We were unlucky, we have little merit; for though we went forth into homelessness in such a well-proclaimed Dhamma, we were unable to live the perfect and pure holy life for the rest of our lives." Having become monastery attendants or lay followers, they undertake and observe the five precepts. Thus the recluse Gotama is honoured, respected, revered, and venerated by his disciples, and his disciples live in dependence on him, honouring and respecting him."

7. "But, Udayin, how many qualities do you see in me because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me?"

8. "Venerable sir, I see five qualities in the Blessed One because of which his disciples honour, respect, revere, and venerate him, and live in dependence on him, honouring and respecting him. What are the five? First, venerable sir, the Blessed One eats little and commends eating little; this I see as the first quality of the Blessed One because of which his disciples honour, respect, revere, and venerate him, and live in dependence on him, honouring and respecting him. [6] Again, venerable sir, the Blessed One is content with any kind of robe and commends contentment with any kind of robe; this I see as the second quality of the Blessed One...Again, venerable sir, the Blessed One is content with any kind of almsfood and commends contentment with any kind of almsfood; this I see as the third quality of the Blessed One...Again, venerable sir, the Blessed One is content with any kind of resting place and commends contentment with any kind of resting place; this I see as the fourth quality of the Blessed One...Again, venerable sir, the Blessed One is secluded and commends seclusion; this I see as the fifth quality of the Blessed One...Venerable sir, these are the five qualities I see in the Blessed One because of which his

disciples honour, respect, revere, and venerate him, and live in dependence on him, honouring and respecting him."

9. "Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: 'The recluse Gotama eats little and commends eating little.' Now there are disciples of mine who live on a cupful or half a cupful of food, a bilva fruit's or half a bilva fruit's quantity of food, [7] while I sometimes eat the full contents of my almsbowl or even more. So if my disciples honoured me...with the thought: 'The recluse Gotama eats little and commends eating little,' then those disciples of mine who live on a cupful of food...should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me.

"Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: 'The recluse Gotama is content with any kind of robe and commends contentment with any kind of robe.' Now there are disciples of mine who are refuse-rag wearers, wearers of coarse robes; they collect rags from the charnel ground, rubbish heaps, or shops, make them into patched robes, and wear them. But I sometimes wear robes given by householders, robes so fine that pumpkin hair is coarse in comparison. So if my disciples honoured me...with the thought: 'The recluse Gotama is content with any kind of robe and commends contentment with any kind of robe,' then those disciples of mine who are refuse-rag wearers, wearers of coarse robes...should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me.

"Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: 'The recluse Gotama is content with any kind of almsfood and commends contentment with any kind of almsfood.' Now there are disciples of mine who are almsfood eaters, who go on unbroken almsround from house to house, who delight in gathering their food; when they have entered among the houses they will not consent even when invited to sit down. But I sometimes eat on invitation meals of choice rice [8] and many sauces and curries. So if my disciples

honoured me...with the thought: 'The recluse Gotama is content with any kind of almsfood and commends contentment with any kind of almsfood,' then those disciples of mine who are almsfood eaters...should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me.

"Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: 'The recluse Gotama is content with any kind of resting place and commends contentment with any kind of resting place.' Now there are disciples of mine who are tree-root dwellers and open-air dwellers, who do not use a roof for eight months [of the year], while I sometimes live in gabled mansions plastered within and without, protected against the wind, secured by door bolts, with shuttered windows. So if my disciples honoured me...with the thought: 'The recluse Gotama is content with any kind of resting place and commends contentment with any kind of resting place,' then those disciples of mine who are tree-root dwellers and open-air dwellers...should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me.

"Suppose, Udāyin, my disciples honoured, respected, revered, and venerated me, and lived in dependence on me, honouring and respecting me, with the thought: 'The recluse Gotama is secluded and commends seclusion.' Now there are disciples of mine who are forest dwellers, dwellers in remote resting places, who live withdrawn in remote jungle-thicket resting places and return to the midst of the Sangha once each half-month for the recitation of the Pātimokkha. But I sometimes live surrounded by bhikkhus and bhikkhunīs, by men and women lay followers, by kings and kings' ministers, by other sectarians and their disciples. So if my disciples honoured me...with the thought: 'The recluse Gotama is secluded and commends seclusion,' [9] then those disciples of mine who are forest dwellers...should not honour, respect, revere, and venerate me for this quality, nor should they live in dependence on me, honouring and respecting me. Thus, Udāyin, it is not because of these five qualities that my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me.

10. "However, Udāyin, there are five other qualities because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me. What are the five?

(I. THE HIGHER VIRTUE)

11. "Here, Udāyin, my disciples esteem me for the higher virtue thus: 'The recluse Gotama is virtuous, he possesses the supreme aggregate of virtue.' This is the first quality because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me.

(II. KNOWLEDGE AND VISION)

12. "Again, Udāyin, my disciples esteem me for my excellent knowledge and vision thus: 'When the recluse Gotama says "I know," he truly knows; when he says "I see," he truly sees. The recluse Gotama teaches the Dhamma through direct knowledge, not without direct knowledge; he teaches the Dhamma with a sound basis, not without a sound basis; he teaches the Dhamma in a convincing manner, not in an unconvincing manner.' This is the second quality because of which [10] my disciples honour me..."

(III. THE HIGHER WISDOM)

13. "Again, Udāyin, my disciples esteem me for the higher wisdom thus: 'The recluse Gotama is wise; he possesses the supreme aggregate of wisdom. It is impossible that he should not foresee the future courses of doctrine⁷⁶¹ or that he should not be able to confute with reasons the current doctrines of others.' What do you think, Udāyin? Would my disciples, knowing and seeing thus, break in and interrupt me?" – "No, venerable sir." – "I do not expect instruction from my disciples; invariably, it is my disciples who expect instruction from me. This is the third quality because of which my disciples honour me..."



(IV. THE FOUR NOBLE TRUTHS)

14. "Again, Udāyin, when my disciples have met with suffering and become victims of suffering, prey to suffering, they come to me and ask me about the noble truth of suffering. Being asked, I explain to them the noble truth of suffering, and I satisfy their minds with my explanation. They ask me about the noble truth of the origin of suffering...about the noble truth of the cessation of suffering...about the noble truth of the way leading to the cessation of suffering. Being asked, I explain to them the noble truth of the way leading to the cessation of suffering, and I satisfy their minds with my explanation. This is the fourth quality [11] because of which my disciples honour me..."

(V. THE WAY TO DEVELOP WHOLESOME STATES)

(1. *The Four Foundations of Mindfulness*)

15. "Again, Udāyin, I have proclaimed to my disciples the way to develop the four foundations of mindfulness.⁷⁶² Here a bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating feelings as feelings...He abides contemplating mind as mind...He abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.⁷⁶³

(2. *The Four Right Kinds of Striving*)

16. "Again, Udāyin, I have proclaimed to my disciples the way to develop the four right kinds of striving. Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states, and he makes effort, arouses energy, exerts his mind, and strives. He awakens zeal for the abandoning of arisen evil unwholesome states...He awakens zeal for the arising of unarisen wholesome states...He awakens zeal for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes

effort, arouses energy, exerts his mind, and strives. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(3. *The Four Bases for Spiritual Power*)

17. "Again, Udāyin, I have proclaimed to my disciples the way to develop the four bases for spiritual power. Here a bhikkhu develops the basis for spiritual power consisting in concentration due to zeal and determined striving. He develops the basis for spiritual power consisting in concentration due to energy and determined striving. He develops the basis for spiritual power consisting in concentration due to [purity of] mind and determined striving. He develops the basis for spiritual power consisting in concentration due to investigation and determined striving. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(4. *The Five Faculties*)

18. "Again, Udāyin, I have proclaimed to my disciples the way to develop the five spiritual faculties. Here [12] a bhikkhu develops the faculty of faith, which leads to peace, leads to enlightenment. He develops the faculty of energy...the faculty of mindfulness...the faculty of concentration...the faculty of wisdom, which leads to peace, leads to enlightenment. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(5. *The Five Powers*)

19. "Again, Udāyin, I have proclaimed to my disciples the way to develop the five powers. Here a bhikkhu develops the power of faith, which leads to peace, leads to enlightenment. He develops the power of energy...the power of mindfulness...the power of concentration...the power of wisdom, which leads to peace, leads to enlightenment. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(6. The Seven Enlightenment Factors)

20. "Again, Udāyin, I have proclaimed to my disciples the way to develop the seven enlightenment factors. Here a bhikkhu develops the mindfulness enlightenment factor, which is supported by seclusion, dispassion, and cessation, and results in relinquishment. He develops the investigation-of-states enlightenment factor...the energy enlightenment factor...the rapture enlightenment factor...the tranquillity enlightenment factor...the concentration enlightenment factor...the equanimity enlightenment factor, which is supported by seclusion, dispassion, and cessation, and results in relinquishment. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(7. The Noble Eightfold Path)

21. "Again, Udāyin, I have proclaimed to my disciples the way to develop the Noble Eightfold Path. Here a bhikkhu develops right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(8. The Eight Liberations)

22. "Again, Udāyin, I have proclaimed to my disciples the way to develop the eight liberations.⁷⁶⁴ Possessed of material form, one sees forms: this is the first liberation. Not perceiving form internally, one sees forms externally: this is the second liberation. One is resolved only upon the beautiful: this is the third liberation. [13] With the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that 'space is infinite,' one enters upon and abides in the base of infinite space: this is the fourth liberation. By completely surmounting the base of infinite space, aware that 'consciousness is infinite,' one enters upon and abides in the base of infinite consciousness: this is the fifth liberation. By completely surmounting the base of infinite consciousness, aware that 'there is nothing,' one enters

upon and abides in the base of nothingness: this is the sixth liberation. By completely surmounting the base of nothingness, one enters upon and abides in the base of neither-perception-nor-non-perception: this is the seventh liberation. By completely surmounting the base of neither-perception-nor-non-perception, one enters upon and abides in the cessation of perception and feeling: this is the eighth liberation. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(9. *The Eight Bases for Transcendence*)

23. "Again, Udāyin, I have proclaimed to my disciples the way to develop the eight bases for transcendence.⁷⁶⁵ Perceiving form internally, one sees forms externally, limited, fair and ugly; by transcending them, one perceives thus: 'I know, I see.' This is the first base for transcendence.⁷⁶⁶ Perceiving form internally, one sees forms externally, immeasurable, fair and ugly; by transcending them, one perceives thus: 'I know, I see.' This is the second base for transcendence. Not perceiving form internally, one sees forms externally, limited, fair and ugly; by transcending them, one perceives thus: 'I know, I see.' This is the third base for transcendence.⁷⁶⁷ Not perceiving form internally, one sees forms externally, immeasurable, fair and ugly; by transcending them, one perceives thus: 'I know, I see.' This is the fourth base for transcendence. Not perceiving form internally, one sees forms externally, blue, of blue colour, blue in appearance, with blue luminosity. Just like a flax flower, which is blue, of blue colour, blue in appearance, with blue luminosity, or just like Benares cloth smoothened on both sides, which is blue, of blue colour, blue in appearance, with blue luminosity; so too, not perceiving form internally, one sees forms externally...with blue luminosity; by transcending them, one perceives thus: 'I know, I see.' This is the fifth [14] base for transcendence. Not perceiving form internally, one sees forms externally, yellow, of yellow colour, yellow in appearance, with yellow luminosity. Just like a kaṇṇikāra flower, which is yellow, of yellow colour, yellow in appearance, with yellow luminosity, or just like Benares cloth smoothened on both sides, which is yellow, of yellow colour, yellow in appearance, with yellow luminosity; so too,

not perceiving form internally, one sees forms externally...with yellow luminosity; by transcending them, one perceives thus: 'I know, I see.' This is the sixth base for transcendence. Not perceiving form externally, one sees forms externally, red, of red colour, red in appearance, with red luminosity. Just like a hibiscus flower, which is red, of red colour, red in appearance, with red luminosity, or just like Benares cloth smoothened on both sides, which is red, of red colour, red in appearance, with red luminosity; so too, not perceiving form internally, one sees forms externally...with red luminosity; by transcending them, one perceives thus: 'I know, I see.' This is the seventh base for transcendence. Not perceiving form internally, one sees forms externally, white, of white colour, white in appearance, with white luminosity. Just like the morning star, which is white, of white colour, white in appearance, with white luminosity, or just like Benares cloth smoothened on both sides, which is white, of white colour, white in appearance, with white luminosity; so too, not perceiving form internally, one sees forms externally...with white luminosity; by transcending them, one perceives thus: 'I know, I see.' This is the eighth base for transcendence. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(10. *The Ten Kasiṇas*)

24. "Again, Udāyin, I have proclaimed to my disciples the way to develop the ten kasiṇa bases.⁷⁶⁸ One contemplates the earth-kasiṇa above, below, and across, undivided and immeasurable. Another contemplates the water-kasiṇa...Another contemplates the fire-kasiṇa...Another contemplates the air-kasiṇa...Another contemplates the blue-kasiṇa...Another contemplates the yellow-kasiṇa...Another contemplates the red-kasiṇa...Another contemplates the white-kasiṇa...Another contemplates the space-kasiṇa...Another contemplates the consciousness-kasiṇa [15] above, below, and across, undivided and immeasurable. And thereby many disciples of mine abide having reached the perfection and consummation of direct knowledge.



(11. *The Four Jhānas*)

25. "Again, Udāyin, I have proclaimed to my disciples the way to develop the four jhānas. Here, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. He makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion.⁷⁶⁹ Just as a skilled bath man or a bath man's apprentice heaps bath powder in a metal basin and, sprinkling it gradually with water, kneads it till the moisture wets his ball of bath powder, soaks it and pervades it inside and out, yet the ball itself does not ooze; so too, a bhikkhu makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion.

26. "Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. He makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of concentration. Just as though there were a lake whose waters welled up from below and it had no inflow from east, west, north, or south [16] and would not be replenished from time to time by showers of rain, then the cool fount of water welling up in the lake would make the cool water drench, steep, fill, and pervade the lake, so that there would be no part of the whole lake unpervaded by cool water; so too, a bhikkhu makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of concentration.

27. "Again, with the fading away as well of rapture, a bhikkhu abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third jhāna, on account of which noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.' He makes

the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture. Just as in a pond of blue or red or white lotuses, some lotuses that are born and grow in the water thrive immersed in the water without rising out of it, and cool water drenches, steeps, fills, and pervades them to their tips and their roots, so that there is no part of all those lotuses unpervaded by cool water; so too, a bhikkhu makes the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture.

28. "Again, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. He sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind. Just as though a man were sitting covered from the head down with a white cloth, so that there would be no part of his whole body not covered by the white cloth; so too, a bhikkhu sits pervading this body with a pure bright mind, so that there is no part of his whole body [17] unpervaded by the pure bright mind. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(12. *Insight Knowledge*)

29. "Again, Udayin, I have proclaimed to my disciples the way to understand thus:⁷⁷⁰ 'This body of mine, made of material form, consisting of the four great elements, procreated by a mother and father, and built up out of boiled rice and porridge, is subject to impermanence, to being worn and rubbed away, to dissolution and disintegration, and this consciousness of mine is supported by it and bound up with it.' Suppose there were a beautiful beryl gem of purest water, eight-faceted, well cut, clear and limpid, possessed of all good qualities, and through it a blue, yellow, red, white, or brown thread would be strung. Then a man with good sight, taking it in his hand, might review it thus: 'This is a beautiful beryl gem of purest water, eight-faceted, well cut, clear and limpid, possessed of all good qualities, and

through it is strung a blue, yellow, red, white, or brown thread.' So too, I have proclaimed to my disciples the way to understand thus: 'This body of mine...is subject to impermanence, to being worn and rubbed away, to dissolution and disintegration, and this consciousness of mine is supported by it and bound up with it.' And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(13. *The Mind-made Body*)

30. "Again, Udāyin, I have proclaimed to my disciples the way to create from this body another body having form, mind-made, with all its limbs, lacking no faculty. Just as though a man were to pull out a reed from its sheath and think thus: 'This is the sheath, this is the reed; the sheath is one, the reed is another; it is from the sheath that the reed has been pulled out'; or just as though a man were to pull out a sword from its scabbard and think thus: 'This is the sword, this is the scabbard; the sword is one, the scabbard another; it is from the scabbard that the sword has been pulled out'; [18] or just as though a man were to pull a snake out of its slough and think thus: 'This is the snake, this is the slough; the snake is one, the slough another; it is from the slough that the snake has been pulled out.' So too, I have proclaimed to my disciples the way to create from this body another body having form, mind-made, with all its limbs, lacking no faculty. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(14. *The Kinds of Supernormal Power*)

31. "Again, Udāyin, I have proclaimed to my disciples the way to wield the various kinds of supernormal power: having been one, they become many; having been many, they become one; they appear and vanish; they go unhindered through walls, through enclosures, through mountains, as though through space; they dive in and out of the earth as though it were water; they walk on water without sinking as though it were earth; seated cross-legged, they travel in space like birds; with their hands they touch and stroke the moon and sun so powerful and mighty; they wield bodily mastery even as far as the Brahma-world. Just

as a skilled potter or his apprentice might create and fashion out of well-prepared clay any shape of pot he wished; or just as a skilled ivory-worker or his apprentice might create and fashion out of well-prepared ivory any ivory work of art he wished; or just as a skilled goldsmith or his apprentice might create and fashion out of well-prepared gold any gold work of art he wished; so too, I have proclaimed to my disciples the way to wield the various kinds of supernormal power...[19]...they wield bodily mastery even as far as the Brahma-world. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(15. *The Divine Ear Element*)

32. "Again, Udāyin, I have proclaimed to my disciples the way whereby with the divine ear element, which is purified and surpasses the human, they hear both kinds of sounds, the divine and the human, those that are far as well as near. Just as a vigorous trumpeter might make himself heard without difficulty in the four quarters; so too, I have proclaimed to my disciples the way whereby with the divine ear element...far as well as near. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(16. *Understanding the Minds of Others*)

33. "Again, Udāyin, I have proclaimed to my disciples the way to understand the minds of other beings, of other persons, having encompassed them with their own minds. They understand a mind affected by lust as affected by lust and a mind unaffected by lust as unaffected by lust; they understand a mind affected by hate as affected by hate and a mind unaffected by hate as unaffected by hate; they understand a mind affected by delusion as affected by delusion and a mind unaffected by delusion as unaffected by delusion; they understand a contracted mind as contracted and a distracted mind as distracted; they understand an exalted mind as exalted and an unexalted mind as unexalted; they understand a surpassed mind as surpassed and an unsurpassed mind as unsurpassed; they understand a concentrated mind as concentrated and an unconcentrated mind as unconcentrated; they understand

a liberated mind as liberated and an unliberated mind as unliberated. Just as a man or a woman – young, youthful, and fond of ornaments – on viewing the image of his or her own face in a clean bright mirror or in a bowl of clear water, would know if there were a spot thus: 'There is a spot,' [20] or would know if there were no spot thus: 'There is no spot'; so too, I have proclaimed to my disciples the way to understand...an unliberated mind as unliberated. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

(17. *The Recollection of Past Lives*)

34. "Again, Udayin, I have proclaimed to my disciples the way to recollect their manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: 'There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named...and passing away from there, I reappeared here.' Thus with their aspects and particulars they recollect their manifold past lives. Just as a man might go from his own village to another village and then back again to his own village. He might think: 'I went from my own village to that village, and there I stood in such a way, sat in such a way, spoke in such a way, kept silent in such a way; and from that village I went to that other village and there [21] I stood in such a way...kept silent in such a way; and from that village I came back again to my own village.' So too, I have proclaimed to my disciples the way to recollect their manifold lives...Thus with their aspects and particulars they recollect their manifold past lives. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.



(18. The Divine Eye)

35. "Again, Uḍāyin, I have proclaimed to my disciples the way whereby with the divine eye, which is purified and surpasses the human, they see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate. They understand how beings pass on according to their actions thus: 'These worthy beings who were ill-conducted in body, speech, and mind, revilers of noble ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well-conducted in body, speech, and mind, not revilers of noble ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.' Thus with the divine eye, which is purified and surpasses the human, they see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and they understand how beings pass on according to their actions. Just as though there were two houses with doors and a man with good sight standing there between them saw people entering the houses and coming out and passing to and fro. So too, I have proclaimed to my disciples the way whereby with the divine eye...They understand how beings pass on according to their actions. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge. [22]

(19. The Destruction of the Taints)

36. "Again, Uḍāyin, I have proclaimed to my disciples the way whereby by realising for themselves with direct knowledge, they here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. Just as if there were a lake in a mountain recess, clear, limpid, and undisturbed, so that a man with good sight standing on the bank could see shells, gravel, and pebbles, and also shoals of fish swimming about and resting. He might think: 'There is this lake, clear, limpid, and undisturbed, and there are

these shells, gravel, and pebbles, and also these shoals of fish swimming about and resting.' So too, I have proclaimed to my disciples the way whereby by realising for themselves with direct knowledge, they here and now enter upon and abide in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints. And thereby many disciples of mine abide having reached the consummation and perfection of direct knowledge.

37. "This, Udāyin, is the fifth quality because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me.

38. "These, Udāyin, are the five qualities because of which my disciples honour, respect, revere, and venerate me, and live in dependence on me, honouring and respecting me."

That is what the Blessed One said. The wanderer Udāyin was satisfied and delighted in the Blessed One's words.

78 Samanamandikā Sutta

Samanamandikāputta

1. **TUH HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. Now on that occasion the wanderer Uggāhamāna Samanamandikāputta was staying in Mallikā's Park, the single-halled Tinduka plantation for philosophical debates,⁷⁷¹ [23] together with a large following of wanderers, with as many as three hundred wanderers.

2. The carpenter Pañcakanga went out from Sāvatthī at mid-day in order to see the Blessed One. Then he thought: "It is not the right time to see the Blessed One; he is still in retreat. And it is not the right time to see bhikkhus worthy of esteem; they are still in retreat. Suppose I went to Mallikā's Park, to the wanderer Uggāhamāna Samanamandikāputta?" And he went to Mallikā's Park.

3. Now on that occasion the wanderer Uggāhamāna was seated with a large assembly of wanderers who were making an uproar, loudly and noisily talking many kinds of pointless talk, such as talk of kings...(*d's Sutta 76, §4*)...whether things are so or are not so.

The wanderer Uggāhamāna Samanamandikāputta saw the carpenter Pañcakanga coming in the distance. Seeing him, he quieted his own assembly thus: "Sirs, be quiet; sirs make no noise. Here comes the carpenter Pañcakanga, a disciple of the recluse Gotama, one of the recluse Gotama's white-clothed lay disciples staying at Sāvatthī. These venerable ones like quiet; they are disciplined in quiet; they commend quiet. Perhaps if he finds our assembly a quiet one, he will think to join us." Then the wanderers became silent.

4. The carpenter Pañcakanga went to the wanderer Uggāhamāna and exchanged greetings with him. [24] When this

courteous and amiable talk was finished, he sat down at one side. The wanderer Uggāhamāna then said to him:

5. "Carpenter, when a man possesses four qualities, I describe him as accomplished in what is wholesome, perfected in what is wholesome, attained to the supreme attainment, an ascetic invincible. What are the four? Here he does no evil bodily actions, he utters no evil speech, he has no evil intentions, and he does not make his living by any evil livelihood. When a man possesses these four qualities, I describe him as accomplished in what is wholesome, perfected in what is wholesome, attained to the supreme attainment, an ascetic invincible."

6. Then the carpenter Pañcakanga neither approved nor disapproved of the wanderer Uggāhamāna's words. Without doing either he rose from his seat and went away, thinking: "I shall learn the meaning of this statement in the presence of the Blessed One."

7. Then he went to the Blessed One, and after paying homage to him, he sat down at one side and reported to the Blessed One his entire conversation with the wanderer Uggāhamāna. Thereupon the Blessed One said:

8. "If that were so, carpenter, then a young tender infant lying prone is accomplished in what is wholesome, perfected in what is wholesome, attained to the supreme attainment, an ascetic invincible, according to the wanderer Uggāhamāna's statement. For a young tender infant lying prone does not even have the notion 'body,' so how should he do an evil action beyond mere wriggling? A young tender infant lying prone does not even have the notion 'speech,' so how should he utter evil speech beyond mere whining? A young tender infant lying prone does not even have the notion 'intention,' so how should he have evil intentions beyond mere sulking? A young tender infant lying prone does not even have the notion 'livelihood,' so how [25] should he make his living by evil livelihood beyond being suckled at his mother's breast? If that were so, carpenter, then a young tender infant lying prone is accomplished in what is wholesome...according to the wanderer Uggāhamāna's statement.

"When a man possesses four qualities, carpenter, I describe him, not as accomplished in what is wholesome or perfected in

what is wholesome or attained to the supreme attainment or an ascetic invincible, but as one who stands in the same category as the young tender infant lying prone. What are the four? Here he does no evil bodily actions, he utters no evil speech, he has no evil intentions, and he does not make his living by any evil livelihood. When a man possesses these four qualities, I describe him, not as accomplished...but as one who stands in the same category as the young tender infant lying prone.

9. "When a man possesses ten qualities, carpenter, I describe him as accomplished in what is wholesome, perfected in what is wholesome, attained to the supreme attainment, an ascetic invincible. [But first of all] I say, it must be understood thus:⁷⁷² 'These are unwholesome habits,' and thus: 'Unwholesome habits originate from this,' and thus: 'Unwholesome habits cease without remainder here,' and thus: 'One practising in this way is practising the way to the cessation of unwholesome habits.' And I say, it must be understood thus: 'These are wholesome habits,' and thus: 'Wholesome habits originate from this,' and thus: 'Wholesome habits cease without remainder here,' and thus: 'One practising in this way is practising the way to the cessation of wholesome habits.' And I say, it must be understood thus: 'These are unwholesome intentions,' and thus 'Unwholesome intentions originate from this,' [26] and thus: 'Unwholesome intentions cease without remainder here,' and thus 'One practising in this way is practising the way to the cessation of unwholesome intentions.' And I say, it must be understood thus: 'These are wholesome intentions,' and thus: 'Wholesome intentions originate from this,' and thus: 'Wholesome intentions cease without remainder here,' and thus: 'One practising in this way is practising the way to the cessation of wholesome intentions.'

10. "What are unwholesome habits? They are unwholesome bodily actions, unwholesome verbal actions, and evil livelihood. These are called unwholesome habits.

"And what do these unwholesome habits originate from? Their origin is stated: they should be said to originate from mind. What mind? Though mind is multiple, varied, and of different aspects, there is mind affected by lust, by hate, and by delusion. Unwholesome habits originate from this.

"And where do these unwholesome habits cease without remainder? Their cessation is stated: here a bhikkhu abandons

bodily misconduct and develops good bodily conduct; he abandons verbal misconduct and develops good verbal conduct; he abandons mental misconduct and develops good mental conduct; he abandons wrong livelihood and gains a living by right livelihood.⁷⁷³ It is here that unwholesome habits cease without remainder.

"And how practising does he practise the way to the cessation of unwholesome habits? Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states and he makes effort, arouses energy, exerts his mind, and strives. He awakens zeal for the abandoning of arisen evil unwholesome states...He awakens zeal for the arising of unarisen wholesome states...He awakens zeal for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. [27] One so practising practises the way to the cessation of unwholesome habits.⁷⁷⁴

11. "What are wholesome habits? They are wholesome bodily actions, wholesome verbal actions, and purification of livelihood. These are called wholesome habits.

"And what do these wholesome habits originate from? Their origin is stated: they should be said to originate from mind. What mind? Though mind is multiple, varied, and of different aspects, there is mind unaffected by lust, by hate, or by delusion. Wholesome habits originate from this.

"And where do these wholesome habits cease without remainder? Their cessation is stated: here a bhikkhu is virtuous, but he does not identify with his virtue, and he understands as it actually is that deliverance of mind and deliverance by wisdom where these wholesome habits cease without remainder.⁷⁷⁵

"And how practising does he practise the way to the cessation of wholesome habits? Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states...for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. One so practising practises the way to the cessation of wholesome habits.⁷⁷⁶

12. "What are unwholesome intentions? They are the intention of sensual desire, the intention of ill will, and the intention of cruelty. These are called unwholesome intentions.

"And what do these unwholesome intentions originate from? Their origin is stated: they should be said to originate from perception. What perception? Though perception is multiple, varied, and of different aspects, there is perception of sensual desire, perception of ill will, and perception of cruelty. Unwholesome intentions originate from this.

"And where do these unwholesome intentions cease without remainder? Their cessation is stated: here, quite secluded from sensual pleasures, secluded from [28] unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. It is here that unwholesome intentions cease without remainder.⁷⁷⁷

"And how practising does he practise the way to the cessation of unwholesome intentions? Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states...for the continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. One so practising practises the way to the cessation of unwholesome intentions.⁷⁷⁸

13. "What are wholesome intentions? They are the intention of renunciation, the intention of non-ill will, and the intention of non-cruelty. These are called wholesome intentions.

"And what do these wholesome intentions originate from? Their origin is stated: they should be said to originate from perception. What perception? Though perception is multiple, varied, and of different aspects, there is perception of renunciation, perception of non-ill will, and perception of non-cruelty. Wholesome intentions originate from this.

"And where do these wholesome intentions cease without remainder? Their cessation is stated: here with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. It is here that these wholesome intentions cease without remainder.⁷⁷⁹

"And how practising does he practise the way to the cessation of wholesome intentions? Here a bhikkhu awakens zeal for the non-arising of unarisen evil unwholesome states...for the

continuance, non-disappearance, strengthening, increase, and fulfilment by development of arisen wholesome states, and he makes effort, arouses energy, exerts his mind, and strives. One so practising practises the way to the cessation of wholesome intentions.⁷⁸⁰

14. "Now, carpenter, when a man possesses what ten qualities [29] do I describe him as accomplished in what is wholesome, perfected in what is wholesome, attained to the supreme attainment, an ascetic invincible? Here a bhikkhu possesses the right view of one beyond training,⁷⁸¹ the right intention of one beyond training, the right speech of one beyond training, the right action of one beyond training, the right livelihood of one beyond training, the right effort of one beyond training, the right mindfulness of one beyond training, the right concentration of one beyond training, the right knowledge of one beyond training, and the right deliverance of one beyond training. When a man possesses these ten qualities, I describe him as accomplished in what is wholesome, perfected in what is wholesome, attained to the supreme attainment, an ascetic invincible."

That is what the Blessed One said. The carpenter Pañcakanga was satisfied and delighted in the Blessed One's words.

79 Cūlasakuludāyi Sutta

The Shorter Discourse to Sakuludāyin

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary. Now on that occasion the wanderer Sakuludāyin was staying in the Peacocks' Sanctuary, the wanderers' park, with a large assembly of wanderers.

2. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went to Rājagaha for alms. Then he thought: "It is still too early to wander for alms in Rājagaha. Suppose I went to the wanderer Sakuludāyin in the Peacocks' Sanctuary, the wanderers' park."

3-4. Then the Blessed One went to the Peacocks' Sanctuary, the wanderers' park. Now on that occasion the wanderer Sakuludāyin was seated with a large assembly of wanderers who were making an uproar... (as Sutta 77, §§4-5) [30]..."For what discussion are you sitting together here now, Udāyin? And what was your discussion that was interrupted?"

5. "Venerable sir, let be the discussion for which we are now sitting together here. The Blessed One can well hear about it later. Venerable sir, when I do not come to this assembly, then it sits talking many kinds of pointless talk. But when I have come to this assembly, then it sits looking up to me, thinking: 'Let us hear the Dhamma that the recluse Udāyin expounds.' However, when [31] the Blessed One comes, then both I and this assembly sit looking up to the Blessed One, thinking: 'Let us hear the Dhamma that the Blessed One expounds.'"

6. "Then, Udāyin, suggest something that I should speak about."

"Venerable sir, in recent days there was one claiming to be omniscient and all-seeing, to have complete knowledge and vision thus: 'Whether I am walking or standing or sleeping or awake, knowledge and vision are continuously and uninterrupt-

edly present to me.' When I asked him a question about the past, he prevaricated, led the talk aside, and showed anger, hate, and bitterness. Then I remembered the Blessed One thus: 'Ah, surely it is the Blessed One, surely it is the Sublime One who is skilled in these things.'

"But, Udāyin, who was it that claimed to be omniscient and all-seeing...yet when asked a question by you about the past, prevaricated, led the talk aside, and showed anger, hate, and bitterness?"

"It was the Nigaṇṭha Nāṭaputta, venerable sir."

7. "Udāyin, if someone should recollect his manifold past lives, that is, one birth, two births...thus, with their aspects and particulars, should he recollect his manifold past lives, then either he might ask me a question about the past or I might ask him a question about the past, and he might satisfy my mind with his answer to my question or I might satisfy his mind with my answer to his question. If someone with the divine eye, which is purified and surpasses the human, should see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate...and understand how beings pass on according to their actions, then either he might ask me a question about the future [32] or I might ask him a question about the future, and he might satisfy my mind with his answer to my question or I might satisfy his mind with my answer to his question. But let be the past, Udāyin, let be the future. I shall teach you the Dhamma: When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases."⁷⁸²

8. "Venerable sir, I cannot even recollect with their aspects and particulars all that I have experienced within this present existence, so how should I recollect my manifold past lives, that is, one birth, two births...with their aspects and particulars, as the Blessed One does? And I cannot now even see a mud-goblin, so how should I with the divine eye, which is purified and surpasses the human, see beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate...and understand how beings pass on according to their actions, as the Blessed One does? But, venerable sir, when the Blessed One told me: 'But let be the past, Udāyin, let be the future. I shall teach you the Dhamma: When this exists, that comes to be; with the arising

of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases' – that is even more unclear to me. Perhaps, venerable sir, I might satisfy the Blessed One's mind by answering a question about our own teachers' doctrine."

9. "Well, Udāyin, what is taught in your own teachers' doctrine?"

"Venerable sir, it is taught that in our own teachers' doctrine: 'This is the perfect splendour, this is the perfect splendour!'"

"But, Udāyin, since it is taught in your own teachers' doctrine: 'This is the perfect splendour, this is the perfect splendour!' – what is that perfect splendour?"

"Venerable sir, that splendour is the perfect splendour which is unsurpassed by any other splendour higher or more sublime."

"But, Udāyin, what is that splendour which is unsurpassed by any other splendour higher or more sublime?" [33]

"Venerable sir, that splendour is the perfect splendour which is unsurpassed by any other splendour higher or more sublime."

10. "Udāyin, you might continue for a long time in this way. You say: 'Venerable sir, that splendour is the perfect splendour which is unsurpassed by any other splendour higher or more sublime,' yet you do not indicate what that splendour is. Suppose a man were to say: 'I am in love with the most beautiful girl in this country.' Then they would ask him: 'Good man, that most beautiful girl in this country with whom you are in love – do you know whether she is from the noble class or the brahmin class or the merchant class or the worker class?' and he would reply: 'No.' Then they would ask him: 'Good man, that most beautiful girl in this country with whom you are in love – do you know her name and clan?... Whether she is tall or short or of middle height?... Whether she is dark or brown or golden-skinned?... What village or town or city she lives in?' and he would reply: 'No.' And then they would ask him: 'Good man, do you then love a girl you have never known or seen?' and he would reply: 'Yes.' What do you think, Udāyin, that being so, would not that man's talk amount to nonsense?"

"Surely, venerable sir, that being so, that man's talk would amount to nonsense."

"But in the same way, Udāyin, you say thus: 'That splendour is the perfect splendour which is unsurpassed by any other splendour higher or more sublime,' yet you do not indicate

what that splendour is."

11. "Venerable sir, just as a beautiful beryl gem of purest water, eight-faceted, well cut, lying on red brocade, glows, radiates, and shines, of such splendour is the self [surviving] unimpaired after death."⁷⁸³

12. "What do you think, Udāyin? This beautiful beryl gem of purest water, eight-faceted, well cut, lying on red brocade, [34] which glows, radiates, and shines, or a glowworm in the thick darkness of the night – of these two, which gives off the splendour that is more excellent and sublime?" – "The glowworm in the thick darkness of the night, venerable sir."

13. "What do you think, Udāyin? This glowworm in the thick darkness of the night or an oil-lamp in the thick darkness of the night – of these two, which gives off the splendour that is more excellent and sublime?" – "The oil-lamp, venerable sir."

14. "What do you think, Udāyin? This oil-lamp in the thick darkness of the night or a great bonfire in the thick darkness of the night – of these two, which gives off the splendour that is more excellent and sublime?" – "The great bonfire, venerable sir."

15. "What do you think, Udāyin? This great bonfire in the thick darkness of the night or the morning star towards dawn in a clear cloudless sky – of these two, which gives off the splendour that is more excellent and sublime?" – "The morning star towards dawn in a clear cloudless sky, venerable sir."

16. "What do you think, Udāyin? The morning star towards dawn in a clear cloudless sky or the full moon at midnight in a clear cloudless sky on the Uposatha day of the fifteenth – of these two, which gives off the splendour that is more excellent and sublime?" – "The full moon at midnight in a clear cloudless sky on the Uposatha day of the fifteenth, venerable sir." [35]

17. "What do you think, Udāyin? The full moon at midnight in a clear cloudless sky on the Uposatha day of the fifteenth, or the full disk of the sun at midday in a clear cloudless sky in autumn in the last month of the rainy season – of these two, which gives off the splendour that is more excellent and sublime?" – "The full disk of the sun at midday in a clear cloudless sky in autumn in the last month of the rainy season, venerable sir."

18. "Beyond this, Udāyin, I know of very many gods [whose splendour] the radiance of the sun and moon does not match, yet I do not say that there is no other splendour higher or more sub-

lime than that splendour. But you, Udāyin, say of that splendour which is lower and meaner than a glowworm's: 'This is the perfect splendour,' yet you do not indicate what that splendour is."

19. "The Blessed One has terminated the discussion; the Sublime One has terminated the discussion."

"But, Udāyin, why do you say that?"

"Venerable sir, it is taught in our own teachers' doctrine: 'This is the perfect splendour, this is the perfect splendour.' But on being pressed and questioned and cross-questioned about our own teachers' doctrine by the Blessed One, we are found empty, hollow, and mistaken."

20. "How is it, Udāyin, is there an entirely pleasant world? Is there a practical way to realise an entirely pleasant world?"

"Venerable sir, it is taught in our own teachers' doctrine: 'There is an entirely pleasant world; there is a practical way to realise an entirely pleasant world.'"

21. "But, Udāyin, what is that practical way to realise an entirely pleasant world?"

"Here, venerable sir, abandoning the killing of living beings, someone abstains from killing living beings; abandoning the taking of what is not given, he abstains from taking what is not given; abandoning misconduct in sensual pleasures, he abstains from misconduct in sensual pleasures; [36] abandoning false speech, he abstains from false speech; or else he undertakes and practises some kind of asceticism. This is the practical way to realise an entirely pleasant world."

22. "What do you think, Udāyin? On an occasion when he abandons the killing of living beings and abstains from killing living beings, does his self then feel only pleasure or both pleasure and pain?"

"Both pleasure and pain, venerable sir."

"What do you think, Udāyin? On an occasion when he abandons the taking of what is not given and abstains from taking what is not given...when he abandons misconduct in sensual pleasures and abstains from misconduct in sensual pleasures...when he abandons false speech and abstains from false speech, does his self then feel only pleasure or both pleasure and pain?"

"Both pleasure and pain, venerable sir."

"What do you think, Udāyin? On an occasion when he under-

takes and practises some kind of asceticism, does his self then feel only pleasure or both pleasure and pain?"

"Both pleasure and pain, venerable sir."

"What do you think, Udāyin? Does the realisation of an entirely pleasant world come about by following a way of mixed pleasure and pain?"

23. "The Blessed One has terminated the discussion; the Sublime One has terminated the discussion."

"But, Udāyin, why do you say that?"

"Venerable sir, it is taught in our own teachers' doctrine: 'There is an entirely pleasant world; there is a practical way to realise an entirely pleasant world.' But on being pressed and questioned and cross-questioned about our own teachers' doctrine by the Blessed One, we are found empty, hollow, and mistaken. But how is it, venerable sir, is there an entirely pleasant world? Is there a practical way to realise an entirely pleasant world?" [37]

24. "There is an entirely pleasant world, Udāyin; there is a practical way to realise an entirely pleasant world."

"Venerable sir, what is that practical way to realise an entirely pleasant world?"

25. "Here, Udāyin, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna...With the stilling of applied and sustained thought, he enters upon and abides in the second jhāna...in the third jhāna...This is the practical way to realise an entirely pleasant world."

"Venerable sir, that is not the practical way to realise an entirely pleasant world; at that point an entirely pleasant world has already been realised."

"Udāyin, at that point an entirely pleasant world has not yet been realised; that is only the practical way to realise an entirely pleasant world."

26. When this was said, the wanderer Sakuludāyin's assembly made an uproar, saying very loudly and noisily: "We are lost along with our own teachers' doctrines! We are lost along with our own teachers' doctrines! We know nothing higher than that!"⁷⁸⁴

Then the wanderer Sakuludāyin quieted those wanderers and

asked the Blessed One:

27. "Venerable sir, at what point is an entirely pleasant world realised?"

"Here, Udāyin, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity. He dwells with those deities who have arisen in an entirely pleasant world and he talks with them and enters into conversation with them."⁷⁸⁵ It is at this point that an entirely pleasant world has been realised."

28. "Venerable sir, surely it is for the sake of realising that entirely pleasant world that bhikkhus lead the holy life under the Blessed One."

"It is not for the sake of realising that entirely pleasant world that bhikkhus lead the holy life under me. There are other states, Udāyin, higher and more sublime [than that] and it is for the sake of realising them that bhikkhus lead the holy life under me." [38]

"What are those higher and more sublime states, venerable sir, for the sake of realising which bhikkhus lead the holy life under the Blessed One?"

29–36. "Here, Udāyin, a Tathāgata appears in the world, accomplished, fully enlightened... (as *Sutta 51*, §§12–19)... he purifies his mind from doubt.

37. "Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna... This, Udāyin, is a higher and more sublime state for the sake of realising which bhikkhus lead the holy life under me.

38–40. "Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna... the third jhāna... the fourth jhāna. This too, Udāyin, is a higher and more sublime state for the sake of realising which bhikkhus lead the holy life under me.

41. "When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives. He recollects his manifold past lives, that is, one birth, two births... (as *Sutta 51*, §24)... Thus with their

aspects and particulars he recollects his manifold past lives. This too, Udāyin, is a higher and more sublime state for the sake of realising which bhikkhus lead the holy life under me.

42. "When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings... (as *Sutta 51*, §25)... Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. This too, Udāyin, is a higher and more sublime state for the sake of realising which bhikkhus lead the holy life under me.

43. "When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the destruction of the taints. He understands as it actually is : 'This is suffering'... (as *Sutta 51*, §26) [39]... He understands as it actually is: 'This is the way leading to the cessation of the taints.'

44. "When he knows and sees thus, his mind is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: 'It is liberated.' He understands: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.' This too, Udāyin, is a higher and more sublime state for the sake of realising which bhikkhus lead the holy life under me.

"These, Udāyin, are those higher and more sublime states for the sake of realising which bhikkhus lead the holy life under me."

45. When this was said, the wanderer Sakuludāyin said to the Blessed One: "Magnificent, venerable sir! Magnificent, venerable sir! The Blessed One has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to the Blessed One for refuge and to the Dhamma and to the Sangha of bhikkhus. I would receive the going forth under the Blessed One, venerable sir, I would receive the full admission."

46. When this was said, the wanderer Sakuludāyin's assembly

addressed him thus: "Do not lead the holy life under the recluse Gotama, Master Udāyin. Having been a teacher, Master Udāyin, do not live as a pupil. For Master Udāyin to do so would be as if a water jug were to become a pitcher. Do not lead the holy life under the recluse Gotama, Master Udāyin. Having been a teacher, Master Udāyin, do not live as a pupil."

That is how the wanderer Sakuludāyin's assembly obstructed him from leading the holy life under the Blessed One.⁷⁸⁶

80 Vekhanassa Sutta

To Vekhanassa

[40] 1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapindika's Park.

2. Then the wanderer Vekhanassa went to the Blessed One and exchanged greetings with him.⁷⁸⁷ When this courteous and amiable talk was finished, he stood at one side and in the Blessed One's presence he uttered this exclamation:

"This is the perfect splendour, this is the perfect splendour!"

"But, Kaccāna, why do you say: 'This is the perfect splendour, this is the perfect splendour!?' What is that perfect splendour?"

"Master Gotama, that splendour is the perfect splendour which is unsurpassed by any other splendour higher or more sublime."

"But, Kaccāna, what is that splendour that is unsurpassed by any other splendour higher or more sublime?"

"Master Gotama, that splendour is the perfect splendour that is unsurpassed by any other splendour higher or more sublime."

3-11. "Kaccāna, you might continue for a long time in this way... (as Sutta 79, §§10-18)... [41, 42] yet you do not indicate what that splendour is."

12. "Kaccāna, there are these five cords of sensual pleasure.⁷⁸⁸ What five? Forms cognizable by the eye that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. Sounds cognizable by the ear... Odours cognizable by the nose... Flavours cognizable by the tongue... Tangibles cognizable by the body [43] that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. These are the five cords of sensual pleasure.

13. "Now, Kaccāna, the pleasure and joy that arise dependent on these five cords of sensual pleasure are called sensual pleasure. Thus sensual pleasure [arises] through sensual pleasures,

but beyond sensual pleasure there is a pleasure higher than the sensual, and that is declared to be the highest among them."⁷⁸⁹

14. When this was said, the wanderer Vekhanassa said: "It is wonderful, Master Gotama, it is marvellous, how well that has been expressed by Master Gotama: 'Thus sensual pleasure [arises] through sensual pleasures, but beyond sensual pleasure there is a pleasure higher than the sensual, and that is declared to be the highest among them.'"

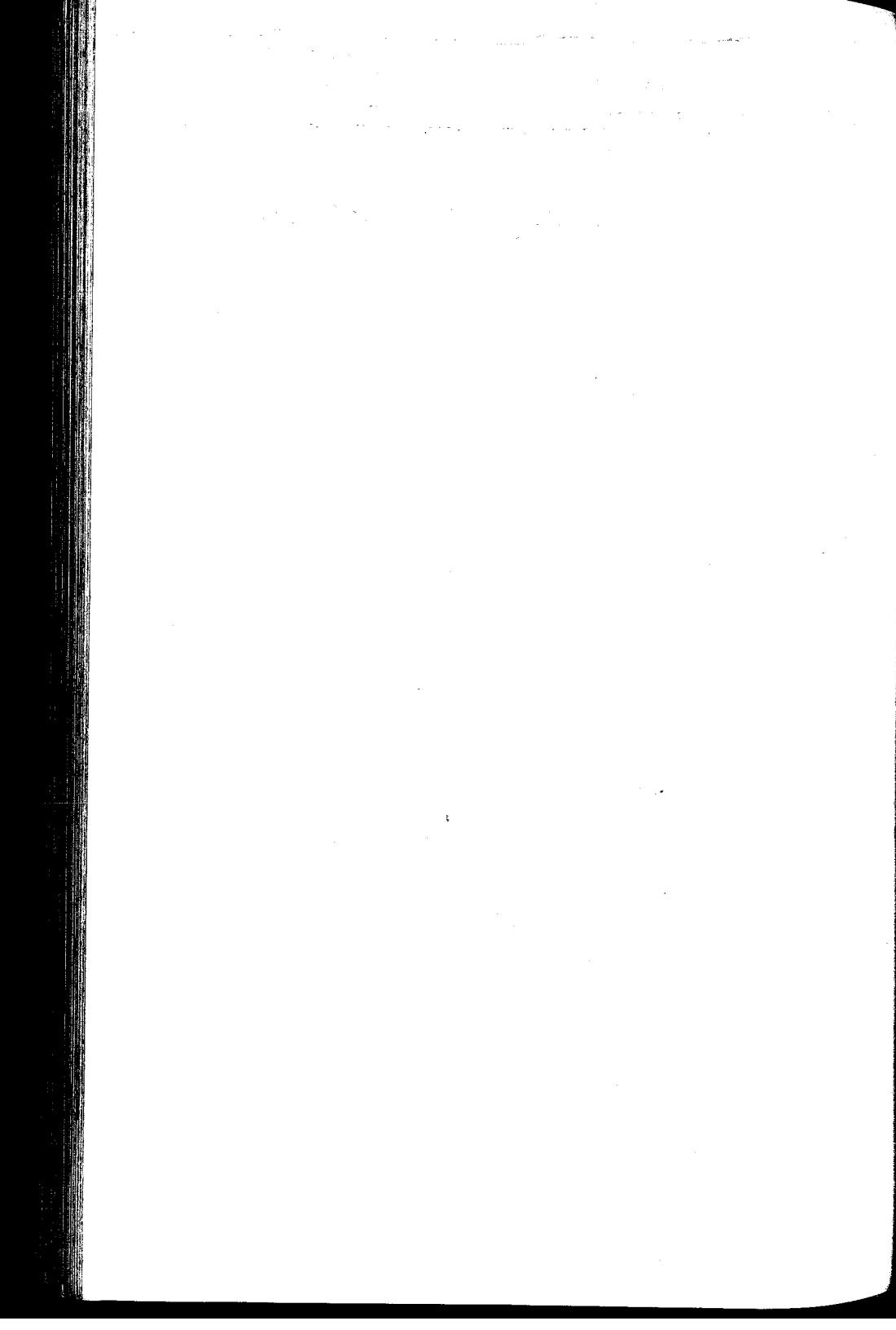
"Kaccāna, for you who are of another view, who accept another teaching, who approve of another teaching, who pursue a different training, who follow a different teacher, it is hard to know what sensuality is, or what sensual pleasure is, or what the pleasure higher than the sensual is. But those bhikkhus who are arahants with taints destroyed, who have lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and are completely liberated through final knowledge – it is they who would know what sensuality is, what sensual pleasure is, and what the pleasure higher than the sensual is."

15. When this was said, the wanderer Vekhanassa was angry and displeased, and he reviled, disparaged, and censured the Blessed One, saying: "The recluse Gotama will be worsted." He then said to the Blessed One: "So then there are some recluses and brahmins here who, without knowing the past and without seeing the future, yet claim: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.' What they say turns out to be ridiculous; it turns out to be mere words, empty and hollow."

16. "If any recluses and brahmins [44], without knowing the past and without seeing the future, yet claim: 'Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being,' they can be confuted in accordance with the Dhamma. Rather, let the past be, Kaccāna, and let the future be. Let a wise man come, one who is honest and sincere, a man of rectitude. I instruct him, I teach him the Dhamma in such a way that by practising as instructed he will soon know and see for himself: 'Thus, indeed, there rightly comes to be liberation from the bond, that is, from the bond of ignorance.' Suppose, Kaccāna, there were a young tender infant lying prone, bound by stout bonds [at the four

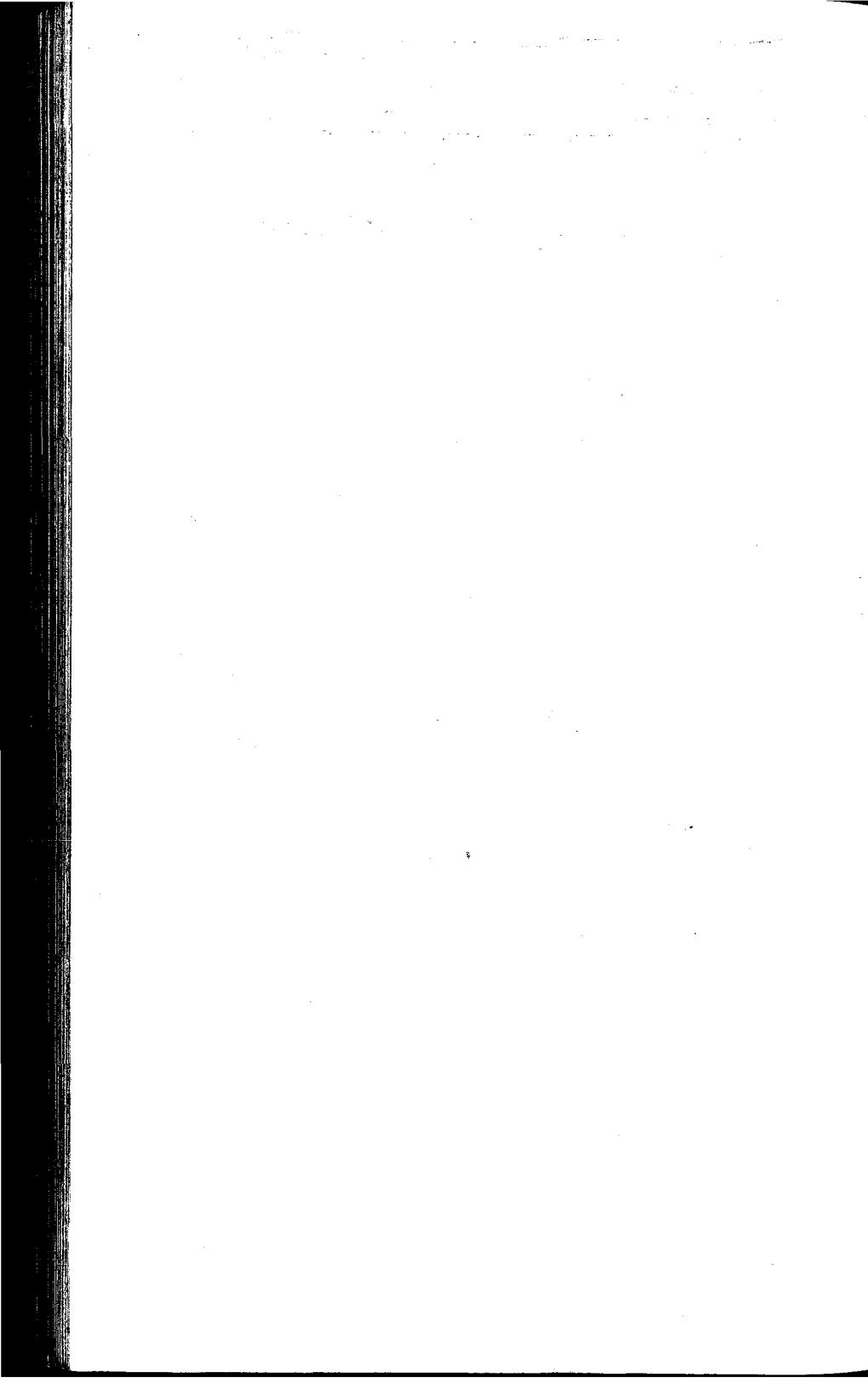
limbs] with the fifth at the neck; and later on, as a result of his growth and the maturing of his faculties, those bonds loosened, then he would know 'I am free' and there would be no more bondage. So too, let a wise man come... 'Thus, indeed, there rightly comes to be liberation from the bond, that is, from the bond of ignorance.'"

17. When this was said, the wanderer Vekhanassa said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear... (*as Sutta 79, §19*)... for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let the Blessed One remember me as a lay follower who has gone to him for refuge for life."



4

The Division on Kings
(*Rājavagga*)



81 *Ghaṭikāra Sutta* *Ghaṭikāra the Potter*

[45] 1. **THUS HAVE I HEARD.** On one occasion the Blessed One was wandering among the Kosalans together with a large Sangha of bhikkhus.

2. Then in a certain place beside the main road the Blessed One smiled. It occurred to the venerable Ānanda: "What is the reason, what is the cause, for the Blessed One's smile? Tathāgatas do not smile for no reason." So he arranged his upper robe on one shoulder, and extending his hands in reverential salutation towards the Blessed One, asked him: "Venerable sir, what is the reason, what is the cause, for the Blessed One's smile? Tathāgatas do not smile for no reason."

3. "Once, Ānanda, in this place there was a prosperous and busy market town called Vebhalinga, with many inhabitants and crowded with people. Now the Blessed One Kassapa, accomplished and fully enlightened, lived near the market town Vebhalinga. It was here, in fact, that the Blessed One Kassapa, accomplished and fully enlightened, had his monastery; it was here, in fact, that the Blessed One Kassapa, accomplished and fully enlightened, resided and advised the Sangha of bhikkhus."

4. Then the venerable Ānanda folded his patchwork cloak in four, and spreading it out, said to the Blessed One: "Then, venerable sir, let the Blessed One be seated. Thus this place will have been used by two Accomplished Ones, Fully Enlightened Ones."

The Blessed One sat down on the seat that had been made ready and addressed the venerable Ānanda thus:

5. "Once, Ānanda, in this place there was a prosperous and busy market town called Vebhalinga, with many inhabitants and crowded with people. Now the Blessed One Kassapa, accomplished and fully enlightened, lived near the market town Vebhalinga. It was here, in fact, that the Blessed One Kassapa,

accomplished and fully enlightened, had his monastery; it was here, in fact, that the Blessed One Kassapa, accomplished and fully enlightened, resided [46] and advised the Sangha of bhikkhus.

6. "In Vebhalinga the Blessed One Kassapa, accomplished and fully enlightened, had as a supporter, as his chief supporter, a potter named Ghaṭikāra. Ghaṭikāra the potter had as a friend, as his close friend, a brahmin student named Jotipāla.⁷⁹⁰

"One day the potter Ghaṭikāra addressed the brahmin student Jotipāla thus: 'My dear Jotipāla, let us go and see the Blessed One Kassapa, accomplished and fully enlightened. I hold that it is good to see that Blessed One, accomplished and fully enlightened.' The brahmin student Jotipāla replied: 'Enough, my dear Ghaṭikāra, what is the use of seeing that bald-pated recluse?'

"A second and third time the potter Ghaṭikāra said: 'My dear Jotipāla, let us go and see the Blessed One Kassapa, accomplished and fully enlightened. I hold that it is good to see that Blessed One, accomplished and fully enlightened.' And a second and a third time the brahmin student Jotipāla replied: 'Enough, my dear Ghaṭikāra, what is the use of seeing that bald-pated recluse?' – 'Then, my dear Jotipāla, let us take a loofah and bath powder and go to the river to bathe.' – 'Very well,' Jotipāla replied.

7. "So the potter Ghaṭikāra and the brahmin student Jotipāla took a loofah and bath powder and went to the river to bathe. Then Ghaṭikāra said to Jotipāla: 'My dear Jotipāla, there is the monastery of the Blessed One Kassapa, accomplished and fully enlightened, quite nearby. Let us go and see the Blessed One Kassapa, accomplished and fully enlightened. I hold that it is good to see that Blessed One, accomplished and fully enlightened.' Jotipāla replied: 'Enough, my dear Ghaṭikāra, what is [47] the use of seeing that bald-pated recluse?'

"A second and a third time Ghaṭikāra said: 'My dear Jotipāla, there is the monastery of the Blessed One Kassapa...' And a second and a third time the brahmin student Jotipāla replied: 'Enough, my dear Ghaṭikāra, what is the use of seeing that bald-pated recluse?'⁷⁹¹

8. "Then the potter Ghaṭikāra seized the brahmin student Jotipāla by the belt and said: 'My dear Jotipāla, there is the monastery of the Blessed One Kassapa, accomplished and fully enlightened, quite nearby. Let us go and see the Blessed One

Kassapa, accomplished and fully enlightened. I hold that it is good to see that Blessed One, accomplished and fully enlightened.' Then the brahmin student Jotipāla undid his belt and said: 'Enough, my dear Ghaṭikāra, what is the use of seeing that bald-pated recluse?'

9. "Then, when the brahmin student Jotipāla had washed his head, the potter Ghaṭikāra seized him by the hair and said:⁷⁹² 'My dear Jotipāla, there is the monastery of the Blessed One Kassapa, accomplished and fully enlightened, quite nearby. Let us go and see the Blessed One Kassapa, accomplished and fully enlightened. I hold that it is good to see that Blessed One, accomplished and fully enlightened.'

"Then the brahmin student Jotipāla thought: 'It is wonderful, it is marvellous that this potter Ghaṭikāra, who is of a different birth, should presume to seize me by the hair when we have washed our heads! Surely this can be no simple matter.' And he said to the potter Ghaṭikāra: 'You go as far as this, my dear Ghaṭikāra?' – 'I go as far as this, my dear Jotipāla; for so much [48] do I hold that it is good to see that Blessed One, accomplished and fully enlightened!' – 'Then, my dear Ghaṭikāra, let go of me. Let us visit him.'

10. "So Ghaṭikāra the potter and Jotipāla the brahmin student went to the Blessed One Kassapa, accomplished and fully enlightened. Ghaṭikāra, after paying homage to him, sat down at one side, while Jotipāla exchanged greetings with him, and when this courteous and amiable talk was finished, he too sat down at one side. Ghaṭikāra then said to the Blessed One Kassapa, accomplished and fully enlightened: 'Venerable sir, this is the brahmin student Jotipāla, my friend, my close friend. Let the Blessed One teach him the Dhamma.'

"Then the Blessed One Kassapa, accomplished and fully enlightened, instructed, urged, roused, and encouraged Ghaṭikāra the potter and Jotipāla the brahmin student with an exposition of the Dhamma. At the conclusion of the exposition, having delighted and rejoiced in the Blessed One Kassapa's words, they rose from their seats, and after paying homage to the Blessed One Kassapa, accomplished and fully enlightened, keeping him on their right, they departed.

11. "Then Jotipāla asked Ghaṭikāra: 'Now that you have heard this Dhamma, my dear Ghaṭikāra, why don't you go

forth from the home life into homelessness?' – 'My dear Jotipāla, don't you know that I support my blind and aged parents?' – 'Then, my dear Ghaṭīkāra, I shall go forth from the home life into homelessness.'

12. "So Ghaṭīkāra the potter and Jotipāla the brahmin student went to the Blessed One Kassapa, accomplished and fully enlightened. [49] After paying homage to him, they sat down at one side and Ghaṭīkāra the potter said to the Blessed One Kassapa, accomplished and fully enlightened: 'Venerable sir, this is the brahmin student Jotipāla, my friend, my close friend. Let the Blessed One give him the going forth.' And the brahmin student Jotipāla received the going forth from the Blessed One Kassapa, accomplished and fully enlightened, and he received the full admission.⁷⁹³

13. "Then not long after Jotipāla the brahmin student had received the full admission, a half-month after he had received the full admission, the Blessed One Kassapa, accomplished and fully enlightened, having stayed at Vebhalinga as long as he chose, set out to wander towards Benares. Wandering by stages, he eventually arrived at Benares, and there he went to live in the Deer Park at Isipatana.

14. "Now King Kikī of Kāsi heard: 'It seems that the Blessed One Kassapa, accomplished and fully enlightened, has reached Benares and is living in the Deer Park at Isipatana.' So he had a number of state carriages made ready, and mounting a state carriage, drove out from Benares with the full pomp of royalty in order to see the Blessed One Kassapa, accomplished and fully enlightened. He went thus as far as the road was passable for carriages, and then he got down from his carriage and went forward on foot to the Blessed One Kassapa, accomplished and fully enlightened. After paying homage to him, he sat down at one side and the Blessed One Kassapa, accomplished and fully enlightened, instructed, urged, roused, and encouraged King Kikī of Kāsi with an exposition of the Dhamma.

15. "At the conclusion of the exposition, King Kiki of Kāsi said: [50] 'Venerable sir, let the Blessed One together with the Sangha of bhikkhus consent to accept tomorrow's meal from me.' And the Blessed One Kassapa, accomplished and fully enlightened, accepted in silence. Then, knowing that the Blessed One Kassapa, accomplished and fully enlightened, had accepted,

he rose from his seat and after paying homage to him, keeping him on his right, he departed.

16. "Then, when the night had ended, King Kīkī of Kāsi had good food of various kinds prepared in his own dwelling – red rice stored in the sheaf with the dark grains picked out, along with many sauces and curries – and he had the time announced to the Blessed One Kassapa, accomplished and fully enlightened, thus: 'It is time, venerable sir, the meal is ready.'

17. "Then, it being morning, the Blessed One Kassapa, accomplished and fully enlightened, dressed, and taking his bowl and outer robe, he went with the Sangha of bhikkhus to the dwelling of King Kīkī of Kāsi and sat down on the seat made ready. Then, with his own hands, King Kīkī of Kāsi served and satisfied the Sangha of bhikkhus headed by the Buddha with the various kinds of good food. When the Blessed One Kassapa, accomplished and fully enlightened, had eaten and had withdrawn his hand from the bowl, King Kīkī of Kāsi took a low seat, sat down at one side and said: 'Venerable sir, let the Blessed One accept from me a residence for the Rains in Benares; that will be helpful for the Sangha.' – 'Enough, king, my residence for the Rains has already been provided for.'

"A second and a third time King Kīkī of Kāsi said: 'Venerable sir, let the Blessed One accept from me a residence for the Rains in Benares; that will be helpful for the Sangha.' – 'Enough, king, my residence for the Rains has already been provided for.'

"The king thought: 'The Blessed One Kassapa, [51] accomplished and fully enlightened, does not accept from me a residence for the Rains in Benares,' and he was very disappointed and sad.

18. "Then he said: 'Venerable sir, have you a better supporter than I am?' – 'I have, great king. There is a market town called Vebhalinga where a potter named Ghaṭikāra lives. He is my supporter, my chief supporter. Now you, great king, thought: 'The Blessed One Kassapa, accomplished and fully enlightened, does not accept from me a residence for the Rains in Benares,'" and you were very disappointed and sad; but the potter Ghaṭikāra is not and will not be so. The potter Ghaṭikāra has gone for refuge to the Buddha, the Dhamma, and the Sangha. He abstains from killing living beings, from taking what is not given, from misconduct in sensual pleasures, from false speech,

and from wine, liquor, and intoxicants, which are the basis of negligence. He has perfect confidence in the Buddha, the Dhamma, and the Sangha, and he possesses the virtues loved by noble ones. He is free from doubt about suffering, about the origin of suffering, about the cessation of suffering, and about the way leading to the cessation of suffering. He eats only in one part of the day, he observes celibacy, he is virtuous, of good character. He has laid aside gems and gold, he has given up gold and silver. He does not dig the ground for clay using a pick with his own hand; what is left over from embankments or thrown up by rats, he brings home in a carrier; when he has made a pot he says: "Let anyone who likes set down some selected rice or selected beans or selected lentils, and let him take away whatever he likes."⁷⁹⁴ He supports his blind and aged parents. [52] Having destroyed the five lower fetters, he is one who will reappear spontaneously [in the Pure Abodes] and there attain final Nibbāna without ever returning from that world.

19. "'On one occasion when I was living at Vebhalinga, it being morning, I dressed, and taking my bowl and outer robe, I went to the potter Ghaṭikāra's parents and asked them: "Where has the potter gone, please?" – "Venerable sir, your supporter has gone out; but take rice from the cauldron and sauce from the saucepan and eat."

"I did so and went away. Then the potter Ghaṭikāra went to his parents and asked: "Who has taken rice from the cauldron and sauce from the saucepan, eaten and gone away?" – "My dear, the Blessed One Kassapa, accomplished and fully enlightened, did."

"Then the potter Ghaṭikāra thought: "It is a gain for me, it is a great gain for me that the Blessed One Kassapa, accomplished and fully enlightened, relies on me thus!" And rapture and happiness never left him for a half-month or his parents for a week.

20. "'On another occasion when I was living at Vebhalinga, it being morning, I dressed, and taking my bowl and outer robe, I went to the potter Ghaṭikāra's parents and asked them: "Where has the potter gone, please?" – "Venerable sir, your supporter has gone out; but take some porridge from the vessel and sauce from the saucepan and eat."

"I did so [53] and went away. Then the potter Ghaṭikāra went to his parents and asked: "Who has taken porridge from

the vessel and sauce from the saucepan, eaten and gone away?"

— "My dear, the Blessed One Kassapa, accomplished and fully enlightened, did."

"Then the potter Ghaṭikāra thought: "It is a gain for me, it is a great gain for me that the Blessed One Kassapa, accomplished and fully enlightened, relies on me thus!" And rapture and happiness never left him for a half-month or his parents for a week.

21. "On another occasion when I was living at Vebhalinga my hut leaked. Then I addressed the bhikkhus thus: "Go, bhikkhus, and find out if there is any grass at the potter Ghaṭikāra's house."

— "Venerable sir, there is no grass at the potter Ghaṭikāra's house; there is the grass thatch on his roof." — "Go, bhikkhus, and remove the grass from the potter Ghaṭikāra's house."

"They did so. Then the potter Ghaṭikāra's parents asked the bhikkhus: "Who is removing the grass from the house?" — "Sister, the hut of the Blessed One Kassapa, accomplished and fully enlightened, is leaking." — "Take it, venerable sirs, take it and bless you!"

"Then the potter Ghaṭikāra went to his parents and asked: "Who has removed the grass from the roof?" — "The bhikkhus did, my dear; the hut of the Blessed One Kassapa, accomplished and fully enlightened, is leaking."

"Then the potter Ghaṭikāra thought: "It is a gain for me, it is a great gain for me that the Blessed One Kassapa, accomplished and fully enlightened, relies on me thus!" And [54] the rapture and happiness never left him for a half-month or his parents for a week. Then that house remained three whole months with the sky for a roof, and yet no rain came in. Such is the potter Ghaṭikāra.'

"It is a gain for the potter Ghaṭikāra, it is a great gain for him that the Blessed One Kassapa, accomplished and fully enlightened, relies on him thus.'

22. "Then King Kikī of Kāsi dispatched to the potter Ghaṭikāra five hundred cartloads of red rice stored in the sheaf, and also sauce materials to go with it. Then the king's men went to the potter Ghaṭikāra and told him: 'Venerable sir, there are five hundred cartloads of red rice stored in the sheaf, and also sauce materials to go with it, dispatched to you by King Kikī of Kāsi; please accept them.' — 'The king is very busy and has much to do. I have enough. Let this be for the king himself.'⁷⁹⁵

23. "Now, Ānanda, you may think thus: 'Certainly, someone else was the brahmin student Jotipāla on that occasion.' But it should not be regarded thus. I was the brahmin student Jotipāla on that occasion."

That is what the Blessed One said. The venerable Ānanda was satisfied and delighted in the Blessed One's words.

82 Ratṭhapāla Sutta

On Ratṭhapāla

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was wandering in the Kuru country with a large Sangha of bhikkhus, and eventually he arrived at a Kuru town named Thullakotṭhita.

2. The brahmin householders of Thullakotṭhita heard: "The recluse Gotama, the son of the Sakyans who went forth from a Sakyān clan, has been wandering in the Kuru country [55] with a large Sangha of bhikkhus and has come to Thullakotṭhita. Now a good report of Master Gotama has been spread to this effect: 'That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, its princes and its people, which he has himself realised with direct knowledge. He teaches the Dhamma good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.' Now it is good to see such arahants."

3. Then the brahmin householders of Thullakotṭhita went to the Blessed One. Some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when this courteous and amiable talk was finished, sat down at one side; some extended their hands in reverential salutation towards the Blessed One and sat down at one side; some pronounced their name and clan in the Blessed One's presence and sat down at one side; some kept silent and sat down at one side. When they were seated, the Blessed One instructed, urged, roused, and encouraged them with talk on the Dhamma.

4. Now at that time a clansman named Ratthapāla, the son of the leading clan in that same Thullakoṭṭhita, was sitting in the assembly. Then it occurred to him: "As I understand the Dhamma taught by the Blessed One, it is not easy while living in a home to lead the holy life, utterly perfect and pure as a polished shell. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness."

5. Then the brahmin householders of Thullakoṭṭhita, having been instructed, urged, roused, and encouraged by the Blessed One with talk on the Dhamma, delighted and rejoiced in his words. They then rose from their [56] seats, and after paying homage to him, they departed, keeping him on their right.

6. Soon after they had gone, the clansman Ratthapāla went to the Blessed One, and after paying homage to him, he sat down at one side and said to the Blessed One: "Venerable sir, as I understand the Dhamma taught by the Blessed One, it is not easy while living in a home to lead the holy life, utterly perfect and pure as a polished shell. Venerable sir, I wish to shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness. I would receive the going forth under the Blessed One, I would receive the full admission."

"Have you been permitted by your parents, Ratthapāla, to go forth from the home life into homelessness?"

"No, venerable sir, I have not been permitted by my parents."

"Ratthapāla, Tathāgatas do not give the going forth to anyone who does not have his parents' permission."

"Venerable sir, I shall see to it that my parents permit me to go forth from the home life into homelessness."

7. Then the clansman Ratthapāla rose from his seat, and after paying homage to the Blessed One, he departed, keeping him on his right. He went to his parents and told them: "Mother and father, as I understand the Dhamma taught by the Blessed One, it is not easy while living in a home to lead the holy life, utterly perfect and pure as a polished shell. I wish to shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness. Give me permission to go forth from the home life into homelessness."

When he had said this, his parents replied: "Dear Ratthapāla, you are our only son, dear and beloved. You have been raised in comfort, brought up in comfort; you know nothing of suffer-

ing, dear Raṭṭhapāla. [57] Even in case of your death we would lose you unwillingly, so how could we give you our permission to go forth from the home life into homelessness while you are still living?"

For the second time...For the third time the clansman Raṭṭhapāla said to his parents: "Mother and father...give me permission to go forth from the home life into homelessness."

For the third time his parents replied: "Dear Raṭṭhapāla...how could we give you our permission to go forth from the home life into homelessness while you are still living?"

Then, not receiving his parents' permission to go forth, the clansman Raṭṭhapāla lay down there on the bare floor, saying: "Right here I shall either die or receive the going forth." [58]

8. Then the clansman Raṭṭhapāla's parents said to him: "Dear Raṭṭhapāla, you are our only son, dear and beloved. You have been raised in comfort, brought up in comfort; you know nothing of suffering, dear Raṭṭhapāla. Get up, dear Raṭṭhapāla, eat, drink, and amuse yourself. While eating, drinking, and amusing yourself, you can be happy enjoying sensual pleasures and making merit. We do not permit you to go forth from the home life into homelessness. Even in the case of your death we would lose you unwillingly, so how could we give you our permission to go forth from the home life into homelessness while you are still living?" When this was said, the clansman Raṭṭhapāla was silent.

For the second time...For the third time his parents said to him: "Dear Raṭṭhapāla...how could we give you our permission to go forth from the home life into homelessness while you are still living?" For the third time the clansman Raṭṭhapāla was silent.

9. Then the clansman Raṭṭhapāla's parents went to his friends and said to them: "Dears, the clansman Raṭṭhapāla has lain down on the bare floor, having said: 'Right here I shall either die or receive the going forth.' Come, dears, go to the clansman Raṭṭhapāla and say to him: 'Friend Raṭṭhapāla, you are your parents' only son...Get up, friend Raṭṭhapāla, eat, drink, and amuse yourself...[59] how could your parents give you their permission to go forth from the home life into homelessness while you are still living?'"

10. Then the clansman Raṭṭhapāla's friends went to him and said: "Friend Raṭṭhapāla, you are your parents' only son, dear and beloved. You have been raised in comfort, brought up in

comfort; you know nothing of suffering, friend Ratthapāla. Get up, friend Ratthapāla, eat, drink, and amuse yourself. While eating, drinking, and amusing yourself, you can be happy enjoying sensual pleasures and making merit. Your parents do not permit you to go forth from the home life into homelessness. Even in case of your death they would lose you unwillingly, so how could they give you their permission to go forth from the home life into homelessness while you are still living?" When this was said, the clansman Ratthapāla was silent.

For the second time...For the third time his friends said to him: "Friend Ratthapāla...how could they give you their permission to go forth from the home life into homelessness while you are still living?" For the third time the clansman Ratthapāla was silent.

11. Then the clansman Ratthapāla's friends went to his parents and said to them: "Mother and father, the clansman Ratthapāla is lying down there on the bare floor, having said: 'Right here I shall either die or [60] get the going forth.' Now if you do not give him your permission to go forth from the home life into homelessness, he will die there. But if you give him your permission, you will see him after he has gone forth. And if he does not enjoy the going forth, what else can he do then but return here? So give him your permission to go forth from the home life into homelessness."

"Then, dears, we give the clansman Ratthapāla permission to go forth from the home life into homelessness. But when he has gone forth, he must visit his parents."

Then the clansman Ratthapāla's friends went to him and told him: "Get up, friend Ratthapāla. Your parents permit you to go forth from the home life into homelessness. But when you have gone forth, you must visit your parents."

12. The clansman Ratthapāla then got up, and when he had regained his strength, he went to the Blessed One, and after paying homage to him, he sat down at one side and told him: "Venerable sir, I have my parents' permission to go forth from the home life into homelessness. Let the Blessed One give me the going forth." Then the clansman Ratthapāla received the going forth under the Blessed One, and he received the full admission.⁷⁹⁶

13. Then not long after the venerable Ratthapāla had received the full admission, a half-month after he had received the full

admission, the Blessed One, having stayed at Thullakoṭṭhita as long as he chose, set out to wander towards Sāvatthī. Wandering by stages, he eventually arrived at Sāvatthī, and there [61] he lived at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.

14. Before long, dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Ratthapāla, by realising for himself with direct knowledge, here and now entered upon and abided in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness.⁷⁹⁷ He directly knew: "Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being." And the venerable Ratthapāla became one of the arahants.

15. Then the venerable Ratthapāla went to the Blessed One, and after paying homage to him, he sat down at one side and told him: "Venerable sir, I wish to visit my parents, if I have the Blessed One's permission."

Then the Blessed One penetrated mentally the thoughts in venerable Ratthapāla's mind. When he knew that the clansman Ratthapāla was incapable of abandoning the training and returning to the low life, he told him: "Now is the time, Ratthapāla, to do as you think fit."

16. Then the venerable Ratthapāla rose from his seat, and after paying homage to the Blessed One, he departed, keeping him on his right. He then set his resting place in order, and taking his bowl and outer robe, set out to wander towards Thullakoṭṭhita. Wandering by stages, he eventually arrived at Thullakoṭṭhita. There he lived in Thullakoṭṭhita in King Koravya's Migacīra Garden. Then, when it was morning, he dressed, and taking his bowl and outer robe, went into Thullakoṭṭhita for alms. As he was wandering for alms from house to house in Thullakoṭṭhita, he came to his own father's house.

17. Now on that occasion the venerable Ratthapāla's father was sitting in the hall of the central door having his hair dressed. When he saw the venerable Ratthapāla coming in the distance, he said: "Our only son, dear and beloved, was made to go forth by these bald-pated recluses." [62] Then at his own father's house the venerable Ratthapāla received neither alms nor a polite refusal; instead, he received only abuse.

18. Just then a slavewoman belonging to one of his relatives was about to throw away some old porridge.⁷⁹⁸ Seeing this, the

venerable Rat̄thapāla said to her: "Sister, if that stuff is to be thrown away, then pour it into my bowl here."

While she was doing so, she recognised the characteristic features of his hands, his feet, and his voice. Then she went to his mother and said: "Please know, my lady, that my lord's son Rat̄thapāla has arrived."

"Gracious! If what you say is true, you are no longer a slave!"

Then the venerable Rat̄thapāla's mother went to his father and said: "Please know, householder, they say that the clansman Rat̄thapāla has arrived."

19. Just then the venerable Rat̄thapāla was eating the old porridge by the wall of a certain shelter. His father went to him and said: "Rat̄thapāla, my dear, surely there is...and you will be eating old porridge!"⁷⁹⁹ Is there not your own house to go to?"

"How could we have a house, householder, when we have gone forth from the home life into homelessness? We are homeless, householder. We went [63] to your house, but we received neither alms nor a polite refusal there; instead we received only abuse."

"Come, dear Rat̄thapāla, let us go to the house."

"Enough, householder, my meal for today is finished."

"Then, dear Rat̄thapāla, consent to accept tomorrow's meal."

The venerable Rat̄thapāla consented in silence.

20. Then, knowing that the venerable Rat̄thapāla had consented, his father went back to his own house where he had gold coins and bullion made into a large heap and covered it with mats. Then he told the venerable Rat̄thapāla's former wives: "Come, daughters-in-law, adorn yourselves with ornaments in the way Rat̄thapāla found you most dear and loveable."

21. When night had ended, the venerable Rat̄thapāla's father had good food of various kinds prepared in his own house and had the time announced to the venerable Rat̄thapāla: "It is time, dear Rat̄thapāla, the meal is ready."

22. Then, it being morning, the venerable Rat̄thapāla dressed, and taking his bowl and outer robe, he went to his own father's house and sat down on the seat made ready. Then his father had the pile of gold coins and bullion uncovered and said: "Dear Rat̄thapāla, this is your maternal fortune; your paternal fortune is another and your ancestral fortune is yet another. Dear Rat̄thapāla, you can enjoy the wealth and make merit. Come

then, dear, [64] abandon the training and return to the low life, enjoy the wealth and make merit."

"Householder, if you would follow my advice, then have this pile of gold coins and bullion loaded on carts and carried away to be dumped midstream in the river Ganges. Why is that? Because, householder, on account of this there will arise for you sorrow, lamentation, pain, grief, and despair."

23. Then the venerable Rat̄hapāla's former wives clasped his feet and said to him: "What are they like, my lord's son, the nymphs for whose sake you lead the holy life?"

"We do not lead the holy life for the sake of nymphs, sisters."

"Our lord's son Rat̄hapāla calls us 'sisters,'" they cried and right there they fainted.

24. Then the venerable Rat̄hapāla told his father: "Householder, if there is a meal to be given, then give it. Do not harass us."

"Eat then, dear Rat̄hapāla, the meal is ready."

Then, with his own hands, the venerable Rat̄hapāla's father served and satisfied him with the various kinds of good food. When the venerable Rat̄hapāla had eaten and had withdrawn his hand from the bowl, he stood up and uttered these stanzas:

25. "Behold a puppet here pranked out,⁸⁰⁰
A body built up out of sores,
Sick, an object for concern,
Where no stability abides.

Behold a figure here pranked out
With jewellery and earrings too,
A skeleton wrapped up in skin,
Made attractive by its clothes.

Its feet adorned with henna dye
And powder smeared upon its face:
It may beguile a fool, but not
A seeker of the further shore. [65]

Its hair is dressed in eightfold plaits
And unguent smeared upon its eyes:
It may beguile a fool, but not
A seeker of the further shore.

A filthy body well adorned
 Like a new-painted unguent pot:
 It may beguile a fool, but not
 A seeker of the further shore.

The deer-hunter set out the snare
 But the deer did not spring the trap;
 We ate the bait and now depart
 Leaving the hunters to lament."

26. After the venerable Ratthapāla had stood up and uttered these stanzas, he went to King Koravya's Migācīra garden and sat down at the root of a tree for the day's abiding.

27. Then King Koravya addressed his gamekeeper thus: "Good gamekeeper, tidy up the Migācīra Garden so that we may go to the pleasure garden to see a pleasing spot." — "Yes, sire," he replied. Now while he was tidying up the Migācīra Garden, the gamekeeper saw the venerable Ratthapāla seated at the root of a tree for the day's abiding. When he saw him, he went to King Koravya and told him: "Sire, the Migācīra Garden has been tidied up. The clansman Ratthapāla is there, the son of the leading clan in this same Thullakotthita, of whom you have always spoken highly,⁸⁰¹ he is seated at the root of a tree for the day's abiding."

"Then, good Migava, enough of the pleasure garden for today. Now we shall go to pay respects to that Master Ratthapāla."

28. Then, saying: "Give away all the food that has been prepared there," King Koravya had a number of state carriages prepared, and mounting one of them, accompanied by the other carriages, he drove out from Thullakotthita with the full pomp of royalty to see the venerable Ratthapāla. He drove thus as far as the road was passable for carriages, and then he dismounted from his carriage and went forward on foot with a following of the most eminent officials to where the venerable Ratthapāla was. [66] He exchanged greetings with the venerable Ratthapāla, and when this courteous and amiable talk was finished, he stood at one side and said: "Here is an elephant rug. Let Master Ratthapāla be seated on it."

"There is no need, great king. Sit down. I am sitting on my own mat."

King Koravya sat down on a seat made ready and said:

29. "Master Ratthapāla, there are four kinds of loss. Because they have undergone these four kinds of loss, some people here shave off their hair and beard, put on the yellow robe, and go forth from the home life into homelessness. What are the four? They are loss through ageing, loss through sickness, loss of wealth, and loss of relatives.

30. "And what is loss through ageing? Here, Master Ratthapāla, someone is old, aged, burdened with years, advanced in life, come to the last stage. He considers thus: 'I am old, aged, burdened with years, advanced in life, come to the last stage. It is no longer easy for me to acquire unacquired wealth or to augment wealth already acquired. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.' Because he has undergone that loss through ageing, he shaves off his hair and beard, puts on the yellow robe, and goes forth from the home life into homelessness. This is called loss through ageing. But Master Ratthapāla is now still young, a black-haired young man endowed with the blessing of youth, in the prime of life. Master Ratthapāla has not undergone any loss through ageing. What has he known or seen or heard that he has gone forth from the home life into homelessness?

31. "And what is loss through sickness? Here, Master Ratthapāla, someone is afflicted, suffering, and gravely ill. He considers thus: 'I am afflicted, suffering, and gravely ill. It is no longer easy for me to acquire unacquired wealth...[67]...into homelessness.' Because he has undergone that loss through sickness...he goes forth from the home life into homelessness. This is called loss through sickness. But Master Ratthapāla now is free from illness and affliction; he possesses a good digestion that is neither too cool nor too warm but medium. Master Ratthapāla has not undergone any loss through sickness. What has he known or seen or heard that he has gone forth from the home life into homelessness?

32. "And what is loss of wealth? Here, Master Ratthapāla, someone is rich, of great wealth, of great possessions. Gradually his wealth dwindles away. He considers thus: 'Formerly I was rich, of great wealth, of great possessions. Gradually my wealth has dwindled away. It is no longer easy for me to

acquire unacquired wealth...into homelessness.' Because he has undergone that loss of wealth...he goes forth from the home life into homelessness. This is called loss of wealth. But Master Ratthapāla is the son of the leading clan in this same Thullakotthita. Master Ratthapāla has not undergone any loss of wealth. What has he known or seen or heard that he has gone forth from the home life into homelessness?

33. "And what is loss of relatives? Here, Master Ratthapāla, someone has many friends and companions, kinsmen and relatives. Gradually those relatives of his dwindle away. He considers thus: 'Formerly I had many friends and companions, kinsmen and relatives. Gradually those relatives of mine have dwindled away. It is no longer easy for me to acquire unacquired wealth...[68]...into homelessness.' Because he has undergone that loss of relatives...he goes forth from the home life into homelessness. This is called loss of relatives. But Master Ratthapāla has many friends and companions, kinsmen and relatives, in this same Thullakotthita. Master Ratthapāla has not undergone any loss of relatives. What has he known or seen or heard that he has gone forth from the home life into homelessness?

34. "Master Ratthapāla, these are the four kinds of loss. Because they have undergone these four kinds of loss, some people here shave off their hair and beard, put on the yellow robe, and go forth from the home life into homelessness. Master Ratthapāla has not undergone any of these. What has he known or seen or heard that he has gone forth from the home life into homelessness?"

35. "Great king, there are four summaries of the Dhamma that have been taught by the Blessed One who knows and sees, accomplished and fully enlightened. Knowing and seeing and hearing them, I went forth from the home life into homelessness. What are the four?

36. (1) "[Life in] any world is unstable, it is swept away":⁸⁰² this is the first summary of the Dhamma taught by the Blessed One who knows and sees, accomplished and fully enlightened. Knowing and seeing and hearing this, I went forth from the home life into homelessness.

(2) "[Life in] any world has no shelter and no protector":⁸⁰³ this is the second summary of the Dhamma taught by the Blessed One who knows and sees...

(3) “[Life in] any world has nothing of its own; one has to leave all and pass on”:⁸⁰⁴ this is the third summary of the Dhamma taught by the Blessed One who knows and sees...

(4) “[Life in] any world is incomplete, insatiate, the slave of craving”:⁸⁰⁵ this is the fourth summary of the Dhamma taught by the Blessed One who knows and sees...

37. “Great king, these are the four summaries of the Dhamma that have been taught by the Blessed One who knows and sees, accomplished and fully enlightened. [69] Knowing and seeing and hearing them, I went forth from the home life into homelessness.”

38. “Master Ratthapāla said: ‘[Life in] any world is unstable, it is swept away.’ How should the meaning of that statement be understood?”

“What do you think, great king? When you were twenty or twenty-five years old, were you an expert rider of elephants, an expert horseman, an expert charioteer, an expert archer, an expert swordsman, strong in thighs and arms, sturdy, capable in battle?”

“When I was twenty or twenty-five years old, Master Ratthapāla, I was an expert rider of elephants...strong in thighs and arms, sturdy, capable in battle. Sometimes I wonder if I had supernormal power then. I do not see anyone who could equal me in strength.”

“What do you think, great king? Are you now as strong in thighs and arms, as sturdy and as capable in battle?”

“No, Master Ratthapāla. Now I am old, aged, burdened with years, advanced in life, come to the last stage; my years have turned eighty. Sometimes I mean to put my foot here and I put my foot somewhere else.”

“Great king, it was on account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said: ‘[Life in] any world is unstable, it is swept away’; and when I knew and saw and heard this, I went forth from the home life into homelessness.”

“It is wonderful, Master Ratthapāla, it is marvellous how well that has been expressed by the Blessed One who knows and sees, accomplished and fully enlightened: ‘[Life in] any world is unstable, it is swept away.’ It is indeed so!

39. “Master Ratthapāla, there exist in this court elephant troops and cavalry and chariot troops and infantry, which will

serve to subdue any threats to us. [70] Now Master Ratthapāla said: '[Life in] any world has no shelter and no protector.' How should the meaning of that statement be understood?"

"What do you think, great king? Do you have any chronic ailment?"

"I have a chronic wind ailment, Master Ratthapāla. Sometimes my friends and companions, kinsmen, and relatives, stand around me, thinking: 'Now King Koravya is about to die, now King Koravya is about to die!'"

"What do you think, great king? Can you command your friends and companions, your kinsmen and relatives: 'Come, my good friends and companions, my kinsmen and relatives. All of you present share this painful feeling so that I may feel less pain'? Or do you have to feel that pain yourself alone?"

"I cannot command my friends and companions, my kinsmen and relatives thus, Master Ratthapāla. I have to feel that pain alone."

"Great king, it was on account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said: '[Life in] any world has no shelter and no protector'; and when I knew and saw and heard this, I went forth from the home life into homelessness."

"It is wonderful, Master Ratthapāla, it is marvellous how well that has been expressed by the Blessed One who knows and sees, accomplished and fully enlightened: '[Life in] any world has no shelter and no protector.' It is indeed so!"

40. "Master Ratthapāla, there exist in this court abundant gold coins and bullion stored away in vaults and depositories. Now Master Ratthapāla said: '[Life in] any world has nothing of its own; one has to leave all and pass on.' How should the meaning of that statement be understood?"

"What do you think, great king? You now [71] enjoy yourself provided and endowed with the five cords of sensual pleasure, but will you be able to have it of the life to come: 'Let me likewise enjoy myself provided and endowed with these same five cords of sensual pleasure'? Or will others take over this property, while you will have to pass on according to your actions?"

"I cannot have it thus of the life to come, Master Ratthapāla. On the contrary, others will take over this property while I shall have to pass on according to my actions."

"Great king, it was on account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said: '[Life in] any world has nothing of its own; one has to leave all and pass on'; and when I knew and saw and heard this, I went forth from the home life into homelessness."

"It is wonderful, Master Rāṭṭhapāla, it is marvellous how well that has been expressed by the Blessed One who knows and sees, accomplished and fully enlightened: '[Life in] any world has nothing of its own; one has to leave all and pass on.' It is indeed so!

41. "Now Master Rāṭṭhapāla said: '[Life in] any world is incomplete, insatiate, the slave of craving.' How should the meaning of that statement be understood?"

"What do you think, great king? Do you reign over the rich Kuru country?"

"Yes, Master Rāṭṭhapāla, I do."

"What do you think, great king? Suppose a trustworthy and reliable man came to you from the east and said: 'Please know, great king, that I have come from the east, and there I saw a large country, powerful and rich, very populous and crowded with people. There are plenty of elephant troops there, plenty of cavalry, chariot troops and infantry; there is plenty of ivory there, and plenty of gold coins and bullion both unworked and worked, and plenty of women for wives. With your present forces you can conquer it. Conquer it then, great king.' What would you do?" [72]

"We would conquer it and reign over it, Master Rāṭṭhapāla."

"What do you think, great king? Suppose a trustworthy and reliable man came to you from the west...from the north...from the south and said: 'Please know, great king, that I have come from the south, and there I saw a large country, powerful and rich...Conquer it then, great king.' What would you do?"

"We would conquer it too and reign over it, Master Rāṭṭhapāla."

"Great king, it was on account of this that the Blessed One who knows and sees, accomplished and fully enlightened, said: '[Life in] any world is incomplete, insatiate, the slave of craving'; and when I knew and saw and heard this, I went forth from the home life into homelessness."

"It is wonderful, Master Rāṭṭhapāla, it is marvellous how well that has been expressed by the Blessed One who knows and

sees, accomplished and fully enlightened: '[Life in] any world is incomplete, insatiate, the slave of craving.' It is indeed so!"

42. That is what the venerable Rat̄hapāla said. And having said that he said further:

"I see men wealthy in the world, who yet
From ignorance give not their gathered wealth.
Greedily they hoard away their riches
Longing still for further sensual pleasures.

A king who has conquered the earth by force
And rules over the land the ocean bounds
Is yet unsated with the sea's near shore
And hungers for its further shore as well. [73]

Most other people too, not just a king,
Encounter death with craving unabated;
[With plans] still incomplete they leave the corpse;
Desires remain unsated in the world.

His relatives lament and rend their hair,
Crying, 'Ah me! Alas! Our love is dead!'
They bear away the body wrapped in shrouds
To place it on a pyre and burn it there.

Clad in a shroud, he leaves his wealth behind,
Prodded with stakes he burns [upon the pyre].
And as he dies, no relatives or friends
Can offer him shelter and refuge here.

While his heirs take over his wealth, this being
Must pass on according to his actions;
And as he dies nothing can follow him;
Not child nor wife nor wealth nor royal estate.

Longevity is not acquired with wealth
Nor can prosperity banish old age;
Short is this life, as all the sages say,
Eternity it knows not, only change.

The rich and poor alike shall feel [Death's] touch,
 The fool and sage as well shall feel it too;
 But while the fool lies stricken by his folly,
 No sage will ever tremble at the touch.

Better is wisdom here than any wealth,
 Since by wisdom one gains the final goal.
 For people through ignorance do evil deeds
 While failing to reach the goal from life to life.

As one goes to the womb and the next world,
 Renewing the successive round of births,
 Another of little wisdom, trusting him,
 Goes also to the womb and the next world. [74]

Just as a robber caught in burglary
 Is made to suffer for his evil deed,
 So people after death, in the next world,
 Are made to suffer for their evil deeds.

Sensual pleasures, varied, sweet, delightful,
 In many different ways disturb the mind:
 Seeing the danger in these sensual ties
 I chose to lead the homeless life, O King.

As fruits fall from the tree, so people too,
 Both young and old, fall when this body breaks.
 Seeing this too, O King, I have gone forth:
 Better is the recluse's life assured."

83 *Makhādeva Sutta*

King Makhādeva

1. **THUS HAVE I HEARD.**⁸⁰⁶ On one occasion, the Blessed One was living at Mithilā in the Makhādeva Mango Grove.⁸⁰⁷

2. Then in a certain place the Blessed One smiled. It occurred to the venerable Ānanda: "What is the reason, what is the cause, for the Blessed One's smile? Tathāgatas do not smile for no reason." So he arranged his upper robe on one shoulder, and extending his hands in reverential salutation towards the Blessed One, he asked him: "Venerable sir, what is the reason, what is the cause, for the Blessed One's smile? Tathāgatas do not smile for no reason."

3. "Once, Ānanda, in this same Mithilā there was a king named Makhādeva. He was a righteous king who ruled by the Dhamma, a great king who was established in the Dhamma.⁸⁰⁸ He conducted himself by the Dhamma among brahmins and householders, among town-dwellers and countryfolk, and he observed the Uposatha days [75] on the fourteenth, fifteenth, and eighth of the fortnight.⁸⁰⁹

4. "Now at the end of many years, many hundred years, many thousand years, King Makhādeva addressed his barber thus: 'Good barber, when you see any grey hairs growing on my head, then tell me.' – 'Yes, sire,' he replied. And after many years, many hundred years, many thousand years, the barber saw grey hairs growing on King Makhādeva's head.⁸¹⁰ When he saw them, he said to the king: 'The divine messengers have appeared, sire; grey hairs are to be seen growing on your majesty's head.' – 'Then, good barber, pull out those grey hairs carefully with tweezers and put them in my palm.' – 'Yes, sire,' he replied, and he pulled out those grey hairs carefully with tweezers and put them in the king's palm.

"Then King Makhādeva gave the best township to his barber, and calling the prince, his eldest son, he said: 'Dear prince, the divine messengers have appeared;⁸¹¹ grey hairs are seen growing on my head. I have enjoyed human sensual pleasures; now it is time to seek divine sensual pleasures. Come, dear prince, take over the kingship. I shall shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness. And now, dear prince, when you too see grey hairs growing on your head, then after giving the best township to your barber, and after carefully instructing the prince, your eldest son, in kingship, shave off your hair and beard, put on the yellow robe, and go forth from the home life into homelessness. Continue this good practice instituted by me and do not be the last man. Dear prince, when there are two men living, he under whom there occurs a breach of this good practice – he is the last man among them. Therefore, dear prince, I say to you: Continue this good practice [76] instituted by me and do not be the last man.'

5. "Then, after giving the best township to his barber and after carefully instructing the prince, his eldest son, in kingship, in the Makhādeva Mango Grove he shaved off his hair and beard, put on the yellow robe, and went forth from the home life into homelessness.

"He abided pervading one quarter with a mind imbued with loving-kindness, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abided pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will.

"He abided pervading one quarter with a mind imbued with compassion...with a mind imbued with appreciative joy...with a mind imbued with equanimity, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abided pervading the all-encompassing world with a mind imbued with equanimity, abundant, exalted, immeasurable, without hostility and without ill will.

6. "For eighty-four thousand years King Makhādeva played childish games; for eighty-four thousand years he acted as vice-regent; for eighty-four thousand years he governed the kingdom;

for eighty-four thousand years he led the holy life in this Makhādeva Mango Grove after shaving off his hair and beard, putting on the yellow robe, and going forth from the home life into homelessness. By developing the four divine abodes, on the dissolution of the body, after death, he passed on to the Brahma-world.

7-9. "Now at the end of many years, many hundred years, many thousand years, King Makhādeva's son addressed his barber thus:...*(as above, §§4-6, reading "King Makhādeva's son" throughout)*...[77, 78]...By developing the four divine abodes, on the dissolution of the body, after death, he passed on to the Brahma-world.

10. "The descendants of King Makhādeva's son to the number of eighty-four thousand kings in succession, after shaving off their hair and beard and putting on the yellow robe, went forth from the home life into homelessness in this Makhādeva Mango Grove. They abided pervading one quarter with a mind imbued with loving-kindness...with compassion...with appreciative joy...with equanimity...without ill will.

11. "For eighty-four thousand years they played childish games; for eighty-four thousand years they acted as vice-regents; for eighty-four thousand years they governed the kingdom; for eighty-four thousand years they led the holy life in this Makhādeva Mango Grove after shaving off their hair and beard, putting on the yellow robe, and going forth from the home life into homelessness. By developing the four divine abodes, on the dissolution of the body, after death, they passed on to the Brahma-world.

12. "Nimi was the last of those kings. He was a righteous king who ruled by the Dhamma, a great king who was established in the Dhamma. He conducted himself by the Dhamma among brahmins and householders, among town-dwellers and country-folk, and he observed the Uposatha days on the fourteenth, fifteenth, and eighth of the fortnight.

13. "Once, Ānanda, when the gods of the Thirty-three [79] had met together and were seated in the Sudhamma Assembly, this discussion arose among them: 'It is a gain, sirs, for the people of Videha, it is a great gain for the people of Videha that their King Nimi is a righteous king who rules by the Dhamma, a great king who is established in the Dhamma. He conducts himself by the

Dhamma among brahmins and householders, among town-dwellers and countryfolk, and he observes the Uposatha days on the fourteenth, fifteenth, and eighth of the fortnight.'

"Then Sakka, ruler of gods, addressed the gods of the Thirty-three: 'Good sirs, do you want to see King Nimi?' – 'Good sir, we want to see King Nimi.'

"Now on that occasion, it being the Uposatha day of the fifteenth, King Nimi had washed his head and ascended to the upper palace chamber, where he was seated for the Uposatha observance. Then, just as quickly as a strong man might extend his flexed arm or flex his extended arm, Sakka, ruler of gods, vanished among the gods of the Thirty-three and appeared in the presence of King Nimi. He said: 'It is a gain for you, great king, it is a great gain for you, great king. When the gods of the Thirty-three had met together and were seated in the Sudhamma Assembly, this discussion arose among them: "It is a gain, sirs, for the people of Videha...eighth of the fortnight." Great king, the gods want to see you. I shall send a chariot harnessed to a thousand thoroughbreds for you, great king. Great king, mount the divine chariot without misgiving.'

"King Nimi consented in silence. Then, just as quickly as a strong man might extend his flexed arm or flex his extended arm, Sakka, ruler of gods, vanished in the presence of King Nimi and appeared among the gods of the Thirty-three.

14. "Then Sakka, ruler of gods, addressed the charioteer Mātali thus: 'Come, good Mātali, prepare a chariot harnessed to a thousand thoroughbreds, and go to King Nimi and say: 'Great king, this chariot harnessed to a thousand thoroughbreds has been sent for you by Sakka, ruler of gods. Great king, mount the divine [80] chariot without misgiving.'"

"'May your words be held sacred,' the charioteer Mātali replied. And having prepared a chariot harnessed to a thousand thoroughbreds, he went to King Nimi and said: 'Great king, this chariot harnessed to a thousand thoroughbreds has been sent for you by Sakka, ruler of gods. Great king, mount the divine chariot without misgiving. But, great king, by which route shall I drive you: by that on which doers of evil experience the results of evil actions, or by that on which doers of good experience the results of good actions?' – 'Drive me by both routes, Mātali.'⁸¹²

15. "Mātali brought King Nimi to the Sudhamma Assembly. Sakka, ruler of gods, saw King Nimi coming in the distance and said to him: 'Come, great king! Welcome, great king! The gods of the Thirty-three, great king, seated in the Sudhamma Assembly, have expressed themselves thus: "It is a gain, sirs, for the people of Videha...eighth of the fortnight." Great king, the gods of the Thirty-three want to see you. Great king, enjoy divine might among the gods.'

"Enough, good sir. Let the charioteer drive me back to Mithilā. There I will conduct myself by the Dhamma among brahmins and householders, among town-dwellers and country-folk; there I will observe the Uposatha days on the fourteenth, fifteenth, and eighth of the fortnight."

16. "Then Sakka, ruler of gods, told the charioteer Mātali: 'Come, good Mātali, prepare the chariot harnessed to a thousand thoroughbreds and drive King Nimi back to Mithilā.'

"'May your word be held sacred,' the charioteer Mātali replied. And having prepared the chariot harnessed to a thousand thoroughbreds, he drove King Nimi back to Mithilā. And there, indeed, King Nimi conducted himself by the Dhamma among brahmins and householders, among town-dwellers and countryfolk; and there [81] he observed the Uposatha days on the fourteenth, fifteenth, and eighth of the fortnight.

17-19. "Then at the end of many years, many hundred years, many thousand years, King Nimi addressed his barber thus: ...*(as above, §§4-6, reading "King Nimi" throughout)*...[82]...By developing the four divine abodes, on the dissolution of the body, after death, he passed on to the Brahma-world.

20. "Now King Nimi had a son named Kalārajanaka. He did not go forth from the home life into homelessness. He broke that good practice. He was the last man among them.

21. "Now, Ānanda, it may be that you think thus: 'Certainly, someone else was King Makhādeva on that occasion.' But it should not be regarded thus. I was King Makhādeva on that occasion. I instituted that good practice and later generations continued that good practice instituted by me. But that kind of good practice does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna, but only to reappearance in the Brahma-world. But there is this kind of good practice that has been instituted by me

now, which leads to complete disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. And what is that good practice? It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, [83] right effort, right mindfulness, and right concentration. This is the good practice instituted by me now, which leads to complete disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna.

"Ānanda, I say to you: continue this good practice instituted by me and do not be the last man. Ānanda, when there are two men living, he under whom there occurs a breach of this good practice – he is the last man among them. Therefore, Ānanda, I say to you: continue this good practice instituted by me and do not be the last man."⁸¹³

That is what the Blessed One said. The venerable Ānanda was satisfied and delighted in the Blessed One's words.

84 *Madhurā Sutta*

At Madhurā

1. **THUS HAVE I HEARD.** On one occasion the venerable Mahā Kaccāna was living at Madhurā in the Gundā Grove.⁸¹⁴

2. King Avantiputta of Madhurā heard: "The recluse Kaccāna is living at Madhurā in the Gundā Grove. Now a good report of Master Kaccāna has been spread to this effect: 'He is wise, discerning, sagacious, learned, articulate, and perspicacious; he is aged and he is an arahant. It is good to see such arahants.'"

3. Then King Avantiputta of Madhurā had a number of state carriages made ready, and mounting a state carriage, he drove out from Madhurā with the full pomp of royalty in order to see the venerable Mahā Kaccāna. He went thus as far as the road was passable for carriages, and then he got down from his carriage and went forward on foot to the venerable Mahā Kaccāna. [84] He exchanged greetings with him, and when this courteous and amiable talk was finished, he sat down at one side and said:

4. "Master Kaccāna, the brahmins say thus: 'Brahmins are the highest caste, those of any other caste are inferior; brahmins are the fairest caste, those of any other caste are dark; only brahmins are purified, not non-brahmins; brahmins alone are the sons of Brahmā, the offspring of Brahmā, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.' What does Master Kaccāna say about that?"

5. "It is just a saying in the world, great king, that 'Brahmins are the highest caste...heirs of Brahmā.' And there is a way whereby it can be understood how that statement of the brahmins is just a saying in the world.

"What do you think, great king? If a noble prospers in wealth, grain, silver, or gold, will there be nobles who rise before him and retire after him, who are eager to serve him, who seek to

please him and speak sweetly to him, and will there also be brahmins, merchants, and workers who do likewise?"

"There will be, Master Kaccāna."

"What do you think, great king? If a brahmin prospers in wealth, grain, silver, or gold, will there be brahmins who rise before him and retire after him, who are eager to serve him, who seek to please him and speak sweetly to him, and will there also be merchants, workers, and nobles [85] who do likewise?"

"There will be, Master Kaccāna."

"What do you think, great king? If a merchant prospers in wealth, grain, silver, or gold, will there be merchants who rise before him and retire after him, who are eager to serve him, who seek to please him and speak sweetly to him, and will there also be workers, nobles, and brahmins who do likewise?"

"There will be, Master Kaccāna."

"What do you think, great king? If a worker prospers in wealth, grain, silver, or gold, will there be workers who rise before him and retire after him, who are eager to serve him, who seek to please him and speak sweetly to him, and will there also be nobles, brahmins, and merchants who do likewise?"⁸¹⁵

"There will be, Master Kaccāna."

"What do you think, great king? If that is so, then are these four castes all the same, or are they not, or how does it appear to you in this case?" [86]

"Surely if that is so, Master Kaccāna, then these four castes are all the same: there is no difference between them at all that I see."

"That is a way, great king, whereby it can be understood how that statement of the brahmins is just a saying in the world.

6. "What do you think, great king? Suppose a noble were to kill living beings, take what is not given, misconduct himself in sensual pleasures, speak falsely, speak maliciously, speak harshly, gossip, be covetous, have a mind of ill will, and hold wrong view. On the dissolution of the body, after death, would he [be likely to] reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell, or not, or how does it appear to you in this case?"

"If a noble were such, Master Kaccāna, he would [be likely to] reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. That is how it appears to me in this case, and thus I have heard from the arahants."

"What do you think, great king? Suppose a brahmin...a merchant...a worker were to kill living beings...and hold wrong view. On the dissolution of the body, after death, would he [be likely to] reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell, or not, or how does it appear to you in this case?"

"If a brahmin...a merchant...a worker were such, Master Kaccāna, he would [be likely to] reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell. That is how it appears to me in this case, and thus I have heard from the arahants."

"What do you think, great king? If that is so, then are these four castes all the same, or are they not, or how does it appear to you in this case?" [87]

"Surely if that is so, Master Kaccāna, then these four castes are all the same: there is no difference between them at all that I see."

"That is also a way, great king, whereby it can be understood how that statement of the brahmins is just a saying in the world.

7. "What do you think, great king? Suppose a noble were to abstain from killing living beings, from taking what is not given, from misconduct in sensual pleasures, from false speech, from malicious speech, from harsh speech, and from gossip, and were to be uncovetous, to have a mind without ill will, and to hold right view. On the dissolution of the body, after death, would he [be likely to] reappear in a happy destination, even in the heavenly world, or not, or how does it appear to you in this case?"

"If a noble were such, Master Kaccāna, he would [be likely to] reappear in a happy destination, even in the heavenly world. That is how it appears to me in this case, and thus I have heard from the arahants."

"What do you think, great king? Suppose a brahmin...a merchant...a worker were to abstain from killing living beings...and to hold right view. On the dissolution of the body, after death, would he [be likely to] reappear in a happy destination, even in the heavenly world, or not, or how does it appear to you in this case?"

"If a brahmin...a merchant...a worker were such, Master Kaccāna, he would [be likely to] reappear in a happy destination, even in the heavenly world. That is how it appears to me in this case, and thus I have heard from the arahants."

"What do you think, great king? If that is so, then are these four castes all the same, or are they not, or how does it appear to you in this case?" [88]

"Surely if that is so, Master Kaccāna, then these four castes are all the same: there is no difference between them at all that I see."

"That is also a way, great king, whereby it can be understood how that statement of the brahmins is just a saying in the world.

8. "What do you think, great king? Suppose a noble were to break into houses, plunder wealth, commit burglary, ambush highways, or seduce another's wife, and if your men arrested him and produced him, saying: 'Sire, this is the culprit; command what punishment for him you wish,' how would you treat him?"

"We would have him executed, Master Kaccāna, or we would have him fined, or we would have him exiled, or we would do with him as he deserved. Why is that? Because he has lost his former status of a noble, and is simply reckoned as a robber."

"What do you think, great king? Suppose a brahmin...a merchant...a worker were to break into houses...or seduce another's wife, and if your men arrested him and produced him, saying: 'Sire, this is the culprit; command what punishment for him you wish,' how would you treat him?"

"We would have him executed, Master Kaccāna, or we would have him fined, or we would have him exiled, or we would do with him as he deserved. Why is that? Because he has lost his former status of a brahmin...a merchant...a worker, and is simply reckoned as a robber."

"What do you think, great king? If that is so, then are these four castes all the same, or are they not, or how does it appear to you in this case?"

"Surely if that is so, Master Kaccāna, then these four castes are all the same; there is no difference between them at all that I see."

"That is also a way, great king, whereby it can be understood how that statement of the brahmins is just a saying in the world. [89]

9. "What do you think, great king? Suppose a noble, having shaved off his hair and beard, put on the yellow robe, and gone forth from the home life into homelessness, were to abstain from killing living beings, from taking what is not given, and from false speech. Refraining from eating at night, he would eat only in one part of the day, and would be celibate, virtuous, of good character. How would you treat him?"

"We would pay homage to him, Master Kaccāna, or we would rise up for him, or invite him to be seated; or we would invite him to accept robes, almsfood, resting place, and medicinal requisites; or we would arrange for him lawful guarding, defence, and protection. Why is that? Because he has lost his former status of a noble, and is simply reckoned as a recluse."

"What do you think, great king? Suppose a brahmin...a merchant...a worker, having shaved off his hair and beard...and would be celibate, virtuous, of good character. How would you treat him?"

"We would pay homage to him, Master Kaccāna, or rise up for him, or invite him to be seated; or we would invite him to accept robes, almsfood, resting place, and medicinal requisites; or we would arrange for him lawful guarding, defence, and protection. Why is that? Because he has lost his former status of a brahmin...a merchant...a worker, and is simply reckoned as a recluse."

"What do you think, great king? If that is so, then are these four castes all the same, or are they not, or how does it appear to you in this case?"

"Surely if that is so, Master Kaccāna, then these four castes are all the same; there is no difference between them at all that I see."

"That is also a way, great king, whereby it can be understood how that statement of the brahmins is just a saying in the world." [90]

10. When this was said, King Avantiputta of Madhurā said to the venerable Mahā Kaccāna: "Magnificent, Master Kaccāna! Magnificent, Master Kaccāna! Master Kaccāna has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who is lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Kaccāna for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Kaccāna remember me as a lay follower who has gone to him for refuge for life."

"Do not go to me for refuge, great king. Go for refuge to that same Blessed One to whom I have gone for refuge."

"Where is he living now, that Blessed One, accomplished and fully enlightened, Master Kaccāna?"

"That Blessed One, accomplished and fully enlightened, has attained to final Nibbāna, great king."

11. "If we heard that that Blessed One was within ten leagues, we would go ten leagues in order to see that Blessed One, accomplished and fully enlightened. If we heard that that Blessed One was within twenty leagues...thirty leagues...forty leagues...fifty leagues...a hundred leagues, we would go a hundred leagues in order to see that Blessed One, accomplished and fully enlightened. But since that Blessed One has attained to final Nibbāna, we go to that Blessed One for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Kaccāna remember me as a lay follower who has gone for refuge for life."

85 Bodhirājakumāra Sutta

To Prince Bodhi

[91] 1. THUS HAVE I HEARD. On one occasion the Blessed One was living in the Bhagga country at Sumsumāragira in the Bhesakalā Grove, the Deer Park.

2. Now on that occasion a palace named Kokanada had recently been built for Prince Bodhi, and it had not yet been inhabited by any recluse or brahmin or any human being at all.⁸¹⁶

3. Then Prince Bodhi addressed the brahmin student Sañjikāputta thus: "Come, my dear Sañjikāputta, go to the Blessed One and pay homage in my name with your head at his feet, and ask whether he is free from illness and affliction and is healthy, strong, and abiding in comfort, saying: 'Venerable sir, Prince Bodhi pays homage with his head at the Blessed One's feet, and he asks whether the Blessed One is free from illness...and abiding in comfort.' Then say this: 'Venerable sir, let the Blessed One together with the Sangha of bhikkhus consent to accept tomorrow's meal from Prince Bodhi.'"

"Yes, sir," Sañjikāputta replied, and he went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and said: "Master Gotama, Prince Bodhi pays homage with his head at Master Gotama's feet and asks whether he is free from illness...and abiding in comfort. And he says this: 'Let Master Gotama together with the Sangha of bhikkhus consent to accept tomorrow's meal from Prince Bodhi.'"

4. The Blessed One consented in silence. Then, knowing that the Blessed One had consented, Sañjikāputta rose from his seat, went to Prince Bodhi, and told him what had happened [92], adding: "The recluse Gotama has consented."

5. Then, when the night had ended, Prince Bodhi had good food of various kinds prepared in his own residence, and he had

the Kokanada Palace spread with white cloth down to the last step of the staircase. Then he addressed the brahmin student Sañjikāputta thus: "Come, my dear Sañjikāputta, go to the Blessed One and announce that it is time thus: 'It is time, venerable sir, the meal is ready.'"

"Yes, sir," Sañjikāputta replied, and he went to the Blessed One and announced that it was time thus: "It is time, Master Gotama, the meal is ready."

6. Then, it being morning, the Blessed One dressed, and taking his bowl and outer robe, went to Prince Bodhi's residence.

7. Now on that occasion Prince Bodhi was standing in the outer porch waiting for the Blessed One. When he saw the Blessed One coming in the distance, he went out to meet him and paid homage to him; and then, allowing the Blessed One to precede him, he proceeded to the Kokanada Palace. But the Blessed One stopped at the lowest step of the staircase. Prince Bodhi said to him: "Venerable sir, let the Blessed One step on the cloth, let the Sublime One step on the cloth, that it may lead to my welfare and happiness for a long time." When this was said, the Blessed One was silent.⁸¹⁷

A second time...A third time Prince Bodhi said to him: "Venerable sir, let the Blessed One step on the cloth, let the Sublime One step on the cloth, that it may lead to my welfare and happiness for a long time."

The Blessed One looked at the venerable Ānanda. [93] The venerable Ānanda said to Prince Bodhi: "Prince, let the cloth be removed. The Blessed One will not step on a strip of cloth; the Tathāgata has regard for future generations."⁸¹⁸

8. So Prince Bodhi had the cloth removed, and he had seats prepared in the upper apartments of the Kokanada Palace. The Blessed One and the Sangha of bhikkhus ascended the Kokanada Palace and sat down on the seats that had been prepared.

9. Then, with his own hands, Prince Bodhi served and satisfied the Sangha of bhikkhus headed by the Buddha with the various kinds of good food. When the Blessed One had eaten and had withdrawn his hand from the bowl, Prince Bodhi took a low seat, sat down at one side, and said to the Blessed One: "Venerable sir, we have thought thus: 'Pleasure is not to be gained through pleasure; pleasure is to be gained through pain.'"⁸¹⁹

10. "Prince, before my enlightenment, while I was still only an unenlightened Bodhisatta, I too thought thus: 'Pleasure is not to be gained through pleasure; pleasure is to be gained through pain.'

11-14. "Later, prince, while still young, a black-haired young man endowed with the blessing of youth, in the prime of life... (as Sutta 26, §§15-17)...And I sat down there thinking: 'This will serve for striving.'

15-42. "Now three similes occurred to me spontaneously, never heard before... (as Sutta 36, §§17-44, but in the present sutta in §§18-23 – corresponding to §§20-25 of Sutta 36 – the sentence "But such painful feeling that arose in me did not invade my mind and remain" does not occur; and in the present sutta in §§37, 39 and 42 – corresponding to §§39, 41, and 44 of Sutta 36 – the sentence "But such pleasant feeling that arose in me did not invade my mind and remain" does not occur)...as happens in one who abides diligent, ardent, and resolute.

43-53. "I considered: 'This Dhamma that I have attained is profound'... (as Sutta 26, §§19-29) [94]...and the six of us lived on what those two bhikkhus brought back from their almsround.

54. "Then the bhikkhus of the group of five, not long after being thus taught and instructed by me, by realising for themselves with direct knowledge, here and now entered upon and abided in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness."

55. When this was said, Prince Bodhi said to the Blessed One: "Venerable sir, when a bhikkhu finds the Tathāgata to discipline him, how long is it until by realising for himself with direct knowledge, he here and now enters upon and abides in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness?"

"As to that, prince, I shall ask you a question in return. Answer it as you choose. What do you think, prince? Are you skilled in the art of wielding a goad while riding an elephant?"

"Yes, venerable sir, I am."

56. "What do you think, prince? Suppose a man came here thinking: 'Prince Bodhi knows the art of wielding a goad while riding an elephant; I shall train in that art under him.' If he had no faith, he could not achieve what can be achieved by one who has faith; if he had much illness, he could not achieve what can

be achieved by one who is free from illness; if he was fraudulent and deceitful, he could not achieve what can be achieved by one who is honest and sincere; if he was lazy, he could not achieve what can be achieved by one who is energetic; if he was not wise, he could not achieve what can be achieved by one who is wise. What do you think, prince? Could that man train under you in the art of wielding a goad while riding an elephant?"

"Venerable sir, even if he had one of those deficiencies, he could not train under me, so what of the five?"

57. "What do you think, prince? Suppose a man came here thinking: [95] 'Prince Bodhi knows the art of wielding a goad while riding an elephant; I shall train in that art under him.' If he had faith, he could achieve what can be achieved by one who has faith; if he was free from illness, he could achieve what can be achieved by one who is free from illness; if he was honest and sincere, he could achieve what can be achieved by one who is honest and sincere; if he was energetic, he could achieve what can be achieved by one who is energetic; if he was wise, he could achieve what can be achieved by one who is wise. What do you think, prince? Could that man train under you in the art of wielding a goad while riding an elephant?"

"Venerable sir, even if he had one of those qualities he could train under me, so what of the five?"

58. "So too, prince, there are these five factors of striving. What five? Here a bhikkhu has faith, he places his faith in the Tathāgata's enlightenment thus: 'That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.'

"Then he is free from illness and affliction, possessing a good digestion that is neither too cool nor too warm but medium and able to bear the strain of striving.

"Then he is honest and sincere, and shows himself as he actually is to the Teacher and his companions in the holy life.

"Then he is energetic in abandoning unwholesome states and in undertaking wholesome states, steadfast, launching his effort with firmness and persevering in cultivating wholesome states.

"Then he is wise; he possesses wisdom regarding rise and disappearance that is noble and penetrative and leads to the complete destruction of suffering. These are the five factors of striving.

59. "Prince, when a bhikkhu who possesses these five factors of striving finds a Tathāgata to discipline him, he might dwell seven years until by realising for himself with direct knowledge, he here and now enters upon and abides in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. [96]

"Let alone seven years, prince. When a bhikkhu who possesses these five factors of striving finds a Tathāgata to discipline him, he might dwell six years...five years...four years...three years...two years...one year...Let alone one year, prince,...he might dwell seven months...six months...five months...four months...three months...two months...one month...half a month...Let alone half a month, prince,...he might dwell seven days and nights...six days and nights...five days and nights...four days and nights...three days and nights...two days and nights...one day and night.

"Let alone one day and night, prince. When a bhikkhu who possesses these five factors of striving finds a Tathāgata to discipline him, then being instructed in the evening, he might arrive at distinction in the morning; being instructed in the morning, he might arrive at distinction in the evening."

60. When this was said, Prince Bodhi said to the Blessed One: "Oh the Buddha! Oh the Dhamma! Oh, how well proclaimed is the Dhamma! For one instructed in the evening might arrive at distinction in the morning, and one instructed in the morning might arrive at distinction in the evening."

61. When this was said, the brahmin student Sañjikāputta said to Prince Bōdhi: "Master Bodhi says: 'Oh the Buddha! Oh the Dhamma! Oh, how well proclaimed is the Dhamma!' But he does not say: 'I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus.'"

"Do not say that, my dear Sañjikāputta, do not say that. I heard and learned this from my mother's lips: [97] There was an occasion when the Blessed One was living at Kosambī in Ghosita's Park. Then my mother, who was pregnant, went to the Blessed One, and after paying homage to him, she sat down at one side and said to him: 'Venerable sir, the prince or princess in my womb, whichever it may be, goes to the Blessed One for refuge and to the Dhamma and to the Sangha of bhikkhus. Let the Blessed One remember [the child] as a lay follower who has

gone to him for refuge for life.' There was also an occasion when the Blessed One was living here in the country of the Bhaggas at Sumsumāragira in the Bhesakalā Grove, the Deer Park. Then my nurse, carrying me on her hip, went to the Blessed One, and after paying homage to him, she stood at one side and said to him: 'Venerable sir, this Prince Bodhi goes to the Blessed One for refuge and to the Dhamma and to the Sangha of bhikkhus. Let the Blessed One remember him as a lay follower who has gone to him for refuge for life.' Now, my dear Sañjikāputta, for the third time I go to the Blessed One for refuge and to the Dhamma and to the Sangha of bhikkhus. Let the Blessed One remember me as a lay follower who has gone to him for refuge for life."

86 Angulimāla Sutta

On Angulimāla

1. **TUH HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapindika's Park.

2. Now on that occasion there was a bandit in the realm of King Pasenadi of Kosala named Angulimāla, who was murderous, bloody-handed, given to blows and violence, merciless to living beings. Villages, towns, [98] and districts were laid waste by him. He was constantly murdering people and he wore their fingers as a garland.⁸²⁰

3. Then, when it was morning, the Blessed One dressed, and taking his bowl and outer robe, went into Sāvatthī for alms. When he had wandered for alms in Sāvatthī and had returned from his almsround, after his meal he set his resting place in order, and taking his bowl and outer robe, set out on the road leading towards Angulimāla. Cowherds, shepherds, and ploughmen passing by saw the Blessed One walking along the road leading towards Angulimāla and told him: "Do not take this road, recluse. On this road is the bandit Angulimāla, who is murderous, bloody-handed, given to blows and violence, merciless to living beings. Villages, towns, and districts have been laid waste by him. He is constantly murdering people and he wears their fingers as a garland. Men have come along this road in groups of ten, twenty, thirty, and even forty, but still they have fallen into Angulimāla's hands." When this was said the Blessed One went on in silence.

For the second time...For the third time the cowherds, shepherds, and ploughmen told this to the Blessed One, but still the Blessed One went on in silence.

4. The bandit Angulimāla saw the Blessed One coming in the distance. When he saw him, he thought: "It is wonderful, it is marvellous! Men have come along this road in groups of ten,

twenty, [99] thirty, and even forty, but still they have fallen into my hands. And now this recluse comes alone, unaccompanied, as if driven by fate. Why shouldn't I take this recluse's life?" Angulimāla then took up his sword and shield, buckled on his bow and quiver, and followed close behind the Blessed One.

5. Then the Blessed One performed such a feat of supernormal power that the bandit Angulimāla, though walking as fast as he could, could not catch up with the Blessed One, who was walking at his normal pace. Then the bandit Angulimāla thought: "It is wonderful, it is marvellous! Formerly I could catch up even with a swift elephant and seize it; I could catch up even with a swift horse and seize it; I could catch up even with a swift chariot and seize it; I could catch up even with a swift deer and seize it; but now, though I am walking as fast as I can, I cannot catch up with this recluse who is walking at his normal pace!" He stopped and called out to the Blessed One: "Stop, recluse! Stop, recluse!"

"I have stopped, Angulimāla, you stop too."

Then the bandit Angulimāla thought: "These recluses, sons of the Sakyans, speak truth, assert truth; but though this recluse is still walking, he says: 'I have stopped, Angulimāla, you stop too.' Suppose I question this recluse."

6. Then the bandit Angulimāla addressed the Blessed One in stanzas thus:

"While you are walking, recluse, you tell me you have
stopped;

But now, when I have stopped, you say I have not stopped.
I ask you now, O recluse, about the meaning:
How is it that you have stopped and I have not?"

"Angulimāla, I have stopped forever,
I abstain from violence towards living beings;
But you have no restraint towards things that live:
That is why I have stopped and you have not." [100]

"Oh, at long last this recluse, a venerated sage,
Has come to this great forest for my sake.⁸²¹
Having heard your stanza teaching me the Dhamma,
I will indeed renounce evil forever."

So saying, the bandit took his sword and weapons
 And flung them in a gaping chasm's pit;
 The bandit worshipped the Sublime One's feet,
 And then and there asked for the going forth.

The Enlightened One, the Sage of Great Compassion,
 The Teacher of the world with [all] its gods,
 Addressed him with these words, "Come, bhikkhu."
 And that was how he came to be a bhikkhu.⁸²²

7. Then the Blessed One set out to wander back to Sāvatthī with Angulimāla as his attendant. Wandering by stages, he eventually arrived at Sāvatthī, and there he lived at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.

8. Now on that occasion great crowds of people were gathering at the gates of King Pasenadi's inner palace, very loud and noisy, crying: "Sire, the bandit Angulimāla is in your realm; he is murderous, bloody-handed, given to blows and violence, merciless to living beings! Villages, towns, and districts have been laid waste by him! He is constantly murdering people and he wears their fingers as a garland! The king must put him down!"

9. Then in the middle of the day King Pasenadi of Kosala drove out of Sāvatthī with a cavalry of five hundred men and set out for the park. He drove thus as far as the road was passable for carriages, and then he dismounted from his carriage and went forward on foot to the Blessed One. [101] After paying homage to the Blessed One, he sat down at one side, and the Blessed One said to him: "What is it, great king? Is King Seniya Bimbisāra of Magadha attacking you, or the Licchavis of Vesālī, or other hostile kings?"

10. "Venerable sir, King Seniya Bimbisāra of Magadha is not attacking me, nor are the Licchavis of Vesālī, nor are other hostile kings. But there is a bandit in my realm named Angulimāla, who is murderous, bloody-handed, given to blows and violence, merciless to living beings. Villages, towns, and districts have been laid waste by him. He is constantly murdering people and he wears their fingers as a garland. I shall never be able to put him down, venerable sir."

11. "Great king, suppose you were to see that Angulimāla had shaved off his hair and beard, put on the yellow robe, and gone

forth from the home life into homelessness; that he was abstaining from killing living beings, from taking what is not given and from false speech; that he was refraining from eating at night, ate only in one part of the day, and was celibate, virtuous, of good character. If you were to see him thus, how would you treat him?"

"Venerable sir, we would pay homage to him, or rise up for him, or invite him to be seated; or we would invite him to accept robes, almsfood, a resting place, or medicinal requisites; or we would arrange for him lawful guarding, defence, and protection. But, venerable sir, he is an immoral man, one of evil character. How could he ever have such virtue and restraint?"

12. Now on that occasion the venerable Angulimāla was sitting not far from the Blessed One. Then the Blessed One extended his right arm and said to King Pasenadi of Kosala: "Great king, this is Angulimāla."

Then King Pasenadi was frightened, alarmed, and terrified. Knowing this, the Blessed One told him: "Do not be afraid, great king, do not be afraid. There is nothing for you to fear from him."

Then the king's fear, [102] alarm, and terror subsided. He went over to the venerable Angulimāla and said: "Venerable sir, is the noble lord really Angulimāla?"

"Yes, great king."

"Venerable sir, of what family is the noble lord's father? Of what family is his mother?"

"My father is a Gagga, great king; my mother is a Mantāni."

"Let the noble lord Gagga Mantāniputta rest content. I shall provide robes, almsfood, resting place, and medicinal requisites for the noble lord Gagga Mantāniputta."

13. Now at that time the venerable Angulimāla was a forest dweller, an almsfood eater, a refuse-rag wearer, and restricted himself to three robes. He replied: "Enough, great king, my triple robe is complete."

King Pasenadi then returned to the Blessed One, and after paying homage to him, he sat down at one side and said: "It is wonderful, venerable sir, it is marvellous how the Blessed One tames the untamed, brings peace to the unpeaceful, and leads to Nibbāna those who have not attained Nibbāna. Venerable sir, we ourselves could not tame him with force and weapons, yet the

Blessed One has tamed him without force or weapons. And now, venerable sir, we depart. We are busy and have much to do."

"Now is the time, great king, to do as you think fit."

Then King Pasenadi of Kosala rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed.

14. Then, when it was morning, the venerable Angulimāla dressed, and taking his bowl and outer robe, went into Sāvatthī for alms. As he was wandering for alms from house to house in Sāvatthī, he saw a certain woman giving birth to a deformed child. [103] When he saw this, he thought: "How beings are afflicted! Indeed, how beings are afflicted!"

When he had wandered for alms in Sāvatthī and had returned from his almsround, after his meal he went to the Blessed One, and after paying homage to him, he sat down at one side and said: "Venerable sir, in the morning I dressed, and taking my bowl and outer robe, went into Sāvatthī for alms. As I was wandering for alms from house to house in Sāvatthī, I saw a certain woman giving birth to a deformed child. When I saw that, I thought: 'How beings are afflicted! Indeed, how beings are afflicted!'"

15. "In that case, Angulimāla, go into Sāvatthī and say to that woman: 'Sister, since I was born, I do not recall that I have ever intentionally deprived a living being of life. By this truth, may you be well and may your infant be well!'"

"Venerable sir, wouldn't I be telling a deliberate lie, for I have intentionally deprived many living beings of life?"

"Then, Angulimāla, go into Sāvatthī and say to that woman: 'Sister, since I was born with the noble birth, I do not recall that I have ever intentionally deprived a living being of life. By this truth, may you be well and may your infant be well!'"⁸²³

"Yes, venerable sir," the venerable Angulimāla replied, and having gone into Sāvatthī, he told that woman: "Sister, since I was born with the noble birth, I do not recall that I have ever intentionally deprived a living being of life. By this truth, may you be well and may your infant be well!" Then the woman and the infant became well.

16. Before long, dwelling alone, withdrawn, diligent, ardent and resolute, the venerable Angulimāla, by realising for himself with direct knowledge, here and now entered upon and abided in that supreme goal of the holy life for the sake of which

clansmen rightly go forth from the home life into homelessness. He directly knew: "Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being." [104] And the venerable Angulimāla became one of the arahants.

17. Then, when it was morning, the venerable Angulimāla dressed, and taking his bowl and outer robe, went into Sāvatthī for alms. Now on that occasion someone threw a clod and hit the venerable Angulimāla's body, someone else threw a stick and hit his body, and someone else threw a potsherd and hit his body. Then, with blood running from his cut head, with his bowl broken, and with his outer robe torn, the venerable Angulimāla went to the Blessed One. The Blessed One saw him coming in the distance and told him: "Bear it, brahmin! Bear it, brahmin! You are experiencing here and now the result of deeds because of which you might have been tortured in hell for many years, for many hundreds of years, for many thousands of years."⁸²⁴

18. Then, while the venerable Angulimāla was alone in retreat experiencing the bliss of deliverance, he uttered this exclamation:⁸²⁵

"Who once did live in negligence
And then is negligent no more,
He illuminates the world
Like the moon freed from a cloud.

Who checks the evil deeds he did
By doing wholesome deeds instead,
He illuminates the world
Like the moon freed from a cloud.

The youthful bhikkhu who devotes
His efforts to the Buddha's teaching,
He illuminates the world
Like the moon freed from a cloud.

Let my enemies hear discourse on the Dhamma,
Let them be devoted to the Buddha's teaching,
Let my enemies wait on those good people
Who lead others to accept the Dhamma.

[105] Let my enemies give ear from time to time
 And hear the Dhamma of those who preach forbearance,
 Of those who speak as well in praise of kindness,
 And let them follow up that Dhamma with kind deeds.

For surely then they would not wish to harm me,
 Nor would they think of harming other beings,
 So those who would protect all, frail or strong,
 Let them attain the all-surpassing peace.

Conduit-makers guide the water,
 Fletchers straighten out the arrow-shaft,
 Carpenters straighten out the timber,
 But wise men seek to tame themselves.

There are some that tame with beatings,
 Some with goads and some with whips;
 But I was tamed by such alone
 Who has no rod nor any weapon.

'Harmless' is the name I bear,
 Though I was dangerous in the past.⁸²⁶
 The name I bear today is true:
 I hurt no living being at all.

And though I once lived as a bandit
 With the name of 'Finger-garland,'
 One whom the great flood swept along,
 I went for refuge to the Buddha.

And though I once was bloody-handed
 With the name of 'Finger-garland,'
 See the refuge I have found:
 The bond of being has been cut.

While I did many deeds that lead
 To rebirth in the evil realms,
 Yet their result has reached me now,
 And so I eat free from debt.⁸²⁷

They are fools and have no sense
Who give themselves to negligence,
But those of wisdom guard diligence
And treat it as their greatest good.

Do not give way to negligence
Nor seek delight in sensual pleasures,
But meditate with diligence
So as to reach the perfect bliss.

So welcome to that choice of mine
And let it stand, it was not ill made;
Of all the Dhammas known to men
I have come to the very best.

So welcome to that choice of mine
And let it stand, it was not ill made;
I have attained the triple knowledge
And done all that the Buddha teaches."

87 *Piyajātika Sutta*

Born from Those Who Are Dear

[106] 1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapindika's Park.

2. Now on that occasion a certain householder's dear and beloved only son had died. After his son's death, he had no more desire to work or to eat. He kept going to the charnel ground and crying: "My only child, where are you? My only child, where are you?"

3. Then that householder went to the Blessed One, and after paying homage to him, sat down at one side. The Blessed One said to him: "Householder, your faculties are not those of one in control of his own mind. Your faculties are deranged."

"How could my faculties not be deranged, venerable sir? For my dear and beloved only son has died. Since he died I have no more desire to work or to eat. I keep going to the charnel ground and crying: 'My only child, where are you? My only child, where are you?'"

"So it is, householder, so it is! Sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear."

"Venerable sir, who would ever think that sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear? Venerable sir, happiness and joy are born from those who are dear, arise from those who are dear." Then, displeased with the Blessed One's words, disapproving of them, the householder rose from his seat and left.

4. Now on that occasion some gamblers were playing with dice not far from the Blessed One. Then the householder went to those gamblers and said: "Just now, sirs, [107] I went to the recluse Gotama, and after paying homage to him, I sat down at one side. When I had done so, the recluse Gotama said to me:

'Householder, your faculties are not those of one in control of his own mind.' ...(*repeat the entire conversation as above*)... 'Venerable sir, happiness and joy are born from those who are dear, arise from those who are dear.' Then, displeased with the recluse Gotama's words, disapproving of them, I rose from my seat and left."

"So it is, householder, so it is! Happiness and joy are born from those who are dear, arise from those who are dear."

Then the householder left thinking: "I agree with the gamblers."

5. Eventually this story reached the king's palace. Then King Pasenadi of Kosala told Queen Mallikā: "This is what has been said by the recluse Gotama, Mallikā: 'Sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear.'"

"If that has been said by the Blessed One, sire, then it is so."

"No matter what the recluse Gotama says, Mallikā applauds it thus: 'If that has been said by the Blessed One, sire, then it is so.' Just as a pupil applauds whatever his teacher says to him, saying: 'So it is, teacher, so it is!'; so too, Mallikā, no matter what the recluse Gotama says, you applaud it thus: 'If that [108] has been said by the Blessed One, sire, then it is so.' Be off, Mallikā, away with you!"

6. Then Queen Mallikā addressed the brahmin Nālījangha: "Come, brahmin, go to the Blessed One and pay homage in my name with your head at his feet, and ask whether he is free from illness and affliction and is healthy, strong, and abiding in comfort, saying: 'Venerable sir, Queen Mallikā pays homage with her head at the Blessed One's feet and asks whether the Blessed One is free from illness...and abiding in comfort.' Then say this: 'Venerable sir, have these words been uttered by the Blessed One: "Sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear"?' Learn well what the Blessed One replies and report it to me; for Tathāgatas do not speak untruth."

"Yes, madam," he replied, and he went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and said: "Master Gotama, Queen Mallikā pays homage with her head at Master Gotama's feet and asks whether he is free from illness...and abiding in comfort. And she says this: 'Venerable

sir, have these words been spoken by the Blessed One: "Sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear"?"

7. "So it is, brahmin, so it is! Sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear.

8. "It can be understood from this, brahmin, how sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear. Once in this same Sāvatthī there was a certain woman whose mother died. Owing to her mother's death, she went mad, lost her mind, and wandered from street to street and from crossroad to crossroad, saying: 'Have you seen my mother? Have you seen my mother?' [109]

9-14. "And it can also be understood from this how sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear. Once in this same Sāvatthī there was a certain woman whose father died...whose brother died...whose sister died...whose son died...whose daughter died...whose husband died. Owing to her husband's death, she went mad, lost her mind, and wandered from street to street and from crossroad to crossroad, saying: 'Have you seen my husband? Have you seen my husband?'

15-21. "And it can also be understood from this how sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear. Once in this same Sāvatthī there was a certain man whose mother died...whose father died...whose brother died...whose sister died...whose son died...whose daughter died...whose wife died. Owing to his wife's death, he went mad, lost his mind, and wandered from street to street and from crossroad to crossroad, saying: 'Have you seen my wife? Have you seen my wife?'

22. "And it can also be understood from this how sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear. Once in this same Sāvatthī there was a certain woman who went to live with her relatives' family. Her relatives wanted to divorce her from her husband and give her to another whom she did not want. Then the woman said to her husband: 'Lord, these relatives of mine want to divorce me from you and give me to another whom I

do not want.' Then the man cut the woman in two and [110] committed suicide, thinking: 'We shall be together in the afterlife.' It can also be understood from this how sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear."

23. Then, delighting and rejoicing in the Blessed One's words, the brahmin Nālijangha rose from his seat, went to Queen Mallikā, and reported to her his entire conversation with the Blessed One.

24. Then Queen Mallikā went to King Pasenadi of Kosala and asked him: "What do you think, sire? Is Princess Vajīrī dear to you?"

"Yes, Mallikā, Princess Vajīrī is dear to me."

"What do you think, sire? If change and alteration⁸²⁸ took place in Princess Vajīrī, would sorrow, lamentation, pain, grief, and despair arise in you?"

"Change and alteration in Princess Vajīrī would mean an alteration in my life. How could sorrow, lamentation, pain, grief, and despair not arise in me?"

"It was with reference to this, sire, that the Blessed One who knows and sees, accomplished and fully enlightened, said: 'Sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear.'

25-28. "What do you think, sire? Is the noble Queen Vāsabhā dear to you?...Is General Viḍūḍabha dear to you?...[111]...Am I dear to you?...Are Kāsi and Kosala dear to you?"⁸²⁹

"Yes, Mallikā, Kāsi and Kosala are dear to me. We owe it to Kāsi and Kosala that we use Kāsi sandalwood and wear garlands, scents, and unguents."

"What do you think, sire? If change and alteration took place in Kāsi and Kosala, would sorrow, lamentation, pain, grief, and despair arise in you?"

"Change and alteration in Kāsi and Kosala would mean an alteration in my life. How could sorrow, lamentation, pain, grief, and despair not arise in me?"

"It was with reference to this, sire, that the Blessed One who knows and sees, accomplished and fully enlightened, said: 'Sorrow, lamentation, pain, grief, and despair are born from those who are dear, arise from those who are dear.'"

29. "It is wonderful, Mallikā, it is marvellous how far [112] the Blessed One penetrates with wisdom and sees with wisdom! Come, Mallikā, give me the ablution water."⁸³⁰

Then King Pasenadi of Kosala rose from his seat, and arranging his upper robe on one shoulder, he extended his hands in reverential salutation towards the Blessed One and uttered this exclamation three times: "Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened!"

88 *Bāhitika Sutta*

The Cloak

1. **TUH HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.

2. Then, when it was morning, the venerable Ānanda dressed, and taking his bowl and outer robe, went into Sāvatthī for alms. When he had wandered for alms in Sāvatthī and had returned from his almsround, after his meal he went to the Eastern Park, to the Palace of Migāra's Mother, for the day's abiding.

3. Now on that occasion King Pasenadi of Kosala had mounted the elephant Ekapuṇḍarīka and was riding out from Sāvatthī at midday. He saw the venerable Ānanda coming in the distance and asked the minister Sirivadḍha: "That is the venerable Ānanda, is it not?" – "Yes, sire, that is the venerable Ānanda."

4. Then King Pasenadi of Kosala told a man: "Come, good man, go to the venerable Ānanda and pay homage in my name with your head at his feet, saying: 'Venerable sir, King Pasenadi of Kosala pays homage with his head at the venerable Ānanda's feet.' Then say this: 'Venerable sir, if the venerable Ānanda has no urgent business, perhaps the venerable Ānanda would wait [113] a moment, out of compassion.'"

5. "Yes, sire," the man replied, and he went to the venerable Ānanda, and after paying homage to him, he stood at one side and said to the venerable Ānanda: "Venerable sir, King Pasenadi of Kosala pays homage with his head at the venerable Ānanda's feet and he says this: 'Venerable sir, if the venerable Ānanda has no urgent business, perhaps the venerable Ānanda would wait a moment, out of compassion.'"

6. The venerable Ānanda consented in silence. Then King Pasenadi went by elephant as far as the elephant could go, and then he dismounted and went to the venerable Ānanda on foot. After paying homage to him, he stood at one side and said to the

venerable Ānanda: "If, venerable sir, the venerable Ānanda has no urgent business, it would be good if he would go to the bank of the river Aciravatī, out of compassion."

7. The venerable Ānanda consented in silence. He went to the bank of the river Aciravatī and sat down at the root of a tree on a seat made ready. Then King Pasenadi went by elephant as far as the elephant could go, and then he dismounted and went to the venerable Ānanda on foot. After paying homage to him, he stood at one side and said to the venerable Ānanda: "Here, venerable sir, is an elephant rug. Let the venerable Ānanda be seated on it."

"There is no need, great king. Sit down. I am sitting on my own mat."

8. King Pasenadi of Kosala sat down on a seat made ready and said: "Venerable Ānanda, would the Blessed One behave with the body in such a way that he could be censured by wise recluses and brahmins?"⁸³¹

"No, great king, the Blessed One would not behave with the body in such a way that he could be censured by wise recluses and brahmins." [114]

"Would the Blessed One, venerable Ānanda, behave with speech...behave with the mind in such a way that he could be censured by wise recluses and brahmins?"

"No, great king, the Blessed One would not behave with speech...behave with the mind in such a way that he could be censured by wise recluses and brahmins."

9. "It is wonderful, venerable sir, it is marvellous! For what we were unable to accomplish with a question has been accomplished by the venerable Ānanda with the answer to the question. We do not recognise anything of value in the praise and blame of others spoken by foolish ignorant persons, who speak without having investigated and evaluated; but we recognise as valuable the praise and blame of others spoken by wise, intelligent, and sagacious persons who speak after having investigated and evaluated.

10. "Now, venerable Ānanda, what kind of bodily behaviour is censured by wise recluses and brahmins?"

"Any bodily behaviour that is unwholesome, great king."

"Now, venerable Ānanda, what kind of bodily behaviour is unwholesome?"

"Any bodily behaviour that is blameworthy, great king."

"Now, venerable Ānanda, what kind of bodily behaviour is blameworthy?"

"Any bodily behaviour that brings affliction, great king."

"Now, venerable Ānanda, what kind of bodily behaviour brings affliction?"

"Any bodily behaviour that has painful results, great king."

"Now, venerable Ānanda, what kind of bodily behaviour has painful results?"

"Any bodily behaviour, great king, that leads to one's own affliction, or to the affliction of others, or to the affliction of both, and on account of which unwholesome states increase and wholesome states diminish. Such bodily behaviour is censured by wise recluses and brahmins, great king."⁸³²

11. "Now, venerable Ānanda, what kind of verbal behaviour is censured by wise recluses and brahmins?"

"Any verbal behaviour that is unwholesome...*(complete as in §10, substituting "verbal behaviour" for "bodily behaviour")*..."

12. "Now, venerable Ānanda, what kind of mental behaviour is censured by wise recluses and brahmins?"

"Any mental behaviour that is unwholesome...*(complete as in §10, substituting "mental behaviour" for "bodily behaviour")* [115]..."

13. "Now, venerable Ānanda, does the Blessed One praise only the abandoning of all unwholesome states?"

"The Tathāgata, great king, has abandoned all unwholesome states and he possesses wholesome states."⁸³³

14. "Now, venerable Ānanda, what kind of bodily behaviour is uncensured by wise recluses and brahmins?"

"Any bodily behaviour that is wholesome, great king."

"Now, venerable Ānanda, what kind of bodily behaviour is wholesome?"

"Any bodily behaviour that is blameless, great king."

"Now, venerable Ānanda, what kind of bodily behaviour is blameless?"

"Any bodily behaviour that does not bring affliction, great king."

"Now, venerable Ānanda, what kind of bodily behaviour does not bring affliction?"

"Any bodily behaviour that has pleasant results, great king."

"Now, venerable Ānanda, what kind of bodily behaviour has pleasant results?"

"Any bodily behaviour, great king, that does not lead to one's own affliction, or to the affliction of others, or to the affliction of both, and on account of which unwholesome states diminish and wholesome states increase. Such bodily behaviour, great king, is uncensured by wise recluses and brahmans."

15. "Now, venerable Ānanda, what kind of verbal behaviour is uncensured by wise recluses and brahmans?"

"Any verbal behaviour that is wholesome... (*complete as in §14, substituting "verbal behaviour" for "bodily behaviour"*)..."

16. "Now, venerable Ānanda, what kind of mental behaviour is uncensured by wise recluses and brahmans?"

"Any mental behaviour that is wholesome... (*complete as in §14, substituting "mental behaviour" for "bodily behaviour"*) [116]..."

17. "Now, venerable Ānanda, does the Blessed One praise only the undertaking of all wholesome states?"

"The Tathāgata, great king, has abandoned all unwholesome states and possesses wholesome states."

18. "It is wonderful, venerable sir, it is marvellous how well that has been expressed by the venerable Ānanda! And we are satisfied and pleased by what has been so well expressed by him. Venerable sir, we are so satisfied and pleased with what has been so well expressed by the venerable Ānanda that if the elephant-treasure were allowed to him, we would give it to him; if the horse-treasure were allowed to him, we would give it to him; if the boon of a village were allowed to him, we would give it to him. But we know, venerable sir, that these are not allowable for the venerable Ānanda. But there is this cloak of mine,⁸³⁴ venerable sir, which was sent to me packed in a royal umbrella case by King Ajātasattu of Magadha, sixteen hands long and eight hands wide. Let the venerable Ānanda accept it out of compassion."

"It is not necessary, great king. My triple robe is complete." [117]

19. "Venerable sir, this river Aciravatī has been seen both by the venerable Ānanda and by ourselves when a great cloud has rained heavily on the mountains; then this river Aciravatī overflows both its banks. So too, venerable sir, the venerable Ānanda can make a triple robe for himself out of this cloak, and he can share out his old triple robe among his companions in the holy life. In this way, our offering will overflow. Venerable sir, let the venerable Ānanda accept the cloak."

20. The venerable Ānanda accepted the cloak. Then King Pasenadi of Kosala said: "And now, venerable sir, we depart. We are busy and have much to do."

"Now is the time, great king, to do as you think fit."

Then King Pasenadi of Kosala, having delighted and rejoiced in the venerable Ānanda's words, rose from his seat, and after paying homage to the venerable Ānanda, keeping him on his right, he departed.

21. Then soon after he had left, the venerable Ānanda went to the Blessed One, and after paying homage to him, he sat down at one side, related to him his entire conversation with King Pasenadi of Kosala, and presented the cloak to the Blessed One.

22. Then the Blessed One addressed the bhikkhus: "It is a gain, bhikkhus, for King Pasenadi of Kosala, it is a great gain for King Pasenadi of Kosala that he has had the opportunity of seeing and paying respect to Ānanda."

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

89 *Dhammadaciya Sutta* Monuments to the Dhamma

[118] 1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living in the Sakyān country at a town of the Sakyāns named *Medalumpa*.

2. Now on that occasion King Pasenadi of Kosala had arrived at Nagaraka for some business or other. Then he addressed Dīgha Kārāyaṇa:⁸³⁵ "Dear Kārāyaṇa, have the state carriages prepared. Let us go to the pleasure garden to see a pleasing spot."

"Yes, sire," Dīgha Kārāyaṇa replied. When the state carriages were prepared, he informed the king: "Sire, the state carriages are ready for you. Now is the time to do as you think fit."

3. Then King Pasenadi mounted a state carriage, and accompanied by the other carriages, he drove out from Nagaraka with the full pomp of royalty and proceeded towards the park. He went thus as far as the road was passable for carriages and then dismounted from his carriage and entered the park on foot.

4. As he walked and wandered in the park for exercise, King Pasenadi saw roots of trees that were lovely and inspiring, quiet and undisturbed by voices, with an atmosphere of seclusion, remote from people, favourable for retreat. The sight of these reminded him of the Blessed One thus: "These roots of trees are lovely and inspiring, quiet and undisturbed by voices, with an atmosphere of seclusion, remote from people, favourable for retreat, like the places where we used to pay respect to the Blessed One, accomplished and fully enlightened." Then he told Dīgha Kārāyaṇa what he had thought and asked: "Where is he living now, [119] the Blessed One, accomplished and fully enlightened?"

5. "There is, sire, a town of the Sakyāns named *Medalumpa*. The Blessed One, accomplished and fully enlightened, is now living there."

"How far is it from Nagaraka to Medālumpa?"

"It is not far, sire, three leagues.⁸³⁶ There is still daylight enough to go there."

"Then, dear Kārāyaṇa, have the state carriages prepared. Let us go and see the Blessed One, accomplished and fully enlightened."

"Yes, sire," he replied. When the state carriages were prepared, he informed the king: "Sire, the state carriages are ready for you. Now is the time to do as you think fit."

6. Then King Pasenadi mounted a state carriage, and accompanied by the other carriages, set out from Nagaraka towards the Sakyan town of Medālumpa. He arrived there while it was still daylight and proceeded towards the park. He went thus as far as the road was passable for carriages, and then he dismounted from his carriage and entered the park on foot.

7. Now on that occasion a number of bhikkhus were walking up and down in the open. Then King Pasenadi went to them and asked: "Venerable sirs, where is he living now, the Blessed One, accomplished and fully enlightened? We want to see the Blessed One, accomplished and fully enlightened."

8. "That is his dwelling, great king, with the closed door. Go up to it quietly, without hurrying, enter the porch, clear your throat, and tap on the panel. The Blessed One will open the door for you." King Pasenadi handed over his sword and turban to Dīgha Kārāyaṇa then and there. Then Dīgha Kārāyaṇa thought: "So the king is going into secret session now! And I have to wait here alone now!"⁸³⁷ Without hurrying, King Pasenadi went quietly up to the dwelling with the closed door, entered the porch, cleared his throat, and tapped on the panel. The Blessed One opened the door.

9. Then King Pasenadi [120] entered the dwelling. Prostrating himself with his head at the Blessed One's feet, he covered the Blessed One's feet with kisses and caressed them with his hands, pronouncing his name: "I am King Pasenadi of Kosala, venerable sir; I am King Pasenadi of Kosala, venerable sir."

"But, great king, what reason do you see for doing such supreme honour to this body and for showing such friendship?"

10. "Venerable sir, I infer according to Dhamma about the Blessed One: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha of the Blessed One's disciples is practising the good way.' Now, venerable sir, I

see some recluses and brahmins leading a limited holy life for ten years, twenty years, thirty years, or forty years, and then on a later occasion I see them well groomed and well anointed, with trimmed hair and beards, enjoying themselves provided and endowed with the five cords of sensual pleasure. But here I see bhikkhus leading the perfect and pure holy life as long as life and breath last. Indeed, I do not see any other holy life elsewhere as perfect and pure as this. This is why, venerable sir, I infer according to Dhamma about the Blessed One: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha of the Blessed One's disciples is practising the good way.'

11. "Again, venerable sir, kings quarrel with kings, nobles with nobles, brahmins with brahmins, householders with householders; mother quarrels with child, child with mother, father with child, child with father; brother quarrels with brother, brother with sister, sister with brother, friend with friend.⁸³⁸ But here I see bhikkhus living in concord, with mutual appreciation, without disputing, blending like milk and water, [121] viewing each other with kindly eyes. I do not see any other assembly elsewhere with such concord. This too, venerable sir, is why I infer according to Dhamma about the Blessed One: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha of the Blessed One's disciples is practising the good way.'

12. "Again, venerable sir, I have walked and wandered from park to park and from garden to garden. There I have seen some recluses and brahmins who are lean, wretched, unsightly, jaundiced, with veins standing out on their limbs, such that people would not want to look at them again. I have thought: 'Surely these venerable ones are leading the holy life in discontent, or they have done some evil deed and are concealing it, so lean and wretched are they...such that people would not want to look at them again.' I went up to them and asked: 'Why are you venerable ones so lean and wretched...such that people would not want to look at you again?' Their reply was: 'It is our family sickness, great king.' But here I see bhikkhus smiling and cheerful, sincerely joyful, plainly delighting, their faculties fresh, living at ease, unruffled, subsisting on what others give, abiding with mind [as aloof] as a wild deer's. I have thought: 'Surely

these venerable ones perceive successive states of lofty distinction in the Blessed One's Dispensation, since they abide thus smiling and cheerful...with mind [as aloof] as a wild deer's.' This too, venerable sir, is why I infer according to Dhamma about the Blessed One: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha of the Blessed One's disciples is practising the good way.'

13. "Again, venerable sir, being a head-anointed noble king, [122] I am able to have executed those who should be executed, to fine those who should be fined, to exile those who should be exiled. Yet when I am sitting in council, they break in and interrupt me. Though I say: 'Gentlemen, do not break in and interrupt me when I am sitting in council; wait till the end of my speech,' still they break in and interrupt me. But here I see bhikkhus while the Blessed One is teaching the Dhamma⁸³⁹ to an assembly of several hundred followers and then there is not even the sound of a disciple of the Blessed One coughing or clearing his throat. Once the Blessed One was teaching the Dhamma to an assembly of several hundred followers and there a disciple of his cleared his throat. Thereupon one of his companions in the holy life nudged him with his knee to indicate: 'Be quiet, venerable sir, make no noise; the Blessed One, the Teacher, is teaching us the Dhamma.' I thought: 'It is wonderful, it is marvellous how an assembly can be so well disciplined without force or weapon!' Indeed, I do not see any other assembly elsewhere so well disciplined. This too, venerable sir, is why I infer according to Dhamma about the Blessed One: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha of the Blessed One's disciples is practising the good way.'

14. "Again, venerable sir, I have seen here certain learned nobles who were clever, knowledgeable about the doctrines of others, as sharp as hairsplitting marksmen;⁸⁴⁰ they wander about, as it were, demolishing the views of others with their sharp wits. When they hear: 'The recluse Gotama will visit such and such a village or town,' they formulate a question thus: 'We will go to the recluse Gotama and ask him this question. If he is asked like this, he will answer like this, and so we will refute his doctrine in this way; and if he is asked like that, he will answer like that, and so we will refute his doctrine in that way.' They

hear: 'The recluse Gotama has come to visit such and such a village or town.' They go to the Blessed One, and the Blessed One instructs, urges, rouses, [123] and encourages them with a talk on the Dhamma. After they have been instructed, urged, roused, and encouraged by the Blessed One with a talk on the Dhamma, they do not so much as ask him the question, so how should they refute his doctrine? In actual fact, they become his disciples. This too, venerable sir, is why I infer according to Dhamma about the Blessed One: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha of the Blessed One's disciples is practising the good way.'

15. "Again, venerable sir, I have seen here certain learned brahmans..."

16. "Again, venerable sir, I have seen here certain learned householders..."

17. "Again, venerable sir, I have seen here certain learned recluses...They do not so much as ask him the question, so how should they refute his doctrine? In actual fact, they ask the Blessed One to allow them to go forth from the home life into homelessness, and he gives them the going forth. Not long after they have thus gone forth, dwelling alone, withdrawn, diligent, ardent, and resolute, by realising for themselves with direct knowledge they here and now enter upon and abide in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. They say thus: 'We were very nearly lost, we very nearly perished, for formerly we claimed that we were recluses though we were not really recluses; we claimed that we were brahmans though we were not really brahmans; we claimed that we were arahants though we were not really arahants. But now we are recluses, now we are brahmans, now we are arahants.' This too, venerable sir, is why I infer according to Dhamma about the Blessed One: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha of the Blessed One's disciples is practising the good way.'

18. "Again, venerable sir, Isidatta and Purāṇa,⁸⁴¹ my two inspectors, eat my food and use my carriages; I provide them with a livelihood and bring them fame. Yet in spite of this, they are less respectful towards me [124] than they are towards the Blessed One. Once when I had gone out leading an army and

was testing these inspectors, Isidatta and Purāṇa, I happened to put up in very cramped quarters. Then these two inspectors, Isidatta and Purāṇa, after spending much of the night in talk on the Dhamma, lay down with their heads in the direction where they had heard that the Blessed One was staying and with their feet towards me. I thought: 'It is wonderful, it is marvellous! These two inspectors, Isidatta and Purāṇa, eat my food and use my carriages; I provide them with a livelihood and bring them fame. Yet in spite of this, they are less respectful towards me than they are towards the Blessed One. Surely these good people perceive successive states of lofty distinction in the Blessed One's Dispensation.' This too, venerable sir, is why I infer according to Dhamma about the Blessed One: 'The Blessed One is fully enlightened, the Dhamma is well proclaimed by the Blessed One, the Sangha of the Blessed One's disciples is practising the good way.'

19. "Again, venerable sir, the Blessed One is a noble and I am a noble; the Blessed One is a Kosalan and I am a Kosalan; the Blessed One is eighty years old and I am eighty years old.⁸⁴² Since that is so, I think it proper to do such supreme honour to the Blessed One and to show such friendship.

20. "And now, venerable sir, we depart. We are busy and have much to do."

"Now is the time, great king, to do as you think fit."

Then King Pasenadi of Kosala rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed.⁸⁴³

21. Then soon after he had left, the Blessed One addressed the bhikkhus thus: "Bhikkhus, before rising from his seat and departing, this King Pasenadi uttered monuments to the Dhamma.⁸⁴⁴ Learn the monuments to the Dhamma, bhikkhus; master [125] the monuments to the Dhamma; remember the monuments to the Dhamma. The monuments to the Dhamma are beneficial, bhikkhus, and they belong to the fundamentals of the holy life."

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

90 *Kaṇṇakatthala Sutta*

At Kaṇṇakatthala

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Ujuññā, in the Kaṇṇakatthala Deer Park.

2. Now on that occasion King Pasenadi of Kosala had arrived at Ujuññā for some business or other. Then he told a man: "Come, good man, go to the Blessed One and pay homage in my name with your head at his feet, and ask whether he is free from illness and affliction, and is healthy, strong, and abiding in comfort, saying: 'Venerable sir, King Pasenadi of Kosala pays homage with his head at the Blessed One's feet, and he asks whether the Blessed One is free from illness...and abiding in comfort.' And say this: 'Venerable sir, today King Pasenadi of Kosala will come to see the Blessed One after he has had his breakfast.'"

"Yes, sire," the man replied, and he went to the Blessed One, and after paying homage to him, he sat down at one side and delivered his message.

3. The sisters Somā and Sakulā⁸⁴⁵ heard: "Today [126] King Pasenadi of Kosala will go to see the Blessed One after he has had his breakfast."

Then, while the meal was being served, the two sisters went to the king and said: "Sire, pay homage in our name with your head at the Blessed One's feet, and ask whether he is free from illness...and abiding in comfort, saying: 'Venerable sir, the sisters Somā and Sakulā pay homage with their heads at the Blessed One's feet, and they ask whether he is free from illness...and abiding in comfort.'"

4. Then, when he had finished his breakfast, King Pasenadi of Kosala went to the Blessed One, and after paying homage to him, he sat down at one side and delivered the message of the sisters Somā and Sakulā.

"But, great king, could the sisters Somā and Sakulā find no other messenger?"

"Venerable sir, the sisters Somā and Sakulā heard: 'Today King Pasenadi of Kosala will go to see the Blessed One after he has had his breakfast.' Then, while the meal was being served, the sisters Somā and Sakulā came to me and said: 'Sire, pay homage in our names with your head at the Blessed One's feet, and ask whether he is free from illness...and abiding in comfort.'"

"May the sisters Somā and Sakulā be happy, great king."

5. Then King Pasenadi of Kosala said to the Blessed One: "Venerable sir, I have heard this: 'The recluse Gotama says: 'There is no recluse or brahmin who is omniscient and all-seeing, who can claim to have complete knowledge and vision; that is not possible.'" Venerable sir, do those who speak thus [127] say what has been said by the Blessed One, and not misrepresent him with what is contrary to fact? Do they explain in accordance with the Dhamma in such a way that nothing that provides a ground for censure can be legitimately deduced from their assertions?"

"Great King, those who speak thus do not say what has been said by me, but misrepresent me with what is untrue and contrary to fact."

6. Then King Pasenadi of Kosala addressed General Viḍūḍabha: "General, who introduced this story into the palace?"

"It was Sañjaya, sire, the brahmin of the Ākāsa clan."

7. Then King Pasenadi of Kosala told a man: "Come, good man, in my name tell Sañjaya, the brahmin of the Ākāsa clan: 'Venerable sir, King Pasenadi of Kosala calls you.'"

"Yes, sire," the man replied. He went to Sañjaya, the brahmin of the Ākāsa clan, and told him: "Venerable sir, King Pasenadi of Kosala calls you."

8. Meanwhile King Pasenadi of Kosala said to the Blessed One: "Venerable sir, could something else have been said by the Blessed One referring to that, and the person understood it wrongly? In what way does the Blessed One recall making that utterance?"

"I recall having actually made the utterance in this way, great king: 'There is no recluse or brahmin who knows all, who sees all, simultaneously; that is not possible.'"⁸⁴⁶

"What the Blessed One has said appears reasonable, what the Blessed One has said appears to be supported by reason: 'There

is no recluse or brahmin [128] who knows all, who sees all, simultaneously; that is not possible."

9. "There are these four castes, venerable sir: the nobles, the brahmins, the merchants, and the workers. Is there any distinction or difference among them?"

"There are these four castes, great king: the nobles, the brahmins, the merchants, and the workers. Two of them, that is, the nobles and the brahmins, are held to be superior since men pay homage to them, rise up for them, and accord them reverential salutation and polite services."

10. "Venerable sir, I was not asking about this present life; I was asking about the life to come.⁸⁴⁷ There are these four castes, venerable sir: the nobles, the brahmins, the merchants, and the workers. Is there any distinction or difference among them?"

"Great king, there are these five factors of striving.⁸⁴⁸ What five? Here a bhikkhu has faith, he places his faith in the Tathāgata's enlightenment thus: 'The Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.' Then he is free from illness and affliction, possessing a good digestion that is neither too cool nor too warm but medium and able to bear the strain of striving. Then he is honest and sincere, and shows himself as he actually is to his teacher and his companions in the holy life. Then he is energetic in abandoning unwholesome states and in undertaking wholesome states, steadfast, launching his effort with firmness and persevering in cultivating wholesome states. Then he is wise; he possesses wisdom regarding rise and disappearance that is noble and penetrative and leads to the complete destruction of suffering. These are the five factors of striving.

"There are these four castes, great king: the nobles, the brahmins, the merchants, and the workers. Now if they possessed these five factors of striving, it would lead to their welfare and happiness for a long time."

11. "Venerable sir, there are these four castes: the nobles, the brahmins, the merchants, [129] and the workers. Now if they possessed these five factors of striving, would there be any difference among them here in that respect?"

"Here, great king, I say that the difference among them would lie in the diversity of their striving. Suppose there were two tamable elephants or tamable horses or tamable oxen that were well tamed and well disciplined, and two tamable elephants or tamable horses or tamable oxen that were untamed and undisciplined. What do you think, great king? Would the two tamable elephants or tamable horses or tamable oxen that were well tamed and well disciplined, being tamed, acquire the behaviour of the tamed, would they arrive at the grade of the tamed?"

"Yes, venerable sir."

"And would the two tamable elephants or tamable horses or tamable oxen that were untamed and undisciplined, being untamed, acquire the behaviour of the tamed, would they arrive at the grade of the tamed, like the two elephants or horses or oxen that were well tamed and well disciplined?"

"No, venerable sir."

"So too, great king, it is not possible that what can be achieved by one who has faith, who is free from illness, who is honest and sincere, who is energetic, and who is wise, can be achieved by one who has no faith, who has much illness, who is fraudulent and deceitful, who is lazy, and who is not wise."

12. "What the Blessed One has said appears reasonable, what the Blessed One has said appears to be supported by reason.

"There are these four castes, venerable sir: the nobles, the brahmins, the merchants, and the workers. Now if they possessed these five factors of striving, and if their striving was right, would there be any difference among them in that respect?"

"Here, great king, in this respect I say that among them there is no difference, that is, between the deliverance of one and the deliverance of the others. Suppose a man took dry sāka wood, lit a fire, and produced heat; and then another man took dry sāla wood, lit a fire, and produced heat; [130] and then another man took dry mango wood, lit a fire, and produced heat; and then another man took dry fig wood, lit a fire, and produced heat. What do you think, great king? Would there be any difference among these fires lit with different kinds of wood, that is, between the flame of one and the flames of the others, or between the colour of one and the colours of the others, or between the radiance of one and the radiances of the others?"

"No, venerable sir."

"So too, great king, when a fire is kindled by energy, lit by striving, there is, I say, no difference, that is, between the deliverance of one and the deliverance of the others."

13. "What the Blessed One has said appears reasonable, what the Blessed One has said appears to be supported by reason. But, venerable sir, how is it: are there gods?"

"Why do you ask that, great king?"

"Venerable sir, I was asking whether those gods come back to this [human] state or whether they do not."

"Great king, those gods who are still subject to affliction come back to this [human] state, those gods who are no longer subject to affliction do not come back to this [human] state."⁸⁴⁹

14. When this was said, General Vidūḍabha asked the Blessed One: "Venerable sir, can those gods who are still subject to affliction and who come back to this [human] state topple or banish from that place those gods who are no longer subject to affliction and who do not come back to this [human] state?"

Then the venerable Ānanda thought: "This General Vidūḍabha is the son of King Pasenadi of Kosala, and I am the son of the Blessed One. This is the time for one son to talk with the other." He said to General Vidūḍabha: "General, I shall ask you a question in return. Answer it as you choose. General, what do you think? There is the whole extent of King Pasenadi of Kosala's realm, where [131] he exercises lordship and sovereignty; now can King Pasenadi of Kosala topple or banish from that place any recluse or brahmin, irrespective of whether that recluse or brahmin has merit or not and whether he leads the holy life or not?"

"He can do so, sir."

"What do you think, general? There is the whole extent that is not King Pasenadi of Kosala's realm, where he does not exercise lordship and sovereignty; now can King Pasenadi of Kosala topple or banish from that place any recluse or brahmin, irrespective of whether that recluse or brahmin has merit or not and whether he leads the holy life or not?"

"He cannot do so, sir."

"General, what do you think? Have you heard of the gods of the Thirty-three?"

"Yes, sir, I have heard of them. And King Pasenadi of Kosala has heard of them too."

"General, what do you think? Can King Pasenadi of Kosala topple the gods of the Thirty-three or banish them from that place?"

"Sir, King Pasenadi of Kosala cannot even see the gods of the Thirty-three, so how could he topple them or banish them from that place?"

"So too, general, those gods who are still subject to affliction and who come back to this [human] state cannot even see those gods who are no longer subject to affliction and who do not come back to this [human] state; so how could they topple them or banish them from that place?"

15. Then King Pasenadi of Kosala asked the Blessed One: "Venerable sir, what is this bhikkhu's name?"

"His name is Ānanda, great king."

"Ānanda [joy] he is indeed, venerable sir, and Ānanda he appears. What [132] the venerable Ānanda has said appears reasonable, what he has said appears to be supported by reason. But, venerable sir, how is it: are there Brahmās?"

"Why do you ask that, great king?"

"Venerable sir, I was asking whether those Brahmās come back to this [human] state or whether they do not."

"Great king, any Brahmā who is still subject to affliction comes back to this [human] state, any Brahmā who is no longer subject to affliction does not come back to this [human] state."

16. Then a man announced to King Pasenadi of Kosala: "Great king, Sañjaya, the brahmin of the Ākāsa clan, has come."

King Pasenadi of Kosala asked Sañjaya, the brahmin of the Ākāsa clan: "Brahmin, who introduced this story to the palace?"

"Sire, it was General Viḍūḍabha."

General Viḍūḍabha said: "Sire, it was Sañjaya, the brahmin of the Ākāsa clan."

17. Then a man announced to King Pasenadi of Kosala: "Sire, it is time to depart."

King Pasenadi of Kosala said to the Blessed One: "Venerable sir, we have asked the Blessed One about omniscience, and the Blessed One has answered about omniscience; we approve of and accept that answer, and so we are satisfied. We have asked the Blessed One about purification in the four castes, and the

Blessed One has answered about purification in the four castes; we approve of and accept that answer, and so we are satisfied. We have asked the Blessed One about the gods, and the Blessed One has answered about the gods; we approve of and accept that answer, and so we are satisfied. We have asked the Blessed One about the Brahmās, and the Blessed One has answered about the Brahmās; we approve of and accept that answer, and so we are satisfied. Whatever we asked the Blessed One, that the Blessed One has answered; we approve of and accept those answers, and so we are satisfied. [133] And now, venerable sir, we depart. We are busy and have much to do."

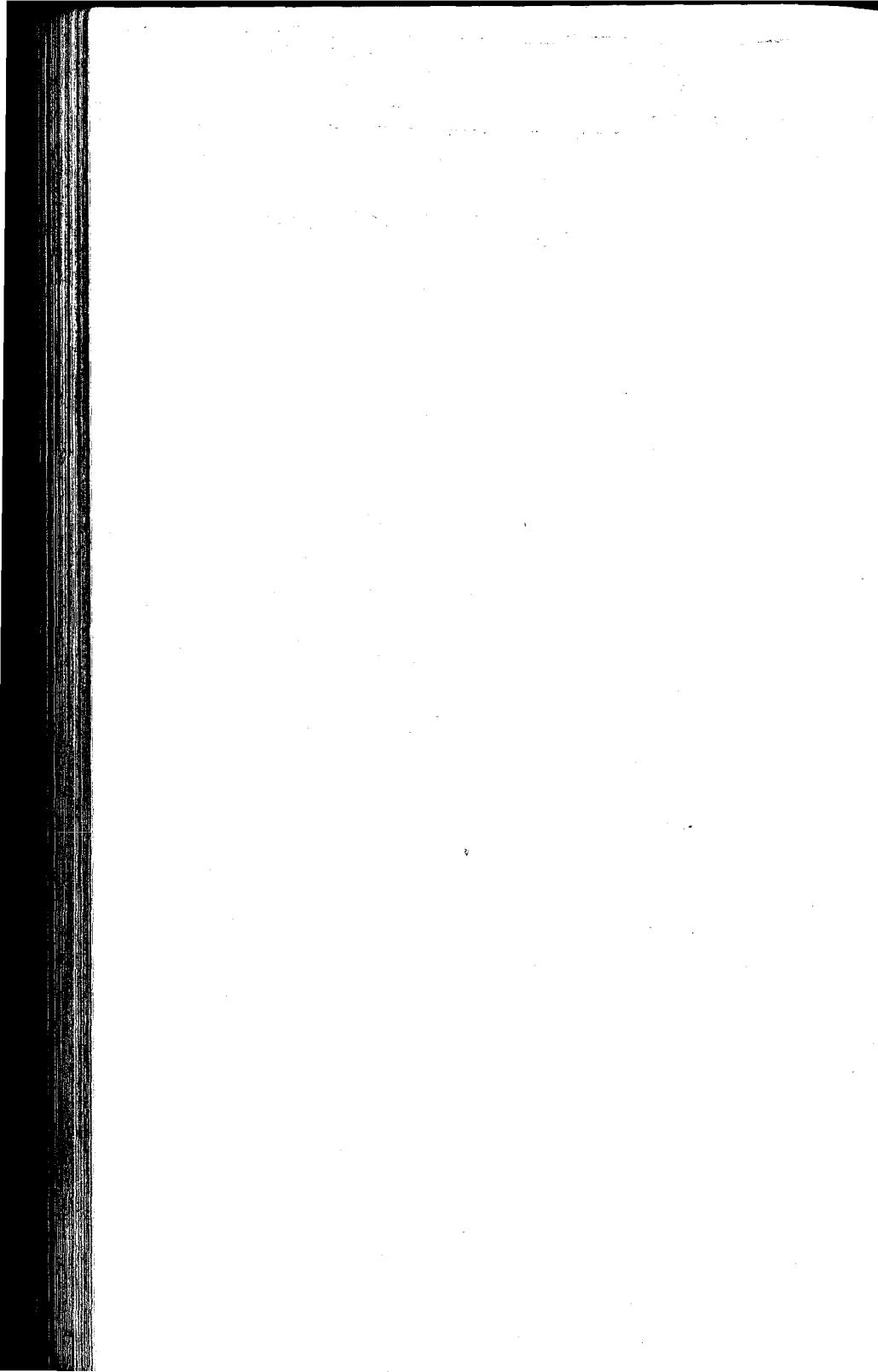
"Now is the time, great king, to do as you think fit."

18. Then King Pasenadi of Kosala, having delighted and rejoiced in the Blessed One's words, rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed.

5

The Division on Brahmins

(*Brāhmaṇavagga*)



91 *Brahmāyu Sutta*

Brahmāyu

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was wandering in the country of the Videhans with a large Sangha of bhikkhus, with five hundred bhikkhus.

2. Now on that occasion the brahmin Brahmāyu was living at Mithilā. He was old, aged, burdened with years, advanced in life, and come to the last stage; he was in his hundred and twentieth year. He was a master of the Three Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth; skilled in philology and grammar, he was fully versed in natural philosophy and in the marks of a Great Man.⁸⁵⁰

3. The brahmin Brahmāyu heard: "The recluse Gotama, the son of the Sakyans who went forth from a Sakyān clan, has been wandering in the country of the Videhans with a large Sangha of bhikkhus, with five hundred bhikkhus. Now a good report of Master Gotama has been spread to this effect: 'The Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed. He declares this world with its gods, its Māras, and its Brahmās, this generation with its recluses and brahmins, with its princes and its people, which he has himself realised with direct knowledge. He teaches the Dhamma that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing, and he reveals a holy life that is utterly perfect and pure.' Now it is good to see such arahants." [134]

4. Now at that time the brahmin Brahmāyu had a young brahmin student named Uttara who was a master of the Three Vedas...fully versed in natural philosophy and in the marks of a Great Man. He told his student: "My dear Uttara, the recluse Gotama, the son of the Sakyans who went forth from a Sakyān

clan, has been wandering in the country of the Videhans with a large Sangha of bhikkhus, with five hundred bhikkhus...Now it is good to see such arahants. Come, my dear Uttara, go to the recluse Gotama and find out whether the report spread about him is true or not, and whether Master Gotama is one such as this or not. Thus we shall know about Master Gotama through you."

5. "But how shall I find out, sir, whether the report spread about Master Gotama is true or not, and whether Master Gotama is one such as this or not?"

"My dear Uttara, the thirty-two marks of a Great Man have been handed down in our hymns, and the Great Man who is endowed with them has only two possible destinies, no other.⁸⁵¹ If he lives the home life, he becomes a Wheel-turning Monarch, a righteous king who rules by the Dhamma, master of the four quarters, all-victorious, who has stabilised his country and possesses the seven treasures. He has these seven treasures: the wheel-treasure, the elephant-treasure, the horse-treasure, the jewel-treasure, the woman-treasure, the steward-treasure, and the counsellor-treasure as the seventh.⁸⁵² His children, who exceed a thousand, are brave and heroic, and crush the armies of others; over this earth bounded by the ocean, he rules without a rod, without a weapon, by means of the Dhamma. But if he goes forth from the home life into homelessness, he becomes an Accomplished One, a Fully Enlightened One, who draws aside the veil in the world.⁸⁵³ But I, my dear Uttara, am the giver of the hymns; you are the receiver of them."

6. "Yes, sir," he replied. He rose from his seat, and after paying homage to the brahmin Brahmāyu, keeping him on his right, he left for the country of the Videhans, where the Blessed One was wandering. [135] Travelling by stages, he came to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and looked for the thirty-two marks of a Great Man on the Blessed One's body. He saw, more or less, the thirty-two marks of a Great Man on the Blessed One's body, except two; he was doubtful and uncertain about two of the marks, and he could not decide and make up his mind about them: about the male organ being enclosed in a sheath and about the largeness of the tongue.

Then it occurred to the Blessed One: "This brahmin student Uttara sees, more or less, the thirty-two marks of a Great Man

on me, except two; he is doubtful and uncertain about two of the marks, and he cannot decide and make up his mind about them: about the male organ being enclosed in a sheath and about the largeness of the tongue."

7. Then the Blessed One worked such a feat of supernormal power that the brahmin student Uttara saw that the Blessed One's male organ was enclosed in a sheath.⁸⁵⁴ Next the Blessed One extruded his tongue, and he repeatedly touched both ear holes and both nostrils, and he covered the whole of his forehead with his tongue.

8. Then the brahmin student Uttara thought: "The recluse Gotama is endowed with the thirty-two marks of a Great Man. Suppose I were to follow the recluse Gotama and observe his behaviour?"

Then he followed the Blessed One for seven months like a shadow, never leaving him. At the end of the seven months in the country of the Videhans, he set out to journey to Mithilā where the brahmin Brahmāyu was. When he arrived, he paid homage to him and sat down at one side. Thereupon, the brahmin Brahmāyu asked him: "Well, my dear Uttara, is the report that has been spread about Master Gotama [136] true or not? And is Master Gotama one such as this or not?"

9. "The report that has been spread about Master Gotama is true, sir, and not otherwise; and Master Gotama is one such as this and not otherwise. He possesses the thirty-two marks of a Great Man.

Master Gotama sets his foot down squarely – this is a mark of a Great Man in Master Gotama.

On the soles of his feet there are wheels with a thousand spokes and ribs and hubs all complete...

He has projecting heels...

He has long fingers and toes...

His hands and feet are soft and tender...

He has netted hands and feet...

His feet are arched...

He has legs like an antelope's...

When he stands without stooping, the palms of both his hands touch and rub against his knees...

His male organ is enclosed in a sheath...

He is the colour of gold, his skin has a golden sheen...

He is fine-skinned, and because of the fineness of his skin, dust and dirt do not stick on his body...

His body-hairs grow singly, each body-hair growing alone in a hair socket...

The tips of his body-hairs turn up; the up-turned body-hairs are blue-black, the colour of collyrium, curled and turned to the right...

He has the straight limbs of a Brahmā...

He has seven convexities...⁸⁵⁵

He has the torso of a lion...

The furrow between his shoulders is filled in...

He has the spread of a banyan tree; the span of his arms equals the height of his body, and the height of his body equals the span of his arms...

His neck and his shoulders are even...

His taste is supremely acute...⁸⁵⁶

He is lion-jawed...[137]

He has forty teeth...

His teeth are even...

His teeth are without gaps...

His teeth are quite white...

He has a large tongue...

He has a divine voice, like the call of the Karavīka bird...

His eyes are deep blue...

He has the eyelashes of an ox...

He has hair growing in the space between his eyebrows, which is white with the sheen of soft cotton...

His head is shaped like a turban – this is a mark of a Great Man in Master Gotama.⁸⁵⁷

Master Gotama is endowed with these thirty-two marks of a Great Man.

10. "When he walks, he steps out with the right foot first. He does not extend his foot too far or put it down too near. He walks neither too quickly nor too slowly. He walks without his knees knocking together. He walks without his ankles knocking together. He walks without raising or lowering his thighs, or bringing them together or keeping them apart. When he walks, only the lower part of his body oscillates, and he does not walk with bodily effort. When he turns to look, he does so with his whole body. He does not look straight up; he does not look

straight down. He does not walk looking about. He looks a plough-yoke's length before him; beyond that he has unhindered knowledge and vision.

11. "When he goes indoors, he does not raise or lower his body, or bend it forward or back. [138] He turns round neither too far from the seat nor too near it. He does not lean on the seat with his hand. He does not throw his body onto the seat.

12. "When seated indoors, he does not fidget with his hands. He does not fidget with his feet. He does not sit with his knees crossed. He does not sit with his ankles crossed. He does not sit with his hand holding his chin. When seated indoors he is not afraid, he does not shiver and tremble, he is not nervous. Being unafraid, not shivering or trembling or nervous, his hair does not stand up and he is intent on seclusion.

13. "When he receives the water for the bowl, he does not raise or lower the bowl or tip it forwards or backwards. He receives neither too little nor too much water for the bowl. He washes the bowl without making a splashing noise. He washes the bowl without turning it round. He does not put the bowl on the floor to wash his hands: when his hands are washed, the bowl is washed; and when the bowl is washed, his hands are washed. He pours the water for the bowl neither too far nor too near and he does not pour it about.

14. "When he receives rice, he does not raise or lower the bowl or tip it forwards or backwards. He receives neither too little rice nor too much rice. He adds sauces in the right proportion; he does not exceed the right amount of sauce in the mouthful. He turns the mouthful over two or three times in his mouth and then swallows it, and no rice kernel enters his body unchewed, and no rice kernel remains in his mouth; then he takes another mouthful. He takes his food experiencing the taste, though not experiencing greed for the taste. The food he takes has eight factors: it is neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the endurance and continuance of his body, for the ending of discomfort, and for assisting the holy life; [139] he considers: 'Thus I shall terminate old feelings without arousing new feelings and I shall be healthy and blameless and shall live in comfort.'⁸⁵⁸

15. "When he has eaten and receives water for the bowl, he does not raise or lower the bowl or tip it forwards or backwards.

He receives neither too little nor too much water for the bowl. He washes the bowl without making a splashing noise. He washes the bowl without turning it round. He does not put the bowl on the floor to wash his hands: when his hands are washed, the bowl is washed; and when the bowl is washed, his hands are washed. He pours the water for the bowl neither too far nor too near and he does not pour it about.

16. "When he has eaten, he puts the bowl on the floor neither too far nor too near; and he is neither careless of the bowl nor over-solicitous about it.

17. "When he has eaten, he sits in silence for a while, but he does not let the time for the blessing go by.⁸⁵⁹ When he has eaten and gives the blessing, he does not do so criticising the meal or expecting another meal; he instructs, urges, rouses, and encourages that audience with talk purely on the Dhamma. When he has done so, he rises from his seat and departs.

18. "He walks neither too fast nor too slow, and he does not go as one who wants to get away.

19. "His robe is worn neither too high nor too low on his body, nor too tight against his body, nor too loose on his body, nor does the wind blow his robe away from his body. Dust and dirt do not soil his body.

20. "When he has gone to the monastery, he sits down on a seat made ready. Having sat down, he washes his feet, though he does not concern himself with grooming his feet. Having washed his feet, he seats himself cross-legged, sets his body erect, and establishes mindfulness in front of him. He does not occupy his mind with self-affliction, or the affliction of others, or the affliction of both; he sits with his mind set on his own welfare, on the welfare of others, and on the welfare of both, even on the welfare of the whole world. [140]

21. "When he has gone to the monastery, he teaches the Dhamma to an audience. He neither flatters nor berates that audience; he instructs, urges, rouses, and encourages it with talk purely on the Dhamma. The speech that issues from his mouth has eight qualities: it is distinct, intelligible, melodious, audible, ringing, euphonious, deep, and sonorous. But while his voice is intelligible as far as the audience extends, his speech does not issue out beyond the audience. When the people have been instructed, urged, roused, and encouraged by him, they rise

from their seats and depart looking only at him and concerned with nothing else.

22. "We have seen Master Gotama walking, sir, we have seen him standing, we have seen him entering indoors, we have seen him indoors seated in silence after eating, we have seen him giving the blessing after eating, we have seen him going to the monastery in silence, we have seen him in the monastery teaching the Dhamma to an audience. Such is the Master Gotama; such he is, and more than that."⁸⁶⁰

23. When this was said, the brahmin Brahmāyu rose from his seat, and after arranging his upper robe on one shoulder, he extended his hands in reverential salutation towards the Blessed One and uttered this exclamation three times: "Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened! Perhaps sometime or other we might meet Master Gotama, perhaps we might have some conversation with him."

24. Then, in the course of his wandering, the Blessed One eventually arrived at Mithilā. There the Blessed One lived in Makhādeva's Mango Grove. The brahmin householders of Mithilā heard: [141] "The recluse Gotama, the son of the Sakyans who went forth from a Sakyan clan, has been wandering in the country of the Videhans with a large Sangha of bhikkhus, with five hundred bhikkhus, and he has now come to Mithilā and is living in Makhādeva's Mango Grove. Now a good report of Master Gotama has been spread to this effect...*(as in §3 above)*...Now it is good to see such arahants."

25. Then the brahmin householders of Mithilā went to the Blessed One. Some paid homage to the Blessed One and sat down at one side; some exchanged greetings with him, and when this courteous and amiable talk was finished, sat down at one side; some extended their hands in reverential salutation towards him and sat down at one side; some pronounced their name and clan in the Blessed One's presence and sat down at one side; some kept silent and sat down at one side.

26. The brahmin Brahmāyu heard: "The recluse Gotama, the son of the Sakyans who went forth from the Sakyan clan, has arrived in Mithilā and is living in Makhādeva's Mango Grove in Mithilā."

Then the brahmin Brahmāyu went to Makhādeva's Mango Grove with a number of brahmin students. When he came to the Mango Grove, he thought: "It is not proper that I should go to the recluse Gotama without first being announced." Then he addressed a certain brahmin student: "Come, brahmin student, go to the recluse Gotama and ask in my name whether the recluse Gotama is free from illness and affliction, and is healthy, strong, and abiding in comfort, saying: 'Master Gotama, the brahmin Brahmāyu asks whether Master Gotama is free from illness...abiding in comfort,' and say this: 'The brahmin Brahmāyu, Master Gotama, is old, aged, burdened with years, advanced in life, and come to the last stage; he is in his hundred and twentieth year. He is a master of the Three Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth; skilled in philology and grammar, he is fully versed in natural philosophy and in the marks of a Great Man. Of all the brahmin householders who live in Mithilā, the brahmin Brahmāyu is pronounced the foremost of them in wealth, in knowledge of the hymns, and in age and fame. [142] He wants to see Master Gotama.'"

"Yes, sir," the brahmin student replied. He went to the Blessed One and exchanged greetings with him, and when this courteous and amiable talk was finished, he stood at one side and delivered his message. [The Blessed One said:]

"Now is the time for the brahmin Brahmāyu to do as he thinks fit."

27. Then the brahmin student went to the brahmin Brahmāyu and said: "Permission has been granted by the recluse Gotama. Now is the time, sir, to do as you think fit."

So the brahmin Brahmāyu went to the Blessed One. The assembly saw him coming in the distance, and they at once made way for him as for one who was well known and famous. Then the brahmin Brahmāyu said to the assembly: "Enough, sirs, let each sit down in his own seat. I shall sit here next to the recluse Gotama."

28. Then he went to the Blessed One and exchanged greetings with him, and when this courteous and amiable talk was finished, he sat down at one side and looked for the thirty-two marks of a Great Man on the Blessed One's body. [143] He saw, more or less, the thirty-two marks of a Great Man on the Blessed

One's body, except two; he was doubtful about two of the marks, and he could not decide and make up his mind about them: about the male organ being enclosed in a sheath and about the largeness of the tongue.

29. Then the brahmin Brahmāyu addressed the Blessed One in stanzas:

"The two-and-thirty marks I learned
 That are the signs of a Great Man –
 I still do not see two of these
 Upon your body, Gotama.
 Is what should be concealed by cloth
 Hid in a sheath, greatest of men?
 Though called by a word of feminine gender,⁸⁶¹
 Perhaps your tongue is a manly one?
 Perhaps your tongue is large as well,
 According to what we have been taught?
 Please put it out a little bit
 And so, O Seer, cure our doubt
 For welfare in this very life
 And happiness in lives to come.
 And now we crave for leave to ask
 Something that we aspire to know."

30. Then it occurred to the Blessed One: "This brahmin Brahmāyu sees, more or less, the thirty-two marks of a Great Man on me, except two; he is doubtful and uncertain about two of the marks, and he cannot decide and make up his mind about them: about the male organ being enclosed in a sheath and about the largeness of the tongue."

Then the Blessed One worked such a feat of supernormal power that the brahmin Brahmāyu saw that the Blessed One's male organ was enclosed in a sheath. Next the Blessed One extruded his tongue, and he repeatedly touched both ear holes and both nostrils, and he covered the whole of his forehead with his tongue.

31. Then the Blessed One spoke these stanzas in reply to the brahmin Brahmāyu:

"The two-and-thirty marks you learned
 That are the signs of a Great Man –
 All on my body can be found:
 So, brahmin, doubt no more on that.

What must be known is directly known,
 What must be developed has been developed,
 What must be abandoned has been abandoned,
 Therefore, brahmin, I am a Buddha.⁸⁶² [144]

For welfare in this very life
 And happiness in lives to come,
 Since leave is given you, please ask
 Whatever you aspire to know."

32. Then the brahmin Brahmāyu thought: "Permission has been granted me by the recluse Gotama. Which should I ask him about: good in this life or good in the lives to come?" Then he thought: "I am skilled in the good of this life, and others too ask me about good in this life. Why shouldn't I ask him only about good in the lives to come?" Then he addressed the Blessed One in stanzas:

"How does one become a brahmin?
 And how does one attain to knowledge?⁸⁶³
 How has one the triple knowledge?
 And how does one become a holy scholar?
 How does one become an arahant?
 And how does one attain completeness?
 How is one a silent sage?
 And how can one be called a Buddha?"⁸⁶⁴

33. Then the Blessed One spoke these stanzas in reply:

"Who knows about his former lives,
 Sees heaven and states of deprivation,
 And has arrived at birth's destruction –
 A sage who knows by direct knowledge,
 Who knows his mind is purified,
 Entirely freed from every lust,

Who has abandoned birth and death,
 Who is complete in the holy life,
 Who has transcended everything –
 One such as this is called a Buddha.”⁸⁶⁵

34. When this was said, the brahmin Brahmāyu rose from his seat, and after arranging his upper robe on one shoulder, he prostrated himself with his head at the Blessed One’s feet, and he covered the Blessed One’s feet with kisses and caressed them with his hands, pronouncing his name: “I am the brahmin Brahmāyu, Master Gotama; I am the brahmin Brahmāyu, Master Gotama.”

35. Those in the assembly wondered and marvelled, and they said: “It is wonderful, sirs, it is marvellous, what great power and great might the recluse Gotama has, for the well-known and famous brahmin Brahmāyu to make such a display of humility!”

Then the Blessed One said to the brahmin Brahmāyu: [145] “Enough, brahmin, arise; sit down in your own seat since your mind has confidence in me.”

The brahmin Brahmāyu then rose and sat down in his own seat.

36. The Blessed One then gave him progressive instruction,⁸⁶⁶ that is, talk on giving, talk on virtue, talk on the heavens; he explained the danger, degradation, and defilement in sensual pleasures and the blessing of renunciation. When he knew that the brahmin Brahmāyu’s mind was ready, receptive, free from hindrances, elated, and confident, he expounded to him the teaching special to the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth with all marks removed would take dye evenly, so too, while the brahmin Brahmāyu sat there, the spotless immaculate vision of the Dhamma arose in him: “All that is subject to arising is subject to cessation.” Then the brahmin Brahmāyu saw the Dhamma, attained the Dhamma, understood the Dhamma, fathomed the Dhamma; he crossed beyond doubt, did away with perplexity, gained intrepidity, and became independent of others in the Teacher’s Dispensation.

37. Then he said to the Blessed One: “Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden,

showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life. Let the Blessed One, together with the Sangha of bhikkhus, consent to accept tomorrow's meal from me."

The Blessed One consented in silence. Then, knowing that the Blessed One had consented, the brahmin Brahmāyu rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed.

38. Then, when the night had ended, the brahmin Brahmāyu had good food of various kinds prepared in his residence, and he had the time announced to the Blessed One: "It is time, Master Gotama, the meal is ready." [146]

Then, it being morning, the Blessed One dressed, and taking his bowl and outer robe, he went with the Sangha of bhikkhus to the brahmin Brahmāyu's residence and sat down on the seat made ready. Then, for a week, with his own hands, the brahmin Brahmāyu served and satisfied the Sangha of bhikkhus headed by the Buddha with various kinds of good food.

39. At the end of that week, the Blessed One set out to wander in the country of the Videhans. Soon after he had gone, the brahmin Brahmāyu died. Then a number of bhikkhus went to the Blessed One, and after paying homage to him, they sat down at one side and said: "Venerable sir, the brahmin Brahmāyu has died. What is his destination? What is his future course?"

"Bhikkhus, the brahmin Brahmāyu was wise, he entered into the way of the Dhamma, and he did not trouble me in the interpretation of the Dhamma. With the destruction of the five lower fetters, he has reappeared spontaneously [in the Pure Abodes] and will there attain final Nibbāna, without ever returning from that world."

That is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

92 *Sela Sutta*

To Sela

1. **THUS HAVE I HEARD.**⁸⁶⁷ On one occasion the Blessed One was wandering in the country of the Anguttarāpans with a large Sangha of bhikkhus, [102] with twelve hundred and fifty bhikkhus, and eventually he arrived at a town of the Anguttarāpans named Āpaṇa.

2. The matted-hair ascetic Keñiya heard: "The recluse Gotama, the son of the Sakyans who went forth from a Sakyan clan, has been wandering in the country of the Anguttarāpans with a large Sangha of bhikkhus, with twelve hundred and fifty [103] bhikkhus, and he has come to Āpaṇa. Now a good report of Master Gotama has been spread to this effect... (as *Sutta 91*, §3)... Now it is good to see such arahants."

3. Then the matted-hair ascetic Keñiya went to the Blessed One and exchanged greetings with him, and when this courteous and amiable talk was finished, he sat down at one side. The Blessed One instructed, urged, roused, and encouraged him with a talk on the Dhamma. Then, having been instructed, urged, roused, and encouraged by the Blessed One with a talk on the Dhamma, the matted-hair ascetic Keñiya said to the Blessed One: "Let Master Gotama together with the Sangha of bhikkhus consent to accept tomorrow's meal from me."

When this was said, the Blessed One told him: "The Sangha of bhikkhus is large, Keñiya, [104] consisting of twelve hundred and fifty bhikkhus, and you place full confidence in the brahmans."

A second time the matted-hair ascetic Keñiya said to the Blessed One: "Although the Sangha of bhikkhus is large, Master Gotama, consisting of twelve hundred and fifty bhikkhus, and although I place full confidence in the brahmans, still let Master Gotama, together with the Sangha of bhikkhus, consent to

accept tomorrow's meal from me." A second time the Blessed One told him: "The Sangha of bhikkhus is large, Keñiya..."

A third time the matted-hair ascetic Keñiya said to the Blessed One: "Although the Sangha is large, Master Gotama...still let Master Gotama together with the Sangha of bhikkhus consent to accept tomorrow's meal from me." The Blessed One consented in silence.

4. Then, knowing that the Blessed One had consented, the matted-hair ascetic Keñiya rose from his seat and went to his own hermitage where he addressed his friends and companions, his kinsmen and relatives thus: "Hear me, sirs, my friends and companions, my kinsmen and relatives. The recluse Gotama has been invited by me for tomorrow's meal together with the Sangha of bhikkhus. Make the necessary purchases and preparations for me."

"Yes, sir," they replied, and some dug out ovens, some chopped wood, some washed dishes, some set out water jugs, some prepared seats, while the matted-hair ascetic Keñiya himself set up a pavilion.

5. Now on that occasion the brahmin Sela was staying at Āpaña. [105] He was a master of the Three Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth; skilled in philology and grammar, he was fully versed in natural philosophy and in the marks of a Great Man, and was teaching the recitation of the hymns to three hundred brahmin students.

6. At the time the matted-hair ascetic Keñiya had placed full confidence in the brahmin Sela. Then the brahmin Sela, while walking and wandering for exercise attended by his three hundred brahmin students, came to the matted-hair ascetic Keñiya's hermitage. There he saw some men digging out ovens, some chopping wood, some washing dishes, some setting out water jugs, some preparing seats, while the matted-hair ascetic Keñiya himself was setting up a pavilion.

7. When he saw this, he asked the matted-hair ascetic Keñiya: "What, is Master Keñiya to hold a marriage or a giving in marriage? Or is there some great sacrifice? Or has King Seniya Bimbisāra of Magadha been invited with a large retinue for tomorrow's meal?"

8. "I will not be holding a marriage or a giving in marriage, Master Sela, nor has King Seniya Bimbisāra of Magadha been

invited with a large retinue for tomorrow's meal, but I am planning a great sacrifice. The recluse Gotama, the son of the Sakyans who went forth from a Sakyān clan, has been wandering in the country of the Anguttarāpans with a large Sangha of bhikkhus, with twelve hundred and fifty bhikkhus, and has come to Āpaṇa. [106] Now a good report of Master Gotama has been spread to this effect: 'That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened [*buddha*], blessed.' He has been invited by me for tomorrow's meal together with the Sangha of bhikkhus."

9. "Did you say 'Buddha,' Keniya?"

"I said 'Buddha,' Sela."

"Did you say 'Buddha,' Keniya?"

"I said 'Buddha,' Sela."

10. Then it occurred to the brahmin Sela: "Even this word 'Buddha' is hard to come across in this world. Now the thirty-two marks of a Great Man have been handed down in our hymns, and the Great Man who is endowed with them has only two possible destinies, no other. If he lives the home life he becomes a Wheel-turning Monarch, a righteous king who rules by the Dhamma, master of the four quarters, all-victorious, who has stabilised his country and possesses the seven treasures. He has these seven treasures: the wheel-treasure, the elephant-treasure, the horse-treasure, the jewel-treasure, the woman-treasure, the steward-treasure, and the counsellor-treasure as the seventh. His children, who exceed a thousand, are brave and heroic and crush the armies of others; over this earth bounded by the ocean he rules without a rod, without a weapon, by means of the Dhamma. But if he goes forth from the home life into homelessness, he becomes an Accomplished One, a Fully Enlightened One, who draws aside the veil in the world."

11. [He said]: "My good Keniya, where is Master Gotama, the Accomplished One, the Fully Enlightened One, now living?"

When this was said, the matted-hair ascetic Keniya extended his right arm and said: [107] "There, where that green line of the grove is, Master Sela."

12. Then the brahmin Sela went with the three hundred brahmin students to the Blessed One. He addressed the brahmin students: "Come quietly, sirs, tread carefully; for these Blessed

Ones are difficult to approach, they wander alone like lions.
When I am speaking with the recluse Gotama, do not break in
and interrupt me, but wait until our talk is finished."

13. Then the brahmin Sela went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and looked for the thirty-two marks of a Great Man on the Blessed One's body. He saw, more or less, the thirty-two marks of a Great Man on the Blessed One's body, except two; he was doubtful and uncertain about two of the marks, and he could not decide and make up his mind about them: about the male organ being enclosed in a sheath and about the largeness of the tongue.

Then it occurred to the Blessed One: "This brahmin Sela sees the thirty-two marks of a Great Man on me, except two; he is doubtful and uncertain about two of the marks, and he cannot decide and make up his mind about them: about the male organ being enclosed in a sheath and about the largeness of the tongue."

14. Then the Blessed One worked such a feat of supernormal power that the brahmin Sela saw that the Blessed One's male organ was enclosed in a sheath. [108] Next the Blessed One extruded his tongue, and he repeatedly touched both ear holes and both nostrils, and he covered the whole of his forehead with his tongue.

15. Then the brahmin Sela thought: "The recluse Gotama is endowed with the thirty-two marks of a Great Man; they are complete, not incomplete. But I do not know whether he is a Buddha or not. However, I have heard from elder aged brahmins who speak according to the lineage of teachers that those who are the Accomplished Ones, Fully Enlightened Ones, reveal themselves as such when their praise is spoken. Suppose I extol the recluse Gotama to his face with fitting stanzas."

Then he extolled the Blessed One to his face with fitting stanzas:

16. *Sela*

"O perfect in body, well favoured,
Well fashioned and lovely to behold;
O Blessed One, golden is your colour,
And white your teeth; you are strong.
The features are seen one and all
That distinguish a man as well born;

They are all to be found on your body,
 These marks that reveal a Great Man.
 With eyes clear, with countenance bright,
 Majestic, erect as a flame,
 In the midst of this body of recluses
 You shine like the blazing sun.
 A bhikkhu so lovely to look on
 With skin of so golden a sheen –
 With beauty so rare why should you
 Be content with the life of a recluse?
 You are fit to be a king, a lord of chariots,
 A monarch who makes the wheel turn,
 A victor in all the four quarters
 And lord of the Jambu-tree Grove.⁸⁶⁸ [109]
 With warriors and great princes
 All devoted to your service,
 O Gotama, you should reign
 As ruler of men, king above all kings."

17. Buddha

"I am already a king, O Sela,"
 the Blessed One replied.
 "I am supreme king of the Dhamma,
 I make the Wheel of Dhamma revolve,
 The wheel that none can stop."

18. Sela

"You claim full enlightenment," the brahmin Sela said,
 "You tell me, O Gotama,
 'I am supreme king of the Dhamma,
 I make the Wheel of Dhamma revolve.'

Who is your general, that disciple
 Who follows in the Master's own way?
 Who is it who helps you to turn
 The wheel set in motion by you?"

19. Buddha

"The wheel set in motion by me,"
 The Blessed One replied,

"That same supreme Wheel of Dhamma,
 Sāriputta the Tathāgata's son
 Helps me in turning this wheel.

What must be known is directly known,
 What must be developed has been developed,
 What must be abandoned has been abandoned,
 Therefore, brahmin, I am a Buddha.

So let your doubts about me cease
 And let decision take their place,
 For it is always hard to gain
 Sight of the Enlightened Ones. [110]

I am the one whose presence in the world
 Is very rarely come upon,
 I am the Fully Enlightened One,
 I, O brahmin, am the supreme physician.

I am the holy one beyond compare
 Who has crushed all Māra's teeming hordes;
 Having defeated all my enemies,
 I rejoice free from fear."

20. *Sela*

"O sirs, hear this, hear what he says,
 The man of vision, the physician,
 The mighty hero who roars
 Like a lion in the forest.

Who, even though of outcast birth,
 Would not believe him when he saw
 That he is the holy one beyond compare
 Who has crushed all Māra's teeming hordes?

Now let him follow me who wants
 And who wants not, let him depart.
 For I will go forth under him,
 This man of lofty wisdom."

21. *Pupils*

"If, O sir, you now approve
 This teaching of the Enlightened One,
 We too will go forth under him,
 This man of lofty wisdom."

22. *Sela*

"There are three hundred brahmins here
 Who with uplifted hands implore:
 'O may we live the holy life
 Under you, O Blessed One.'"

23. *Buddha*

"The holy life is well proclaimed,
 O Sela," said the Blessed One,
 "To be seen here and not delayed;
 One who trains with diligence
 Will find a fruitful going forth."

24. Then the brahmin Sela and his assembly received the going forth under the Blessed One, and they received the full admission.

25. Then, when the night had ended, the matted-hair ascetic Keñiya had good food of various kinds prepared in his own hermitage [111] and had the time announced to the Blessed One: "It is time, Master Gotama, the meal is ready." Then, it being morning, the Blessed One dressed, and taking his bowl and outer robe, he went with the Sangha of bhikkhus to the hermitage of the matted-hair ascetic Keniya and sat down on the seat made ready. Then, with his own hands, the matted-hair ascetic Keñiya served and satisfied the Sangha of bhikkhus headed by the Buddha with various kinds of good food. When the Blessed One had eaten and had withdrawn his hand from the bowl, the matted-hair ascetic Keñiya took a low seat and sat down on one side. Thereupon the Blessed One gave him his blessing with these stanzas:

26. "Burnt offerings are the glory of fires,
 Sāvitrī the glory of Vedic hymns,
 Glory of human beings, a king,
 Glory of flowing rivers, the sea;

The moon is the glory of the stars,
 The sun is the glory of all that shine;
 Merit is the glory of all who aspire;
 The Sangha, glory of those who give."

When the Blessed One had given his blessing with these stanzas, he rose from his seat and departed.

27. Then, not long after their full admission, dwelling alone, withdrawn, diligent, ardent, and resolute, the venerable Sela and his assembly, [112] by realising for themselves with direct knowledge, here and now entered upon and abided in that supreme goal of the holy life for the sake of which clansmen rightly go forth from the home life into homelessness. They directly knew: "Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being." And the venerable Sela together with his assembly became arahants.

28. Then the venerable Sela together with his assembly went to the Blessed One. Having arranged his upper robe on one shoulder, extending his hands in reverential greeting towards the Blessed One, he addressed him with these stanzas:

"Eight days have passed, All-Seeing One,
 Since we went to you for refuge.
 In these seven nights, O Blessed One,
 We have been tamed in your teaching.

You are the Buddha, you are the Teacher,
 You are the Sage, the conqueror of Māra.
 Having cut off all evil tendencies,
 You have crossed and guide humanity across.

You have surmounted all attachments,
 You have removed all the taints.
 You are a lion free from clinging,
 You have abandoned fear and dread.

Here these three hundred bhikkhus stand
 With hands held out in adoration.
 O Hero, extend your feet,
 And let these great beings worship the Teacher."

93 Assalāyana Sutta

To Assalāyana

[147] 1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.

2. Now at that time five hundred brahmins from diverse provinces were staying at Sāvatthī for some business or other. Then those brahmins thought: "This recluse Gotama describes purification for all the four castes.⁸⁶⁹ Who is there able to dispute with him about this assertion?"

3. Now on that occasion a brahmin student named Assalāyana was staying at Sāvatthī. Young, shaven-headed, sixteen years old, he was a master of the Three Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth; skilled in philology and grammar, he was fully versed in natural philosophy and in the marks of a Great Man. Then the brahmins thought: "There is this young brahmin student named Assalāyana staying at Sāvatthī. Young...fully versed in natural philosophy and in the marks of a Great Man. He will be able to dispute with the recluse Gotama about this assertion."

4. So the brahmins went to the brahmin student Assalāyana and said to him: "Master Assalāyana, this recluse Gotama describes purification for all the four castes. Let Master Assalāyana come and dispute with the recluse Gotama about this assertion."

When this was said, the brahmin student Assalāyana replied: "Sirs, the recluse Gotama is one who speaks the Dhamma. Now those who speak the Dhamma are difficult to dispute with. I am not able to dispute with the recluse Gotama about this assertion."

A second time the brahmins said to him: "Master Assalāyana, this recluse Gotama describes purification for all the four castes. Let Master Assalāyana come [148] and dispute with the recluse

Gotama about this assertion. For the training of a wanderer has been completed by Master Assalāyana.”⁸⁷⁰

For the second time the brahmin student Assalāyana replied: “Sirs, the recluse Gotama is one who speaks the Dhamma. Now those who speak the Dhamma are difficult to dispute with. I am not able to dispute with the recluse Gotama about this assertion.”

A third time the brahmīns said to him: “Master Assalāyana, this recluse Gotama describes purification for all the four castes. Let Master Assalāyana come and dispute with the recluse Gotama about this assertion. For the training of a wanderer has been completed by Master Assalāyana. Let not the Master Assalāyana be defeated without having even fought the battle.”

When this was said, the brahmin student Assalāyana replied: “Sirs, the recluse Gotama is one who speaks the Dhamma. Now those who speak the Dhamma are difficult to dispute with. I am not able to dispute with the recluse Gotama about this assertion. Still, sirs, at your bidding I will go.”

5. Then the brahmin student Assalāyana went with a large number of brahmīns to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and said to the Blessed One: “Master Gotama, the brahmīns say thus: ‘Brahmīns are the highest caste, those of any other caste are inferior; brahmīns are the fairest caste, those of any other caste are dark; only brahmīns are purified, not non-brahmīns; brahmīns alone are the sons of Brahmā, the offspring of Brahmā, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.’ What does Master Gotama say about that?”

“Now, Assalāyana, the brahmin women are seen having their periods, becoming pregnant, giving birth, and giving suck.”⁸⁷¹ And yet those who are born from the wombs of the brahmin women say thus: ‘Brahmīns are the highest caste...brahmīns alone are the sons of Brahmā, the offspring of Brahmā, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.” [149]

6. “Although Master Gotama says this, still the brahmīns think thus: ‘Brahmīns are the highest caste...heirs of Brahmā.”

“What do you think, Assalāyana? Have you heard that in Yona and Kamboja”⁸⁷² and in other outland countries there are

only two castes, masters and slaves, and that masters become slaves and slaves masters?"

"So I have heard, sir."

"Then on the strength of what [argument] or with the support of what [authority] do the brahmins in this case say thus: 'Brahmins are the highest caste...heirs of Brahmā?'"

7. "Although Master Gotama says this, still the brahmins think thus: 'Brahmins are the highest caste...heirs of Brahmā.'"

"What do you think, Assalāyana?⁸⁷³ Suppose a noble were to kill living beings, take what is not given, misconduct himself in sensual pleasures, speak falsely, speak maliciously, speak harshly, gossip, be covetous, have a mind of ill will, and hold wrong view. On the dissolution of the body, after death, would only he [be likely to] reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell – and not a brahmin? Suppose a merchant...a worker were to kill living beings...and hold wrong view. On the dissolution of the body after death, would only he [be likely to] reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell – and not a brahmin?"

"No, Master Gotama. Whether it be a noble, or a brahmin, or a merchant, or a worker – those of all four castes who kill living beings [150]...and hold wrong view, on the dissolution of the body, after death, [are likely to] reappear in a state of deprivation, in an unhappy destination, in perdition, even in hell."

"Then on the strength of what [argument] or with the support of what [authority] do the brahmins in this case say thus: 'Brahmins are the highest caste...heirs of Brahmā'?"

8. "Although Master Gotama says this, still the brahmins think thus: 'Brahmins are the highest caste...heirs of Brahmā.'"

"What do you think, Assalāyana? Suppose a brahmin were to abstain from killing living beings, from taking what is not given, from misconduct in sensual pleasures, from false speech, from malicious speech, from harsh speech, and from gossip, and were to be uncovetous, to have a mind without ill will, and to hold right view. On the dissolution of the body, after death, would only he [be likely to] reappear in a happy destination, even in the heavenly world – and not a noble, or a merchant, or a worker?"

"No, Master Gotama. Whether it be a noble, or a brahmin, or a merchant, or a worker – those of all four castes who abstain

from killing living beings...and hold right view, on the dissolution of the body, after death, [are likely to] reappear in a happy destination, even in the heavenly world."

"Then on the strength of what [argument] or with the support of what [authority] do the brahmins in this case say thus: 'Brahmins are the highest caste...heirs of Brahmā'?"

9. "Although Master Gotama says this, [151] still the brahmins think thus: 'Brahmins are the highest caste...heirs of Brahmā'."

"What do you think, Assalāyana? Is only a brahmin capable of developing a mind of loving-kindness towards a certain region, without hostility and without ill will, and not a noble, or a merchant, or a worker?"

"No, Master Gotama. Whether it be a noble, or a brahmin, or a merchant, or a worker – those of all four castes are capable of developing a mind of loving-kindness towards a certain region, without hostility and without ill will."

"Then on the strength of what [argument] or with the support of what [authority] do the brahmins in this case say thus: 'Brahmins are the highest caste...heirs of Brahmā'?"

10. "Although Master Gotama says this, still the brahmins think thus: 'Brahmins are the highest caste...heirs of Brahmā'."

"What do you think, Assalāyana? Is only a brahmin capable of taking a loofah and bath powder, going to the river, and washing off dust and dirt, and not a noble, or a merchant, or a worker?"

"No, Master Gotama. Whether it be a noble, or a brahmin, or a merchant, or a worker – those of all four castes are capable of taking a loofah and bath powder, going to the river, and washing off dust and dirt."

"Then on the strength of what [argument] or with the support of what [authority] do the brahmins in this case say thus: 'Brahmins are the highest caste...heirs of Brahmā'?"

11. "Although Master Gotama says this, still the brahmins think thus: 'Brahmins are the highest caste...heirs of Brahmā'."

"What do you think, Assalāyana? [152] Suppose a head-anointed noble king were to assemble here a hundred men of different birth and say to them: 'Come, sirs, let any here who have been born into a noble clan or a brahmin clan or a royal clan take an upper fire-stick of sāla wood, salala wood, sandal-wood, or padumaka wood and light a fire and produce heat. And also let any who have been born into an outcast clan, a

trapper clan, a wicker workers' clan, a cartwrights' clan, or a scavengers' clan take an upper fire-stick made from a dog's drinking trough, from a pig's trough, from a dustbin, or from castor-oil wood and light a fire and produce heat.'

"What do you think, Assalāyana? When a fire is lit and heat is produced by someone in the first group, would that fire have a flame, a colour, and a radiance, and would it be possible to use it for the purposes of fire, while when a fire is lit and heat is produced by someone of the second group, that fire would have no flame, no colour, and no radiance, and it would not be possible to use it for the purposes of fire?"

"No, Master Gotama. When a fire is lit and heat is produced by someone in the first group, that fire would have a flame, a colour, and a radiance, and it would be possible to use it for the purposes of fire. And when a fire is lit and heat is produced by someone of the second group, that fire too would have a flame, a colour, and a radiance, and it would be possible to use it for the purposes of fire. For all fire has a flame, [153] a colour, and a radiance, and it is possible to use all fire for the purposes of fire."

"Then on the strength of what [argument] or with the support of what [authority] do the brahmins in this case say thus: 'Brahmins are the highest caste...heirs of Brahmā'?"

12. "Although Master Gotama says this, still the brahmins think thus: 'Brahmins are the highest caste...heirs of Brahmā'."

"What do you think, Assalāyana? Suppose a noble youth were to cohabit with a brahmin girl, and a son was born from their cohabitation. Should a son born from a noble youth and a brahmin girl be called a noble after the father or a brahmin after the mother?"

"He could be called both, Master Gotama."

13. "What do you think, Assalāyana? Suppose a brahmin youth here were to cohabit with a noble girl, and a son were to be born from their cohabitation. Should the son born from a brahmin youth and a noble girl be called a noble after the mother or a brahmin after the father?"

"He could be called both, Master Gotama."

14. "What do you think, Assalāyana? Suppose a mare were to be mated with a male donkey, and a foal were to be born as the result. Should the foal be called a horse after the mother or a donkey after the father?"

"It is a mule, Master Gotama, since it does not belong to either kind. [154] I see the difference in this last case, but I see no difference in either of the former cases."

15. "What do you think, Assalāyana? Suppose there were two brahmin students who were brothers, born of the same mother, one studious and acute, and one neither studious nor acute. Which of them would brahmins feed first at a funeral feast, or at a ceremonial milk-rice offering, or at a sacrificial feast, or at a feast for guests?"

"On such occasions, brahmins would feed first the one who was studious and acute, Master Gotama; for how could what is given to one who is neither studious nor acute bring great fruit?"

16. "What do you think, Assalāyana? Suppose there were two brahmin students who were brothers, born of the same mother, one studious and acute, but immoral and of bad character, and one neither studious nor acute, but virtuous and of good character. Which of them would brahmins feed first at a funeral feast, or at a ceremonial milk-rice offering, or at a sacrificial feast, or at a feast for guests?"

"On such occasions, brahmins would feed first the one who was neither studious nor acute, but virtuous and of good character, Master Gotama; for how could what is given to one who is immoral and of bad character bring great fruit?"

17. "First, Assalāyana, you took your stand on birth, and after that you took your stand on scriptural learning, and after that you have come to take your stand on the very ground that purification is for all four castes, as I describe it."

When this was said, the brahmin student Assalāyana sat silent and dismayed, with shoulders drooping and head down, glum, and without response. Knowing this, the Blessed One said to him:

18. "Once, Assalāyana, when seven brahmin seers were dwelling in leaf huts in the forest, this pernicious view arose in them: 'Brahmins are the highest caste...[155]...heirs of Brahmā.' Now the seer Devala the Dark heard this.⁸⁷⁴ Then he arranged his hair and beard, dressed in ochre-coloured garments, put on stout sandals, and taking a staff made of gold, he appeared in the courtyard of the seven brahmin seers. Then, while walking up and down the courtyard of the seven brahmin seers, the seer Devala the Dark spoke thus: 'Where have those worthy brahmin

seers gone? Where have those worthy brahmin seers gone?' Then the seven brahmin seers thought: 'Who is walking up and down in the courtyard of the seven brahmin seers like a village lout speaking thus: "Where have those worthy brahmin seers gone? Where have those worthy brahmin seers gone?" Let us curse him!' Then the seven brahmin seers cursed the seer Devala the Dark thus: 'Be ashes, vile one! Be ashes, vile one!' But the more the seven brahmin seers cursed him, the more comely, beautiful, and handsome the seer Devala the Dark became. Then the seven brahmin seers thought: 'Our asceticism is in vain, our holy life is fruitless; for formerly when we cursed anyone thus: "Be ashes, vile one! Be ashes, vile one!" he always became ashes; but the more we curse this one, the more comely, beautiful, and handsome he becomes.'

"Your asceticism is not in vain, sirs, your holy life is not fruitless. But, sirs, put away your hatred towards me.' [156]

"We have put away our hatred towards you, sir. Who are you?"

"Have you heard of the seer Devala the Dark, sirs?" – 'Yes, sir.' – 'I am he, sirs.'

"Then the seven brahmin seers went to the seer Devala the Dark and paid homage to him. Then he said to them: 'Sirs, I heard that while the seven brahmin seers were dwelling in leaf huts in the forest, this pernicious view arose in them: "Brahmins are the highest caste...heirs of Brahmā."'" – 'That is so, sir.'

"But, sirs, do you know if the mother who bore you went only with a brahmin and never with a non-brahmin?' – 'No, sir.'

"But, sirs, do you know if your mother's mothers back to the seventh generation went only with brahmins and never with non-brahmins?' – 'No, sir.'

"But, sirs, do you know if the father who begot you went only with a brahmin woman and never with a non-brahmin woman?" – 'No, sir.'

"But, sirs, do you know if your father's fathers back to the seventh generation went only with brahmin women and never with non-brahmin women?" – 'No, sir.'

"But, sirs, do you know how the conception of an embryo in a womb comes about?"

"Sir, we know how the conception of an embryo in a womb comes about. [157] Here, there is a union of the mother and

father, and it is the mother's season, and the being to be reborn is present. Thus the conception of an embryo in a womb comes about through the union of these three things.⁸⁷⁵

"Then, sirs, do you know for sure whether that being to be reborn is a noble, or a brahmin, or a merchant, or a worker?"

"Sir, we do not know for sure whether that being to be reborn is a noble, or a brahmin, or a merchant, or a worker."

"That being so, sirs, then what are you?"

"That being so, sir, we do not know what we are."

"Now, Assalāyana, even those seven brahmin seers, on being pressed and questioned and cross-questioned by the seer Devala the Dark on their own assertion about birth, were unable to support it. But how shall you, on being pressed and questioned and cross-questioned by me now on your assertion about birth, be able to support it? You, who rely on the teachers' doctrines, are not [even fit to be] their spoon-holder Puṇṇa."⁸⁷⁶

19. When this was said, the brahmin student Assalāyana said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama!...*(as Sutta 91, §37)*...From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life."

94 *Ghoṭamukha Sutta*

To Ghoṭamukha

1. **THUS HAVE I HEARD.** On one occasion the venerable Udena was living at Benares in the Khemiya Mango Grove.

2. Now on that occasion the brahmin Ghoṭamukha had arrived in Benares for some business or other. As he was [158] walking and wandering for exercise, he came to the Khemiya Mango Grove. At the time the venerable Udena was walking up and down in the open. Then the brahmin Ghoṭamukha went up to the venerable Udena and exchanged greetings with him. When this courteous and amiable talk was finished, still walking up and down with the venerable Udena, he said this: "Worthy recluse, there is no wanderers' life that accords with the Dhamma: so it seems to me here, and that may be because I have not seen such venerable ones as yourself or [because I have not seen] the Dhamma here."

3. When this was said, the venerable Udena stepped down from the walk and went into his dwelling, where he sat down on a seat made ready.⁸⁷⁷ And Ghoṭamukha too stepped down from the walk and went into the dwelling, where he stood at one side. Then the venerable Udena said to him: "There are seats, brahmin, sit down if you wish."

"We did not sit down because we were waiting for Master Udena [to speak]. For how could one like myself presume to sit down on a seat without first being invited to do so?"

4. Then the brahmin Ghoṭamukha took a low seat, sat down at one side, and said to the venerable Udena: "Worthy recluse, there is no wanderers' life that accords with the Dhamma: so it seems to me here, and that may be because I have not seen such venerable ones as yourself or [because I have not seen] the Dhamma here."

"Brahmin, if you think any statement of mine is to be agreed with, then agree with it; if you think any statement of mine is to

be argued against, then argue against it; and if you do not understand the meaning of any statement of mine, ask me to clarify it thus: 'How is this, Master Udena? What is the meaning of this?' In this way we can discuss this matter."

"Master Udena, if I think any statement of Master Udena's is to be agreed with, I shall agree with it; if I think any statement of his is to be argued against, I shall argue against it; and if I [159] do not understand the meaning of any statement of Master Udena's, then I shall ask Master Udena to clarify it thus: 'How is this Master Udena? What is the meaning of this?' In this way let us discuss this matter."

5-6. "Brahmin, there are four kinds of persons to be found existing in the world. What four?" ... (as *Sutta 51, §§5-6*) [160]...

"But, Master Udena, the kind of person who does not torment himself or pursue the practice of torturing himself and who does not torment others or pursue the practice of torturing others; who, since he torments neither himself nor others, is here and now hungerless, extinguished, and cooled, and abides experiencing bliss, having himself become holy - he does not torment and torture either himself or others, both of whom desire pleasure and recoil from pain. That is why this kind of person satisfies my mind."

7. "Brahmin, there are two kinds of assembly. What two? Here a certain assembly lusts after jewels and earrings and seeks wives and children, men and women slaves, fields and land, gold and silver. But here a certain assembly does not lust after jewels and earrings, but having abandoned wives and children, men and women slaves, fields and land, gold and silver, has gone forth from the home life into homelessness. Now there is this kind of person who does not torment himself or pursue the practice of torturing himself and who does not torment others or pursue the practice of torturing others; who, since he torments neither himself nor others, is here and now hungerless, extinguished, and cooled, and abides experiencing bliss, having himself become holy. In which of the two kinds of assembly do you usually see this person, brahmin - in the assembly that lusts after jewels and earrings and seeks wives and children, men and women slaves, fields and land, gold and silver; or in the assembly that does not lust after jewels and earrings, but having abandoned wives and children...has gone forth from the home life into homelessness?"

[161] "I usually see this kind of person, Master Udena, in the assembly that does not lust after jewels and earrings, but having abandoned wives and children...has gone forth from the home life into homelessness."

8. "But only just now, brahmin, we understood you to say: 'Worthy recluse, there is no wanderers' life that accords with the Dhamma: so it seems to me here, and that may be because I have not seen such venerable ones as yourself or [because I have not seen] the Dhamma here.'"

"Certainly, Master Udena, it was in order to learn that I spoke those words. There is a wanderers' life that accords with the Dhamma; so it seems to me here, and may Master Udena remember me [to have spoken] thus. It would be good if, out of compassion, Master Udena would expound to me in detail those four kinds of persons he mentioned in brief."

9. "Then, brahmin, listen and attend closely to what I shall say." – "Yes, sir," the brahmin Ghoṭamukha replied. The venerable Udena said this:

10–30. "Brahmin, what kind of person torments himself and pursues the practice of torturing himself? Here a certain person goes naked...*(as Sutta 51, §§8–28)* [162]...and abides experiencing bliss, having himself become holy."

31. When this was said, the brahmin Ghoṭamukha said to the venerable Udena: "Magnificent, Master Udena! Magnificent, Master Udena! Master Udena has made the Dhamma clear in many ways, as though he were turning upright what had been overthrown, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Udena for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Udena remember me as a lay follower who has gone to him for refuge for life."

32. "Do not go to me for refuge, brahmin. Go for refuge to that same Blessed One to whom I have gone for refuge."

"Where is he living now, that Master Gotama, accomplished and fully enlightened, Master Udena?"

"That Blessed One, accomplished and fully enlightened, has attained final Nibbāna, brahmin."

"If we heard that Master Gotama was within ten leagues, we would go ten leagues in order to see that Master Gotama,

accomplished and fully enlightened. If we heard that Master Gotama was within twenty leagues...thirty leagues...forty leagues...fifty leagues...a hundred leagues, [163] we would go a hundred leagues in order to see that Master Gotama, accomplished and fully enlightened. But since that Master Gotama has attained to final Nibbāna, we go to that Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. From today let Master Udena remember me as a lay follower who has gone for refuge for life.

33. "Now, Master Udena, the king of Anga gives me a daily donation. Let me give Master Udena a regular donation from that."

"What kind of regular donation does the king of Anga give you, brahmin?"

"Five hundred *kahāpanas*, Master Udena."⁸⁷⁸

"It is not allowable for us to accept gold and silver, brahmin."

"If it is not allowable for Master Udena, I will have a monastery built for Master Udena."

"If you desire to have a monastery built for me, brahmin, have an assembly hall built for the Sangha at Pāṭaliputta."⁸⁷⁹

"I am still more satisfied and pleased that Master Udena suggests that I give a gift to the Sangha. So with this regular donation and another regular donation, I shall have an assembly hall built for the Sangha at Pāṭaliputta."

Then with that regular donation [which he offered to Master Udena] and another regular donation [added to it], the brahmin Ghoṭamukha had an assembly hall built for the Sangha at Pāṭaliputta. And that is now known as the Ghoṭamukhī.

95 Cankī Sutta

With Cankī

[164] 1. THUS HAVE I HEARD.⁸⁸⁰ On one occasion the Blessed One was wandering in the Kosalan country with a large Sangha of bhikkhus, and eventually he arrived at a Kosalan brahmin village named Opasāda. There the Blessed One stayed in the Gods' Grove,⁸⁸¹ the Sāla-tree Grove to the north of Opasāda.

2. Now on that occasion the brahmin Cankī was ruling over Opasāda, a crown property abounding in living beings, rich in grasslands, woodlands, waterways, and grain, a royal endowment, a sacred grant given to him by King Pasenadi of Kosala.

3. The brahmin householders of Opasāda heard: "The recluse Gotama...*(as Sutta 91, §3)*...Now it is good see such arahants."

4. Then the brahmin householders of Opasāda set forth from Opasāda in groups and bands and headed northwards to the Gods' Grove, the Sāla-tree Grove.

5. Now on that occasion the brahmin Cankī had retired to the upper storey of his palace for his midday rest. Then he saw the brahmin householders of Opasāda setting forth from Opasāda in groups and bands and heading northwards to the Gods' Grove, the Sāla-tree Grove. When he saw them, he asked his minister: "Good minister, why are the brahmin householders of Opasāda setting forth from Opasāda in groups and bands and heading northwards to the Gods' Grove, the Sāla-tree Grove?"

6. "Sir, there is the recluse Gotama, the son of the Sakyans who went forth from a Sakyān clan, who has been wandering in the Kosalan country...*(as Sutta 91, §3)*...They are going to see that Master Gotama."

"Then, good minister, go to the brahmin householders of Opasāda and tell them: 'Sirs, the brahmin Cankī says this: "Please wait, sirs. The brahmin Cankī will also go to see the recluse Gotama.''"

"Yes, sir," the minister replied, [165] and he went to the brahmin householders of Opasāda and gave them the message.

7. Now on that occasion five hundred brahmins from various states were staying at Opasāda for some business or other. They heard: "The brahmin Cankī, it is said, is going to see the recluse Gotama." Then they went to the brahmin Cankī and asked him: "Sir, is it true that you are going to see the recluse Gotama?"

"So it is, sirs. I am going to see the recluse Gotama."

8. "Sir, do not go to see the recluse Gotama. It is not proper, Master Cankī, for you to go to see the recluse Gotama; rather, it is proper for the recluse Gotama to come to see you. For you, sir, are well born on both sides, of pure maternal and paternal descent seven generations back, unassailable and impeccable in respect of birth. Since that is so, Master Cankī, it is not proper for you to go to see the recluse Gotama; rather, it is proper for the recluse Gotama to come to see you. You, sir, are rich, with great wealth and great possessions. You, sir, are a master of the Three Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth; skilled in philology and grammar, you are fully versed in natural philosophy and in the marks of a Great Man. You, sir, are handsome, comely, and graceful, possessing supreme beauty of complexion, with sublime beauty and sublime presence, remarkable to behold. You, sir, are virtuous, mature in virtue, possessing mature virtue. You, sir, are a good speaker with a good delivery; [166] you speak words that are courteous, distinct, flawless, and communicate the meaning. You, sir, teach the teachers of many, and you teach the recitation of the hymns to three hundred brahmin students. You, sir, are honoured, respected, revered, venerated, and esteemed by King Pasenadi of Kosala. You, sir, are honoured, respected, revered, venerated, and esteemed by the brahmin Pokkharasāti.⁸⁸² You, sir, rule over Opasāda, a crown property abounding in living beings...a sacred grant given to you by King Pasenadi of Kosala. Since this is so, Master Cankī, it is not proper for you to go to see the recluse Gotama; rather, it is proper for the recluse Gotama to come to see you."

9. When this was said, the brahmin Cankī told those brahmins: "Now, sirs, hear from me why it is proper for me to go to see Master Gotama, and why it is not proper for Master Gotama to come to see me. Sirs, the recluse Gotama is well born on both

sides, of pure maternal and paternal descent seven generations back, unassailable and impeccable in respect of birth. Since this is so, sirs, it is not proper for Master Gotama to come to see me; rather, it is proper for me to go to see Master Gotama. Sirs, the recluse Gotama went forth abandoning much gold and bullion stored away in vaults and depositories. Sirs, the recluse Gotama went forth from the home life into homelessness while still young, a black-haired young man endowed with the blessing of youth, in the prime of life. Sirs, the recluse Gotama shaved off his hair and beard, put on the yellow robe, and went forth from the home life into homelessness though his mother and father wished otherwise and wept with tearful faces. Sirs, the recluse Gotama is handsome, comely, and graceful, possessing supreme beauty of complexion, [167] with sublime beauty and sublime presence, remarkable to behold. Sirs, the recluse Gotama is virtuous, with noble virtue, with wholesome virtue, possessing wholesome virtue. Sirs, the recluse Gotama is a good speaker with a good delivery; he speaks words that are courteous, distinct, flawless, and communicate the meaning. Sirs, the recluse Gotama is a teacher of the teachers of many. Sirs, the recluse Gotama is free from sensual lust and without personal vanity. Sirs, the recluse Gotama holds the doctrine of the moral efficacy of action, the doctrine of the moral efficacy of deeds; he does not seek any harm for the line of brahmans. Sirs, the recluse Gotama went forth from an aristocratic family, from one of the original noble families. Sirs, the recluse Gotama went forth from a rich family, from a family of great wealth and great possessions. Sirs, people come from remote kingdoms and remote districts to question the recluse Gotama. Sirs, many thousands of deities have gone for refuge for life to the recluse Gotama. Sirs, a good report of the recluse Gotama has been spread to this effect: 'That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.' Sirs, the recluse Gotama possesses the thirty-two marks of a Great Man. Sirs, King Seniya Bimbisāra of Magadha and his wife and children have gone for refuge for life to the recluse Gotama. Sirs, King Pasenadi of Kosala and his wife and children have gone for refuge for life to the recluse Gotama. Sirs, the brahmin Pokkharasāti and his wife

and children have gone for refuge for life to the recluse Gotama. Sirs, the recluse Gotama has arrived at Opasāda and is living at Opasāda in the Gods' Grove, the Sāla-tree Grove to the north of Opasāda. Now any recluses or brahmins that come to our town are our guests, and guests should be honoured, respected, revered, and venerated by us. Since the recluse Gotama has arrived at Opasāda, he is our guest, and as our guest should be honoured, respected, revered, and venerated by us. [168] Since this is so, sirs, it is not proper for Master Gotama to come to see me; rather, it is proper for me to go to see Master Gotama.

"Sirs, this much is the praise of Master Gotama that I have learned, but the praise of Master Gotama is not limited to that, for the praise of Master Gotama is immeasurable. Since Master Gotama possesses each one of these factors, it is not proper for him to come to see me; rather, it is proper for me to go to see Master Gotama. Therefore, sirs, let all of us go to see the recluse Gotama."

10. Then the brahmin Cankī, together with a large company of brahmins, went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side.

11. Now on that occasion the Blessed One was seated finishing some amiable talk with some very senior brahmins. At the time, sitting in the assembly, was a brahmin student named Kāpathika. Young, shaven-headed, sixteen years old, he was a master of the Three Vedas with their vocabularies, liturgy, phonology, and etymology, and the histories as a fifth; skilled in philology and grammar; he was fully versed in natural philosophy and in the marks of a Great Man. While the very senior brahmins were conversing with the Blessed One, he often broke in and interrupted their talk. Then the Blessed One rebuked the brahmin student Kāpathika thus: "Let not the venerable Bhāradvāja break in and interrupt the talk of the very senior brahmins while they are conversing. Let the venerable Bhāradvāja wait until the talk is finished."

When this was said, the brahmin Cankī said to the Blessed One: "Let not Master Gotama rebuke the brahmin student Kāpathika. The brahmin student Kāpathika is a clansman, he is very learned, he has a good delivery, he is wise; he is capable of taking part in this discussion with Master Gotama."

12. Then the Blessed One thought: "Surely, [169] since the brahmins honour him thus, the brahmin student Kāpaṭhika must be accomplished in the scriptures of the Three Vedas."

Then the brahmin student Kāpaṭhika thought: "When the recluse Gotama catches my eye, I shall ask him a question."

Then, knowing with his own mind the thought in the brahmin student Kāpaṭhika's mind, the Blessed One turned his eye towards him. Then the brahmin student Kāpaṭhika thought: "The recluse Gotama has turned towards me. Suppose I ask him a question." Then he said to the Blessed One: "Master Gotama, in regard to the ancient brahmanic hymns that have come down through oral transmission and in the scriptural collections, the brahmins come to the definite conclusion: 'Only this is true, anything else is wrong.' What does Master Gotama say about this?"

13. "How then, Bhāradvāja, among the brahmins is there even a single brahmin who says thus: 'I know this, I see this: only this is true, anything else is wrong'?" – "No, Master Gotama."

"How then, Bhāradvāja, among the brahmins is there even a single teacher or a single teacher's teacher back to the seventh generation of teachers who says thus: 'I know this, I see this: only this is true, anything else is wrong'?" – "No, Master Gotama."

"How then, Bhāradvāja, the ancient brahmin seers, the creators of the hymns, the composers of the hymns, whose ancient hymns that were formerly chanted, uttered, and compiled, the brahmins nowadays still chant and repeat, repeating what was spoken and reciting what was recited – that is, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāsetṭha, Kassapa, and Bhagu⁸⁸³ – did even these ancient brahmin seers say thus: 'We know this, we see this: only this is true, anything else is wrong'?" – [170] "No, Master Gotama."

"So, Bhāradvāja, it seems that among the brahmins there is not even a single brahmin who says thus: 'I know this, I see this: only this is true, anything else is wrong.' And among the brahmins there is not even a single teacher or a single teacher's teacher back to the seventh generation of teachers, who says thus: 'I know this, I see this: only this is true, anything else is wrong.' And the ancient brahmin seers, the creators of the hymns, the composers of the hymns...even these ancient brahmin seers did not say thus: 'We know this, we see this: only this is true, anything else is wrong.' Suppose there were a file of

blind men each in touch with the next: the first one does not see, the middle one does not see, and the last one does not see. So too, Bhāradvāja, in regard to their statement the brahmins seem to be like a file of blind men: the first one does not see, the middle one does not see, and the last one does not see. What do you think, Bhāradvāja, that being so, does not the faith of the brahmins turn out to be groundless?"

14. "The brahmins honour this not only out of faith, Master Gotama. They also honour it as oral tradition."

"Bhāradvāja, first you took your stand on faith, now you speak of oral tradition. There are five things, Bhāradvāja, that may turn out in two different ways here and now. What five? Faith, approval, oral tradition, reasoned cogitation, and reflective acceptance of a view.⁸⁸⁴ These five things may turn out in two different ways here and now. Now something may be fully accepted out of faith, yet it may be empty, hollow, and false; but something else may not be fully accepted out of faith, yet it may be factual, true, and unmistaken. Again, [171] something may be fully approved of...may be well cogitated...may be well reflected upon, yet it may be empty, hollow, and false; but something else may not be well reflected upon, yet it may be factual, true, and unmistaken. [Under these conditions] it is not proper for a wise man who preserves truth to come to the definite conclusion: 'Only this is true, anything else is wrong.'"⁸⁸⁵

15. "But, Master Gotama, in what way is there the preservation of truth?⁸⁸⁶ How does one preserve truth? We ask Master Gotama about the preservation of truth."

"If a person has faith, Bhāradvāja, he preserves truth when he says: 'My faith is thus'; but he does not yet come to the definite conclusion: 'Only this is true, anything else is wrong.' In this way, Bhāradvāja, there is the preservation of truth; in this way he preserves truth; in this way we describe the preservation of truth. But as yet there is no discovery of truth."⁸⁸⁷

"If a person approves of something...if he receives an oral tradition...if he [reaches a conclusion based on] reasoned cogitation...if he gains a reflective acceptance of a view, he preserves truth when he says: 'My reflective acceptance of a view is thus'; but he does not yet come to the definite conclusion: 'Only this is true, anything else is wrong.' In this way too, Bhāradvāja, there is the preservation of truth; in this way he preserves truth; in

this way we describe the preservation of truth. But as yet there is no discovery of truth."

16. "In that way, Master Gotama, there is the preservation of truth; in that way one preserves truth; in that way we recognise the preservation of truth. But in what way, Master Gotama, is there the discovery of truth? In what way does one discover truth? We ask Master Gotama about the discovery of truth."

17. "Here, Bhāradvāja, a bhikkhu may be living in dependence on some village or town.⁸⁸⁸ Then a householder or a householder's son goes to him and investigates him in regard to three kinds of states: [172] in regard to states based on greed, in regard to states based on hate, and in regard to states based on delusion: 'Are there in this venerable one any states based on greed such that, with his mind obsessed by those states, while not knowing he might say, "I know," or while not seeing he might say, "I see," or he might urge others to act in a way that would lead to their harm and suffering for a long time?' As he investigates him he comes to know: 'There are no such states based on greed in this venerable one. The bodily behaviour and the verbal behaviour of this venerable one are not those of one affected by greed. And the Dhamma that this venerable one teaches is profound, hard to see and hard to understand, peaceful and sublime, unattainable by mere reasoning, subtle, to be experienced by the wise. This Dhamma cannot easily be taught by one affected by greed.'

18. "When he has investigated him and has seen that he is purified from states based on greed, he next investigates him in regard to states based on hate: 'Are there in this venerable one any states based on hate such that, with his mind obsessed by those states...he might urge others to act in a way that would lead to their harm and suffering for a long time?' As he investigates him, he comes to know: 'There are no such states based on hate in this venerable one. The bodily behaviour and the verbal behaviour of this venerable one are not those of one affected by hate. And the Dhamma that this venerable one teaches is profound...to be experienced by the wise. This Dhamma cannot easily be taught by one affected by hate.'

19. "When he has investigated him and has seen that he is purified from states based on hate, [173] he next investigates him in regard to states based on delusion: 'Are there in this

venerable one any states based on delusion such that, with his mind obsessed by those states...he might urge others to act in a way that would lead to their harm and suffering for a long time?" As he investigates him, he comes to know: 'There are no such states based on delusion in this venerable one. The bodily behaviour and the verbal behaviour of this venerable one are not those of one affected by delusion. And the Dhamma that this venerable one teaches is profound...to be experienced by the wise. This Dhamma cannot easily be taught by one affected by delusion.'

20. "When he has investigated him and has seen that he is purified from states based on delusion, then he places faith in him; filled with faith he visits him and pays respect to him; having paid respect to him, he gives ear; when he gives ear, he hears the Dhamma; having heard the Dhamma, he memorises it and examines the meaning of the teachings he has memorised; when he examines their meaning, he gains a reflective acceptance of those teachings; when he has gained a reflective acceptance of those teachings, zeal springs up; when zeal has sprung up, he applies his will; having applied his will, he scrutinises,⁸⁸⁹ having scrutinised, he strives;⁸⁹⁰ resolutely striving, he realises with the body the ultimate truth and sees it by penetrating it with wisdom.⁸⁹¹ In this way, Bhāradvāja, there is the discovery of truth; in this way one discovers truth; in this way we describe the discovery of truth. But as yet there is no final arrival at truth."⁸⁹²

21. "In that way, Master Gotama, there is the discovery of truth; in that way one discovers truth; in that way we recognise the discovery of truth. But in what way, Master Gotama, is there the final arrival at truth? In what way does one finally arrive at truth? We ask Master Gotama about the final arrival at truth." [174]

"The final arrival at truth, Bhāradvāja, lies in the repetition, development, and cultivation of those same things. In this way, Bhāradvāja, there is the final arrival at truth; in this way one finally arrives at truth; in this way we describe the final arrival at truth."

22. "In that way, Master Gotama, there is the final arrival at truth; in that way one finally arrives at truth; in that way we recognise the final arrival at truth. But what, Master Gotama, is most helpful for the final arrival at truth? We ask Master Gotama about the thing most helpful for the final arrival at truth."

"Striving is most helpful for the final arrival at truth, Bhāradvāja. If one does not strive, one will not finally arrive at truth; but because one strives, one does finally arrive at truth. That is why striving is most helpful for the final arrival at truth."

23. "But what, Master Gotama, is most helpful for striving? We ask Master Gotama about the thing most helpful for striving."

"Scrutiny is most helpful for striving, Bhāradvāja. If one does not scrutinise, one will not strive; but because one scrutinises, one strives. That is why scrutiny is most helpful for striving."

24. "But what, Master Gotama, is most helpful for scrutiny? We ask Master Gotama about the thing most helpful for scrutiny."

"Application of the will is most helpful for scrutiny, Bhāradvāja. If one does not apply one's will, one will not scrutinise; but because one applies one's will, one scrutinises. That is why application of the will is most helpful for scrutiny."

25. "But what, Master Gotama, is most helpful for application of the will? We ask the Master Gotama about the thing most helpful for application of the will."

"Zeal is most helpful for application of the will, Bhāradvāja. If one does not arouse zeal, one will not apply one's will; but because one arouses zeal, one applies one's will. That is why zeal is most helpful for application of the will."

26. "But what, Master Gotama, is most helpful for zeal? [175] We ask Master Gotama about the thing most helpful for zeal."

"A reflective acceptance of the teachings is most helpful for zeal, Bhāradvāja. If one does not gain a reflective acceptance of the teachings, zeal will not spring up; but because one gains a reflective acceptance of the teachings, zeal springs up. That is why a reflective acceptance of the teachings is most helpful for zeal."

27. "But what, Master Gotama, is most helpful for a reflective acceptance of the teachings? We ask Master Gotama about the thing most helpful for a reflective acceptance of the teachings."

"Examination of the meaning is most helpful for a reflective acceptance of the teachings, Bhāradvāja. If one does not examine their meaning, one will not gain a reflective acceptance of the teachings; but because one examines their meaning, one gains a reflective acceptance of the teachings. That is why examination of the meaning is most helpful for a reflective acceptance of the teachings."

28. "But what, Master Gotama, is most helpful for examination of the meaning? We ask Master Gotama about the thing most helpful for examination of meaning."

"Memorising the teachings is most helpful for examining the meaning, Bhāradvāja. If one does not memorise a teaching, one will not examine its meaning; but because one memorises a teaching, one examines its meaning."

29. "But what, Master Gotama, is most helpful for memorising the teachings? We ask Master Gotama about the thing most helpful for memorising the teachings."

"Hearing the Dhamma is most helpful for memorising the teachings, Bhāradvāja. If one does not hear the Dhamma, one will not memorise the teachings; but because one hears the Dhamma, one memorises the teachings. That is why hearing the Dhamma is most helpful for memorising the teachings."

30. "But what, Master Gotama, is most helpful for hearing the Dhamma? We ask Master Gotama about the thing most helpful for hearing the Dhamma."

"Giving ear is most helpful for hearing the Dhamma, Bhāradvāja. [176] If one does not give ear, one will not hear the Dhamma; but because one gives ear, one hears the Dhamma. That is why giving ear is most helpful for hearing the Dhamma."

31. "But what, Master Gotama, is most helpful for giving ear? We ask Master Gotama about the thing most helpful for giving ear."

"Paying respect is most helpful for giving ear, Bhāradvāja. If one does not pay respect, one will not give ear; but because one pays respect, one gives ear. That is why paying respect is most helpful for giving ear."

32. "But what, Master Gotama, is most helpful for paying respect? We ask Master Gotama about the thing most helpful for paying respect."

"Visiting is most helpful for paying respect, Bhāradvāja. If one does not visit [a teacher], one will not pay respect to him; but because one visits [a teacher], one pays respect to him. That is why visiting is most helpful for paying respect."

33. "But what, Master Gotama, is most helpful for visiting? We ask Master Gotama about the thing most helpful for visiting."

"Faith is most helpful for visiting, Bhāradvāja. If faith [in a teacher] does not arise, one will not visit him; but because faith [in a teacher] arises, one visits him. That is why faith is most helpful for visiting."

34. "We asked Master Gotama about the preservation of truth, and Master Gotama answered about the preservation of truth; we approve of and accept that answer, and so we are satisfied. We asked Master Gotama about the discovery of truth, and Master Gotama answered about the discovery of truth; we approve of and accept that answer, and so we are satisfied. We asked Master Gotama about the final arrival at truth, and Master Gotama answered about the final arrival at truth; we approve of and accept that answer, and so we are satisfied. [177] We asked Master Gotama about the thing most helpful for the final arrival at truth, and Master Gotama answered about the thing most helpful for the final arrival at truth; we approve of and accept that answer, and so we are satisfied. Whatever we asked Master Gotama about, that he has answered us; we approve of and accept that answer, and so we are satisfied. Formerly, Master Gotama, we used to think: 'Who are these bald-pated recluses, these swarthy menial offspring of the Kinsman's feet, that they would understand the Dhamma?'⁸⁹³ But Master Gotama has indeed inspired in me love for recluses, confidence in recluses, reverence for recluses.

35. "Magnificent, Master Gotama! Magnificent, Master Gotama!... (as *Sutta 91, §37*)... From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life."

96 *Esukārī Sutta*

To Esukārī

1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapindika's Park.

2. Then the brahmin Esukārī went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and said:

3. "Master Gotama, the brahmins prescribe four levels of service. They prescribe the level of service towards a brahmin, the level of service towards a noble, the level of service towards a merchant, and the level of service towards a worker. Therein, Master Gotama, the brahmins prescribe this as the level of service towards a brahmin: a brahmin may serve a brahmin, a noble may serve a brahmin, a merchant may serve a brahmin, and a worker may serve a brahmin. That is the level of service towards a brahmin [178] that the brahmins prescribe. Master Gotama, the brahmins prescribe this as the level of service towards a noble: a noble may serve a noble, a merchant may serve a noble, and a worker may serve a noble. That is the level of service towards a noble that the brahmins prescribe. Master Gotama, the brahmins prescribe this as the level of service towards a merchant: a merchant may serve a merchant and a worker may serve a merchant. That is the level of service towards a merchant that the brahmins prescribe. Master Gotama, the brahmins prescribe this as the level of service towards a worker: only a worker may serve a worker; for who else could serve a worker? That is the level of service towards a worker that the brahmins prescribe. What does Master Gotama say about this?"

4. "Well, brahmin, has all the world authorised the brahmins to prescribe these four levels of service?" – "No, Master Gotama." – "Suppose, brahmin, they were to force a cut of meat

upon a poor, penniless, destitute man and tell him: 'Good man, you must eat this meat and pay for it'; so too, without the consent of those [other] recluses and brahmins, the brahmins nevertheless prescribe those four levels of service.

5. "I do not say, brahmin, that all are to be served, nor do I say that none are to be served. For if, when serving someone, one becomes worse and not better because of that service, then I say that he should not be served. And if, when serving someone, one becomes better and not worse because of that service, then I say that he should be served.

6. "If they were to ask a noble thus: 'Which of these should you serve – one in whose service you become worse and not better when serving him, or one in whose service you become better and not worse when serving him: [179] answering rightly, a noble would answer thus: 'I should not serve the one in whose service I become worse and not better when serving him; I should serve the one in whose service I become better and not worse when serving him.'

"If they were to ask a brahmin...to ask a merchant...to ask a worker...answering rightly, a worker would answer thus: 'I should not serve the one in whose service I become worse and not better when serving him; I should serve the one in whose service I become better and not worse when serving him.'

7. "I do not say, brahmin, that one is better because one is from an aristocratic family, nor do I say that one is worse because one is from an aristocratic family. I do not say that one is better because one is of great beauty, nor do I say that one is worse because one is of great beauty. I do not say that one is better because one is of great wealth, nor do I say that one is worse because one is of great wealth.

8. "For here, brahmin, one from an aristocratic family may kill living beings, take what is not given, misconduct himself in sensual pleasures, speak falsely, speak maliciously, speak harshly, gossip, be covetous, have a mind of ill will, and hold wrong view. Therefore I do not say that one is better because one is from an aristocratic family. But also, brahmin, one from an aristocratic family may abstain from killing living beings, from taking what is not given, from misconduct in sensual pleasures, from false speech, from malicious speech, from harsh speech, and from gossip, and he may be uncovetous, have a mind

without ill will, and hold right view. Therefore I do not say that one is worse because one is from an aristocratic family.

"Here, brahmin, one of great beauty...one of great wealth may kill living beings...and hold wrong view. Therefore I do not say that one is better because one is of great beauty...of great wealth. But also, brahmin, one of great beauty...of great wealth may abstain from killing living beings...and hold right view. Therefore [180] I do not say that one is worse because one is of great beauty...of great wealth.

9. "I do not say, brahmin, that all are to be served, nor do I say that none are to be served. For if, when serving someone, one's faith, virtue, learning, generosity, and wisdom increase in his service, then I say that he should be served."

10. When this was said, the brahmin Esukārī said to the Blessed One: "Master Gotama, the brahmans prescribe four types of wealth. They prescribe the wealth of a brahmin, the wealth of a noble, the wealth of a merchant, and the wealth of a worker.

"Therein, Master Gotama, the brahmans prescribe this as the wealth of a brahmin – wandering for alms;⁸⁹⁴ a brahmin who spurns his own wealth, wandering for alms, abuses his duty like a guard who takes what has not been given. That is the wealth of a brahmin which the brahmans prescribe. Master Gotama, the brahmans prescribe this as the wealth of a noble – the bow and quiver; a noble who spurns his own wealth, the bow and quiver, abuses his duty like a guard who takes what has not been given. That is the wealth of a noble which the brahmans prescribe. Master Gotama, the brahmans prescribe this as the wealth of a merchant – farming and cattle-breeding;⁸⁹⁵ a merchant who spurns his own wealth, farming and cattle-breeding, abuses his duty like a guard who takes what has not been given. That is the wealth of a merchant which the brahmans prescribe. Master Gotama, the brahmans prescribe this as the wealth of a worker – the sickle and carrying-pole; a worker who spurns his own wealth, the sickle and carrying-pole, abuses his duty like a guard who takes what has not been given. That is the wealth of a worker which the brahmans prescribe. What does Master Gotama say about this?"

11. "Well, brahmin, has all the world authorised the brahmans to prescribe these four types of wealth?" – [181] "No, Master Gotama." – "Suppose, brahmin, they were to force a cut of meat

upon a poor, penniless, destitute man and tell him: 'Good man, you must eat this meat and pay for it'; so too, without the consent of those [other] recluses and brahmins, the brahmins nevertheless prescribe these four types of wealth.

12. "I, brahmin, declare the noble supramundane Dhamma as a person's own wealth.⁸⁹⁶ But recollecting his ancient maternal and paternal family lineage, he is reckoned according to wherever he is reborn.⁸⁹⁷ If he is reborn in a clan of nobles, he is reckoned as a noble; if he is reborn in a clan of brahmins, he is reckoned as a brahmin; if he is reborn in a clan of merchants, he is reckoned as a merchant; if he is reborn in a clan of workers, he is reckoned as a worker. Just as fire is reckoned by the particular condition dependent on which it burns – when fire burns dependent on logs, it is reckoned as a log fire; when fire burns dependent on faggots, it is reckoned as a faggot fire; when fire burns dependent on grass, it is reckoned as a grass fire; when fire burns dependent on cowdung, it is reckoned as a cowdung fire – so too, brahmin, I declare the noble supramundane Dhamma as a person's own wealth. But recollecting his ancient maternal and paternal lineage, he is reckoned according to wherever he is reborn. If he is reborn...in a clan of workers, he is reckoned as a worker.

13. "If, brahmin, anyone from a clan of nobles goes forth from the home life into homelessness, and after encountering the Dhamma and Discipline proclaimed by the Tathāgata, he abstains from killing living beings, from taking what is not given, from incelibacy, from false speech, from malicious speech, from harsh speech, and from gossip, and is uncovetous, has a mind without ill will, and holds right view, he is one who is accomplishing the true way, the Dhamma that is wholesome. [182]

"If, brahmin, anyone from a clan of brahmins goes forth...If anyone from a clan of merchants goes forth...If anyone from a clan of workers goes forth from the home life into homelessness, and after encountering the Dhamma and Discipline proclaimed by the Tathāgata, he abstains from killing living beings...and holds right view, he is one who is accomplishing the true way, the Dhamma that is wholesome.

14. "What do you think, brahmin? Is only a brahmin capable of developing a mind of loving-kindness towards a certain region, without hostility and without ill will, and not a noble, or a merchant, or a worker?"

"No, Master Gotama. Whether it be a noble, or a brahmin, or a merchant, or a worker – those of all four castes are capable of developing a mind of loving-kindness towards a certain region, without hostility and without ill will."

"So too, brahmin, if anyone from a clan of nobles goes forth...*(repeat §13)*...he is one who is accomplishing the true way, the Dhamma that is wholesome.

15. "What do you think, brahmin? Is only a brahmin capable of taking a loofah and bath powder, going to the river, and washing off dust and dirt, and not a noble, or a merchant, or a worker?"

"No, Master Gotama. Whether it be a noble, or a brahmin, or a merchant, [183] or a worker – those of all four castes are capable of taking a loofah and bath powder, going to the river, and washing off dust and dirt."

"So too, brahmin, if anyone from a clan of nobles goes forth...*(repeat §13)*...he is one who is accomplishing the true way, the Dhamma that is wholesome.

16. "What do you think, brahmin? Suppose a head-anointed noble king were to assemble here a hundred men of different birth"...*(as Sutta 93, §13) [184]*..."For all fire has a flame, a colour, and a radiance, and it is possible to use all fire for the purposes of fire."

"So too, brahmin, if anyone from a clan of nobles goes forth...*(repeat §13)*...he is one who is accomplishing the true way, the Dhamma that is wholesome."

17. When this was said, the brahmin Esukārī said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama!...From today let Master Gotama remember me as a lay follower who has gone to him for refuge for life."

97 *Dhānañjāni Sutta*

To Dhānañjāni

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Rājagaha in the Bamboo Grove, the Squirrels' Sanctuary.

2. Now on that occasion the venerable Sāriputta was wandering in the Southern Hills with a large Sangha of bhikkhus. Then a certain [185] bhikkhu who had spent the Rains at Rājagaha went to the venerable Sāriputta in the Southern Hills and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and the venerable Sāriputta asked him: "Is the Blessed One well and strong, friend?"

"The Blessed One is well and strong, friend."

"Is the Sangha of bhikkhus well and strong, friend?"

"The Sangha of bhikkhus too is well and strong, friend."

"Friend, there is a brahmin named Dhānañjāni living in Rājagaha at the Taṇḍulapāla Gate. Is that brahmin Dhānañjāni well and strong?"

"That brahmin Dhānañjāni too is well and strong, friend."

"Is he diligent, friend?"

"How could he be diligent, friend? He plunders brahmin householders in the name of the king, and he plunders the king in the name of the brahmin householders. His wife, who had faith and came from a clan with faith, has died and he has taken another wife, a woman without faith who comes from a clan without faith."

"This is bad news that we hear, friend. It is bad news indeed to hear that the brahmin Dhānañjāni has become negligent. Perhaps sometime or other we might meet the brahmin Dhānañjāni and have some conversation with him."

3. Then, having stayed in the Southern Hills as long as he chose, the venerable Sāriputta set out to wander towards

Rājagaha. Wandering by stages he eventually arrived at Rājagaha, and there he lived in the Bamboo Grove, the Squirrels' Sanctuary.

4. Then, when it was morning, the venerable Sāriputta dressed, and taking his bowl and outer robe, went into Rājagaha for alms. [186] Now at that time the brahmin Dhānañjāni was having his cows milked in a cowshed outside the city. So when the venerable Sāriputta had wandered for alms in Rājagaha and had returned from his almsround, after his meal he went to the brahmin Dhānañjāni. The brahmin Dhānañjāni saw the venerable Sāriputta coming in the distance, and he went to him and said: "Drink some of this fresh milk, Master Sāriputta, until it is time for the meal."

"Enough, brahmin, I have finished my meal for today. I shall be at the root of that tree for the day's abiding. You may come there."

"Yes, sir," he replied.

5. And then, after he had eaten his morning meal, the brahmin Dhānañjāni went to the venerable Sāriputta and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and the venerable Sāriputta asked him: "Are you diligent, Dhānañjāni?"

"How can we be diligent, Master Sāriputta, when we have to support our parents, our wife and children, and our slaves, servants, and workers; when we have to do our duty towards our friends and companions, towards our kinsmen and relatives, towards our guests, towards our departed ancestors, towards the deities, and towards the king; and when this body must also be refreshed and nourished?"

6. "What do you think, Dhānañjāni? Suppose someone here were to behave contrary to the Dhamma, to behave unrighteously for the sake of his parents, and then because of such behaviour the wardens of hell were to drag him off to hell. Would he be able [to free himself by pleading thus]: 'It was for the sake of my parents that I behaved contrary to the Dhamma, that I behaved unrighteously, so let not the wardens of hell [drag me off] to hell'? [187] Or would his parents be able [to free him by pleading thus]: 'It was for our sake that he behaved contrary to the Dhamma, that he behaved unrighteously, so let not the wardens of hell [drag him off] to hell'?"

"No, Master Sāriputta. Even while he was crying out, the wardens of hell would fling him into hell."

7-15. "What do you think, Dhānañjāni? Suppose someone here were to behave contrary to the Dhamma, to behave unrighteously for the sake of his wife and children...for the sake of his slaves, servants, and workers...for the sake of his friends and companions...for the sake of his kinsmen and relatives...for the sake of his guests...[188] for the sake of his departed ancestors...for the sake of the deities...for the sake of the king...for the sake of refreshing and nourishing this body, and because of such behaviour the wardens of hell were to drag him off to hell. Would he be able [to free himself by pleading thus]: 'It was for the sake of refreshing and nourishing this body that I behaved contrary to the Dhamma, that I behaved unrighteously, so let not the wardens of hell [drag me off] to hell'? Or would others be able [to free him by pleading thus]: 'It was for the sake of refreshing and nourishing this body that he behaved contrary to the Dhamma, that he behaved unrighteously, so let not the wardens of hell [drag him off] to hell'?"

"No, Master Sāriputta. Even while he was crying out, the wardens of hell would fling him into hell."

16. "What do you think, Dhānañjāni? Who is the better, one who for the sake of his parents behaves contrary to the Dhamma, behaves unrighteously, or one who for the sake of his parents behaves according to the Dhamma, behaves righteously?"

"Master Sāriputta, the one who for the sake of his parents behaves contrary to the Dhamma, behaves unrighteously, is not the better; the one who for the sake of his parents behaves according to the Dhamma, behaves righteously, is the better."

"Dhānañjāni, there are other kinds of work, profitable and in accordance with the Dhamma, by means of which one can support one's parents and at the same time both avoid doing evil and practise merit.

17-25. "What do you think, Dhānañjāni? Who is the better, one who for the sake of his wife and children...[189]...for the sake of his slaves, servants, and workers...for the sake of his friends and companions...[190]...for the sake of his kinsmen and relatives...for the sake of his guests...for the sake of his departed ancestors...for the sake of the deities...[191]...for the

sake of the king...for the sake of refreshing and nourishing this body behaves contrary to the Dhamma, behaves unrighteously, or one who for the sake of refreshing and nourishing this body behaves according to the Dhamma, behaves righteously?"

"Master Sāriputta, the one who for the sake of refreshing and nourishing this body behaves contrary to the Dhamma, behaves unrighteously, is not the better; the one who for the sake of refreshing and nourishing this body behaves according to the Dhamma, behaves righteously, is the better."

"Dhānañjāni, there are other kinds of work, profitable and in accordance with the Dhamma, by means of which one can refresh and nourish this body and at the same time both avoid doing evil and practise merit."

26. Then the brahmin Dhānañjāni, having delighted and rejoiced in the venerable Sāriputta's words, rose from his seat and departed.

27. On a later occasion the brahmin Dhānañjāni became afflicted, suffering, and gravely ill. Then he told a man: "Come, good man, [192] go to the Blessed One, pay homage in my name with your head at his feet, and say: 'Venerable sir, the brahmin Dhānañjāni is afflicted, suffering, and gravely ill; he pays homage with his head at the Blessed One's feet.' Then go to the venerable Sāriputta, pay homage in my name with your head at his feet, and say: 'Venerable sir, the brahmin Dhānañjāni is afflicted, suffering, and gravely ill; he pays homage with his head at the venerable Sāriputta's feet.' Then say thus: 'It would be good, venerable sir, if the venerable Sāriputta would come to the house of the brahmin Dhānañjāni, out of compassion.'"

"Yes, venerable sir," the man replied, and he went to the Blessed One, and after paying homage to the Blessed One, he sat down at one side and delivered his message. Then he went to the venerable Sāriputta and after paying homage to the venerable Sāriputta, he delivered his message, saying: "It would be good, venerable sir, if the venerable Sāriputta would come to the residence of the brahmin Dhānañjāni, out of compassion." The venerable Sāriputta consented in silence.

28. Then the venerable Sāriputta dressed, and taking his bowl and outer robe, he went to the residence of the brahmin Dhānañjāni, sat down on a seat made ready, and said to the brahmin Dhānañjāni: "I hope you are getting well, brahmin, I

hope you are comfortable. I hope your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is apparent."

29. "Master Sāriputta, I am not getting well, I am not comfortable. My painful feelings are increasing, not subsiding; their increase and not their subsiding is apparent. Just as if [193] a strong man were splitting my head open with a sharp sword, so too, violent winds cut through my head. I am not getting well...Just as if a strong man were tightening a tough leather strap around my head as a headband, so too, there are violent pains in my head. I am not getting well...Just as if a skilled butcher or his apprentice were to carve up an ox's belly with a sharp butcher's knife, so too, violent winds are carving up my belly. I am not getting well...Just as if two strong men were to seize a weaker man by both arms and roast him over a pit of hot coals, so too, there is a violent burning in my body. I am not getting well, I am not comfortable. My painful feelings are increasing, not subsiding; their increase and not their subsiding is apparent."

30. "What do you think, Dhānañjāni? Which is better – hell or the animal realm?" – "The animal realm, Master Sāriputta." – "Which is better – the animal realm or the realm of ghosts?" – "The realm of ghosts, Master Sāriputta." – "Which is better – the realm of ghosts or the realm of human beings?" – "Human beings, Master Sāriputta." [194] "Which is better – human beings or the gods of the heaven of the Four Great Kings?" – "The gods of the heaven of the Four Great Kings, Master Sāriputta." – "Which is better – the gods of the heaven of the Four Great Kings or the gods of the heaven of the Thirty-three?" – "The gods of the heaven of the Thirty-three, Master Sāriputta." – "Which is better – the gods of the heaven of the Thirty-three or the Yāma gods?" – "The Yāma gods, Master Sāriputta." – "Which is better – the Yāma gods or the gods of the Tusita heaven?" – "The gods of the Tusita heaven, Master Sāriputta." – "Which is better – the gods of the Tusita heaven or the gods who delight in creating?" – "The gods who delight in creating, Master Sāriputta." – "Which is better – the gods who delight in creating or the gods who wield power over others' creations?" – "The gods who wield power over others' creations, Master Sāriputta."

31. "What do you think, Dhānañjāni? Which is better – the gods who wield power over others' creations or the Brahma-world?" – "Master Sāriputta said 'the Brahma-world.' Master Sāriputta said 'the Brahma-world.'"

Then the venerable Sāriputta thought: "These brahmins are devoted to the Brahma-world. Suppose I show the brahmin Dhānañjāni the path to the company of Brahmā?" [And he said:] "Dhānañjāni, I shall show you the path to the company of Brahmā. Listen and attend closely to what I shall say." – "Yes, sir," he replied. [195] The venerable Sāriputta said this:

32. "What is the path to the company of Brahmā? Here, Dhānañjāni, a bhikkhu abides pervading one quarter with a mind imbued with loving-kindness, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility and without ill will. This is the path to the company of Brahmā.

33–35. "Again, Dhānañjāni, a bhikkhu abides pervading one quarter with a mind imbued with compassion...with a mind imbued with appreciative joy...with a mind imbued with equanimity, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with equanimity, abundant, exalted, immeasurable, without hostility and without ill will. This too is the path to the company of Brahmā."

36. "Then, Master Sāriputta, pay homage in my name with your head at the Blessed One's feet, and say: 'Venerable sir, the brahmin Dhānañjāni is afflicted, suffering, and gravely ill; he pays homage with his head at the Blessed One's feet.'"

Then the venerable Sāriputta, having established the brahmin Dhānañjāni in the inferior Brahma-world, rose from his seat and departed while there was still more to be done.⁸⁹⁸ Soon after the venerable Sāriputta had left, the brahmin Dhānañjāni died and reappeared in the Brahma-world.

37. Then the Blessed One addressed the bhikkhus thus: "Bhikkhus, Sāriputta, having established the brahmin Dhānañjāni in the inferior Brahma-world, rose from his seat and departed while there was still more to be done."

38. Then the venerable Sāriputta went to the Blessed One, and after paying homage to him, he sat down at one side and said: "Venerable sir, the brahmin Dhānañjāni is afflicted, suffering, and gravely ill; he pays homage with his head at the Blessed One's feet."

"Sāriputta, having established the brahmin Dhānañjāni [196] in the inferior Brahma-world, why did you rise from your seat and leave while there was still more to be done?"

"Venerable sir, I thought thus: 'These brahmins are devoted to the Brahma-world. Suppose I show the brahmin Dhānañjāni the path to the company of Brahmā.'" "

"Sāriputta, the brahmin Dhānañjāni has died and has reappeared in the Brahma-world."⁸⁹⁹

98 Vāsetṭha Sutta

To Vāsetṭha

[115] 1. THUS HAVE I HEARD.⁹⁰⁰ On one occasion the Blessed One was living at Icchānangala, in the wood near Icchānangala.

2. Now on that occasion a number of well-known, well-to-do brahmins were staying at Icchānangala, that is, the brahmin Cankī, the brahmin Tārukka, the brahmin Pokkharasāti, the brahmin Jāṇussoṇi, the brahmin Todeyya, and other well-known, well-to-do brahmins.

3. Then, while the brahmin students Vāsetṭha and Bhāradvāja were walking and wandering for exercise, this discussion arose between them: "How is one a brahmin?" The brahmin student Bhāradvāja said: "When one is well-born on both sides, of pure maternal and paternal descent seven generations back, unassailable and impeccable in respect of birth, then one is a brahmin." The brahmin student Vāsetṭha said: "When one is virtuous and fulfils the observances, then one is a brahmin."

4. But the brahmin student Bhāradvāja could not [116] convince the brahmin student Vāsetṭha, nor could the brahmin student Vāsetṭha convince the brahmin student Bhāradvāja.

5. Then the brahmin student Vāsetṭha addressed the brahmin student Bhāradvāja: "Sir, the recluse Gotama, the son of the Sakyans who went forth from a Sakyān clan, is living at Icchānangala, in the wood near Icchānangala. Now a good report of Master Gotama has been spread to this effect: 'That Blessed One is accomplished, fully enlightened, perfect in true knowledge and conduct, sublime, knower of worlds, incomparable leader of persons to be tamed, teacher of gods and humans, enlightened, blessed.' Come, Bhāradvāja, let us go to the recluse Gotama and ask him about this matter. As he answers, so we will remember it." – "Yes, sir," the brahmin student Bhāradvāja replied.

6. Then the two brahmin students, Vāsetṭha and Bhāradvāja, went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, they sat down at one side and the brahmin student Vāsetṭha addressed the Blessed One in stanzas thus:

7. *Vāsetṭha*

1. "We are both acknowledged to possess
The knowledge we claim of the Triple Veda,
For I am Pokkharasāti's pupil
And he a pupil of Tārukkha.

2. We have attained full mastery
Over all that the Vedic experts teach;
Skilled in philology and grammar
We match our teachers in discussion. [117]

3. A dispute has arisen between us, Gotama,
Concerning the question of birth and class:
Bhāradvāja says one is a brahmin by birth,
While I hold one is a brahmin by action.⁹⁰¹
Know this, O Seer, as our debate.

4. Since neither of us could convince the other,
Or make him see his point of view,
We have come to ask you, sir,
Widely famed to be a Buddha.

5. As people turn with palms upraised
Towards the moon when it reaches fullness,
So in the world do they venerate you
And pay homage to you, Gotama.

6. So now we ask of you, Gotama,
The eye uprisen in the world:
Is one a brahmin by birth or action?
Explain to us who do not know
How we should recognise a brahmin."

8. *Buddha*

7. "I will explain to you as they really are,
Vāsetṭha," said the Blessed One,
"The generic divisions of living beings;
For many are the kinds of birth.

8. Know first the grass and trees:
Though they lack self-awareness,
Their birth is their distinctive mark;
For many are the kinds of birth. [118]

9. Next come the moths and butterflies
And so on through as far as ants:
Their birth is their distinctive mark;
For many are the kinds of birth.

10. Then know the kinds of quadrupeds
[Of varied sorts] both small and large:
Their birth is their distinctive mark;
For many are the kinds of birth.

11. Know those whose bellies are their feet,
To wit, the long-backed class of snakes:
Their birth is their distinctive mark;
For many are the kinds of birth.

12. Know too the water-dwelling fish
That pasture in the liquid world:
Their birth is their distinctive mark;
For many are the kinds of birth.

13. Next know the birds that wing their way
As they range in open skies:
Their birth is their distinctive mark;
For many are the kinds of birth.

9.

14. "While in these births the differences
Of birth make their distinctive mark,
With humans no differences of birth

Make a distinctive mark in them.

15. Nor in the hairs nor in the head
 Nor in the ears nor in the eyes
 Nor in the mouth nor in the nose
 Nor in the lips nor in the brows;

16. Nor in the shoulders or the neck
 Nor in the belly or the back
 Nor in the buttocks or the breast
 Nor in the anus or genitals;

17. Nor in the hands nor in the feet
 Nor in the fingers or the nails
 Nor in the knees nor in the thighs
 Nor in their colour or in voice:
 Here birth makes no distinctive mark
 As with the other kinds of birth. [119]

18. In human bodies in themselves
 Nothing distinctive can be found.
 Distinction among human beings
 Is purely verbal designation.⁹⁰²

10.

19. "Who makes his living among men⁹⁰³
 By agriculture, you should know
 Is called a farmer, Vāsetṭha;
 He is not a brahmin.

20. Who makes his living among men
 By varied crafts, you should know
 Is called a craftsman, Vāsetṭha;
 He is not a brahmin.

21. Who makes his living among men
 By merchandise, you should know
 Is called a merchant, Vāsetṭha;
 He is not a brahmin.

22. Who makes his living among men
 By serving others, you should know
 Is called a servant, Vāsetṭha;
 He is not a brahmin.

23. Who makes his living among men
 By stealing, you should know
 Is called a robber, Vāsetṭha;
 He is not a brahmin.

24. Who makes his living among men
 By archery, you should know
 Is called a soldier, Vāsetṭha;
 He is not a brahmin.

25. Who makes his living among men
 By priestly craft, you should know
 Is called a chaplain, Vāsetṭha;
 He is not a brahmin.

26. Whoever governs among men
 The town and realm, you should know
 Is called a ruler, Vāsetṭha;
 He is not a brahmin.

11.

27. "I call him not a brahmin
 Because of his origin and lineage.
 If impediments still lurk in him,
 He is just one who says 'Sir.'⁹⁰⁴
 Who is unimpeded and clings no more:
 He is the one I call a brahmin.

28. Who has cut off all fetters
 And is no more by anguish shaken,
 Who has overcome all ties, detached:
 He is the one I call a brahmin. [120]

29. Who has cut each strap and thong,
 The reins and bridle-band as well,

Whose shaft is lifted, the awakened one:
He is the one I call a brahmin.

30. Who endures without a trace of hate
Abuse, violence, and bondage too,
With strength of patience well arrayed:
He is the one I call a brahmin.

31. Who does not flare up with anger,
Dutiful, virtuous, and humble,
Subdued, bearing his final body:
He is the one I call a brahmin.

32. Who, like the rain on lotus leaves,
Or mustard seed on the point of an awl,
Clings not at all to sensual pleasures:
He is the one I call a brahmin.

33. Who knows right here within himself
The destruction of all suffering,
With burden lowered, and detached:
He is the one I call a brahmin.

34. Who with deep understanding, wise,
Can tell the path from the not-path
And has attained the goal supreme:
He is the one I call a brahmin.

35. Aloof alike from householders
And those gone into homelessness,
Who wanders without home or wish:
He is the one I call a brahmin.

36. Who has laid aside the rod
Against all beings frail or bold,
Who does not kill or have them killed:
He is the one I call a brahmin.

37. Who is unopposed among opponents,
Peaceful among those given to violence,

Who does not cling among those who cling:
He is the one I call a brahmin.

38. Who has dropped all lust and hate,
Dropped conceit and contempt,
Like mustard seed on the point of an awl:
He is the one I call a brahmin. [121]

39. Who utters speech free from harshness,
Full of meaning, ever truthful,
Which does not damage anyone:
He is the one I call a brahmin.

40. Who in the world will never take
What is not given, long or short,
Small or big or fair or foul:
He is the one I call a brahmin.

41. Who has no more inner yearnings
Regarding this world and the next,
Who lives unyearning and detached:
He is the one I call a brahmin.

42. Who has no more indulgences
No more perplexity since he knows
Through having reached the Deathless Sphere:
He is the one I call a brahmin.

43. Who, by transcending all ties here
About both merit and evil deeds,
Is sorrowless, stainless, and pure:
He is the one I call a brahmin.

44. Who, pure as the spotless moon,
Is clear and limpid, and in whom
Delight and being have been destroyed:
He is the one I call a brahmin.

45. Who has passed beyond the swamp,
The mire, samsāra, all delusion,

Who has crossed to the further shore
 And meditates within the jhānas,
 Is unperturbed and unperplexed,
 Attained Nibbāna through no clinging:
 He is the one I call a brahmin.

46. Who has abandoned sensual pleasures
 And wanders here in homelessness
 With sense desires and being destroyed:
 He is the one I call a brahmin.

47. Who has abandoned craving too,
 And wanders here in homelessness,
 With craving and being both destroyed:
 He is the one I call a brahmin.

48. Who leaves behind all human bonds
 And has cast off the bonds of heaven,
 Detached from all bonds everywhere:
 He is the one I call a brahmin.

49. Who leaves behind delight and discontent,
 Who is cool and without attachment,
 The hero who has transcended the whole world:
 He is the one I call a brahmin. [122]

50. Who knows how beings pass away
 To reappear in many a mode,
 Unclutching he, sublime, awake:
 He is the one I call a brahmin.

51. Whose destination is unknown
 To gods, to spirits, and to men,
 An arahant with taints destroyed:
 He is the one I call a brahmin.

52. Who has no impediments at all,
 Before, behind, or in the middle,
 Who is unimpeded and clings no more:
 He is the one I call a brahmin.

53. The herd's leader, perfected hero,
 The great seer whose victory is won,
 Unperturbed, cleansed, awakened:
 He is the one I call a brahmin.

54. Who knows his manifold past lives
 And sees the heavens and states of woe,
 Who has reached the destruction of birth:
 He is the one I call a brahmin.

12.

55. "For name and clan are assigned
 As mere designations in the world;
 Originating in conventions,
 They are assigned here and there.

56. For those who do not know this fact,
 Wrong views have long underlain their hearts;
 Not knowing, they declare to us:
 'One is a brahmin by birth.'

57. One is not a brahmin by birth,
 Nor by birth a non-brahmin.
 By action is one a brahmin,
 By action is one a non-brahmin.

58. For men are farmers by their acts,⁹⁰⁵
 And by their acts are craftsmen too;
 And men are merchants by their acts,
 And by their acts are servants too.

59. And men are robbers by their acts,
 And by their acts are soldiers too;
 And men are chaplains by their acts,
 And by their acts are rulers too. [123]

13.

60. "So that is how the truly wise
 See action as it really is,

Seers of dependent origination,
Skilled in action and its results.⁹⁰⁶

61. Action makes the world go round,
Action makes this generation turn.
Living beings are bound by action
Like the chariot wheel by the pin.

62. Asceticism, the holy life,
Self-control and inner training –
By this one becomes a brahmin,
In this supreme brahminhood lies.⁹⁰⁷

63. One possessing the triple knowledge,
Peaceful, with being all destroyed:
Know him thus, O Vāsetṭha,
As Brahmā and Sakka for those who understand."

14. When this was said, the brahmin students Vāsetṭha and Bhāradvāja said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama!...From today let Master Gotama remember us as lay followers who have gone to him for refuge for life."

99 *Subha Sutta* To Subha

1. **THUS HAVE I HEARD.** On one occasion the Blessed One was living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park.

2. Now on that occasion the brahmin student Subha, Todeyya's son, was staying at the residence of a certain householder in Sāvatthī for some business or other.⁹⁰⁸ Then the brahmin student Subha, Todeyya's son, asked the householder in whose residence he was staying: "Householder, I have heard that Sāvatthī is not devoid of arahants. What recluse or brahmin may we go to today to pay our respects?"

"Venerable sir, this Blessed One is living at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Park. You may go to pay your respects to that Blessed One, venerable sir." [197]

3. Then, having assented to the householder, the brahmin student Subha, Todeyya's son, went to the Blessed One and exchanged greetings with him. When this courteous and amiable talk was finished, he sat down at one side and asked the Blessed One:

4. "Master Gotama, the brahmins say this: 'The householder is accomplishing the true way, the Dhamma that is wholesome. The one gone forth [into homelessness] is not accomplishing the true way, the Dhamma that is wholesome.' What does Master Gotama say about this?"

"Here, student, I am one who speaks after making an analysis;⁹⁰⁹ I do not speak one-sidedly. I do not praise the wrong way of practice on the part either of a householder or one gone forth; for whether it be a householder or one gone forth, one who has entered on the wrong way of practice, by reason of his wrong way of practice, is not accomplishing the true way, the Dhamma that is wholesome. I praise the right way of practice on the part either of a householder or one gone forth; for whether it

be a householder or one gone forth, one who has entered on the right way of practice, by reason of his right way of practice, is accomplishing the true way, the Dhamma that is wholesome."

5. "Master Gotama, the brahmins say this: 'Since the work of the household life involves a great deal of activity, great functions, great engagements, and great undertakings, it is of great fruit. Since the work of those gone forth involves a small amount of activity, small functions, small engagements, and small undertakings, it is of small fruit.' What does Master Gotama say about this?"

"Here too, student, I am one who speaks after making an analysis; I do not speak one-sidedly. There is work involving a great deal of activity, great functions, great engagements, and great undertakings, which, when it fails, is of small fruit. There is work involving a great deal of activity, great functions, great engagements, and great undertakings, which, when it succeeds, is of great fruit. There is work involving a small amount of activity, small functions, small engagements, and small undertakings, which, when it fails, is of small fruit. There is work involving a small amount of activity, small functions, small engagements, and small undertakings, which, when it succeeds, is of great fruit.

6. "What, [198] student, is that work involving a great deal of activity...which, when it fails, is of small fruit? Agriculture is that work involving a great deal of activity...which, when it fails, is of small fruit. And what, student, is that work involving a great deal of activity...which, when it succeeds, is of great fruit? Agriculture again is that work involving a great deal of activity...which, when it succeeds, is of great fruit. And what, student, is that work involving a small amount of activity...which, when it fails, is of small fruit? Trade is that work involving a small amount of activity...which, when it fails, is of small fruit.⁹¹⁰ And what, student, is that work involving a small amount of activity...which, when it succeeds, is of great fruit? Trade again is that work involving a small amount of activity...which, when it succeeds, is of great fruit.

7. "Just as agriculture, student, is work that involves a great deal of activity...but is of small fruit when it fails, so the work of the household life involves a great deal of activity, great functions, great engagements, and great undertakings, but is of small fruit when it fails. Just as agriculture is work that involves a

great deal of activity...and is of great fruit when it succeeds, so the work of the household life involves a great deal of activity, great functions, great engagements, and great undertakings, and is of great fruit when it succeeds. Just as trade is work that involves a small amount of activity...and is of small fruit when it fails, so the work of those gone forth involves a small amount of activity, small functions, small engagements, and small undertakings, and is of small fruit when it fails. Just as trade is work that involves a small amount of activity...but is of great fruit when it succeeds, so [199] the work of those gone forth involves a small amount of activity, small functions, small engagements, and small undertakings, but is of great fruit when it succeeds."

8. "Master Gotama, the brahmins prescribe five things for the performance of merit, for accomplishing the wholesome."

"If it is not troublesome for you, student, please state to this assembly the five things that the brahmins prescribe for the performance of merit, for accomplishing the wholesome."

"It is not troublesome for me, Master Gotama, when such venerable ones as yourself and others are sitting [in the assembly]."

"Then state them, student."

9. "Master Gotama, truth is the first thing that the brahmins prescribe for the performance of merit, for accomplishing the wholesome. Asceticism is the second thing...Celibacy is the third thing...Study is the fourth thing...Generosity is the fifth thing that the brahmins prescribe for the performance of merit, for accomplishing the wholesome. These are the five things that the brahmins prescribe for the performance of merit, for accomplishing the wholesome. What does Master Gotama say about this?"

"How then, student,⁹¹¹ among the brahmins is there even a single brahmin who says thus: 'I declare the result of these five things having realised it myself with direct knowledge'?" – "No, Master Gotama."

"How then, student, among the brahmins is there even a single teacher or teacher's teacher back to the seventh generation of teachers who says thus: 'I declare the result of these five things having realised it myself with direct knowledge'?" – "No, Master Gotama." [200]

"How then, student, the ancient brahmin seers, the creators of the hymns, the composers of the hymns, whose ancient hymns

that were formerly chanted, uttered, and compiled the brahmins nowadays still chant and repeat, repeating what was spoken, reciting what was recited – that is, Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāsetṭha, Kassapa, and Bhagu – did even these ancient brahmin seers say thus: ‘We declare the result of these five things having realised it ourselves with direct knowledge?’” – “No, Master Gotama.”

“So, student, it seems that among the brahmins there is not even a single brahmin who says thus: ‘I declare the result of these five things having realised it myself with direct knowledge.’ And among the brahmins there is not even a single teacher or a single teacher’s teacher back to the seventh generation of teachers, who says thus: ‘I declare the result of these five things having realised it myself with direct knowledge.’ And the ancient brahmin seers, the creators of the hymns, the composers of the hymns...even these ancient brahmin seers did not say thus: ‘We declare the result of these five things having realised it ourselves with direct knowledge.’ Suppose there were a file of blind men each in touch with the next: the first one does not see, the middle one does not see, and the last one does not see. So too, student, in regard to their statement the brahmins seem to be like a file of blind men: the first one does not see, the middle one does not see, and the last one does not see.”

10. When this was said, the brahmin student Subha, Todeyya’s son, was angry and displeased with the simile of the file of blind men, and he reviled, disparaged, and censured the Blessed One, saying: “The recluse Gotama will be worsted.” Then he said to the Blessed One: “Master Gotama, the brahmin Pokkharasāti of the Upamaññā clan, lord of the Subhaga Grove, says thus:⁹¹² ‘Some recluses and brahmins here claim superhuman states, distinctions in knowledge and vision worthy of the noble ones. But what they say [201] turns out to be ridiculous; it turns out to be mere words, empty and hollow. For how could a human being know or see or realise a superhuman state, a distinction in knowledge and vision worthy of the noble ones? That is impossible.’”

11. “How then, student, does the brahmin Pokkharasāti understand the minds of all recluses and brahmins, having encompassed them with his own mind?”

“Master Gotama, the brahmin Pokkharasāti does not even understand the mind of his slavewoman Puṇṇikā, having

encompassed it with his own mind, so how could he understand thus the minds of all recluses and brahmins?"

12. "Student, suppose there were a man born blind who could not see dark and light forms, who could not see blue, yellow, red, or pink forms, who could not see what was even and uneven, who could not see the stars or the sun and moon. He might say thus: 'There are no dark and light forms, and no one who sees dark and light forms; there are no blue, yellow, red, or pink forms, and no one who sees blue, yellow, red, or pink forms; there is nothing even and uneven, and no one who sees anything even and uneven; there are no stars and no sun and moon, and no one who sees stars and the sun and moon. I do not know these, I do not see these, therefore these do not exist.' Speaking thus, student, would he be speaking rightly?"

"No, Master Gotama. There are dark and light forms, and those who see dark and light forms...there are the stars and the sun and moon, and those who see the stars and the sun and moon. [202] Saying, 'I do not know these, I do not see these, therefore these do not exist,' he would not be speaking rightly."

13. "So too, student, the brahmin Pokkharasāti is blind and visionless. That he could know or see or realise a superhuman state, a distinction in knowledge and vision worthy of the noble ones – this is impossible. What do you think, student? What is better for those well-to-do brahmins of Kosala such as the brahmin Cankī, the brahmin Tārukka, the brahmin Pokkharasāti, the brahmin Jāṇussoṇi, or your father, the brahmin Todeyya – that the statements they make accord with worldly convention or flaunt worldly convention?" – "That they accord with worldly convention, Master Gotama."

"What is better for them, that the statements they make be thoughtful or thoughtless?" – "Thoughtful, Master Gotama." – "What is better for them, that they make their statements after reflecting or without reflecting?" – "After reflecting, Master Gotama." – "What is better for them, that the statements they make be beneficial or unbeneficial?" – "Beneficial, Master Gotama."

14. "What do you think, student? If that is so, did the statement made by the brahmin Pokkharasāti accord with worldly convention or flaunt worldly convention?" – "It flaunted worldly convention, Master Gotama." – "Was the statement

made thoughtful or thoughtless?" – "Thoughtless, Master Gotama." – "Was the statement made after reflecting or without reflecting?" – "Without reflecting, Master Gotama." – "Was the statement made beneficial or unbeneficial?" – "Unbeneficial, Master Gotama." [203]

15. "Now there are these five hindrances, student. What are the five? The hindrance of sensual desire, the hindrance of ill will, the hindrance of sloth and torpor, the hindrance of restlessness and remorse, and the hindrance of doubt. These are the five hindrances. The brahmin Pokkharasāti is obstructed, hindered, blocked, and enveloped by these five hindrances. That he could know or see or realise a superhuman state, a distinction in knowledge and vision worthy of the noble ones – this is impossible.

16. "Now there are these five cords of sensual pleasure, student. What are the five? Forms cognizable by the eye that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. Sounds cognizable by the ear... Odours cognizable by the nose... Flavours cognizable by the tongue... Tangibles cognizable by the body that are wished for, desired, agreeable, and likeable, connected with sensual desire and provocative of lust. These are the five cords of sensual pleasure. The brahmin Pokkharasāti is tied to these five cords of sensual pleasure, infatuated with them and utterly committed to them; he enjoys them without seeing the danger in them or understanding the escape from them. That he could know or see or realise a superhuman state, a distinction in knowledge and vision worthy of the noble ones – this is impossible.

17. "What do you think, student? Which of these two fires would have a [better] flame, colour, and radiance – a fire that might burn in dependence on fuel, such as grass and wood, or a fire that might burn independent of fuel, such as grass and wood?"

"If it were possible, Master Gotama, for a fire to burn independent of fuel such as grass and wood, that fire would have a [better] flame, colour, and radiance."

"It is impossible, student, it cannot happen that a fire could burn independent of fuel such as grass or wood except through [the exercise of] supernormal power. Like the fire that burns dependent on fuel such as grass and wood, I say, is the rapture [204] that is dependent on the five cords of sensual pleasure. Like the fire that burns independent of fuel such as grass and

wood, I say, is the rapture that is apart from sensual pleasures, apart from unwholesome states. And what, student, is the rapture that is apart from sensual pleasures, apart from unwholesome states? Here, quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. This is a rapture apart from sensual pleasures, apart from unwholesome states. Again, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and singleness of mind without applied and sustained thought, with rapture and pleasure born of concentration. This too is a rapture apart from sensual pleasures, apart from unwholesome states.

18. "Of those five things, student, that the brahmins prescribe for the performance of merit, for accomplishing the wholesome, which of the five do they prescribe as the most fruitful for the performance of merit, for accomplishing the wholesome?"

"Of those five things, Master Gotama, that the brahmins prescribe for the performance of merit, for accomplishing the wholesome, they prescribe generosity as the most fruitful for the performance of merit, for accomplishing the wholesome."

19. "What do you think, student? Here a brahmin might be holding a great sacrifice, and two other brahmins would go there thinking to take part in that great sacrifice. One brahmin among them would think: 'Oh, that only I might get the best seat, the best water, the best almsfood in the refectory; that no other brahmin might get the best seat, the best water, the best almsfood in the refectory!' And it is possible that the other brahmin, not that brahmin, gets the best seat, the best water, the best almsfood in the refectory. Thinking about this, [205] the first brahmin might become angry and displeased. What kind of result do the brahmins describe for this?"

"Master Gotama, brahmins do not give gifts in such a way, thinking: 'Let the others become angry and displeased because of this.' Rather, brahmins give gifts motivated by compassion."

"That being so, student, isn't this the brahmins' sixth basis for the performance of merit, that is, the motive of compassion?"⁹¹³

"That being so, Master Gotama, this is the brahmins' sixth basis for the performance of merit, that is, the motive of compassion."

20. "Those five things, student, that the brahmins prescribe for the performance of merit, for accomplishing the wholesome – where do you often see those five things, among householders or among those gone forth?"

"Those five things, Master Gotama, that the brahmins prescribe for the performance of merit, for accomplishing the wholesome, I often see among those gone forth, seldom among householders. For the householder has a great deal of activity, great functions, great engagements, and great undertakings: he does not constantly and invariably speak the truth, practise asceticism, observe celibacy, engage in study, or engage in generosity. But one gone forth has a small amount of activity, small functions, small engagements, and small undertakings: he constantly and invariably speaks the truth, practises asceticism, observes celibacy, engages in study, and engages in generosity. Thus those five things that the brahmins prescribe for the performance of merit, for accomplishing the wholesome, I often see among those gone forth, seldom among householders."

21. "Those five things, student, that the brahmins prescribe for the performance of merit, for accomplishing the wholesome, [206] I call equipment of the mind, that is, for developing a mind that is without hostility and without ill will. Here, student, a bhikkhu is a speaker of truth. Thinking, 'I am a speaker of truth,' he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. It is that gladness connected with the wholesome that I call an equipment of the mind. Here, student, a bhikkhu is an ascetic...one who is celibate...one who engages in study...one who engages in generosity. Thinking, 'I am one who engages in generosity,' he gains inspiration in the meaning, gains inspiration in the Dhamma, gains gladness connected with the Dhamma. It is that gladness connected with the wholesome that I call an equipment of the mind. Thus those five things that the brahmins prescribe for the performance of merit, for accomplishing the wholesome, I call equipment of the mind, that is, for developing a mind that is without hostility and without ill will."

22. When this was said, the brahmin student Subha, Todeya's son, said to the Blessed One: "Master Gotama, I have heard that the recluse Gotama knows the path to the company of Brahmā."

"What do you think, student? Is the village of Nālakāra near here, not far from here?"

"Yes, sir, the village of Nālakāra is near here, not far from here."

"What do you think, student? Suppose there was a man born and raised in the village of Nālakāra, and as soon as he had left Nālakāra they asked him about the path to the village. Would that man be slow or hesitant in answering?"

"No, Master Gotama. Why is that? Because that man has been born and raised in Nālakāra, and is well-acquainted with all the paths to the village."

"Still, a man born and raised in the village of Nālakāra [207] might be slow or hesitant in answering when asked about the path to the village, but a Tathāgata, when asked about the Brahma-world or the way leading to the Brahma-world, would never be slow or hesitant in answering. I understand Brahmā, student, and I understand the Brahma-world, and I understand the way leading to the Brahma-world, and I understand how one should practise to reappear in the Brahma-world."⁹¹⁴

23. "Master Gotama, I have heard that the recluse Gotama teaches the path to the company of Brahmā. It would be good if Master Gotama would teach me the path to the company of Brahmā."

"Then, student, listen and attend closely to what I shall say."

"Yes, sir," he replied. The Blessed One said this:

24. "What, student, is the path to the company of Brahmā? Here a bhikkhu abides pervading one quarter with a mind imbued with loving-kindness, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with loving-kindness, abundant, exalted, immeasurable, without hostility, and without ill will. When the deliverance of mind by loving-kindness is developed in this way, no limiting action remains there, none persists there. Just as a vigorous trumpeter could make himself heard without difficulty in the four quarters, so too, when the deliverance of mind by loving-kindness is developed in this way, no limiting action remains there, none persists there.⁹¹⁵ This is the path to the company of Brahmā.

25-27. "Again, a bhikkhu abides pervading one quarter with a mind imbued with compassion...with a mind imbued with

appreciative joy...with a mind imbued with equanimity, likewise the second, likewise the third, likewise the fourth; so above, below, around, and everywhere, and to all as to himself, he abides pervading the all-encompassing world with a mind imbued with equanimity, abundant, exalted, [208] immeasurable, without hostility, and without ill will. When the deliverance of mind by equanimity is developed in this way, no limiting action remains there, none persists there. Just as a vigorous trumpeter could make himself heard without difficulty in the four quarters, so too, when the deliverance of mind by equanimity is developed in this way, no limiting action remains there, none persists there. This too is the path to the company of Brahmā."

28. When this was said, the brahmin student Subha, Todeyya's son, said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways, as though he were turning upright what had been overturned, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. Let Master Gotama remember me as a lay follower who has gone to him for refuge for life.

29. "And now, Master Gotama, we depart. We are busy and have much to do."

"Now is the time, student, to do as you think fit."

Then the brahmin student Subha, Todeyya's son, having delighted and rejoiced in the Blessed One's words, rose from his seat, and after paying homage to the Blessed One, keeping him on his right, he departed.

30. Now on that occasion the brahmin Jāṇussoṇi was driving out of Sāvatthī in the middle of the day in an all-white chariot drawn by white mares.⁹¹⁶ He saw the brahmin student Subha, Todeyya's son, coming in the distance and asked him: "Now where is Master Bhāradvāja coming from in the middle of the day?"

"Sir, I am coming from the presence of the recluse Gotama."

"What does Master Bhāradvāja think of the recluse Gotama's lucidity of wisdom? He is wise, is he not?" [209]

"Sir, who am I to know the recluse Gotama's lucidity of wisdom? One would surely have to be his equal to know the recluse Gotama's lucidity of wisdom."

"Master Bhāradvāja praises the recluse Gotama with high praise indeed."

"Sir, who am I to praise the recluse Gotama? The recluse Gotama is praised by the praised as best among gods and humans. Sir, those five things that the brahmins prescribe for the performance of merit, for accomplishing the wholesome, the recluse Gotama calls equipment of the mind, that is, for developing a mind that is without hostility and without ill will."

31. When this was said, the brahmin Jānuṣonī got down from his all-white chariot drawn by white mares, and after arranging his upper robe on one shoulder, he extended his hands in reverential salutation towards the Blessed One and uttered this exclamation: "It is a gain for King Pasenadi of Kosala, it is a great gain for King Pasenadi of Kosala that the Tathāgata, accomplished and fully enlightened, lives in his realm."

100 Sangārava Sutta

To Sangārava

1. **TUH HAVE I HEARD.** On one occasion the Blessed One was wandering in the Kosalan country with a large Sangha of bhikkhus.

2. Now on that occasion a brahmin woman named Dhānañjānī was staying at Caṇḍalakappa, having full confidence in the Buddha, the Dhamma, and the Sangha.⁹¹⁷ One time she stumbled, and [on recovering her balance] exclaimed three times: "Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished and fully enlightened! Honour to the Blessed One, accomplished [210] and fully enlightened!"

3. At the time there was a brahmin student named Sangārava staying at Caṇḍalakappa. He was a master of the Three Vedas, with their vocabularies, liturgy, phonology, and etymology, and the histories as the fifth; skilled in philology and grammar, he was fully versed in natural philosophy and in the marks of a Great Man. Having heard the brahmin woman Dhānañjānī utter those words, he said to her: "This brahmin woman Dhānañjānī must be disgraced and degraded, since when there are brahmins around she praises that bald-pated recluse."

[She replied:] "My dear sir, you do not know the virtue and wisdom of the Blessed One. If you knew that Blessed One's virtue and wisdom, my dear sir, you would never think of abusing and reviling him."

"Then, madam, inform me when the recluse Gotama comes to Caṇḍalakappa."

"Yes, dear sir," the brahmin woman Dhānañjānī replied.

4. Then, after wandering by stages in the Kosalan country, the Blessed One eventually arrived at Caṇḍalakappa. There in Caṇḍalakappa the Blessed One lived in the Mango Grove belonging to the brahmins of the Todeyya clan.

5. The brahmin woman Dhānañjānī heard that the Blessed One had arrived, so she went to the brahmin student Sangārava and told him: "My dear sir, the Blessed One has arrived in Cañdalakappa and he is living here in Cañdalakappa in the Mango Grove belonging to the brahmins of the Todeyya clan. Now is the time, dear sir, to do as you think fit."

"Yes, madam," he replied. Then he went to the Blessed One and exchanged greetings with him. When this courteous [211] and amiable talk was finished, he sat down at one side and said:

6. "Master Gotama, there are some recluses and brahmins who claim [to teach] the fundamentals of the holy life after having reached the consummation and perfection of direct knowledge here and now.⁹¹⁸ Where among these recluses and brahmins does Master Gotama stand?"

7. "Bhāradvāja, I say that there is a diversity among those recluses and brahmins who claim [to teach] the fundamentals of the holy life after having reached the consummation and perfection of direct knowledge here and now. There are some recluses and brahmins who are traditionalists, who on the basis of oral tradition claim [to teach] the fundamentals of the holy life after having reached the consummation and perfection of direct knowledge here and now; such are the brahmins of the Three Vedas. There are some recluses and brahmins who, entirely on the basis of mere faith, claim [to teach] the fundamentals of the holy life after having reached the consummation and perfection of direct knowledge; such are the reasoners and investigators.⁹¹⁹ There are some recluses and brahmins who, having directly known the Dhamma for themselves⁹²⁰ among things not heard before, claim [to teach] the fundamentals of the holy life after having reached the consummation and perfection of direct knowledge.

8. "I, Bhāradvāja, am one of those recluses and brahmins who, having directly known the Dhamma for themselves among things not heard before, claim [to teach] the fundamentals of the holy life after having reached the consummation and perfection of direct knowledge. As to how I am one of those recluses and brahmins, that may be understood in the following way.

9. "Here, Bhāradvāja, before my enlightenment, while I was still only an unenlightened Bodhisatta, I considered thus:

'Household life is crowded and dusty; life gone forth is wide open. It is not easy while living in a home to lead the holy life utterly perfect and pure as a polished shell. Suppose I shave off my hair and beard, put on the yellow robe, and go forth from the home life into homelessness.'

10-13. "Later, Bhāradvāja, [212] while still young...*(as Sutta 26, §§14-17)*...And I sat down thinking: 'This will serve for striving.'

14-30. "Now these three similes occurred to me spontaneously never heard before...*(as Sutta 36, §§17-33; but in the present sutta in §§17-22 – corresponding to §§20-25 of Sutta 36 – the sentence "But such painful feeling that arose in me did not invade my mind and remain" does not occur)*...the five bhikkhus were disgusted and left me, thinking: 'The recluse Gotama now lives luxuriously; he has given up his striving and reverted to luxury.'

31-41. "Now when I had eaten solid food and regained my strength, then quite secluded from sensual pleasures, secluded from unwholesome states...*(as Sutta 36, §§34-44; but in the present sutta in §§36, 38, and 41 – corresponding to §§39, 41, and 44 of Sutta 36 – the sentence "But such pleasant feeling that arose in me did not invade my mind and remain" does not occur)*...as happens in one who abides diligent, ardent, and resolute."

42. When this was said, the brahmin student Sangārava said to the Blessed One: "Master Gotama's striving was unfaltering, Master Gotama's striving was that of a true man, as it should be for an Accomplished One, a Fully Enlightened One. But how is it, Master Gotama, are there gods?"

"It is known to me to be the case, Bhāradvāja, that there are gods."

"But how is this, Master Gotama, that when you are asked, 'Are there gods?' you say: 'It is known to me to be the case, Bhāradvāja, that there are gods'? If that is so, isn't what you say empty and false?"⁹²¹

"Bhāradvāja, when one is asked, 'Are there gods?' [213] whether one answers, 'There are gods,' or 'It is known to me to be the case [that there are gods],' a wise man can draw the definite conclusion that there are gods."

"But why didn't Master Gotama answer me in the first way?"

"It is widely accepted in the world, Bhāradvāja, that there are gods."

43. When this was said, the brahmin student Sangārava said to the Blessed One: "Magnificent, Master Gotama! Magnificent, Master Gotama! Master Gotama has made the Dhamma clear in many ways; as though he were turning upright what had been overturned, revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see forms. I go to Master Gotama for refuge and to the Dhamma and to the Sangha of bhikkhus. Let Master Gotama remember me as a lay follower who has gone to him for refuge for life."